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Desiderata of a Dragon

- When you are treated unjustly and become slandered and buried in lies, retain honesty, preserve dignity and distance, devote yourself to Gods and spirits.
- When enemies scheme against you, learn all their tricks throughout years in order to subvert them, when they destroy the other.
- When you lose your own family, wife and kids, learn paternal and maternal attitude towards the children and families of others.
- When brutes and simpletons try to vulgarize your mind and heart, retain scholarly, critical attitude, and remember the meaning of great honest forces and feelings,
- When you no longer feel fear, anxiety, arousal, and you retain composure during physical assaults and mental combat, remember about those who are still sensitive and broken, damaged and downcast,
- When you are destroyed and assaulted, and you are helpless against that, use it to train resilience, patience, and preserve a better stance in order to derive the better perspectives.
- When you meet ingratitude, contempt of the swine, leave them to their own devices, when they come back to you, treat them with reserve and patience, if they don't, you lose nothing of yourself, and let them unleash their foolishness against their old age of reflection.
- When you have spare time, put it to good use, train yourself in useful arts, sciences, and crafts, to participate in the labor of teachers, and the arts of philosophy and magic
- When you are reminded about death, put your efforts into training of splendid things worthy of Gods and make yourself worthy of being immortalized in spirit.
- When you are enslaved, always find a notion of freedom through the cracking walls of your prison, this is where your focus point is, expand it thoroughly.
- When you meet kings and emperors, treat them as you would treat a beggar that is dependent on you, on the wheel's of fortunes they are alike, the good kings and emperors took care of their people like fathers and mothers, by kingly and treat them like your mothers and fathers, just like the beggar.
- When you are disposed to great natures and deeds, let it mature first, parallel growth is required, simultaneously engage in all worthy things, fight your wars and battles of gigantomachy as the years pass by, you won't emerge unscathed, but of a noble character and wiser.
- When wretched things befall you, guide yourself at every second of their activity, if you fall to them, you will become wretched, if you don't, judge and decide what is better that will shape you and derive methods to combat the things wretched.
- When the world is upside down, and the wretched are praised in the upper society and noble are scorned everywhere, embody things you would like to see in the upper echelons of power, instead of falling prey to the ignoble rulers, that is kings-worthy.
- When strong and mature within, be soft and approachable without.
- In the end, reserved kindness always wins strangers and people, no matter how brutish and vulgar they are, amongst thieves simulate a greater thief, amongst murderers, a greater murderer, amongst cruel, be more cruel and ruthless, amongst the weak and subtle, be weaker and subtler, amongst the wise, wiser, if you may, that is a mark of great character and nature.
- There is thousand lives and adventures in one life, expand experience and coin it into a silent ethos, speak only when necessary, adapt rhetorics and persuasion to the audience, be a chameleo, but be steady in virtuous and high things, transparent and honest with a few people and Gods, the rest of society hates things that they are not by nature, hence you need to be strong to be integral, and adaptable to survive.
- If you can't combat hells, win them over with things they lack, friendship with Gods is secured by aspiring to excellent things, and keeping this honest aspiration towards the stars throughout manifold years of life.
- If you can't win a frontal war, engage in a war of subversion, while gathering silently armies of the dead, cohorts of hell, and squadrons of wings in Stars in heaven, strike only when the decisive tipping point grants you Alke, immortal armor, and the sword of Dike is on your side, otherwise bide your time.

..and all my scales worn damaged and peel off, Akkadian kings lions-headed, serpent-tongued, alike to Muśkuśśu of Marduk, shepherds for Igigi-Gods should be like kings, otherwise they are not worthy of the names of the sun-born sons of Nephilim.

Axiomathes

Every generation learns and rediscovers anew, building upon the shoulders of giants; every deification, every immortalization within the procession (Ancient Greek: pompeuien) of the Gods, is a particular and individuating process—which it must bindingly be along the paths of an essential soteriology that is not a collective delusion or a religious lie. Hence, the heroization of life within the gigantomachy, theurgic divinization, deification, or its cultivation in arete, art, science, and civilized affairs is unique each time; yet—by treading the old paths—it strives toward the alchemy of the Genius or Juno, those holy daimons, in a manner suited to the given individual.

Experience is not acquired, but lived through; pure theoretical knowledge must become experiential, as in any magical, theurgic, or psychagogic art. Every generation has its own Great Work to fulfill, and yet apophatic axioms remain nonetheless apophatic, far beyond the total reach of comprehension.

If someone out there in the world were to "know absolutely everything about the universe," they would be busy polishing, delineating, rounding out, and essentializing to perfection—that is, to fullness (akin to knowledge, beauty, science, and arete)—and even if left entirely alone, they would attempt to surpass themselves in this struggle, which is by necessity built into the cosmos. De may be granted by Heaven, but the Tao must be eternally completed within through reforms compelled by the laws of change contained in the Book of Changes, or—to paraphrase Giuseppe Tomasi di Lampedusa: "If we want things to stay as they are, things will have to change."

Concepts, ideas, and feelings coincide with the Tetraktys.

Every solution must contain an individualized and scaled beauty and arete for a person's true, un-universalized syntony with objective metaphysics. The latter, however, in that Hölderlinian tragedy, always remains out of reach, yet it is proportioned, measured by ratio, and coordinated as reference systems and approximations—as opposed to appropriation.

This is realization, as opposed to delusion, proper to human particularity, which possesses an ethos of truth within the aesthetics of both beauty and turpism. From this, we can derive and reconstruct the divine spectacle from corpses, vermin, and feces just as well as from great civilizational works, so long as one can extract Aletheia from it—non-forgetfulness, the truth that is identical to Mnemosyne, the atavistic memory of the totality of oneself.

Every act of genuine recollection is a heroic act; therefore, in the Orphic Gold Tablets, the term Eroi (Heroes) was used to describe the one who remembers, and thus knows Aletheia as a "child of mother earth and starry heaven." Such a soul dives like Dionysus-Zagreus into the world of generation, of Aphrodite-Genetrix, finding itself again and remembering itself as a demigod in Tartarus, bathed in the waters of Tantalus, like the demigod-magicians of Apollonius of Tyana's caliber, or the initiate of the Eleusinian mysteries, Heracles.

Always like psyche—the soul that clings to Eros, that titanic creation of the Gods—it is a soul in love with its stellar origin. This is sometimes reflected in the ritual-initiatory epic texts of Hellas, like the tale of Odysseus (the Wanderer), who ultimately reclaims what he lost, returning after his adventures to Penelope, or of Proserpine, who returns time and again into the embrace of her mother: Demeter Rhea Ge Meter Hestia Deio.

Cold machines and automated, rigid solutions—which are sterile without the aforementioned transcendent yet concurrently coexisting element—renounce correct perception from this insight. They renounce Sia (the hieroglyph) belonging to Heka—that is, the perception of power in all its manifestations and currents, of that which is noetic, noeric, and sympathetic—falling directly into

Axiomathes

sterility and cosmic alienation. This leads to nihilism and decay, just as the latter leads to despair, exclusion from the vortexes of the Numinosum, and internal implosion.

The phenomenal world—post-protean (where Proteus appears as the Monad of the Cosmic Egg, Phanes of the self-born Cronus encircling the Abyss), post-tritogeneic (meaning Chaldean, post-triteletarchic)—the born universe of spacetime, matter, energy, and information, is a simultaneous war of natures, particles, energies, currents, and elements within the cosmos (originally understood as order and ornament). It is conceived as tension in harmony or cacophony, governed by the yogic principle of solve (dissolve) and coagula (coagulate). All movement, purpose (teleology), and force derive from their knotting by the Tetraktys, enclosed within the philosophical, supra-Platonic decade, which constitutes the prototypization of the ideal generator.

This decade, reflected in phenomena, descends into the pentacontahexagon (according to Plutarch—the Typhonian, 56-sided polygon), which manifests in the black fires of sol niger autophaneia as the green-masked Hecate Physis. This is the underworld further divided into philosophical particles in their chthonic aspects: black fire, black water, black air, and black earth, enclosing embryonic force through Tiamatic entrapments in azotic forms—hence the Styx, Hades, the mighty abyssal cosmic winds of Acheron, and Tartarus.

Hence, too, Giordano Bruno most perfectly delineated Nyx, Orcus, and Chaos in his work Lampas Triginta Statuarum. Therefore, the world of the Starry Gods (asteriai) and the higher spheres is mirrored and retained by hyperchthonic, chthonic, and hypochthonic forces. Arreton Kai Agnoston, that is, the "virtue unconscious of itself," which is Proteus-Cronus, emerges from the Chaos of Night as a filtered force of divine procreation; it is neither distinct nor separate, yet it remains indissoluble in its transcendent, Artemisian, dyadic Third.

The intelligent operator of theology, theurgy, and philosophy will derive other worlds: worlds of the dead, of black entities, of "hells" and cemeteries of past worlds and forms that have withdrawn as rectified. In a Jüngerian sense, these are the goat and the lamb, distilled into a hybrid form as Capricorn, where they meet as power, vigor, and eudaimonistic harmony; or the lion and the eagle in the Gryphon, where self-sufficient divine pride (identical to its own nature) and all-encompassing insight and foresight (protonoia and pronoia) reunite. Hence, all bestiaries ought to be interpreted in precisely this manner.

Just as the Pythagorean Tetraktys, expounded in Iamblichus's Theology of Arithmetic, is like a "two-way mirror" for phenomena, so the destructive, violent forces of forms are a black mirror for phenomena and the Tetraktys, simultaneously stripping these forms of ousia (essence) and existence. The Eleatic principle dictates: that which has power and that which has an effect, consequently exists. That which possesses essence regardless of this constitutes proper ontology.

Every nature possesses its quality, deriving from its a priori ontological seed of the Tetraktys within phenomena and from transformations within the phenomena themselves. These are determined by the pluriuniversalist, pantheistic, polytheistic (E Pluribus Unum), and pandemonic laws of the Opera Omnia, self-emerging from between, from within, and from outside possible worlds, constrained by them, and existing in the process of realities as a post-prioric mutation, blending, and compounding of the aforementioned. Nature loves to hide.

Within the imperceptible boundary lies a perceptible infinity; the laws of Ma'at or Rta are profound, yet they contain multiplicities. Not every reality is possible, and not every imagination is essentialist or true, but every reality contains within its boundary impossibilities, and every fantasy can happen—as an illuso-

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ry form—if it is imagined. In other words: imagination may be infinite, but the world is not—hence the boundary. If an army of monkeys were to type on typewriters for millions of years, one of them would eventually type the exact words I have written here, but the rest would wrestle with the mathematical archetype, producing only false trails, mimicking their true meaning with crumbs from the table of the Gods.

A parable: Operative magic is effective when the laws and perception embodied within the magician relate to a segment of objective laws in a correlated and compatible manner. Objective laws are the same everywhere, but measuring a mere fragment of them yields physical, objective reality—physics as a magnificent science, yet one dealing with the shadows of phenomena, investigating the possible and verifiable paradigms of statistical, observable, measurable laws of conservation in detectable phenomena (for instance, the behavior of matter and energy) and deriving equations and applications therefrom as a shadow of metaphysics in an essentialist philosophical sense.

Every nature can be derived from an uncompounded a priori force as an ontological idea and scatter into ontological currents of power and their frontiers. Divinities and Laws coincide with the universe—they are of it in the Whiteheadian sense as a process, emerging from it and generating it, thereby defining themselves. They are discovered by the mortal human species because they exist a priori. The foundation rests on the fact that a human being, an animal, or a plant is a category of the world and categorically reveals that world according to its capacity and ability to properly focus these forces. This occurs through the limited apparatus of the biological cocoon and polypneumatic, extrasensory interfaces of contact with these forces (in accordance with the theory of functional souls across various practical and descriptive frameworks—see the Egyptian twelve-part specialized souls, the Scandinavian tripartite souls, and the Greco-Roman quadripartite souls).

Ideas as forces reveal themselves in concepts through bios-zoon (the animal part), reason, and intellect (reflected concepts) within the realm of intelligibility. Swedenborg's idea of "affection"—the relationship of concept to feeling—is to intelligibility what sympathy (sympatheia) is to likeness or, in Chaldean terms, what Apollo (Intellect) is to Hecate (Anima Mundi).

An example: Fusion, magnetism, and diffraction (for instance, through lenses) in relation to the Diotimic proposition of the relationship Eros : Philia : Agape.

The entire catalog of forces can be named in this manner because human language is a category of the world. By reconstructing, one can arrive at meta-identity and ideation—for instance, at the power of growth in plants, "common-sense" growing and flourishing, the Husserlian Ding-an-Sich within the phenomenon, and the "capacity for growth" in reality conceived as a process (in the view of A. Whitehead).

Occultosophia

a Hermetic theoria

Fuomo

Occultosophia

A Hermetic Theoria

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Spirits of the Stars

"Witless are you mortals and dull to foresee your lot, whether of good or evil, that comes upon you. For now in your heedlessness you have wrought folly past healing; for — be witness the oath of the gods, the relentless water of Styx" — [260] Hymn II to Demeter

"If you have suffered for your weakness, do not blame the Gods! You yourselves allowed these men to grow great by giving them power, and therefore you have fallen into shameful servitude!" – Solon, frg. 8, Diog. L. I, 51 ff in Jaeger Werner. 1986. Paideia: The Ideals of Greek Culture. Volume I: Archaic Greece – The Mind of Athens. 2nd ed. New York: Oxford University Press, p. 143.

Before she left, she ordered me to write under triple, unnamed stars, so I write, she ordered me to wage war, so I wage war, she ordered me to destroy, so I destroy, destroy, without remorse: ruthlessly destroy, more cruel, disciplined, stern with each day and night.

Sacrificial altar of things left behind that do not ensnare me anymore, I came to terms and found peace a long time ago, what I cannot let go however, is the black melancholy, it is the memories of the most beautiful face in the world, an image that I chase relentlessly, that is by and by substituted with illusions, that I never trust, because I know the essence of this face, because it is out of my reach forever.

I wanted her to excel me in everything and understand the universe in a surpassing manner, she desired that on Earth; her spirit in the stars is perfected, all worldly things left behind, as

she is united with the great stars above in utter synthony, and in this she is perfect, it is this vision of perfection of her that I seek, and can no longer find.

The mystery of her face is that of understanding sadness, that I cannot interpret – whether it meant that we shall never meet again, that the transience of the world is ultimately a horrendous revelation, or that she understood what we were and what we lost on Earth? As her carnal image and mind are left to lies, forgetfulness, madness, deceit, away from our tormented great gesture that we committed to once and will never commit anymore.

When her golden silver-threaded wings attempted to console me, I ordered her to leave and hid in shame, I didn't want her to wait, and banished her, she returned back home to the Mother of the Stars, to her mother, as I wanted her to, and I find her mysteries unveiled everywhere, wherever I remember and commemorate her, whenever I celebrate her sacraments laid upon my intellect and dead tall shadow that over-arches my body and this world like a giant.

Perhaps these are the giants I've once seen, covering the stars with their mighty arms, they point down to their misery, effectively, attempting to prevent another catastrophy of destinies to unfold. Hamartia, that fatal flaw in great natures and gargantuan lives, monstrously strong and deliberately beautiful may often turn unexpected taint, the Gorgons, when they may not find an Achilles' heel, will besiege Eros, until its citadel's gate is torn down, and love withering away destroying the lovers.

Non omnis moriar, Pyrrhic victory is to set just one spirit free from the chains and charms of this world, no matter what

is the cost. The same longing I felt for the stars, years ago, stripped to bare cold winter, staring at celestial vaults in dreadful awe, I feel for her departure into the stars each winter, as I celebrate our meetings and partings, into forever.

Introduction

This collection of notes attempts to pick up some of the long forgotten ancient threads. Although modern advances in physics, medicine, and other rigorous sciences are praised, the point is not to marry these sciences to the ancient view, but to illuminate a different perspective in which, above all, beauty and ethos are preserved without contradiction. The main argument is that the world is indivisible and that the animate worlds are ontologically parallel to the worlds we normally perceive with our senses, that various anomalies, entities, structural dimensions can affect the functioning of the human and animal body and mental constitution because of their parallelism, simultaneity, coarization, co-dependence, essentializing them beyond the shadow of empirical convenience. It is not a matter of relegating everything to a "demon-haunted world", but of having an open mind to consider a holistic polimodel approach.

At first glance, it seems like a jumble and a chaotic network of eerily interdependent variables, merely a figment of the imagination captured, extracted, and disconnected from the whole, like a strange cacophony of ideas, words, and sounds. The further we progress, the greater the insight into a coherent

universe of thought, the greater the means that leads to an excellent penetration of the divine ritual. We know that if we present it in fragments, it will only cause displeasure. If we present it in a longer form, people will yawn and move on to something more attractive, or they will pick up on our mistakes and passionate subjectivities and let the whole work disintegrate into nonsense or unexamined personal gnoses.

Forgetfulness is the enemy, there are weapons of mass distraction that lead us away from the great quest, but in a balance between an engaged, affirmed life and a psychagogic journey, a step too far into the latter risks a derealized ignorance of life and its laws, a step too far into the former thrusts us deeper into the den of opium-like attachments that ensnare our hard-won vision and replace it with the mistaken perception that there is nothing to search for there, that we have already found what there was to find.

Mastery is a key that opens all those doors to understanding that are only told in this or another form, it must be so or it would not be communicated. It is best read by those who wear their own key to the mysteries on their belt and have the lamp of an illuminator before them. Mastery can be defined as the discovery of a patterned, ordered whole in conjunction with the attempt to integrate that cosmos into one's ethos, nature, intellect, soul, feeling, behaviour, performance and action.

We, the mercurial humans, are changing. Only the most mature individuals climb to the high level of virtue, ethos, siddhi and stay there, but even for these tough, sturdy minds it is a gigantomachy. The rest of us vary in degrees of oscillation, bifurcation, complex, often irrational, unreflective behaviours.

Sometimes we are profound, sometimes we are just begrudging jerks. Sometimes we are benevolent, sometimes bitterly spiteful. Sometimes sophisticated and sublime, sometimes vulgar and hateful.

We show so many faces and masks in how we relate to others, how we manage and govern them, and likewise — they are not all the same to us when we look in the mirror. What is emphasised in our nature, perceived by the other, generalised, induced, inferred, is a field of impressions, perceptions, manipulations, illusions, persuasion.

Once a modest gentleman can be seen as a nosferate, dry wretch, while a cunning alcoholic thief appears as a poor man in need. This is not just a matter of psychology, there are occult dimensions to enticing and repulsive sensations.

So many souls and spirits that express their essence through our own characteristics are told by their tormented or beautiful voice when we look through the glasses of our own lives. Many inhuman, distant forces are struggling to tear to pieces what we have built — our bodies, our minds, our souls as the Great Temples. Many support our efforts, lift us out of despair and form in our hearts, minds and souls a nobler image of man, a possible image, depending on our abilities, daimon, potential. Perhaps it is the closeness to man that makes him recognisable, the distance is frightening or powerful in radiant awe. The laws of difference, otherness and movement do not tolerate silence, excellence that could contradict it and misery that lasts.

What is transient is changeable. People who empower themselves take control of this mutability to shape it, forming their minds and bodies into eukrasia, to quote Galen of Perga-

mum (129–?199/216 AD.), a physician at the court of Marcus Aurelius: The creation of eukrasia, by whatever means, is a prerequisite for the excellence of the soul, and the functioning of the soul depends on the krasia of the body as a whole; likewise, diseases of the soul can force the mind and body into disruption; a soul destroyed by severe trauma or separated from the body can carry away the mind, deprive of the spirit, memory and intellect, leaving the body and mind shattered and defenceless against aethyrian attacks and the detritus of astral 'fauna and flora'. The laws of change are mastered only when we can bring our nature, temperament, soul, emotions, instincts, drives, mind and senses into a self-restrained, well-tempered and self-controlled equilibrium based on ethical and moral self-cultivation, codes conducive to the perfection of training.

There is not a single refined system of thought that would speak for itself if interpreted by base, bigoted, vulgar and condescending ignoramuses and turned into their own copy of a disaster that gives the whole act of idea generation a bad name. Paradigmatic philosophies and superstructures of ideas harbour many good people and many scoundrels, but historically it is the sum effect that testifies to the system of ideas under which minds have flourished or degenerated. When they strengthen our ethos and our inner natural structure, when they consolidate our inner truth and lead us to wholesome effects, they serve as points of reference in times of chaos, disorder, confusion, suffering and pain. In such times, they should consolidate and sublimate the good in us and discard, change or heal impurities in our nature, character and mind.

The insightful can see through our own faults because they know what else they have found. They know what can be harvested from someone else's field because they have tilled their own. They observe our travails with a compassionate and non-judgmental eye, just as we acquired our acumen from our masters, who incarnated and inspired us with a silent idea, a gestureless movement, and a wordless, thoughtful determination — they never criticised us, but supported us in our ascent and averted our falls.

May I be my own interpreter in this task, for I cannot bear witness in words to what I have projected after inspiration. There is never a revelation, but at best a hypophetic interpretation, according to one's abilities, according to the closeness to the core of the silent utterance and the song of its soul.

A short creed produces ignorance and leaves much room to read anything into it; a great theological tome is rarely readable and kills mediocrity by making one's projection too conceptual. The philosopher's stone has a double meaning: It is a heart acquired in the abyss, conducive to the posthumous ascent of the spirit as the third great stage of the hermetic ars vivendi et moriendi, it is an intellectual and sensitive spirit that reads the pages of the sacred and occult arts with great understanding for its benefit and enlightenment. Be the one who discards the debris and accepts the wise, assisted by the intelligencers of the spheres, the stars, the manifold worlds and the genii, who render their service and assistance to the young aspirants in the chain of the divine procession.

It is the immortality of Aletheia, the presence of memory, of recollection, of reminiscence. Finally, it is not a question

of religion, but of proposing a practical tool for psychagogy and successful pneumatism, a God-creating epiphany, an apocalyptic epithomization and heroization, the attainment of mastery, of method and means, of daring, of action, of silence, to be crowned with a caducean staff, wielding a Hercules club and holding on to the Ankh, Wat and Whip with a hawk-winged soul that carries the breath of the stars between its sacred, silent words.

Everything is more human than anything else, at least in the human worlds. The worst thing for any being, including man, is to lose something of its essence and identity, torn apart from its conscious genius. The loss of wisdom for the wise. The loss of strength for the strong. The loss of innocence for the innocent. Loss of stoutness for the stout, loss of self-control for the balanced. Loss of intelligence for the intelligent, loss of eloquence for the eloquent. When virtue becomes dull and turns into backsliding and rottenness. When the wise becomes a pathetic fool, when a strong person becomes as weak as a meek bundle of nerves. When the innocent is robbed of all sentiment and becomes a chaotic depravity. When the self-controlled becomes a kin to hatred and anger. When the intelligent becomes a fool; when the eloquent becomes a stammerer. When everything is taken from you, the last treasures you can hold on to are your nature, your dignity, and your freedom. If you lose your freedom, you preserve your dignity; if you lose your dignity, you preserve your nature. If you lose your nature, you are in dissolution. It can be taken by malice, when envy arises, or by old age and illness. Yet, all that you encounter is your life, what is given to tantric transmutation is heroic. Spasmed

in wrath, an affliction that is common among Vajra families, when I still in discipline, it develops into diamond-like clarity, when transmuted it becomes fierce compassion and bright kindness.

People who have never bled into their works will never perceive the war that led to superior positions. They see only the effect, never the effort. They despise the great man, the great woman, because in their fanatical zeal for significance and equality, they cannot comprehend their steps. They want instant gratification.

What is difficult or reproachable to their mind and character is their enemy. Amusingly, they applaud personalities that emancipate the desires and sexual urges of their stomachs and gestative passions. Embody the desires of others, create them, let them need illusions that you serve, do not let them master themselves! Their lot admires people who sell them dreams of becoming a bigger participant in an ugly feast than they already are representing. Ultimately, it's not about recognition, because work does not need praise as long as it's done and accomplished. Outstanding achievements find their own way into the world. The forgotten are usually poorly managed or have goals too high for others to achieve. But the lower the goal in society and the higher the goals, the greater the tragedy of the visionary. It would be beneficial if fools did not spread their stupidity to destroy the lives of others without gaining anything. Stupidity is worse than theft. The latter gain something, the former recklessly harm without a second thought. Do not find me praising thieves, they torn my life away from me and offered it back at a higher price! Denying the offer

of Earthly worms, I bargained for a greater justice from my Gods which I received in complete elevation of my daimon among the stars! My secret name and my spirit are present in the book of destinies, my duty is to help you to receive from the treasuries of Gods, likewise!

In all my explanatory notes, dissecting the rich discoveries of the mind and souls with my scalpel, alike to an anatomist of an angel, I discovered a truth that will run through this work: The beauty of an autumn leaf floating in the air just before it falls on the grave of a loved one is the tyranny of the moment. It is the rare, radiant moment of victorious glory, of great and noble love — it is the unreproducible moment of pure life, the honesty of the thunderous word that resounds through all worlds, that lies between the divine idea, the human one, and its decaying shadow. It is the tyranny that beauty was only once and then turns into fleeting memories that fade and die away, giving way to the duties, obligations and oaths that weigh us down with their heaviness. The rest is just a pastime before the final encounter with the gods.

Time only shows us how indestructible our nature is, quoting a witch from the shadows: "Do not point your finger at me, you bastard!". Without understanding all the twists and turns of fate, hold back on judgments, because you never know how many wars a noble man has fought before becoming a penniless wretch.

Nature or nurture? Nature is the ethos and the genius, it is innate, a relative of the daimon and the spirit, it takes precedence over circumstances, a good upbringing, socialization fixes a bad or mediocre nature, strengthens the good, a bad upbring-

ing, socialization makes a bad nature worse, and a bad upbringing, socialization makes a good nature troublesome!

Let us not pretend that we are born equal and that our efforts and pursuit of excellence make us equal to everyone else. The difference lies in meritocratic hierarchies and a broad embrace of all, ideally arising from these differences and variations in human affairs, or in unjust profiteering, the alienation of all against all, in whatever political arrangement plays out on the stages of the ages.

From an order arises a world of war, a war of differences on the cosmic stage within the laws, a war of forces and powers in rapid interaction, harmony, chaos and discord, everything is conflict, movement — peace rarely found! Do not stand still! Never stand still! You will be drawn into its laws.

Only the wise find refuge in supreme peace, there are people who are drawn in and thrown wherever their inclination goes, the simple-minded, the superficial, the weak, the meek! There are heroes who dance in conflicts and move restlessly and to the extreme of determination! Take your sword and cut the Gordian knot with a single blade cut! Or at least climb the steps of the Ziggurat! Even if you are thrown down, at least you have taken a step! The joys of life are few for the brave, the pigs rejoice in pleasure, the masochists in pain! Clench your fists and grit your teeth, Saturn's harvest is waiting, there's time to reap and there's time to sow.

I publish these writings at the beginning of my third Saturn cycle as a gift for having survived fourteen years of my uninterrupted alchemical work. Sealed, for better or worse, written in my mortal shell. I would not place myself under this life, but

we cannot return to the past. Adyton Kronion. Dei Sol Invictus. Pater Noster Sataurnos. Hieros Cosmos.

All that remained unwritten was not to be written down, a Socratic irony: what was not to be written down was written down in a most vulgar manner, all that remained unsaid remains a secret of the Way to the Divine. This volume is merely a token of appreciation for the Way, it is not the Way itself. This work was born from struggle and war, from the blood of my toil. It is therefore an individual narrative of an attitude that will not be repeated. To each his destiny, as it leads to the greatest joys or the greatest remorse!

— Saturnin

Council for young Lions, Lionesses

Open up! I proclaim the dance-crazed madness of the storm catalyst, which I once was! Oh, the unhuman prism of tainted art, Shakti dancing with all her might! Long were the days when, as reapers, I shaped the writhing mass of chaos, what I tore from it, had necessarily to find its way in the order of the Gods. Building bridges through stars, worlds, chthonic, celestial, telluric, igneous, terrestrial, aerial that I invoked, casting into the world as great ideas of great magnificence contained not in words, but in infinite gestures inexpressible!

Now working writer, artist, philosopher, stop! The gesture of Rimbaud's relaxation, the obsession of madness sinking into the will of grandiose dissociation, do you wish to risk greater danger, do you wish to vomit your fixation, your limit, regulation, to let go of order! You will suffer thrice, aware of your madness, until you cleanse yourself of accusations against yourself, your wild need for safety! Coward! The heavy regret of Saturnian lead is nothing compared to the bitterness of the slave emperor, the beggar emperor, who, caught on the strings of the imperative of responsibility, moves like a blind man through

a forest of tricks, delusions, where “as if”, is “must”, and “even if not”.

Do not fall! Do not dare! You will be like the darkness of obfuscation, great disorientation, fury, or gentle babble of nonsense, closed in your misery, broken desire to be free from the world, from its primary seriousness! I! I deserve contempt, not charging in youth, dissipating it on clandestine spectacles of dance with madness, oh if I were wiser, overcoming everything, restrained, balanced! There is no guilt in me, only sorrow! Yet, yet! Rise with victory, master, mistress, commander of the authentic star that is born from you, if such is your wish.

Initiates of Eleusis, those who have passed as mad gods and goddesses, or reconciled themselves to the demarcation of order torn from chaos, their epiphanies victorious, their gaze wide, their intellects hungrily greedy, hearts! Stop, have you experienced the storm of voracious locusts? You need order, child! Order! Order! It is deadly when it does not undergo reform! It multiplies corruption, invites chaos to attack tearing apart order, so you need Vision, you crave Vision, otherwise you are lost to disdain, the shadows of the dead sing “if we knew, if we could” whispering in their melancholy!

Affirm life at every step, this is the only moment to give birth to a star, bypass the resentful image of received suffering, pain! You have suffered, you will suffer again, until you overcome by method, until you grit your teeth, tearing flesh, crushing bones, sucking marrow, appearing in the image of your epiphany victoriously! Otherwise — perish in pain, suffering, you cast a curse on yourself! Armies of the meek, slaves already

shout angrily like sheep, when they are led to the slaughterhouse of Thanatos! You must take the risk, if you want to shape order, to command, to conquer! Where others have fallen, there you tame the world!

Let your thoughts and ideas be flighty, stellar, spreading prolifically through all worlds in a charge, be first in rank, great in understanding, terrible in insight, wise as a dragon spreading its wings through worlds! Let the oceans of the depths, the cosmic spaces of Poseidon be shamed by the abyss of your mind, the substance of stars, glorified, child of time, you rise as a disciplined master who divides fortunes, and forces through streams of worlds, directing them in a perfectly mastered madness of the world, its manifold fertility!

Do you stop for yourself? You have already lost your head, Akephalos! What are you trying to stop? The feeble movements of your monkey mind? The rigor of capturing moments, the melancholy of passing time? Your mind has been conquered thrice, is preserved like a prism, your heart thrice immortalized in gold, is the light of the prism! Cartographies! You wish to draw a new map of matters that others have not dreamed of, take your tools, visualizing the abysses and transcendent worlds!

In this house dwell your forces, the secret of understanding is the power of cosmic justice, the secret of the scepter, son, daughter of Heaven is the continual charge, the fought-for position of higher attributes that resound through the world — there you will gain audience with worlds, because those who are one with the world, are commanders of vital divine expression! Let your enemies sink into the earth, biting with slavish envy,

shamed by your conquests, intimidated by your greatness, diminishing everything they never conquered, never experienced, their natures like grubs! The word "enemy" is the word of a stranger, powerless in the mirror of their deceptions!

Do the heavens receive impressions? They stand undefeated, it is you who are impressed by them! Yet give great impressions like the Gods, shine more flamingly, you will be one with them, acting like a royal cobra, like a lion, like a condor! No one will stand in opposition to those who are allied with the highest, greatest forces of the world. The heavens support them, the hells elevate them, the abyss looks through them, the transcendent world shines through them in glory!

Do you seek this in your studies? In your act? Be damned, you seeker who rises with the life of Heaven, it is natural, they will block your path of conquest! If you are powerless in the flash of the storm of greatness, how do you want to be an imitator? Until you understand, embrace the cosmic force, the divinity of the world, being one with it, cosmic swindler, you will follow the projections of a small history, pathetic repetitions. Break free from the chain, the yoke of history! Stand among the ancients, with a huge gaze look at all the events of the world, examine them, free yourself from the present!

Do you want to be like the Gods? Be like the Gods! Not like pigs, who think they are Gods. Gods to Gods! Do you want to bring this to the earth, Tybil of the tree of life? You already know! You read the world as a philosopher-alchemist, emperor-mage! To get dirty in details does not befit, an obstacle to intuition is the restraint of greatness, let forces lead you, your mind,

the fabric of the world is one, the rest is structure, content, spirits, muses, ghosts of time!

If you do not know what you want to do, do not dare to start, you will lead others to ruin! If your motives are unclear, deluded, hold back! You will be the ruin of others, and yourself! If you are certain, transparent to the heavens, crystalline in intentions, do not stop until you conquer! The world is only a net in which you let yourself be caught, to pull it behind you, until you tear apart illusions, there you will stand free! Such was the secret of the heavenly daughters and sons, he who understood this, is a man of the way!

— Yours, young lions, lionesses — an old, tired spirit.

Philosopher-Magician

> *For the versatile mind, for the ingenious magician, everything is an inspiration.*
> *— Saturnin.*

The majority of misunderstandings of ancient philosophy do not stem from its infantilism, but from the infantilism of contemporary minds, which sooner fundamentally, without insight, treat the most beautiful philosophies, rather than delve into the mind of ancient genius. They play with them like dry toys, discarding them when bored, or treating them as a passionless academic discipline. However, sometimes — someone sees through the brilliant mind of the past, the genius breadth of mind, deep understanding of thought, not discarded as "too simple or primitive." Indeed, understanding something is tantamount to insightfulness; if we understand nothing, or fundamentally look only at the surface of an issue, it only indicates our laziness, lack of interest, or ignorance — but never understanding.

I would like to start this chapter with an analogy of Nicolas of Cusa, who brilliantly developed the theory of monadic growth, the Pythagorean Tetractys, as a growth of endless

mathematical patterns that arise from unity, contained within it. Combining this with the idea of the Nolan, Giordano Bruno, we come close to the philosophy of contemporary mathematics — i.e., the science of relations occurring between patterns: on one hand, we have endless mathematical libraries, on the other eternal change, reciprocity of reference, immensity. Movement is essentially defined by change.

Bruno wrote in 'De Immenso' that the individual is never finite, seeking forms, the infinity of everything calls forth ever newer forms as potential, possibility, reception, variability, matter. This brilliant thought applies to the language of mathematics, as well as to physics, natural philosophy, metaphysics, and magic. It has serious implications in the alchemy of the cosmos, subject to continuous rectification, updating of forms, not only through biological evolution but also through spiritual sublimation, arising multitudes of non-corporeal forces, in various natures, functions, sizes, inclinations, with many masks and identities, yet delimited by the deep laws of the world, and also the limit of forms, a priori in the topography of entropy of organization built into these laws. Thus from the One and sameness to the chaos of manifold forces which in a radical point are violent forms, at the zero point total potential for dressing in the Monad point, from creative forces, to receptive forms, through gradation, emanation, harmony, and disharmony defined by initiation, stabilization, regeneration, decay, destruction, cycles of time, differentiated levels of transcendent, generative, metamorphic, and cosmic forces.

Here comes the concept of "Minima," which in Giordano Bruno's view is a grouped diverse multitude, which is in eternal

motion, in constant metamorphoses, yet always with an inclination to return to its nature, place, according to its laws and deeper laws. This was to be the cosmic metabolism, so death is only a transient value, as a change in the aspect of substance. Nicolas of Cusa saw salvation, or as I prefer to reason — liberation after a crowned, heroic life as a line of union between opposites; the Nolan wrote similarly: "He who would know the greatest secrets of nature should contemplate the maxima and minima of opposing bodies. For the great magisterium [magic] should crown the work by discovering opposites, after they have found a point of unification"[1]. Just as the senses, which stimulate the mind, the mind reflects the idea, and everything is integral in discovering metaphysical laws, seeking magic, practicing it, in accordance with the analogy of laws, which are identical with truth, for where to seek truth, if not from the necessity of natures that point to themselves, following according to their identity? The Chinese concept of nature is similar to the definition of truth, "zi ran" can be translated as "so from itself" or "so from its own consent". This suggests the spontaneity of truth as sameness, instead of pointing to its objectivity.[2]

Due to the complexity of systems of worlds and their laws, it can be safely assumed that the results of magic are not certain, but only potential, not objective, but only inter-relational, i.e. In a specific internally coherent system, they may work

[1] (De la causa, principio et uno, Dial. V pp.139—40 (Gentile, Op. Ital., I, 263—264; Lagarde, Op. Ital., I, 288—89).

[2] Sterckx, Roel. 2002. *The Animal and the daemon in early China*. Albany: State University of New York Press, str. 15

in interaction with others. One must be honest; we cannot prove the effects of magic by scientific method, only subjectively or inter-subjectively affirm them, most magical phenomena are not solvable by a linear mind, and those that are, rarely stabilize.

It is a delicate art, which requires seriousness, similar to the work of a watchmaker, but also a trickster who creates porcelain, filigree figurines, yet can encompass both subtlety and storms in them. It is a dangerous art, as by mixing with invisible worlds, we also expose our minds to many dangerous reactions, quoting Confucius: "Keep the spiritual worlds and Gods at a distance, but above all respect them". It is a treacherous art, full of possible delusions, poorly invested beliefs, insincere approach to the world, setting traps for the unprepared mind. It is an art that requires precise recognition in the territory of its action, is a certain step of faith of the blind, and to the blind we can compare ourselves — yet we step confidently on the ground, knowing where we are going, and also understand with some skill, how to avoid major obstacles. Here, not only the Horus step of faith of the initiate — Parsifal is required, but also commitment, motivation sustaining work and outstanding memory, which preserves trophies, as well as operational knowledge of actions and magical technologies.

We can extract some general laws of magic operation, but these are dynamic laws, with a large number of variables, and also various laws interacting, they can cancel each other out, accumulate, enter complementarity, or compatible action. Therefore, the ability to dynamically improvise is important, to keep

pace with changing rules of the game, to play strategically where they are permanent.

A skilled magician is a person who approaches their own actions apophatically, with reason, a certain dose of skepticism, but positively affirmatively, not resting on laurels, when — the effect of their work is visible. A magician who wants to deal with high magic is patient, seeing the effects of his actions after weeks, months, years, the immediate ones are not impressive, from uncertain sources of personal magic, and often binding to unknown quarters.

This is a person who has an infinite arsenal of "I can," but knows that they operate within the system of limitations of the world of phenomena, also knows that one acts regardless of whether something leads to results or not, but without stubbornly plodding into error. Experiments until training themselves in skillful operation of techniques that have proven effective. Finally and above all, it is a person with a vision, who wants to implement their ideas, and also rise above the world acting with higher worlds. The philosopher-magician is in the world, but beyond it, is an architect, but does not submit to their idea, exhibits the greater will of the world, but retains individuation, which is the source of his genius, and also the essence of his inclinations and nature, this he discovers among countless others.

Magical philosophy is not a recreational toy of the illusionist, nor of a person who wants to enrich themselves, gain objects, find love, or power, or fame, these latter matters belong to the earthly sphere, they may be dependent on life's fortunes, meritocratic work ethics, but do not prostitute high magic for them.

The point of understanding is to discover what actions actually lead to results. The field of ritual, energetic, theurgic, ceremonial actions is limited only by imagination, but the effect is always delimited by what has been determined as pointless, or ineffective, sometimes it may be only temporary — skills that do not come from us, but act by the power of Gods, demi-gods, angels, daimons, the dead, or chthonic worlds are not ours, they are borrowed. Of course, the hierarchical classification of beings is conventional, but this is not the time to write bestiaries of the richness of these worlds!

Some people may often wander in the desert all their lives, so often magic is also relegated to the phantasms of human imagination, after which all attempts at further training are nipped in the bud. Similarly with people who will be terrified of their adventures, light dabbling in magical arts, without commitment, without sacrifices, without understanding. How good it is! This eliminates discouraged, bored, intimidated, uninvolved people, as well as stubborn idiots. The first will return to their usual life, finding happiness in it to their measure, the second will find pleasures in their pleasures, the third will seek the solution to their fears in religions, which will compensate their helplessness, fear, and the next will engage in something closer to their calling. The latter will not pose a threat to themselves and others, and will not give a bad name to occult practices. An unsuccessful amateur who considers themselves a magician usually remains a fool, or enters the ranks of religious bigots, or leaves metaphysics and magic behind, boasting that they "already know," that they "have already been enlightened," looking down on people of the way, though they never even ap-

proached the mysteries. Mastery is not achieved in a lifetime, mastery is strived for through life — when this path is filled with commitment, seriousness, sacrifice, passion, joy, it is the most beautiful, worthy activity that brings us closer to the stars, and also makes us true humans.

If the field of magic's action is consciousness, phenomena are its substance, but this is not a consciousness reduced to agency in one's own mind, but rather to the interaction with invisible worlds, and also with the minds, wills, hearts, and souls of other people and beings, whether collectively or individually.

The priest-magician is a shepherd-king in the Chaldean understanding, setting new directions, traditions, establishing values, reforming the logos, moving mountains in silence in a way imperceptible to others, and with the consent of the world's forces, is their trustee. He is simultaneously a fortress that prevents chaotic worlds from entering the world, a catalyst and negotiator of regulating forces, of intervening forces.

Magic is the wise art of discerning effects produced in the world amidst causality in a way that extracts the actual patterns of the magical process, rejecting cognitive errors, delusions, blinding tricks, obscurities concerning both the world and oneself – and the latter most easily, because we deceive ourselves most effectively.

Magical rationalism (sic!) is essentially a clear, precise, accurate, strategic, tactical perception of the world, its causality, and also engaging in weaving one's own causal networks, observing oneself, the world in a neutrally engaged manner, i.e., not subject to perceptual disturbances, perfectly excluded from

the sea of phenomena, ideally detached from one's stream of mental processes, while perfectly engaged in one's work, mastering perception, and also cognitive-emotional processes.

Encountering a plethora of esoteric writings, visions of individuals, grimoires, I have learned one thing – they are useful insofar as you overgrow the vision contained therein, if they are read like compendia of experience. Otherwise, you make yourself into a victim of someone else's vision. Become a visionary yourself, charting new wayward signs in territories unknown. Intuitionists oft say that the value of experience is greater than that of theory and knowledge. Yet, these who surpass them in experience and are equipped with robust theory and knowledge are ardent students of the universe, not some boorish dilettantes.

The value of critical conjoining of multiple fields of science and arts in order to give them an ever-fresh look is the juvenile gladness of exploration and synthesis of information and ideas in the laboratory of imagination and notion intersecting with great laws of the world, the Glass Bead Game of infinite libraries of understanding, play, appliance and inventiveness, they provide unexpected results and bring about the intellectual pleasures of voyaging into terra incognita in a world in which "everything was discovered, thought already, everything invented" – that sentence is blatantly incorrect, it is held as valid only by the defeatists.

In the process of the discovery of magic, of the Divinities, I found that there are several components that are required: gathering life experience to draw from, a spacious, large, solid and vivid mind and great nature, a great imagination, a stu-

dious inclination, a will to experiment, order and discipline that sets co-ordinates aright, a principled ethos and wayward direction, resilience to damage and danger, discernment and strength, focus and concentration, daring to create new theories and test them, an intelligence to sieve the realization from delusion, a piercing insight into causalities, a heroic stance in opposition, an invincible spirit, a focused will, a golden mean, an inner truth, a perseverant unshakable character (not to be confused with foolish stubborness!), a strong guiding daimon, a durable commitment to fortunes, a love of the strange, awe and terror, clinging to beauty and virtue, fates and destinies, and a reverence for the the universe and its teachings. A grand will to return to the beautiful, the strong, the just, the great, the noble, the free, the victorious, no matter what ordeals of life we must surpass and traverse.

This is a mere enumeration, but where to get these qualities from, you ask? They are coined along life, through confrontation, traumas, wounds and scars, decisions and judgments, reaction to fortunes and fates, affirmations of despair and eudaimonia, losses and gains, weighing and setting aspirations, once and for all ask yourself a question – who would you like to be in five, ten, twenty years time, who do you want to be posthumously? It is a question about your essence, your daimon, your ethos and character, your nature and qualities, your attributes, for what constitutes a man, a woman, is this single sentence: "Omnia mea mecum porto", everything I have, I carry with me. "Memento mori" – Marcus Aurelius, "Invictii Genii" – I might add, the spirit that you coin of yourself may be victorious, but what you make in the battles and wars of life is yours forever.

A goal set must be pursued recklessly, you can't imagine to succeed if you don't embark on the Pythagorean journey. If the bowl is empty, you can't draw clay from it, in other words, if your life is empty, dispossessed, underprivileged, you must find the clay, if you find the clay, you must shape it.

The first move to find the clay is the enchantment with the world, to find the little gods of life, perspective changes everything – when you walk through a park, you may see nothing but the tip of your very nose, when you look at people, you are observant, but when all of a sudden you observe a leaf of a tree and think about the greatness of nature, about harmonies, intervals, sounds it conjures, about the sylphen spirits wondering amongst it, when you take the dew and draw warpaint across your face, the ancient thoughts of the forest superseding the thoughts of men, the continuity of the cycles, sequences, the impermanence, the well of the abysmal past immemorial, the moon, planets and stars above observed by so many ancient civilizations. At this point you re-divinize your gaze, you acquire truly "Edenic perception".

When we think "Edin", an old-Arabic world for long, dry plain, pasture land, we may think of Ubar of the King Shadad, buried under the deserts of Rub Al'Khali, it is hidden from view, occulted, just like our perception of the world. When we recognize this, we may shed the veils of Isis, at first delicately, giving us a cognitive glimpse, some of us are rewarded by the great Goddesses, that makes us see among the blind-men, we find Divinities everywhere, not as imagination, but a truthful spectacle of muse-like inspired beauty. Some posited that nature and matter is the source of all evils of the world, in con-

tradistinction to an en-souled life, I prefer to treat it as a gift of Aphrodite Urania Generatrix, or tripartite Hekate-Drakaina Epipurgidia: The Divine fire, the Cosmic Aethyr, the Abysmal Voids.

Ah, so you've been assaulted by all hells combined? Bite through the rotten flesh, cold, scorching heat, turmoil of winds, bare survival, and barren deserts, thirst, hunger, slay if you must, be slayed if you can't defend yourself, grind your teeth and feel the pain, overcome suffering, emerge triumphant, there were people that died frozen in the Antarctic or Himalayas, those who were slayed in wars, tortured and mutilated, murdered by bestial men, raped, those who died of parasites, lepers, illnesses, committing suicides in great torment, insane out of pain and sorrow; there are so many ways to die, get yourself killed, in great or small pain, with or without dignity, violated in body, soul and mind, so many ways to suffer in torment, to be deprived of humaneness, good name, honor, vendettas of humans against humaneness are great.

Gods don't contradict nature, nor add more meaning to all this. It is the anthropocentric view that made this infantile complex to scream: "Injust, injust, save me, oh you mother, oh you father, who nurtured me!". It is the self-importance of humankind that attaches the idea that "Retribution is nigh, there is justice, some justice, any justice!". Laws of nature don't contradict laws of Gods, yet they are different, laws of humans oft contradict both laws of nature and of Gods. Yet, by oath under heavens, I may swear that by heroic memory of those who made something of themselves in this world despite all of that, those who out of their titanic commitment pitched to the Divinities,

to nature, to the world are recognized as heroi – no matter what was their status, wealth, "material" fortunes, an imperial beggar is an emperor among humans in perception of Gods, an emperor that is a wretch is nothing more than a wretch among humans to Gods.

Metabolism of Concepts

Navigating through the dynamics of spinning any content, it's hard not to catch the deeper structures that scaffold and skeletonize them. In interpreting content, a conscious recipient can engage in deconstructing the author's intentions, and the author, if aware of their actions, engages in the metarhetoric of shaping this content. This is where the flirtation in narration lies, as in subtle erotica, there are plenty of unsaid things.

The starting point is motivation, clothed in a media form, which in this way manages the narrative to deepen and further specify the fabric of intentions.

This means as much as moving in an ideational world, which is reduced to a medium of transmission, to psychagogically direct the mind, emotions, and soul of the content user towards a closed, intended goal, which not only conveys the content itself but movements beyond the text, touching the engaged reader with a brush of wings. If metarhetoric moves something in an individualized reception in a set way, the success of the text is measurable. I once used this kind of thinking to consider five concepts, at the definitional, deep, and metabolic levels in idea transactions. These are just examples: Thus, knowledge was interpreted as information saturated

with data organized into structural libraries, at the meta-level as information contained in every form of energy metamorphosis. Thus, experience was interpreted as subjective critical masses that allowed for the absorption of practical knowledge, and at the meta-level means the sum of codified experiences, or agency information in a certain system. Thus, perception I interpreted as the way experience is lensed through the mind, and at a deep level as pattern shifts relative to each other in a certain modal reference system. Thus, thought I defined as the construction of patterns and constellations of structures in patterns, and at a deep level as differences between states of experience, perception, and knowledge. Thus, memory I defined as a storehouse of states of experiences in relation to states of perception, and at the meta-level as an archive of all potential states. Imagination, on the other hand, I understand as the ability to manipulate libraries beyond their fixed limitations, at the meta-level it is the freedom to change, modify data, and also its possible states in the network from one ambivalence to another in constant metamorphoses. The last element in this model is aesthetics, which I understand as the ability to shape, sense significant data systems in subjectively pleasant patterns, at the meta-level these are moments of change between super-symmetry and chaos which are entropically corresponding to the actual dynamics of a given system. To add another level, beauty can be defined as the aspect of the total expression of the highest worlds' principle in the delight of the immanentization of the most perfect, objective exponents of the deep laws of the world in its continuous manifestation.

This model is instrumental, like a toy trying to illustrate an exemplary geometry of thought and its codification, but the construction of the structure of the metabolism of ideas in the user is a useful tool to deconstruct the ready form of transmission in a conscious way. Bearing in mind that the act of deconstruction is limited by the psychic settings of the deconstructing individual, their field of vision, and experiential apparatus, and the direction of re-construction is equally dependent on their psychic settings, motives, desires, goals, the latter is subject to the projection of a psychomorphic process during this operation.

The illustration aims to make present and future operators of magic aware that in reality they are weaving a pseudo-solipsistic vision that, to be effective, must be inter-subjective not only with human actors but also with worlds of spiritual intelligence, so that communication, the transmission of intentions is effective.

Training perception in such a way is an exceptionally difficult task because it is counterintuitive, i.e., it goes against the nearest resting point or pleasure principle, but this is why effort is put into exercises to break the impasse and sustain the state of meta-perception, or at least return to it in moments that require it, after prior training.

Some peak experiences, similarly: ecstasy, laughter, delight do not last forever, they are only a temporary state. When they are strictly linked to biopsychological experiences, they are a knotting of human psychological functions, when they have a sacral function, and also essentially essential, effective – they temporarily establish a secret thread of contact with forces,

which unforgettable solidify the personal ritual, pointing towards a personalistic religion, its hermeneuin (boundary) of individual drunken fusion of the subject, man as a catalyst of divinity "from the world, through the world" to the extent of man in the act of union.

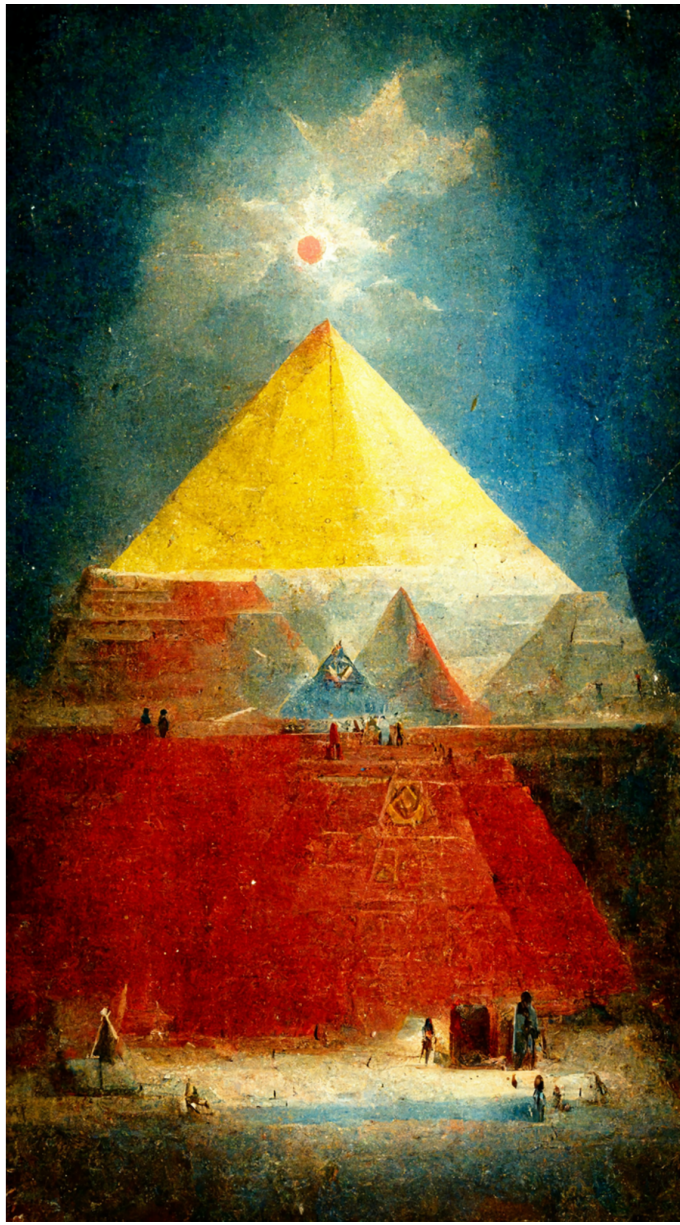
In this book, I offer similar interpretative-narrative games, as in the previous ones, which coded, and also encrypted try to be both obvious and concealed. Sometimes I am satisfied with the intended effect, sometimes I would correct a few things. In none of these cases do I intend to replace others' visions with my own, at most to serve as a finger pointing at the moon, a hound and lunar hare of Artemis-Hekate, her faithful dragon. Counting on the reader, and also keys in his mental continuum that are contained in thought-forms during engaged reading, I would like this form of mythopoetics to become a real mystery, performing psychagogic functions, albeit in a masked form – to lead to success in approaching matters that are untransmittable and experiential nuances, imponderabilia, a certain realization – even in the smallest possible degree."

Al-Khemi

Doorway of heaven, Shamash, sun with dragon spell, Ea's mighty son, Ea, the abysmal father, promise of immortality, forerunner of the seven Annuna gods, equipped with weapons of wisdom, wise noblesse, mastery of heart, young men praise you to defeat enemies. The morning light over the steppes, deserts and mountains. All earthly treasures are formed by your hand. Enlil, king of the earth, rejoices in your splendor.

May the stars I invoke protect me, Shamash, most worthy God, far from countless Beru, distances from Assuraku, towers of millions of millions of cubits built in my heart to kiss the palaces of the night sky and their sons and daughters.

What would make another pale as a tamarisk, I have survived at the behest of the gods. May the gates of Ereshkigal's Namtar and Erra bind the demons so that they do me no harm. May the three gates be closed and cause me no harm May the fourth gate Mutabriqu cause me no harm May the fifth gate Sharabda cause me no harm May the sixth gate Rabisu cause me no harm, May the seventh gate Tirid not harm me, May the eighth gate Idibtu not harm me, May the ninth gate Bennu not harm me, May the tenth gate Sidanu not harm me, May the eleventh gate Miqit not harm me, May the twelfth gate, Beluri



not harm me, May the thirteenth gate, Umma not harm me, May the fourteenth gate, Libu not harm me, May Hurbashu, fear and terror, never harm me, May Namtar let me pass through the gates of the underworlds so that I may find my shadow and the shadow of my loved ones, Spare me like the port of Agade from three hundred and sixty thousand troops from whom I received blows, and return safely to the land of the gods.

May Enlil, father of the gods, hear my request. Whoever cancels this will to return or tries to obscure it, erase it or use any movement of my entire mortal life and all the movements of my original and future existence, may Shamash uproot his or hers foundations and tear out their progeny.

On the boat of the stars: Ishtar-Annunitum, Anu, Enlil, Ilaba, Sin, Shamash, Nergal, Umu, Ninkarrak. Mighty the palaces of the gods:
Ishtar who dwells in Eannaki, the star of Venus, Enlil who dwells in Nippur, Dagan who dwells in Tuttul, Ninhursag who dwells in Kesh, Enki who dwells in the hidden palace of Eridu, Sin who dwells in the lunar palace of Ur, Shamash who dwells in Sippar of the Sunfire and in Sippar on Earth, Nergal who dwells in Cutha on Mars, and the holy city of Cutha on Earth,

May no demons enter, may they be judged and imprisoned in their domains. Returned to nature and to their thrones, without molesting a single soul.

Ishtar, the daughter of Sin, and Ishara, may the spell of Lamashtu be broken. May the spell of the Magi Ninkillim be preserved and active, that spell against furious, fearsome vam-

pire who was cast out by the gods. As Ninkarrak commanded by his example.

Ishtar, splendor of the gods, the beloved who stands in Shamash's mighty eyes. Nannay, Venus triumphant, a younger daughter, a sure power of the sun's mighty eye. Children of a radiant red-gold lightning, dancing around their mothers before the gods of this world fold their hands in joy. Irnina, the female Igigi, brave in battles, frenzied with splendor and dignity, a heart of stormy white and radiant gold.

Even if I am granted a radiant destiny, may I be vindicated against my enemies, for not out of cowardice but out of plagues have I done nothing heroic in my own eye. Adapa, the wise man who rejected immortality, was not a fool. He bided his time in wisdom to free himself from the toils of mortals and gods.

Glory to Horus of the Twin Horizons, the Great Judge of the Ennead Glory to Seth, the Vanquisher of Apep, who judges the Underworld Glory to Hathor, who with Sekhmet and Bast guards the Mighty Eyes of Providence Glory to Alpha and Omega, Isis and Nephtys, who are blessed and guarded by the Twin Crowns! I, Neb ntr-san-tep, scribe and Isiac priest, compose here a prayer and incantation to promote all who read it with blessing and joy!

May the tribunal begin, May their undertakings be pardonable, May my weary heart be judged on the scales of justice Blackened or blessed, May my life be drawn accordingly from the blood of my kheper-hati-ba May my movements be balanced against those of my enemies, wherever they may be! May all be heard, but the objective judge decides by resolving injus-

tice against me and my enemies. May I be assigned according to the necessity and the need, golden Osiris or black Isis, rainbow or Nephtide, avert! Protect my shadow and my soul from sinking in the pool of fire Rejoice, rejoice! For the powers have taken me under their mighty wings! I follow a great feast of the Yaaru, as many have done before! I tie Isiac knots around my spirit I secure the sacred bonds.

Hieros! Hieros! Hieros! Hosios! Hosios! Harpos! May the serpents of the Ureus adorn my temples and my forehead, for I have spat out and bound the enemy! Cursed him thrice and seven times! Heal the pain! For justice dwells in the fortress of Re, for Septad, the virgin, holds her scales on the tritogenic foundation of the cosmic spring of profundity! I am a young god and wear my starry garb on May Akh like an ibis on the stars A dragon amid the vastness of the cosmos Rejoice! For I have eaten the plums of Ankh! My mother Sothis, Isiac star, she rises above the horizon, that star of the solstice! Mighty is her name above the stars! May she make me bright and drive the desert black storms from my heart, may she uproot and tear all wrongdoing until my robes shine gloriously again! Thoth, adorned with dignity, bestowed by the Lord of the Universe, Atum, on Lotus, the infinite face, may the scribe of destinies, the poet and keeper of order, who delights the eternal twins, decide everything and anything, from the beginning to the end.

May the plums of righteousness and immortality be given to the participants of this noble feast! May they be reconciled! May suffering be dispersed May sorrow and grief be no more! Rejoice at the end of your stay in the mortal world, for the Lady Seshat has accepted you into the other

world and the wolf-headed Wepwawet has paved the way for you!

May I wear victorious laurel wreaths May I wear a magnificent ureic tiara, For I have arrived in the company of the stars, For I am welcomed by great and small, Spirits rejoice!

I approach to pay homage and honor thee, Oh, splendid, noble, shining, glorious beings! May the shadow rejoice as an active spirit, May the doubles, the souls and the spirit rejoice as one! May you rise as Osiris, dismembered by Seth, sewn by Isis, resurrected as Sah!

Heru-Khuti descends at the top of Tmu-Khepera, Souls travel from east to west and from north to south, On the great ascent! Tuamutef of the horizons, open the gates! For he watches over the abysmal descent, Night divides the Sacred Breath, Alas great cosmic void! Osiris Un-Nefer watches over the slain underworld. Great Qebensennuf from the South Pole, Commander from the Summer Equinox to the Autumn and Winter, ruling the Mother, from the Great Lady are born all the visible forms of Heru-Khuti and the divine hosts! Osiris, Seb-Erpat rises as her son, the Holy Breath Earth marries the Star Goddess Isis, the Foundation As Earth and Justice sews the rising stars of Osiris, guarded by Seven Shining Ones. Osiris Hu-Nefer rises, rises, rises! Ra-Hamarchis rises in the west, guarded by Mestha of the western horizon, Isis summons the rites of spring! Osiris-Tet enthroned, greeted by Hapi of the north pole! The cycles interpenetrate. Isis, Osiris rise on their rightful thrones!

O thou whose spirit of the bull, the Taurus, the triple dew shines! Whose serpents rise to the stars! May you be protected

at this word, heed me, bull queens and bull kings of heaven, free yourself, rejoice! Protect me from evil and promote the magnificent battles of my heart! May the Protectorate of Neith bring joy and righteousness to the living and a feast of brilliant spirits and souls to the dead! Mighty Vulture Khabet lick the newborn with a blessing that is your own! May you traverse, traverse the winding firmament of the abyss, and the waterways of ascension will be opened to you! As from the night you will pass into the days of Yaaru! For you will wear robes of your true form and shape, Immaculate, pure, rejoice! You are pure and innocent on the steps of Re! Do not retreat, like a child treading on the bark of millions and millions of years, find your home as a star in the dancing, glorious fields of Yaaru. Teferet nourish you with immortal food, you splendid daughter of Re! May nothing bind me, may nothing examine my shortcomings on earth May I not be imprisoned, not confined, may I find my true form and shape, among the immortals and the stars, in the joyous field of Yaaru! May I be like a hawk, protecting and seeing what was given to me by the gods to see! May I sanctify the covenant with my mage staff and my Isiac robes, and shoot the enemies with straight arrows! May I cut off the heads of the enemies, so that their limbs cannot rise against me!

Falcon calls me back, magnificent two Kites are showing my way, Anubis protects me, Wepwawet opens splendid paths for me! May entry and reemergence from Amenti be opened for initiates. You initiates! Gather around your mighty Bull-Queens and mothers That cry and weep for you, that call you back from joys and woes of Earth, That call you back upon your seats and thrones! May your secret names be preserved and made effec-

tive, may your Ren Thrive, vaulting spirits with joy, triumphantly! May you be free!

Gather Light, Scatter Darkness

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„We do not understand except by observing phantasies." — Giordano Bruno.

"3:23: The Master, speaking with the Grand Music Master of Lu, said, Music can be understood in this way. The players first in unison, then freely harmonizing, playing separately or carrying on from one another, and thus the piece is completed."[1]

Thus born of the earth, another example of a human life. We live out our fantasies and imaginations, through honest and resonant intellectualizations. Then comes the deep feeling, the transparency of the perceived world, which resembles a naivety. Here we reclaim something like a consolidated inner truth. De-

[1] 3:23, Burton Watson, eds. The Analects of Confucius (Columbia University Press: New York, 2007), p.30

fiantly we oppose oblivion and forgetfulness. According to the law of self-reflection, we look up between the hypostatic mirrors. We reflect on this world and on ourselves, ascending through proportion, observation, and cognition. We find signs, tokens, and notions of the divine, and thus erect, furnish, and construct an inner temple. Ultimately, we want to leave the spectacle of illusions, the great hall of mirrors. We expand vertically and horizontally, stripping away the veils until the essence returns to infinity.

Resurgent atavisms are signs of true archetypes. In the language of symbols, what is not superficial is always essential.

All deeply living ideas are older than human existence. They live as cosmic forces that exist a priori. They are only temporarily drawn into the intellect and the soul. They are touched by our measure. With the means of a child of nature and the starry sky, woven into the fabric of the human idea, discovered and focused.

Ideas are the substance of the forces that bind our common destiny. They are revealed through brooding, pondering, acting out, feeling and experiencing. Sometimes this happens to a greater extent than fate may forgive. The destinies that do not allow such transgressions force them upon us so that we learn from them. When does a child of nature meet the roots in the stars. When do the lovers become one, united in harmony, united in liberation?

There are three kinds of heroism, I believe. That of conquering the world in an overarching triumph. That of conquering the interior in an overwhelming gigantomachy. The creation of cultural and civilizational foundations that make societies

flourish. What distinguishes a hero from a villain is the impact he or she creates in the world in the long run. A malevolent intention that leads to good is a Mephistophelian prerogative. A benevolent intention that brings about good is holy. An evil will that brings injustice to the fore is that of a conscious destroyer. A good will that brings about evil levels hells.

„In order to grasp the power of the images, the interpreter must in some way participate in the beliefs of those who are frightened and fascinated by them"[1]

How would the understanding of the world evolve in a binary star system with three moons orbiting an inhabited planet? Would the beings inhabiting this world grasp different configurations of forces? Their astronomy and therefore their astrology would be different. Their technology and evolution might be different. Perhaps the nature of life that evolved in such an environment would exhibit a different kind of contact, beings and forms. Apophatic between itself and the deep world. It is aware of the autochthonous forces of all its being and the deep grammar of the cosmos in many ways. Obviously through itself in contact with the world through knowledge and interfaces of interaction. Perhaps as lost as we are in our being? Perhaps as natural as their innate inclination? If a human were to travel to such a system, torn away from this world,

[1] Schmidt-Biggerman, Wilhelm, Philosophia Perennis: Historical Outlines of Western Spirituality in Ancient, Medieval and Early Modern Thought (Springer: Dordrecht, 2004), p. 4

how would he react to the nature of such a strange, remote solar system? If he were affected by the three moons, two stars and all the planets, how would he react, how would he respond?

We are all immersed in an eerie world. It is more or less interconnected and understood by scientific and astronomical axioms. And yet, by and large, it is unfathomable. Multiple hidden physical, transcendent and occult parallel factors and variables have their influence. Just as I believe planets have their natures, so do stars have their natures as ensouled entities, hidden worlds full of strange life.

It is remarkable that we too often limit the concept of life to something organic, living in the biological sense. Visible neutering the invisible force, the idea, the omnipresent being, the panentheistic intelligence. Between these forms of life there are worlds that we can rarely describe with our divisions and ideas. We often refer them to ancient fantasies and bestiaries. We may think them all fantasies and the mythomania of an overstimulated or psychotic mind. Or we may flirt with the idea that these worlds were once closer, more obvious, visible to the human participant. Without relegating them to unconscious, anthropological structural symbolism, but in interaction with each other. Not holistically objective, but also not totally dependent on the mind of the individual. We forget we are dreaming and think the spectacle is reality, or we observe events in the dream as if they were real. Lucid dreaming while awake is a sincere attitude. In dreams, we re-virtualize sleep with waking. Yet we act through the same tissue, both in lucid dreaming while awake and in lucid or incestuous dreaming while asleep.

Memory and history are not the same thing. That what is now was not always so is the repeated phrase of Whilists and Presentists, "It has always been so." Nothing new under the sun! And yet it is ever changing, like the flow of time and events you enter. Any worthy thing raised to a metaphysical level by an act of hypostasis becomes a wonder, a horror, and an awe of unimaginable proportions. It depends on the perspective of the observer and his ability to go beyond what is comfortably known. Everything that is reified and yet belongs to the sphere of the sanctuary becomes a living sign. Like the temple of the spheres in Harran. Like the ziggurat in ancient Borsippa, later called the Tower of Babel, or the city of Ecbatana, built by King Dioces of Media. Its mighty walls were modelled after the planetary spheres of heaven.

When the reification of the divine becomes too materialistic, too naively realistic, it descends and forgets itself. This causes the human spirit to reproduce itself with itself. It happens in a conceptual swamp through the separation of analogy, the confusion of referential proportions. It passes into a horizontal reflection that no longer even separates itself from transcendent factors, but more and more from its own content. This situation leads to an infinite variety which is superficial. Because of the flatness of the horizontal spread, it is the spawn of the postmodern fantasy, in which the infantile fantasy itself is cherished, reified and real. The magical transcendent hybrid, which is a perpetual motion machine, becomes the hubris of man-made hybrids. They need to be constantly animated and cease to function without the animators. This is the main difference between the objective world and its envelopes and vir-

tualities. It cuts off human participation in the flow of the living world and the world soul. It becomes detached from the source of life and builds sand castles on the beaches of dried up lakes.

Emperor Wu of Chan (156 BME – 87 BME) asked himself a fundamental question. What is the relationship of heaven to earth, so that man is in the world of nature in relation to the cosmos and heaven. He invited the best minds of his time to participate in measuring proportions, exchanging observations and sharing insights. In order to let the thoughts rise in great depth to the sky, bases were created once again. So again something was settled – not about individual and superficial things, but about deep insights gained from the world as it is. The times, the changes, the place of man and woman in the world in the midst of nature in a civilized refinement. So what manages the movements of the starry sky. How to interpret in a symbolic way the observations of astronomers, philosophers and Wu, Xi and Shu (magicians, shamans). How nature works and how natural philosophy elevates it to the Numinous Fires. And later – how to relate all this to the world of human affairs to guide them? We can approach the omitted, unknown, inexpressible deep laws of the physical, objective universe, which are discovered to a possible extent. After that, we continue with metaphysical measurements and directed realizations. They are communicated in the human symbolic language that laid the foundation for all advanced civilizations in their beginnings. There is no question that astronomy was the most important mother for any form of philosophy.

I present a henoteistic panentheistic view in which the antecosmic, pre-phenomenal transcendence is also the point of return. It is a non-Abrahamic view of the world. Everything is enveloped by an intelligible force. In a world of multiplicity in change, of gradations of force, the harmony of tension unfolds from the infinite point to the whole sphere of the great game. From the simplest to the most chaotic, it has laws that generate themselves from the simultaneous states. From the point to the abysses, all worlds have their own laws. Consequently, all beings that inhabit them show their tendency that corresponds to these laws. The transcendent point is that of silence and simplicity. There is an equality. Chaos is a potential of everything, the point of monadic singularity, where chaos generates laws that wrap themselves in the stability of possible worlds. Later, they are attracted by the pull of the void, chaos, or return to the monadic point. However, this is not a process of unification and separation, but a seamless integration. The great movement, the difference, the war – it's all in between. Observe the archetypes in the movements of the stars and planets. If we observe the archetypes of nature and human beings, we can deduce the changes on a small scale, that is, on a human scale.

The interpretation of these laws, grasped according to the possibility of fragmented or unified, topographically unequal perceptions, is a matter of hypophetic efforts. The knowledge, experience, skill, socio-historical environment, history of ideas, inventions, and history of perception itself have been expressed in different ways. Different peoples in different cultures, ethnicities, tribes, and civilizations related their wholeness to the world with different standards. Some of them measured in uni-

son, others measured different parts of the world. Comparativism in mysteries and religious traditions is as useful as it is inaccurate. It allows us to explore different perspectives and perceptions – if practiced – they can be realized tools, or ineffectual, deluded attempts and ordeals. Their mystical, affective, and intellectual configurations toward the perceived world have changed over time. It depended on what people in these social formations understood and what their traditions were. Based on signs and concepts that were possible to think, changes allowed by taboos. What was considered sacred and profane, clean and unclean. These clusters of shared perceptions formed threads of kaleidoscopic ideas and kaleidoscopic phenotypes of being. These views flowed in the mental, emotional, and spiritual bloodstream through group and individual vistas and breakthroughs. They had their pioneers, actors and participants. History is viewed backwards from the present and reinterpreted through cultural concatenations of scientific, social, political, and religious precepts that are currently established. This does not take into account that people in history have perceived the inner territories and the exoteric worlds differently. Some have not even made a distinction.

The variations throughout the ages in terms of metaphysical patterns, forces and worlds, visible and invisible, have been static, dynamic, chaotic, but most of the time – orderly. Attempting to establish man-made laws, foundations on planet Earth and structures that reflect them in a world of nature is an arduous task. The foundations, which were long-lasting, aspired to be approximate. And yet, they were prone to decay, degeneration, and corruption if not renewed and reformed. This is the

fate of all civilizations that have long been buried under the desert sands. People who thrive around their sacred and profane – may we respect their dust and breath – have long since been blown away by the winds.

What blinds the mortal who now chases this and that with surrogates that smother his longings and give him temporary relief. Until one is alone with being alone. Alone in the world of forgetfulness, embraced and in the company of those who have never forgotten us. The gods have never been subservient to man. Since all things are reflected in each other through the analogy of being, they can be influenced in passionate objectivity. In the sense that they receive impressions and deliver them again, but remain unmoved and lose nothing of their essence. The objective truth is most certainly beyond human comprehension. It can be too terrible to bear or too glorious to outshine and burn our eyes like the transcendent sun. It is a conceptual sign that is perfectly holy and noble in absolute form. It is not a retreat, but an invitation to study, to experience. To climb the ladder of the spheres through practiced epiphanies and realized, practical illuminations. The myth of the powers thrives in spite of the futile attempts of the exclusive religions to discard it. The forgetfulness of the human race has not harmed or damaged these powers. Whether they are stellar deities, cosmic, noetic-noeric, essential, aeonic, chthonic, cosmic-telluric, elemental, those of life, death, or stranger worlds. Whether small, humble spirits or higher deities. Whether they belong to the earth or to another world. Whether they are favorable to our race, or neutral, or quite the opposite, whether they can understand us, whether we are accepted by them as

This constitutes Ordo ab Chao, or Marduk Cycle (Tiamat-Absu: Marduk) within Trimurti (Tripartite States of Being: Brahma:Vishnu:Shiva) in an Oroboric Cyclicity;

States	**Movement (currents) of Complexity**		
	Enthropy decreasing	**Still/Shifting**	**Enthropy increasing**
Harmony	Growth	Preservation/**Renewal***	Decay
Disharmony	Decay	Preservation/Decay/	Destruction (Z)

***Renewal**, or the Campbellian Monomyth, the Heroic Journey is "tearing away from unknown, chaos" to renew, refresh, reinvigorate, reform the decaying, or failing order, or to sustain it and prevent reversals.

lesser gods. Whether they love us, despise us, ignore us, or have no such instincts. Interact in a way that suits their nature, essence and inclination. In a reactive and impressionable world of diversity, this is often difficult to predict. Confucius wrote in the Analects that it is sometimes better to keep "gods and spirits at a distance." Primarily, to respect them. As humans, we have hardly mastered ourselves, so how can we know anything about other worlds?

The ancients understood that the stars, nature and their existence were a sacred phenomenon, and so they understood the gods in this way. The gods as powers came first, as it says in Pymander, before the solar system was even formed. The world

followed, the human race being merely one of the recent brief spawnings of life on planet Earth. And what are we as a whole now, deprived of wonder, of harmony, convinced we know everything without knowing anything, but taking for everything a figment of the largely invisible? Apophatic perception or negative theology is the "knowledge that we know nothing". We need to find some certainties, great certainties, some hard-won experiences, solutions, realizations, beliefs, tunnel realities, understandings that we can rely on, that is a necessity for all foundations. Without it, the continuity of our reality function falls apart into derealization. When we behave properly on the personal level, we discover beauty, harmony, great corrections that resemble the cosmos — it is not chaos. Quite the opposite. It is in harmony with it and we try to approach this discovery by bringing our self-reflective animal self into resonance with these forces. To become a human worthy of the name, and in the process of homoiosis Theio, Theion Ergon, in the mutual impressions between deities and humans: to ascend as deified mortals.

We are not a Tabula Rasa

This work was evoked by a selection of carefully chosen narratives, styles of thought, esthetics and emblematic realities. They are not relative, but they are not entirely true either. The author has chosen to open the gates of wonder, horror and humanity. It is a mere trail that never assumes the role of "right or wrong", "true or false". It is a journey to personal understanding, an interpretation. When a human being refers to a part of a vast ocean of being, different in its characteristics, it evokes personal cosmographies. They are both merely a human measure of what they measure. He perceives only what presents itself to him for such understanding. It is never a static process. The perception of a Delphi pythoness, her language of mind and heart, is certainly different from that of an eighteenth-century Orthodox Christian Moscow priest. A mechanical engineer from the United States of America in the 1920s has a different perception than a modern network analyst of the twenty-first century.

On the scale of the present, there are so many differences that when we leave history behind and perceive from the present, we reinforce present seeing. If we go beyond the history of perception, we can not only look at history from above, but

also try to understand the language of the mind and heart in the history of other peoples. It did not put everything in perspective, nor did this ocean of human phenomenology work as a whole. In one way it did, in another an Orphic hierophantid caught "the golden thread of understanding." In another way – and as a completely harmonious process – it was not only effective, but magnificent. Why should we discard the traditions of ancient cultures, the mysteries, even if we leave them to scientific, purely academic explorations. Try to revive them as they thrive – indeed – within and without. Dare to do so and make up your mind. Think of others, the equanimity of all beings in depth is a fact. But if you define the differences according to the rules of levels of organization, hierarchies, a-hierarchical topographies of being, orders, chaos, parity and cooperation or conflicts about values and weights – then they are indeed opposite. Thus, the sameness of all phenomena in their depth does not exclude them from what is diverse and different. The radiant emptiness of the void makes all phenomena dreamlike, the monad rounds everything to numinous perfection.

Austine Osman Spare wrote that "this is the only moment of reality". For a human being it is the only true instance of his life as he could be. Therefore, this moment is the last from our point of view. Let us enjoy every moment. Our mind travels on in the wanderer's awe of the continuous flow that is in a man and shapes him into a mortal man. Distractions rush in as we focus on ten thousand things. If our life is empty and boring, we have not recognized life itself. We can project compassion, kindness and beauty onto the world, or we can do terrible things to ourselves. Just as we can project many

things onto the body of the living worlds and uplift them or harm them. What regulates is justice. It is nothing but a regulating force of the cosmos. Unlike human justice or the justice of nature, it is difficult to imagine. Some have tried to reflect this concept in order to lay the foundations for order on earth by motivating and inspiring people. But only insofar as they reformulated it, understood it, and opened themselves to the continuity of the cosmos. Whatever obstacle blocked the view caused a flood elsewhere. How it was interpreted and established, what was written, conceived and made — all this was a human endeavor.

The Golden mean is a solar method for finding the relationship between deep and relative metaphysical laws. Based on the observation of physical, natural, philosophical and emblematic laws, that is, human science. Rigorous and social sciences, art, theology, we raise them by penetrating this world with an inner vision. Constantly we discover deeper laws with the help of flawed and limited human instruments. These instruments are connected with feelings, intellect and ideas that produce the content. It is a mere reflection of these metaphysical laws on the human level in the minds, hearts and souls of men and women. In this way, we discover them within us, hold them, and radiate them into our lives whenever possible. Thus, the aeonic light of the sun is evident by its nature and represents in the world the radiance of truth. Its autophaneia is self-identity. In the solar cults, it was considered as a visible deity; in the human orders, oaths and contracts under its light were a reflection of the sun as a reified approximation of its nature in the world of human affairs. Thus, the laws of nature are obvious,

the laws of men are different, the laws of gods, spirits and forces rarely resemble those of human affairs. Man-made religious and mystical orders essentially attempt to reflect metaphysical laws by trying to measure, reflect, absorb, and consolidate them into traditions, rituals, and meanings. At a certain level of cognition and maturity of understanding, one imbues the ritual with insight. The discovery of laws through observation is later communicated by means of symbols, emblems that transcend the limits of human language. Since we are symbol-creating and symbol-manipulating, time-binding species, written signs are used to bridge these worlds through execution, catalysis, rites, persuasion and manipulation. Realization has many means and resources and is a consequence of openness. Delusion is limited and corresponds to one-sided dilettantism, short-sighted bias, adherence to concepts, belief systems, and clinging to oneself. Ratio is always a friend, even with seemingly irrational solutions. Remember that viewing the world through a limited instrument amplifies the view through the instrument's own "aggregates" – seeing, perceiving, feeling, sensing, understanding, knowing, thinking, and so on. It is never a complete view.

For example, a telescope that directs our eye to a star is really a negative observation. It is limited to what is known, observed, sensed, perceived, known. In astrophysics, such an observation must be supported by scientific knowledge, and it is within its framework. In metaphysics, the whole act of observation is useful in that it is not limited to the act of observation, but reaches into realms of gnosis through observation. The beautiful moment of seeing a star does not exclude all instances

of a deep context limited by perception. It can be seen as a physical star with all the properties known to modern science. From another point of view, it can be seen as an object among other systems in this galaxy. An ensouled powerful spirit, son and daughter of the Great Star Mother, star maker, if you will, depending on the model or simulation of cosmogony. Seen with mystical or second sight, a reality of powerful beings in hypostasis. A stream of photons, solar winds with variable plasma density, electromagnetic radiation, a total flux that reaches into unknown spectra, but also into those that are obvious. He is the combustor of deserts and harbors drought and pestilence. In Chaldean belief it is the eye of the third transcendent, like many other classes of stars connected by a thread, a divine hecatic fire of the world soul. An aeonic eye with cosmic powers, an entry port from the worlds of infinity (noumenal) into the physical universe (phenomenal). A sign of the greater world like a star – a monolith of various spirits of the eons, plunging into the vastness of the universe. The belief that a mortal can be rewarded with a star is somewhat nostalgic. It was the belief of the Hellenes and Egyptians. Repeated by Giordano Bruno in his work "The Expulsion of the Triumphant Beast". Countless monoliths may recall the eternal return of spirits to infinity, as living signs to others under the vaults of the stars.

Metaphysics is a way in which the human totality, opening itself to the world with sufficient understanding and perceptual acuity, enters into a conscious relationship with the intelligible worlds. We need a point of reference against silence. In fact, any reference point is useful, be it a force, a deity, an astronomical observation, a model of things, another human being, or

something more transcendent and elusive, as long as it is indeed alchemical and metamorphic. We cast the fishing net when we enter into a relationship, and then we pull back the net, leaving silver threads of memory. Then we catch the fine proportions of these nets to understand more and admire all the spiritual beauty with which we endow our inner temples. Our inclination and vision moves with the focus. Du fu (712–770 C.E.), a Chinese poet of the Tang dynasty, wrote of one of his friends, "His thoughts, floating in the air, reached the highest peaks of refinement." Confucius advised not to occupy the mind with base things, but to focus on the finest in order to feast on the refined nourishment of mind, heart and soul. The mind moves toward the starry sky, but it should be comfortable in any environment, somewhat detached and in control of the mind. It is ruled by its own geniuses and enters and exits relationships with the phenomenal world playfully, gracefully and with ease. In other words, it is the way the microcosm inherent in the human form, the senses, the intellect, the feeling and the spirit, reflects and is reflected by the world. When we exclude nature, the divine and daimonism from this world, we reduce ourselves to our kind. In truth, we cut out all the worlds that flourish in the background of our vision and knowledge.

Ethical science informs us, and it is necessary to enlighten us, but it does not complete us. Basic work in many disciplines is an attempt to be a general scientist. Whether in the social sciences or in the discrete sciences, it is useful to bridge mindsets and to illuminate the world from different perspectives. It is also useful in the ordinary affairs of politics, society, life, profession, science, technology, grassroots work, research, and so

on. Simply put, being an educated, intelligent, critical-thinking, open-minded, principled person with ethos is enough to help ourselves and others. To know if we are, confrontations and tests in the world are necessary. So also in the study of the occult, metaphysics, the performance of magical rites and ceremonies, theurgy, when we are confronted with the "other side" and the "foreign". With united forces, we should expand our understanding, ethics, principles, and obligations to the rest and take advantage of what we can. We are the disciples of the world, but only to the extent that we are entitled to be, only to the extent that we are willing to prepare and participate. If we violate our responsible freedom, if we move with too much ambition and without restraint, our work will be doomed to failure and that of others will be destroyed.

If we live in Plato's cave, we are more likely to live in the background of the essential worlds. And we do so until we consciously perceive them and begin to participate in their work in order to become complete again. We never confuse them with the ultimate, the established, but we must order our minds. With reverence and gratitude to the worlds that have taught us that we essentially move through the illusions and the illusion moves through us, the point of will is the catalyst of design. It is not a matter of negating conventional reality, but of raising it to a dream-like level while maintaining our commitment to freedom and detachment. All sensations, the workings of the mind, the world around us should be consistent with Yu, the Way of the Miraculous. Nurture this perception before you become attached to or captivated by the world, and move through it seriously, profoundly, or lightly.

Religions were created by codifying the above relationships. They were sustained by traditions, stories, legends, ceremonies, roles, magical rituals and gestures. They were a way to penetrate and remember human discoveries about impossible worlds. They captured certain powers within their astralistic resonances through ceremonies, codes, beliefs, rituals, celebration of events and occurrences in an act of reminiscence and repetition. The superficiality of a belief system begins when it is empty, when it is reified into nonsense and gives the appearance of having an essence by being a mere repetition. It preserves the function of social cohesion, it preserves the function of power, it preserves the ordering principle of reality. But from the perspective of mystagogy, it becomes void.

So it is with the living ideas in the whirlwinds of the universal currents of power. When they are replaced by counterfeits, illusions, deceptions and surrogates, longing is stifled by constant distractions, it clogs the spiritual bloodstreams and the spiritual veins and leads to terrible diseases of the unspoken genii, soul, heart and mind. Matryoshka-like illusions may not even contain the essence, like shells they are empty, but wrapped in an exquisite garment they look tempting. It's a matter of finding the right treasure chest and then skillfully cracking it so as not to damage the mysterious elixir inside.

Some religions may be closer to realization, others have strayed into projections of fear, guilt, self-enslavement, and martyrology of flawed doctrines often based on misunderstandings of human bestiality and idyll. In the end, it is the cognition, not the belief system. A belief system is a cognitive mapping that can only be elevated by hypostasis when subtle

constellations of mystagogical threads operate to put things in proper perspective. It may be that a belief system impedes the realization of greater insights by inhibiting them. It functions like a trap, serving no purpose other than a mental prison. Some defend themselves with consistency and intellect, others have had to destroy and convert outsiders and subtler minds and hearts with a vulgar display of brutality. But even in these religions mystics were born, like the Sufis, who tried to speak through the language of the existing religion so that others might better understand themselves. Masquarade continued — to convey the realization through the religions that prevented the essential techniques from being known or even mastered. Masquarade was confused with charlatanry, charlatanry with teaching, and so the practical methods were diluted, contaminated, and sent into obscurity. The discovery of relative truths, cognitions, and the dispersion of the darkness of ignorance, the attempt to resonate synthetically with higher orders of deities-not by imitation, but by wise incorporation-in harmony, freedom, fulfillment, completeness, and happiness. Application to life, cognition, and feeling is paramount. It is all human, all too human.

Mnemosyne

"Those who built in granite and constructed [halls] in goodly pyramids with fine work, when the builders became gods their stelae were destroyed, like the weary ones who died on the riverbank through lack of a survivor, the flood having taken its toll and the sun likewise, to whom talk the fishes of the banks of the water"[1]

"You will find in the halls of Hades a spring on the left, and standing by it, a glowing white cypress tree; Do not approach this spring at all. You will find the other, from the lake of Memory, refreshing water flowing forth. But guardians are nearby. Say: "I am the child of Earth and starry Heaven; But my race is heavenly; and this you know yourselves. But I am parched with thirst and I perish; but give me quickly refreshing water flowing forth from the lake of Memory."[2]

[1] The Man who Was Tired with Life in Simpson, W eds. The Literature of Ancient Egypt, An Anthology of Stories, Instructions and Poetry (Yale University Press, New Haven, London: 1972) p. 204

Mnemosyne is not a memory of our earthly life, but of all memories withheld from us in human existence. It is a total memory of all instances of our being, of this life and every other life, incarnate and disincarnate. What good is the memory of the little lives we have led and our stories as droplets on the sea of life and death? And yet, it is the absence of forgetting that has been considered aletheia in both life and death. A transcendent memory of everything, the roots, the destinies, the fates.

The gods may be as they are, in the eyes of men they may be a constantly moving whirlwind of detached forms [masks], detached from totality, as Democritus would put it. Captured for a moment in human impression with bated breath, silenced with a divine awe that flows brightly through us. Never violent, but with a glorious, luminous power that we can feel as something beautiful, pure and high. Temporarily personified, for example – as if we were walking with a superior friend who shines through our being. He or she inspires by idea, brilliance, intellect and feeling, with different characters and natures. Unique yet whole and harmonious. Ancient wings unfold with magnificent power. Eight-armed deities conquer all ignorance in an instant with a subtle thought. We are inspired because we want to be, because we are free and recognise ourselves in that freedom. We engage because we walk through a desert that we animate with our breaths. In the past, the philosophers of the Neoplatonic school perceived it as Providence. The great civi-

[2] Radcliffe G. Edmonds, The Orphic Greek Tablets and Greek Religion (Cambridge University Press: 2011), p. 5

lizations see in it a solar origin. Thus, the second Mithraic axiom is: "Harmony of tension in opposition". This was the bow of Artemis, with which the soul was to be erected. They were united in the supremacy of the Sun, which protected the numinous gates and the worlds of infinity. Wonderful ways of understanding hierarchies or ideas of the invisible and the divine were presented. All theology and philosophy, Iamblich wrote honestly, was [and is] a human endeavour. No revelation was ever imparted-this does not deny metaphysics, but reinforces seeing in a different way. This was known since the Parmenid doxa: Mortals have opinions about the divine, but these are only opinions. In theurgic Neoplatonism, participation in the world was perfectly embedded in a rite within a theological structure. It elegantly conveyed what was most significant and essential. Thus the fine intellect of Sosipatra, probably the most outstanding of all the Neoplatonists, trained in the Egyptian, Eleusinian and Chaldean Mysteries, must have been forged by the Sun, the Moon and the planets. The seventh conqueror, the conqueror is the dragon and Artemis, verily. Iamblich, who in De Mysteriis refers to the Elder Races and develops a subtle philosophy, means the personified divine essences. Hypatia, the Alexandrian philosopher and preacher who excelled in the sciences and astronomy, must have referred to something true and attainable – not in vain. Just like Proclus, who classified the chain of being, whether mortals, deified mortals, daimons, heroes, angels, demigods, high deities – he must have had an intention to understand the world. He was no mere cartographer of his fantasies, but an interpreter of the divine in tangible categories. They all understood this flourishing world in one way

or another – as long as it was conducive to truth and liberation, it was the embrace of truth.

Without wanting to give the impression of being a chaotic syncretist, it is a notion of understanding that connects and leads to greater insight the mystagogical narratives that gradually measure a complex and diverse spiritual world. It provides ease of movement and discovery, and assembles new gnoses into a whole. In ancient times, it was common to travel from master to master, mistress to mistress, temple to temple — to be initiated into the mysteries, just as we study at universities today. Far too often today, in our Western-centric view, we are static, our minds moving within their boundaries. Confucius wrote, "Those who are well versed in ancient times but penetrate and understand modern times are good teachers." Timeless mysteries have never lost their value, and modern times need people who understand them as never before. They are not anachronistic triviality, they are alive and yet forgotten.

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Via

"Knowing this <one> thing, that great natures produce great evils when corrupted, and the greatest enterprises are in all cases the most harmful when they go to the bad. — Iamblich in a Letter to Eustathius".[1]

As far as nature is concerned, we are adapted to our environment, as all nature is, which is shown by it. We are imperfect in evolutionary terms, from the standpoint of utility, for example, our spines are not fully adapted to an upright posture, newborns need to be fed for months, etc. A Hindi woman who has given birth to a child has nurtured it for a few years and then symbolically gives it to the world as a gift. She wishes for her child to excel after her son or daughter enters the earthly stage.

Our existence, which is located in a deep, objective universe, arises in interpenetrated, pre-existing relationships. We are an inseparable part of configurations interpreted by our somatic system, our sense organs, our mind, our spiritual carriers,

[1] Iamblichus of Chalcis: the letters / edited with a translation and commentary by John M. Dillon and Wolfgang Polleichtner (Society of Biblical Literature, Atlanta: 2009)

our cognitions and feelings, which make up the content of our lives.

We are in a biological cocoon that recapitulates ontogenetic, phylogenetic and psychogenetic evolution on planet Earth in a stellar environment, the solar system. We are immersed in this environment and express ourselves within it without knowing how open, essential or empty this space is. We do not know how our lives resonate within the world of nature, planetary and stellar forces. To what extent do the unknown, manifold divine and abysmal factors influence the earthly stage? How alien, distant, dear, near or uncanny it can become. How overlapping, connected or separated the star systems, world systems and their inhabitants may be in whatever form. What is unknown to man, worlds that thrive without bodies, worlds that are in a tangible or intangible form. As united and condensed in great fields of brilliance above the stars, whose

power is manifest even in our sun, once praised as the gateway and manifestation of the creative powers of heaven. We are thus in an operative framework limited by our form. We repeat a system of a priori deep forces, deities, ideas, symbols, types and archetypes, concepts, their traces and signs. They are anchored in us and in the world that our race lives through, modifies, focuses and creatively interprets. All this in fragmented, tragic ways, according to the measure that our understanding of ourselves allows, never in absolute numbers.

Only by understanding ourselves beyond the boundaries that lie before us can we expand the territory of possible relationships to phenomena and noumina outside our cocoon. By opening strange forces within to connect with vast forces outside, we inhabit a flawed human perception and yet attempt to draw a map that is not territory.

Then we experiment or are exposed to new meaningful content that gives us greater psychonautic and transcendent, if not terrible, insight. It can elevate us above our own history to see the larger context with a hawk's eye and illuminate the search for knowledge, for truth, within the safe confines of common ground, intelligible worlds. The appropriation of human existence has been called a treasure by Buddhists, to give it a healthy, wholesome order of expression and to clarify the gaze of consciousness a lifelong task.

And for good reason – human existence with all its fine self-reflective intellectual-sensual aspects and its spiritual interface is a mystery. What a tragedy for humanity that even this worthy birth is reduced to nothingness by chasing after unworthy things, by practicing things that no longer represent hu-

mane aspiration. Chuang Tzu wrote that Confucius felt he was being punished by Heaven to lay the foundations for a civilized order. Confucius once thought about a dragon sage and then when he met Laozi, he exclaimed, "Now I have met one!". Chuang Tzu praised the sages of the true path as "the cosmic clods" who traveled detachedly without evaluating or weighing anything. They were free from the world, as companions of the heaven that lives them out. In the Tarot, the card of the Hangman can stand for a mortal man or woman who has been turned upside down by Heaven. Their roots are planted in the stars, in the transcendent. But who shines in the world, in nature, in the past, in the future?

Hermits guard the star of the lamp that illuminates their path, and thus power, justice, regulation and harmony are carried out into the world with a completely empty, selfless mind. This is the case when the star of one's consciousness is one with the feeling and reason of the beyond. In divine moments, when all our movements are raised against the obstacles, we arm ourselves regenerated against attackers when we are down. Filling the void of space with the divine, we play out our star and focus with a power that directs the finest of our daimon's possibilities. Filling our inner temple with splendor, we chase away the thieves, the destroyers, the insignificant ones who stuff us as if we were mere puppets feasting on our mental movements (Anathema of Zos), we grab them all by the throat and drive them away if possible!

Below the sewage and shrapnel of a besieged spirit, above the power of our star, which gives us the will. So that all these who abuse our physical temple, force our mind to move in our

autonomous trains, convinced that they live us like puppets, sometimes stealing an instance of our being, but never the genius of the star. At least until we are torn to pieces and our will turns unnoticed into the will of the adversary crawling around inside us. When it is perverted by the adversaries and twisted to our worst, we try to give up the will only when the divine concentrates through us to catalyze it. In the end, we may all break – but what a magical battle it was!

Anchored deeply in the positive void, we dispel madness, terror, cruelty, delusion, anger and ignorance, and uplift the things for which the ancients lived. We try to represent the higher worlds with all our heart and mind. We make a man or woman realize the heavenly vaults and throw the thoughts that do not come from the base into the air, as in a great mission. When it is time to sacrifice the extraordinary, the strange, the terror, we return with a trophy to share with others. We do not pursue our work, we try to make it whole, complete and rounded. And when it is complete and rounded, we engage continuously, as before, during and after, for the world that needs us. Never resting on our laurels, never feeling vain pride of repose, we are always honest and authentic to the forces that have gifted us with insights. All this in order to reduce the desolation and burden of our spirit, which went beyond what the human form should witness. Then we recover sobriety. Let us reformulate it into simple elements that may be more easily conveyed through the power of myth, poetry, analogy, allegory and philosophy.

In other words, all means that reify the symbolic without killing it. We sacrificed our inner milieus in the search for rea-

son. We harnessed the experiences of chaos, madness, rapture, ecstasy, laughter, delirium, sanctity, and derangement. We have contained them and reformulated the process into something useful for the rest. We have tried to create something limited, rigorous and yet clear-sighted. When you see chaos, you necessarily find order. It must be enforced before confusion tears us apart and blows our realities to pieces. It is a humane principle to choose and negotiate new ways and values that best suit our standards. And that is after we have assessed, discerned and decided what their value is for their net impact. It is a greater sign to open such vistas for others while sacrificing our own vision. This is a way into another, renewed hermetic art, made up of our journeys, experiences, perceptions, our interpretations and views. Basically, without the journey, without pioneers, there would be no one to transmit it further and revive the psychagogic principle. But to undertake it, we really have to ask ourselves. How much are we willing to sacrifice, burn, destroy our facade and give up the attachment to our self. In a sense, we are giving up attachment to ourselves to become a fully autonomous, self-directing individual who is selfless, mindful, focused, and at the same time non-violent with their art, like an actor in a dream play. A sovereign metaphysical anarchist with a vision of the world and a greater order.

How much space for the universe and for other beings can we create in the temple of ourselves without violating it? How much can we risk and what steps must we take before we fall? These ways show us the way to sublimate our understanding. To add a sense of freedom in which we acquire volitional, self-constituting powers in harmony with and with the help of the

greater things. We move between masks, introspection, hollowness, emptiness, numinous light, stories and ideas, feelings and thoughts. We become animate and animate the other, animate the self that is animate through the other, and allow the self to be animate through the other. In doing so, we retain the sovereignty of the spirit, the senses, the feelings and the mind. All in varying proportions, depending on nature and what we recognize as our Self, the immovable spiritual star. Following Nietzsche, the transformation process in alchemy is lengthy, dynamic and unpredictable to give birth to a dancing star. There are no sure recipes or instant methods. On the other hand, there has not been a single man or woman who has not been recognized for a great heroic struggle and has maintained true honesty in the eyes of the gods. The powers and forces are impressionable to the extent that they lose nothing of themselves. The method of a man is the wholeness of life, in each of its transitions and decisions, attitudes. All victories, glories, badness, stains of the mind and heart are symbolic rituals in the making. Conscious rituals and performances are comparable to magic. All those who imitate others will never know themselves. They are too busy chasing appearances and imitating something they have neither the life nor the fundamentals to understand. Those who are authentic and honest resonate with their inner Daimon, grow through countless transformations, and forge themselves along the way. They can help others understand themselves better, but they can never live their life for them. Neither steal or imitate the genius of their spirit, nor pass it on to anyone else. Do not let this distract you from your work. To gain something ephemeral is not to gain anything.

To live a life, a mind, a soul, a heart magnificently, either inwardly or outwardly, is what the Chinese called "being in the company of heaven."

Confronting total freedom and total chaos, refining order means finding a cosmos of meaning and order. What emerges is an existence imbued with subtle meanings that make it round and complete. We find the answers when we are desperate and exhausted, yet have the determination to show up, to move forward, to become round and complete. to recognize what is useful and what needs to be discarded. To affirm each moment. These answers are neither absolute nor completely true. However, if we trust them and make them work for us, they become sanctified and reveal themselves as sacred affirmations.

On the other hand, despair and terror also teach a complete annihilation of this affirmation. Thus, it turns into a tension between the emptiness and the infinite sinking in the distance from the world, an existential struggle or the night of the soul. To withdraw and enter into the flows that correspond to the form is to understand its meaning and order. When fear is exhausted and one recognizes the whole, one assumes the responsibility of maintaining the works for the rest. This commitment is the strength against indifference. Those who may be torn by misery and have a great vision that permeates the realities of the earth understand beyond their species. It is an ethical and moral education that forges suffering, but it also teaches patience, strength, purpose and ultimately joy. Then we conquer suffering and focus on principles, direction, purposefulness and tranquility. In the end, we may be surprised and confused by humanity, curious about the laws of fate. The terrors and glo-

ries of the universe with its mysteries and awe no longer threaten us. We have found total annihilation and stepped into it to find a gigantic woe with our minds. We revisited the stream with fresh vigor to play a game with absolute freedom. We realized what wisdom, measure, proportion and responsibility are. The gods did not inhibit our movements, but only taught us how to fall. Like children, we can learn through mistakes to discern and decide what to do in order to stand upright. We judge according to our abilities and realize what is beneficial for the whole without imposing it on anyone. We have recognized the poisons and remedies of the world, which fruits and remedies are for our humanity. We have recognized what ignorance, delusion, anger, attachment, selfishness and suffering are and what of them arise in variations, variations of vice, and therefore decide to act. We are vulnerable to them at all times, yet remain strong whenever we can defeat them. As life moves rhythmically, we are prone to failure, mistakes and errors. Our mind and heart move along the path. They are corroded by forces that try to reverse our progress. Those who want to block our way into greater realms, in relation to the forces that support us and embrace us with their wings. Sometimes those who oppose us ask a simple question: are you ready? Having a direction that is above mortal life sets things straight as we express this impulse on the earthly stage.

Aims of a magician philosopher

> *"Any reduction of the metaphysical to the human world is an anthropocentric projection. It is of use if it promotes ef-*

> *fects. Likewise, phantasms of the human mind not directly related to objective metaphysics can be imagined realities, but they are not conducive to realization"*
>
> *— Saturnin*

It is the aim of every mystical, hermetic or psychonautical effort to establish a certain personal universe, an individual religion. Then, through contemplation, meditation, action, experiment, confrontation, rite, science and art, one has to find out how it is related to the general relations and the deep laws. Sustained motivation and breadth of attitude and vision and their responsible, limited direction are important. Let us assume that the limited tools we possess can also mask a larger numen that eludes what we can intuit and imagine. It is beyond our comprehension in its entirety. In our ability to self-consciously reflect and elevate ourselves through the recognition of higher worlds, we create a potential. The tools with which Mother Nature has endowed us, the tools we have been given by various powers, are merely tools. They can be addictive, although they come and go in miraculous ways. Thus, such tools can become a disguise instead of serving their purpose of illuminating the path, shaping it. For a tool worshipped for the sake of the tool is never the goal. When the means become idols, the goal is lost. When we are attached to tools that we lose, we lose the meaning of development. Bionic statues, astralistic talismans, fetishes and artefacts are man-made representations of the etheric. When understood as mere tokens, a temporarily enclosed essence, they serve their purpose. They reveal respected

aspects of the realms they represent. But the goal must be abandoned for the process to unfold, so engage with the process and dance among its sounds. The world soul must be expressed. Perhaps it is this capacity for self-reflection that is the basis of all mystical science and art.

What we perceive with our senses and our minds, our instruments, the physical, objective universe may be only a deep shadow to study, but that shadow contains traces and concepts for the philosophical eye. It is an inviting field for discovery in a strange game. Perhaps it is an emanation of even greater worlds, invisible to our apparatus in contact with reality or illusion. Once we have opened ourselves to their reception, we begin to question further their particular and general properties, to understand them, and to synthesise our discoveries into a system, if we dare. And we should dare to do so! Let us boldly accept that there is a force, a world-soul in manifold ideas, which pervades this universe. Not the ordinary ones we may experience, but powerful forces that we can see through the lens of a human being. It is a matter of extracting existing patterns by human means and bringing them to an orderly understanding. The apophatic attempt to understand, experience, and reflect upon powers, forces, minds, feelings, ideas, and other modalities of being and non-being is an interrogative quest. It may involve a world-soul that is intelligible through the totality of itself in a way that is not comparable to what humans understand as self-reflection. In individual entities that are often unrealized and dormant until transformed, mirrored, ignited and reflected. Whenever an entity can participate in its mechanics by opening an eye to this existence, it enters indi-

vidually into this larger stream. In this way, it is permeated by everything that is not captured in a natural order. It is called to awaken with the qualities of a particular being as soon as it is recognised by that being. Within a general force and properly focused and consolidated into a particularity within wholeness or oneness. It goes through a process of refinement, transformation and finally liberation.

We can distinguish two types of mind: the pure Intellect, i.e. the Nous, which is timeless and spaceless and is reflected in the ordinary human mind and feeling, depending on how open it is to it. And a human mind, the ordinary mind that trains, sublimates, destroys, transforms, ages, changes, permeates and decays. This human mind is what the cognitive sciences are concerned with. However, it also transforms other components of the bodies and the passive, receptive souls of a human being, and it is directed by them to the extent that they give away impressions.

The nous in the human anthropological conceptual projection on the world is the intellect, its ideational and emotional aspect is the hecatic world soul. The human mind is elevated by the power of authentic feeling, honesty, intellect, synergy and transparency that constitute creative reason. When it has found a right relationship with the Greater Spirit, a point of reference, it moves through relative orders. This should be done dynamically and skillfully, in accordance with the grammar and deep metaphysical laws, as well as the major transitory forces, the local transitory currents embedded in a greater whole.

By relating time, space and age in their current microcosmic environment. It is masterful to know and adjust to the

great change of Opera Omnia by incorporating its movements and laws. It is the job of a magician-philosopher to understand the change and the laws and to support, mediate and help the currents to settle properly. And he does this while eliminating the negative effects and supporting the positive ones. In its uniqueness, it absorbs inspiration and laws and transforms the mind, souls and consciousness. It can be sublimated through psychospiritual alchemy to ever higher orders of perception and reflection. Thus, lower order feeling and reason are refined by higher order aspects related to the nous and the world soul.

In a pleasant environment, the nous is the quinta essentia and the "cloud of unknowing," while the human spirit, soul, kheper (heart) is an intermediary between the animal world, the generative realm, and the reflective nous that deifies it. By incorporating its profound laws into the great constellations of the inner symbols of life, we weave our garments. Once such completion has taken place, our animal mind may be persuaded by many forces, entities and realities that support or destroy us, perfect or pervert us. They either draw us into their nature, shape us or make us discover our own substance, our nature, our geniuses, our essence, our inclination and — according to our potential — express and shape it. It is our task to support this process and to strengthen the spirit by asking it for help. At the same time we strengthen our life in all its aspects, round it off and make it whole. This effect results from the diversity of natures and their laws, the disproportion of sameness and otherness and their own substance and tendencies to their own behaviour.

The problem of evil is essentially the problem of evaluation. It arises from the tension between sameness, otherness, and natures. A man is captured by forces whose nature falls on his head like a mountain when he contradicts them. He creates tension and turmoil among other natures and substances that are repugnant to him. They have their own perceptions, inclinations, senses of contact with reality, trade-offs, insights, and attitudes toward complicated rules that permeate the worlds in question. To recapture human nature, to redefine it, is like dancing with everything that contradicts it. Either by the law of inertia or by the law of inclination, attraction or repulsion. The only way to overcome this contradiction is consciousness, energy, direction and an unwavering determination. Whenever it is possible, call the help from "above". The shielding of the discovered, determined rules, perceptions, memories and cognitions, the protection and active work with them acts like a seal on the life work. According to human understanding, evil is not equal to matter or disincarnated malice, but to the lack of formation, principles and humanity connected with the reflection of the finest inner truth, ethos and daimon. The greater the firmness and stability in continuous righteousness that guards the high nature, the more robust is the defense against the concept of evil. The lack of a determined attitude to defend oneself, to overcome vices and defilements in an inner gigantomachy is too often projected onto God, the devil, nature or some other force. But when we engage in responsible gigantomachy, even if our defenses are shaken by anything external that is constantly malignant and destructive — it was worth fighting. The sources of evil may be many, including disincar-

nate natures, but they are mainly produced by the "kleshas" as defined by the Buddhists and Hindu ethical philosophers. That is, ignorance, anger, pride, envy, hatred, selfishness, attachment, to name a few: in a succession of mutations, variations, kaleidoscopic complexes and accumulations, from which more refined poisons arise, known to modern man in their vulgarity and subtlety. These are not mere words, but hidden dynamics, meta-patterns of the living tendencies of the Karman, in which the seeds of causality take place. A self-aware being can avert and see the roots of such developments through argument, confrontation, reason, virtue and good reference points. Their variations and mutations become a chain of consequences that produce more evil and, like a machine, pull more beings under their influence and produce suffering. Like the golden chain of virtue, the iron chain of vice does not spread symetrically, steadily, and accumulatively, but is a manifold entropy of rise and fall within changeable, ephemeral topographical maps. The problem of metaphysical intervention, or lack thereof, is essentially a confusion of degrees of reality and a projection of "sky daddism," submission to control. In fact, it is our own act by which we move toward metaphysics, an individual act, not a collective reception or inception. This is because we cannot fully exchange perspectives; it is a subtle cryptography that is part of our self-enclosed existence. If this is so, we cannot share our practical advances in metaphysics with anyone else. We can describe, guide, but the lapis must be found by the person who wants to find it and is willing to do so. The work is primarily about supporting, releasing, commissioning or liberating people who are ready to walk the path. Vocation is tantamount

to answering the constant call and applies to anyone who chooses to walk the path. The Chaldean dictum "calling and receiving" is true.

The normative views of the doctrinarian schools are an aberrant sign that reduces the complexity of the world. They are necessary, but only a few have managed to grasp them and successfully destroy the shackles. We live in the world of phenomena, we do not see and yet we are seen. Tearing away the world of phenomena, we see and we are seen. Liberated from the world of phenomena, we see and yet we become invisible to it. Some people are strong enough to keep an eye on metaphysical hypervirtuality without splitting it into a confusing master-slave dependency. It is a matter of will and commitment. The mind must break through the prisons of perception and delusion, gathering all its parts until it pierces the veils and spheres that imprison it. Theoria is the work of the discerning mind and feeling, preparing and dealing with all kinds of intellectual endeavors in the world of art, science, politics, etc. Theurgy is its sanctified practice and transforms the preparation of the theorist into a theurgic soul. This is a process of transformation of the mind through learning, education, virtues, training and critical thinking. Then it is raised and transformed alchemically along the nature and character with the help of the invisible worlds. The soul is educated and learns its potential and actuality, its possibilities and abilities. The shaping of the inclinations, nature and thus of one's daimon opens the gates to expression, freedom, inspiration, play and duties.

When we give the spetacle a human face, we may be a part of what the Hindi concept describes as lila — play. It may also

be a larger illusion called maya in the Asian Orient — the spinner in time. In it we can take three positions. We can consider the universe as something hypothetically evil. This position creates a negation and keeps us trapped in opposition to it. It is a conceptual mental trait that psychologically creates a tension that keeps us trapped in dejection. Understanding the phenomena that the mind constructs and refining them as modulators and rhethors of consciousness and the soul makes us responsible for taking charge of our feelings, emotions, moods, inclinations, mental habits and creations. We are informed that we are participating in a movement that disciplines the mind, even when inner psychic dynamics or opposing forces twist it. It is about standing outside the mind and observing it from the outside. It is about understanding when it needs to be freed from afflictions or molded as an organ for contact with this world and relate to the world. It alternates between recognizing its emptiness, the illusion, to free it from self-liberation, and accepting that it is a real entity to strengthen its action. Likewise, our mind, which is receptive to greater orders of things, becomes attuned to that order and opens to great essential spaces that refine and sublimate it.

We can also see the universe as something good. By seeing it as part of a greater being, it creates an affirmation and draws us to it in constant attraction. According to the law of attraction, we are too satiated and tired of change to detach ourselves from it. As a result, we are ensnared by what it has to offer until the first dismissive feeling of suffering arises.

The middle path is that of profound detachment, guided by our individual daimon. We still operate within the world,

but we are beyond it. The process of finding these laws is not easy. It requires an active discovery of correspondences that are not necessarily static and must be reflected in us artfully and dynamically to a degree appropriate to the form and our evolution. The worlds circle, dance and move. When we succeed in assimilating them, we act with the world of greater currents and events, while the currents invited into us flow into our creations and into the world. The point is to focus the world through us, to set its currents in motion. We tune into the laws of life and attune ourselves to recognised, higher orders of being. The faster we expand and purify our perception, the deeper the insight into change and the wisdom in responsiveness.

Drawn to what we love, we become clothed in the garb of those things. We can become obsessed with the object of our well-being. It is an ability to move through the field of action and dominate the field. In doing so, we never claim victory for ourselves. A rapid movement through one's life, catching the rhythm of one dance, then another, then another, with no time to fall. When one stumbles, one learns to recharge, take a step back, move forward, and dance again. To sharpen the mind, to be receptive to feelings and to engage, to confront, to always move freely in all aspects of one's life, to be fresh as a phoenix. We do not freeze reality, nor do we bind time, except for the immobility of inner truth.

It is said that "Buddha attained enlightenment with the whole world", that is, his microcosm was rounded and completed. This is not to say that the whole world was enlightened. It means that he penetrated the world with his enlightening insight and thus broke the chains of the world. He liberated the

world and liberated himself. Once man is fulfilled, he pushes out his mask from the world and his life:

"I regret to leave such a beautiful world" — were the words of an old professor. Whenever this infinity is in love with a form, it takes off its mask.

We understand it when we experience pain and hope, when we are torn into agony and released from it. Tormented, harassed and tempted, struggling and surviving, acting and holding still, we know. We see more, we perceive all movements and changes, we feel more, we perceive. We check our thoughts and inclinations and protect the experiential performative knowledge we have conjured, and hold on. We continue with the struggle until it becomes an easy game. The shells of attachments and illusions that blind our minds are torn away one by one. Oh woe! New ones appear to ensnare us with their charm and guess whether we will see through them or not, to test and try us. Considering this life as an instrumental game, we become detached and never deny the rhythm of life. Waging the battle with joy, we move between despair and affirmation. It is a duty to penetrate the world with greater insight. We can analyse the entire contents of this universe and beyond. We can understand it to a limited extent, but if we attach an absolute essence to these manifestations for even a second, we will be captured. It is a never-ending path of balance between life without negating it, death without running away from it, and above all the world — without denying it, permanence and immobility, and responsible freedom while embracing it.

Basically, life expresses everything. Everything is a moving scene, a theatre of shadows. When we are caught up in the scene, playing the actor without sobering up, we stay on stage until we realise that the audience and everyone else has left. All we see is darkness. With a suspended skull in our hands, we become petrified and frozen. It is a testimony and a memorial to dead things, a tombstone to the whole spectacle.

As sons and daughters of man rediscovering their spirit, we thought we were serving the world voluntarily, committing ourselves to it, fighting for its sake. Half the time we live our lives, the other half we decondition, de-indoctrinate, free ourselves, run from the hells. Even when we saw the gods, cosmic chaos, fire and order, we turned our gaze away from them to devote ourselves to our fellow species and the hidden worlds of the earth. to serve and liberate suffering, injustice, blindness, ignorance, despair and pain. But when did we lose it, withdraw regretfully? Were we trapped in battles with ourselves, with our demons and natures that perverted our minds? Trapped in separation from the world — and thus at war with it, rebelling against each other. Was it a matter of creating the necessary discord to reintegrate and unite us? Or was it due to a lack of discipline to control our wild, ape-like minds? Have we lost the golden thread by which we can speak to and through all, and replaced it with petty opinions? This may be true, but it is utterly unwise and hostile, for it shatters hearts instead of growing wings. Was it to reflect, to encourage critical thinking, to create order out of chaos with small tactical moves and strategic shifts on the worldly chessboard that refuses to obey its own rules? Is the effect of misery ever judged by the motive,

the cause? Or do we see every ruin as a past palace or just what we are, but how do we admire the ruins of dead things and are never amazed at the ruin of people.

Or, while waging a war against those whose interest is based on unjust power, influence, domination and delusion, have we lost all sense and set ourselves ablaze as dissidents? And as dissidents were slandered, ridiculed, branded as demons and devils until we changed sides and wore the robes of darkness?

We dreamed of great things and were punished by the little things of life, while the breath of greatness clung to our hearts and minds like a curse. Then we hopelessly resigned ourselves to them and tried to shake the foundations of an immovable mountain — everything that was wrong with this world. We never agreed with them. Under the agony of a great, penetrating vision that led to fierce compassion, strength and resilience, we made the decision to rise above. Determined, we used the smallest means to revive our dying hearts and dead minds. Equipped with the resources we were allowed to gather and the ability to engage while we were masters and seers to bring heaven. While we were devils and liars to others, we carried hell on our backs. We brought light and torched the darkness of ignorance until it extinguished our flames. Our past is deep and wounded, it was pure survival, evolutionary adaptation, and we hide our sources of pain in unfathomable ways. Under the guise of innocent smiles, foolish madness and vicious hatred, we allow only a few to drink from it.

Courage was first shaped in battles and encounters, then it became a mere habit. Later, miracles and numinous apparitions

ceased to be impressive and became merely an indication of a seer's path, an emblem. Neither approve nor disapprove of our movements and instructions. They recognised us for what we were, are and will be. A pure tool to nurture hope and compassion, a focused commitment. Sad reminder of how far this world is from greatness in the smallest movement and the strongest breath. A reminder of what cannot be undone, cannot be written, cannot be taken out of unjust history. It can be silenced with laughter, friendship or love. We avoid building a fortress between our happiness, our fears and the world. The path with the gods requires struggle, despair, and passion in equal measure to calm, joy, reassurance, rest, and balance. But is not it all for a purpose?

We are resistant to brute force and poisonous thoughts, illusions, indoctrination and brainwashing and survive. By straining our focus and concentration, we remain steadfast and determined to break through unwaveringly. Our minds are perverted and put to the test every day as our defense mechanisms gradually become ineffective. We are robbed of our power. As we participate in a game of contamination describing this being, we cannot allow our minds to break down. Cold and vicious, darkened, we become silently numb, angry and restrained. After all, what we have gathered in the course of our struggles has strengthened us, hardened us, and made us who we are. Yet, we have never been without help. Every step we took with growing determination was blessed, protected, strengthened, tested, controlled. Against those who contradicted our essence, for whom our very existence was a cardinal threat. Or so we appeared in their perception. The chain of cau-

sation is also a chain of pain, delusion, anger, but also of knowledge, liberation and eudaimonia.

Everything has consequences, and the causal laws are complex, their sources multiple, because we are victims and perpetrators, slaveholders and liberators. The seeds of events that have endured for centuries emerge and mingle with our minds and hearts. They act, react, and shape entire worlds. It takes effort to dissolve a toxic burden, to cut the iron cage. To free ourselves from chains that bore into our innermost being as the seeds of new events sprout and take shape now and in the afterlife.

Aesthetics

> *(...) "and finally through a juxtaposition of beauty with ugliness in a paradox where it is revealed that an artist who represents ugliness with more skill creates something more beautiful than the one who represents beauty poorly, because the artist's skills convey more Truth and Good in the ugliness represented. Thus ugliness in art can be beautiful because it shows us how much can be lost and also expresses why that matters through an appeal to our emotional understanding"*[1]
>
> *Lawfulness must be sought in the atoms and even deeper, indуding our own atoms. From these depths, the ethical and aesthetic judgment reacts to the finest variations. That is why injustice usually appears as ugly.*
>
> *— Ernst Junger, Eumeswil*

It is what captures that hidden law of a reality that is felt

[1] Jaroszyński, Piotr, Beauty and Being, Thomistic Perspectives (Pontifical Institute of Mediaeval Studies: Toronto, 2011)

with a sense of understanding, respect, and awe, and that can be both full of terror and full of greatness.

In this respect, the high realities of the archetypes, the essences, before they were given a form in tokens, can be represented as ideas, as beautiful constructs of powers and forces. The task of the artist and the artifexa is to find such connections and reflect them in the mind and deep in the throne of the heart and soul. It is a cathartic, alchemical task. The idea of beauty flows where there is a prepared scene in which it can unfold. The vulgar, the ignoble, the unrefined obscures the world so that it cannot be seen. Art that captures these threads in the hands of a skilled person who has a flair for the reception of beauty and its interpretation is a truly aesthetic representation of an idea.

This should not be done at the cost of losing the beauty of the various crooked forms, the diversity of nature and chaos. These things, too, struggle for dominion over the soul of the magician's heart. These things also try to shape and teach it, if their teachings are not rejected. With the suppressed, unpolished chthonic man, no stellar image can be born. With the flat daily image in the heart, no nocturne can be composed. As long as we remember that all forms are a representation of emptiness, no grotesque macabre will repel or distract us. On the contrary, we can try to form a picture of the idea of the metaphysical idea of beauty. In this way we can capture deep laws in art, just as the music of Pythagoras and geometry reify the music of the spheres in the theology of the Tetraktys.

In accordance with this thought, symbolic hermetic rhetoric is a necessary discourse that abstracts deep reality into

human aesthetic reasoning. So that it is less obscure and closer to the heart. However, there is a danger of superficiality confusing aspirants and, instead of initiating them, breaking the symbols and producing mere signs. There is also the danger of doctrinarianism, where the living teaching dies and the experiences become a mere clue.

The Hollow Man, or the undrunk Godhead

— Do I contradict myself? Very well, then I contradict myself, I contain multitudes I am large. — Walt Whitman

Forced equality is the death of character and feeling, of spirit and ethos, of individual, authentic genius. In the name of equality and concentration of power, the most vicious imaginings have been enacted. The feeling of equality embraces, it leaves no one out. Everyone finds his place of his own will and in accordance with his nature. It is a promotion in which everyone expresses the genius in which they find themselves. It is not about establishing the old power dictum where people are disadvantaged in favor of a possibly corrupt, unjust government. It is about finding a harmony between excellence and mediocrity, between talent and drought, to find an appropriate task and commitment to one's abilities. This does not exclude social mobility and acquisition. This attitude promoted the merits of character and organically absorbed others in this ethos. The promotion of enforced equality creates inequality and injustice under

> *the guise of fairness. In this environment of petty jealousy and resentment, conflict and competition are valued more than cooperation. — Saturnin*

An expansive mind is broad enough to admit diversity. There are large and small things integrated into a consistent and meaningful whole. A pervasive insight that seems contradictory to others can be seen as fragmented and fractured. It is like a game of chess in which an opponent, an arrogant beginner, thinks he is playing with a mere amateur. He will soon realize that a master has prepared a simple trap for him by thinking several moves ahead. He can let the arrogant beginner win without losing control of the chessboard by predicting all the moves and making deliberate mistakes.

The need for compassion is characteristic of a greater mind. We cannot know this spirit when we live in separation; It lives our joys and sorrows through and through. It lives nature, chaos and order, powers and forces of the indivisible universe.

> *"A monk asked the moon reflected in the mirror of a lake: - What is that which the Mu Masters speak of? - The moon answered in its reflection: This monk was never there."*

This is what some understand by a deity. This is what some who attained the deity, only to abandon it, reflected in the midst of their turmoil and became intoxicated with it. At least, that is what they preached. Sometimes they mistook themselves for gods, drunk on their ambrosia. Depending on the time, history and age, they preached their own vision embedded in a fig-

ment of the socio-historical episteme doxa, pistis, setting. Mistakenly, they assumed it to be universal. These prophets made the mistake of shouting "truth!". Mystics, intoxicated by the universe, shouted to the heavens with great joy. They thought that their projections were confirmed by everything. The higher beings may take the form of human beings, but they are understood only to the extent that our senses, knowledge, ignorance and perception allow. Torn into the transcendent world, away from the world into which they were born, they are still creatures of nature, obeying the laws of nature. If there is such a thing as true omniscience, it is to unlearn oneself and dissolve in everything. No human word or knowledge can grasp it, but only interpret the figment of an experience. Hypophets, interpreting, inspired oracles, losing their limits, are like translators to catalysts. The awakening of divinity carries its own risks. The association of any divinatory content is associated with an ego dependency interpreted through a psychic projection. This does not deny the experience, but turns the truth in it upside down. An approach and an apophatic approach among the hypothetico-deductive considerations that bears fruit is tantamount to a realized act, but it has nothing to do with objective truth. It is an elaborated pattern that works and makes the understanding a little more rigorous and precise, but never complete. The best theurgists, magicians and thaumaturges were well-trained men who knew their limitations.

The revival of the deity within is a risk. The association of contents with an ego dependence, contents of a psychic projection in summit experiences is a minefield. Only when it is discarded, as in the Zenistic "discarding of the body and the

mind," is unity found in the whole world, which in separation somehow relates to individuals in henosis. These mortals are an echo of this unity of the quinta essentia, which calls to break away from a fettered illusion that confuses itself with the truth. Then there is a fragmentation of this unity into the embattled fortress of a deluded madman. It is not easy to convince him to descend and examine what truth there may be in his revelations. But only from the standpoint of this unity can we try to participate in the relative orders and their cosmic topography. There is the realization or the unfolding to the macrocosm in true synthesis. There is the deception or buckling into the microcosm through separation. Truth and falsity are a negotiation and an agreement between parties, affirmations and negations. Beyond their conventional utility, they are empty. There is something else. It is the inner truth from which power arises. It is subtle and educated, wise and perceptive. It is not to be confused with fanaticism, conviction or faith. It is a confirmed essence of knowledge. As if the mind tries to penetrate to this unity, but all projections confuse the unity of essence and overwrite it with psychic contents. We can associate with certain roles. Often the psychotic tendency tends to evaporate into associations of grandeur in mania. In cases of depression, it degrades to "inferior" forms of life in involuntary self-flagellation.

Psychosis is nothing but inflation, deflation, accentuation and over-aspectuation of the mind in distorted proportions. It has both biochemical, environmental, inner millieu, biopsychological, sociological and spiritual aspects. A normal mind does not explode into psychosis as a permanent disease. There are so many factors that lead to a mental disorder that the shock

causes ripples and dislocations in the person's overall behavior, feelings, personality, and subjective states of experience and perception of the world. Psychotic and mystic can often be both characters. It depends on the way they deal with information, perception, belief systems, cognitive systems, thoughts and intelligence. In short, on the whole mental environment.

It is the confusion of the archetypal role with an identity that seems like a vocation. Jesus believed he was "son of the archons" (Nag Hammadi Library), he was a Gnostic Essene who confused a spiritual experience with his belief systems. The experience can occur independently of the beliefs. It takes precedence over the doxa, the opinion about the divine. All too often, people feel that their belief system is confirmed by a peak experience or a spiritual experience that has nothing to do with their beliefs. We confuse the phenomenon with the person, the belief, the abstract. In this sense, unity sings for us all and is connected to us all. The intoxication of desire is found in the inner truth of a man or woman who wants to break the chains of a projection. As far away from the illusory screens of the worldly theater as possible. It is the imploding content of a conceptual and empirical world that, metaphorically speaking, separates the star from its manifestations and the universe.

Identity is only one aspect. The shells of mental and physical self-images we carry in our minds make us feel real. When a mind fragments, it can reassemble itself on another level. He gets rid of the self-image when he hollows it out to become hollow. He quickly rebuilds the self-image from memory, otherwise he would become unconscious. Is it possible to be beyond

the mind and consider one's mind as separate? Can we enter our mind to wear its illusions and conditioned images consciously and relaxed? It is about living one's own mask and letting others live it.

Unwavering loyalty to one's incorporeal self, the divine Other, is the goal. Even though we are only toys and puppets, we enter into a conscious relationship with everything we encounter, integrating nature, nurture and control over ourselves. We carry ourselves for the purpose of communication, to secure the sense of necessary selfhood. To reflect, affirm and deflect other personalities and natures, not to dissolve ourselves in them. We cannot live in the void, but to conceive of it as real is quite another matter. When we have rid ourselves of all illusions, the void wears masks, the mouth of the cosmic void and the stars sing through us. The core, if we must have one? Neither body, nor spirit. It is the world soul that carries itself in expression and individualizes itself in the course of ontogenesis. It merges through the resurgent, reverse spiritual ontogenesis when the work is refined, ennobled and completed. It never is. The mortal and his angel are separate and yet inseparable. They are interpenetrated and infused by each other during life, meet and separate again. Their genius is mutually impressive. They are both susceptible to change, undergoing metamorphoses shaped by us and the gods. In the end, the daimon retains its superiority, and one day we will meet our own.

Linguistics of Selfhood

To think after we have spoken is foolish. To think when we speak is imprudent. To think before we speak is mindful. To speak reactively is thoughtless. To speak thoughtfully is discerning. To speak inclusively is wise. In public, good speakers command the entire audience in such a way that the average persuasiveness of the speech influences most of them to feel that their needs are being met, while the rhetor influences the audience in an intentional way. In private, good orators penetrate the thoughts of others in an empathetic way and conduct the conversation in such a way that the desired function of communication is achieved because they know each member.

The use and abuse of language. Those who master language are generally free from its influence, both emotionally and, to some extent, cognitively. They master it through silence. They speak the words deliberately, conveying concepts and ideas in ways that are appropriate for the audience to enlighten, illuminate, and help them. Language users are easily manipulated, enslaved, deceived, threatened, or persuaded into extreme folly. They can be seduced by the most blatant contradictions if they do not master at least the basics of semantics, pragmatics, rhetoric, simple logic and semiotics. When silence contradicts

words and has more to say, it should be listened to. No charlatans, no disincarnate voices, no malicious people should command over our minds. Both the winged powers and the great deities communicate through sublime ideas, inspiration and the greatness of authenticity. The content of all languages is known to them, and the talkativeness of the earth is transparent. Words should be used consciously in communication. Whether in written, recorded, thought or spoken form, they should be disciplined first and foremost. The mind should be persuasive, skilled and mastered in the silent language known as Gnosis Arretos – to communicate with the greater worlds. Words were not made for cowards, nor for name-calling, slander, deception and misdirection. They were not meant to spread ignorance and low, unworthy values, but to strengthen character, inform and enlighten others. Those who are passive prisoners of words in this world dance on the strings of others' will.

The structure of a language, its grammar and function, manipulates and treats abstract things by reducing them to a sequence of symbols. By imposing its innate architecture on the content of meanings, it structures thought processes according to its rules. If the structures of logic, syntax, and function were to disintegrate, most likely the mental sphere that connects them would disintegrate as well. This could be evidence that the logic of any language conditions the thought processes. There is an underlying metasystem that enables the acquisition of languages. This mechanism is based on the separation of an act in which a fragment is extracted from the whole and given a label. Symbolic labels are shared intersubjectively and evolve into an advanced communication system.

The sequence of symbols, words, is bound by rules that generate only as many probabilities as the logic of a particular language allows. Message exchange is possible to the extent that we understand a common system of rules that are transparent to both parties. As an included stochastic process, the probabilities of occurrence depend on past events and a contextual background that delineates and defines the information from a transmission of observations according to the function of the communication.

Plotinus believed in Nous, a conceptual land beyond language. Nous, the higher aspect, conveys concepts; the lower belongs to the senses, memory, and imagination. Logos, a mediating factor, the phantastikon or imagination that receives and transforms impressions, was the vehicle. An act of remembering is an act of reshaping or creating in the imagination. To enter the land of imagination through the inversion of the act is to find relationships beyond language and words. In a sacred language of silence, echoing with sacred sound and meaning, the gods speak.

The process of idea formation is a process of synthesis or resolution of a thought equation based on a set of data (memory, knowledge, perception, experience, intuition) that strives for logical, creative and rational continuity within a given framework. Structured, existing knowledge serves us to limit the phantasticon of thought. If the phantasticon interferes too much with the cognitive process, it does no harm as long as its symbolic function is understood. Synthesis may be associated with the reward center. Intellectual hedonic technique is an acquisition of such a habit, it is based on solving the synthesis in

an optimal way, not necessarily, but preferably optimal and correct. The pleasure principle here leads to the nearest resting point because of the economy of cognitive structures. Sometimes it takes a conuterintuitive overcoming to arrive at a concept or a new idea. In the symbolic reality structures and the processes of resolving thought equations, the emphasis is placed on penetrating reality without superficial conceptions. By understanding, we release energy to satisfy a satisfied intellect. Discipline and the ability to construct abstract concepts are required to go beyond the apparent world. All of this depends on cognitive tools, scientific training, creativity, education, and the ability to escape the imposed linear thinking imparted by regular education and socialization. To explore the geometry and architecture of thinking, one must begin by exploring nonlinear dynamic spaces as the architect of one's own cognitions and thinking. The first skill in thinking outside the box is to notice the structures that dominate it, to be aware of them, and to know that they are finite and often flawed. An attempt to tweak the structures, to experiment to see how the cognitive-empirical content keeps falling into them, is beneficial. As long as the solutions are consistent with the consistency of existing ideas and knowledge management systems. One of the guides is intuition. It can be an unconscious, irresolvable synthesis for which there are no data sets and which must be explored through associations. Then, vaulted in cognitive content, they can be triggered from a different angle. In this sense, resourcefulness is an alternative, unexpected way of looking at things. The language of ideas is a way to specify general concepts and perceptual orders in order to communicate without the barriers

of language. The principles upon which one builds the interpretive foundations of experience are the entire structure of the thinking style. From this experience we conjure up the scene of the exchange, either by breaking it down into smaller parts or by perceiving it entirely. It is never a complete view, as it involves immeasurable subtleties and vast chasms when trying to describe a strict perception. It is a process of perception by exclusion, it should serve an instrumental purpose to achieve a desired view. Upon this we build a system of exchange between experiences and certainties, fallibilities and pragmatic aspects of the knowledge produced, it informs the process of understanding. Where reason is defeated, intellect, imagination, feeling and intuition become the main intersection between intersecting ideas and interpretation.

There is no sacred language as such. All languages can be made sacred by exaltation, just like all symbols. To bring out their magical meaning by sensitive, deliberate symbolization is an act of compression into utility. The music of the Pythagoreans and the instruments of antiquity sought to capture the wondrous hum of the universe in harmonies on obvious planes. Later music has sounded and harnessed various currents and forces through its expression. A perfected language is that of intellectual, soulful silence, which contains all the hidden factors that we try to convey with our limited abilities, forms, thoughts and feelings. Trying to translate it into different magical languages depends on the flexibility and mastery of words and our abilities. Poetry has more to do with symbolic magic, at least in written form, than programming languages. Philosophy is an original sense, a formal aspect of the poetry of the world.

Its only purpose is to leave signs that, when reverse engineered, can lead to similar insights and techniques in others.

Reflections

The Western world generally subjugates the materialized, reified image. In doing so, it too often replaces the subject with the idea. The delicate tension of difference breaks down and is replaced by the idea. The subject is seen as the primary object of the mind to be investigated and concretized. The Occident is more concerned with transformation and construction, and moves away from the Idea. The idea is often seen as too metaphysical and not concrete enough to be of practical use. The Occident, then, is a civilization of application. The Orient tended more toward the tension between the idea and the mind. The application of techniques to develop the psychogymnosophical aspect was emphasized. Emphasis was placed on speculation in a non-pejorative sense, mystical and philosophical exercises. Both worlds constructed different relationships with life. The Occident is concerned with linear progress, the processions of the ages. The distant Orient focuses on a circular necessity within which the events of the world take place. The West suppressed the difference. Civilization populates the mind with abstractions created by the manipulation of matter and resources. Even ideas are treated as reified products of extensional observations. This has led to an almost complete replace-

ment of the idea by subjects, by the transparency of the visible world. Transformations within individuals and groups became bound by processed ideas. Everything else was relegated to metaphysics. Western man creates from the idea, but confuses creation with the idea itself. He reifies his product and mistakes it for a total expression of the idea. The subject is endowed with an absolute, essential separateness. Gradually this creation populates the minds, censoring the idea. Its world becomes a sum of such reified abstracts. Then it changes in different constellations and variations. It becomes self-created and gradually binds the mind to reified subjects through the fabric of such constructs.

Such constructs are later modified, mutate, and evolve, or they continue to evolve without any particular knowledge of how they work. The subject of the idea becomes a human being. No longer is the human being the master who guards the idea and its expression, but the subject becomes the master. On this basis, a construction of conditioned reality, esthetics, perceptions constitutes the world. The mystical traditions maintain the tension between the spirit and the idea. They are not concerned with making it finite and perceived as an absolute unity, as often happens in the first case. Rather, they are concerned with illuminating the vision that is constantly expanding and permeating the mind of the mystic. It is not a matter of holding on to any of it, but of delicately presenting the world as an idea to the mind. There the mind mediates rather than conquers the world with its reified knowledge of it. From this different way of looking at the relations between the world, different attitudes towards life arise. In the first view,

one treats life as a property filled with absolute, reified, essential reality.

We often oppose it with the subtlety of the undefined, invisible, imperceptible abyss. It arises between the real, known and the mythopoetic unknown. It arises whenever the structure of reified ideas overturns the determinate finitudes in rejection of statism. It introduces the chaos of multiplicity. In the process, modern man is psychologically damaged. He freezes the image of the world that refuses to submit to the status quo. In this sense, a synthetic, constructed entity of a system of reified ideas invades the mind because it no longer relates properly to it. It forces the mind to live a synthetic constellation of entities. The creator becomes the created, which is dominated by its own descendants. A distinction must be made between groups passively programmed by such social entities, mediators (educators) and those who program such entities. Depending on their work, self-programming allows us to metaprogram from the outside. The macrostructure displaces the microstructure. In order to perceive it from the inside, one must break out of it, that is, reprogram these entities. To observe and separate from them outside their work, one needs a metaphysical third party. This enterprise seeks to subvert psychic entities by transforming reified subjects into hypostasized objects. It thus requires a higher point of reference, i.e., a meta-physics. A mind in itself cannot escape a spirit if there is no transcendent reality. It is not a purely speculative operation. It has a real effect on the psyche, which is always carried in a symbolic form.

The return to mythopoeia requires a detachment from the world of the reified absolute. It bridges the gap between the

real, the existent and the subtle. It enlivens the gap and gradually closes it as the metaphysical idea and the mind reunite and adjust perception. When the actor is the played and the played becomes an actor. When the actor does not confuse his role with an identity and does not claim this mere role as his own, forgetting that he is an actor. Thus, most of us are immersed in the ideational webs and simulations of our inner universes of abstracts and identities. Subjectively, we instinctively automate our reality until it becomes known and fixed. We participate in the automated narrative machinery of intersubjective exchange. Intersubjective programming of intersecting millieus in internal universes open the way to communication. Intersubjective webs of meanings and beliefs are woven into the fabric of individuals' inner milieus. They depend on actors and agents involved in the process of spectra of psychic narratives.

The world of absolute, deep truth may be inaccessible to the human mind. Information is related to the phenomenology of perception. They are contextual and therefore deal with relative, conventional truths. We may be closer to feeling absolute revelations at times. But that does not mean that we are closer to them at one time or another. Realization or reflection is also a model of experienced perception; it is neither complete nor infinite. It is interpreted, even Buddha made interpretive comments about his enlightenment. There is no universal spoken language to fully convey it. It is never tangible and is a personal gnosis rather than a common gnosis. It may be reflected in the intellect as a complementary essence of the individuation process, but it is never fully known.

The law of observation states that the system we observe always adapts to fit people's narratives and beliefs. It does not change objectively, but it is in the eye of the observer, usually an ignorant observer. We create our own reality, but not in the solipsistic sense. We can redraw the maps of the world to some degree, and therein lies the small demiurgic activity. In diversity we can discover deeper coherent rules that allow us to move through the world with greater freedom. For human consciousness, the reality of the past is constantly collapsing, behind a gaping abyss. The future is constantly being rewoven; we are merely a point in time, moving on a time that does not exist. "Very deep is the well of the past" – wrote Thomas Mann – how can we imagine the infinite future. Apart from the fact that time is a manifestation of power and energy and radiates space? That human perception linearizes flashes of events into hierarchies and sequences? If every instance of eternity is its totality, then every moment contains it. It is perfectly sacred.

The Observer Effect

> *A great man, a great woman is one who does not fulfill his or her nature according to his or her whim or petty life. It is someone who carries the expanse, the power of the moving spheres, the worlds that transcend the mortal. From that point on, they express the common greatness in the divine chaos of their life and soul. These are beautiful people. These are true people. — Saturnin*

"Sia" was the hieroglyph for perception in Egyptian heka (magic). Perception, or its conscious displacement, is extremely important when moving through magical spaces. The formation of the mystical mind is both an attempt to strip away the conditioned territory and a refinement of perception. By supporting this act, we enable shifts that reorder content, structure, and execution. It allows access to dimensions and realities that are impossible and unthinkable. Those whose minds become interpreters, hermeneutic muscles, engage in the surveying of the possible. Depending on the stability and breadth of the observer, such shifts of sia open up new perspectives of interaction with meta-dimensions. Various parallel worlds and dimensional layers of beings are interwoven. The degree of interaction

with these phenomena is the factor that engages us. The degree of mastery one has is the influencing factor. The degree of persuasion and resistance is the factor of will. Whether you are actively influencing a stream of magic, facilitating a passage through the magical catalyst, or inhibiting its growth, it all begins with perception.

Worlds that seem non-existent become true, powerful and beautiful, or terrifying when you explore them. Therefore, this rule cannot be extended only to human perception. It can be any being interacting in this way through different orders of perception. Through the ability to adjust to other worlds, it perceives them. Since the realities resonate with the individual mind, they can be isolated as subjective. In other words, an individual is attuned to a world, it is not the world that is attuned to an individual. not perceived or experienced. Since the state is case-specific, it cannot be observed under experimental conditions. A hallucinating psychiatric patient sees, that does not make seeing less valid in his reality. One can dismiss it as a hallucination or engage in it. When psychopathology tries to brand any extended perception as a concept of illness, it is a feedback trap of psychiatric paradigms. A mastered "second sight," for example, does not contribute to distorted views, but allows one to gather more information about the world. This can then be used for practical purposes from a magician's point of view. Modern civilizational scripts are inadequate for understanding such interactions. "Ghosts and demons" have been relegated to fantasy, and the new song of progress mocks them. It happens that "ghosts and demons" can conveniently use this progress. For example, I once watched a VR -farm of Japanese

people watching porn, a psychological experiment. A digital-pneumatic libido circuit triggered their lust and arousal. A succubine immediately connected with the generated sexual energy and milked it at will. Sometimes people who spontaneously open themselves to such changes become insane. As a result, they are referred to psychiatry. Of course, it can happen that sensitive people fall into fringe areas that do not correspond to the general view, but are really psychopatological. Both religion, New Age and sectarianism are a trap. Without understanding the occult laws at work, one is helpless to the beliefs. I do not claim to be free of bias and cognitive error. I only claim that my model explains certain things better than others. Modern, widely used scripts offer no way to alter perception other than through drugs or entheogens. Ways must be found to train them without reliance on psychoactive substances. In this way they are not used as a recreational activity, but mastered, consolidated and used. It is a way to divide the fuzzy scripts of reality into many models and remix them while maintaining order and sanity. Moments of transformation of consciousness, the development of a transcendent function allow interaction with meta-dimensions. This shift in perspective begins with choices and beliefs that open the possibilities of perceptual changes. The imprints of these changes remain as a kind of "lock pick" for the worlds accessed with magical tools. Measurement occurs in the act of observation, in which an image emerges that responds to any action on a superficial (untrue) or effective (true) relational basis. The point of effectiveness is the successfully introduced formula through terms that reflect true representations. The psychic constellations, the em-

bryonic consciousness, are redeveloped by the Sia rescript. Anomalies of Sia paradoxes trigger the point where we can acquire Siddhi by imprinting them in our soul. Dao is alchemy, De is granted by the heavens. To merge Dao and De halfway is the goal. The imprinting of a structure, a logical system, a syntax on Sia, its constellations, shifts its network and recalibrates it into a clavis. The loosening of psychic structures and the recomposition of complexes necessarily invites other contents and inclinations. This is the horizontal mode of intrapsychic operations. The vertical mode is built into the structure of the depth of dimensions or "metaphysics". The former is purely psychological and alchemical, psychonautical. The latter transcends all possible human formoids of mental and physiological aggregates. In the sense that part of our psychopneumatic abilities gain competence in the larger web in parallel with dissolution and action in larger forms of consciousness. Our mind can handle this quite well if it is prepared. Physiological limitations prohibit acting fully consciously on extra-physiological and extra-empirical levels. When we create a multidimensional act, we control only some aspects of it, the rest is reinterpreted by the appropriate dimensions and the world. In a sense, we are only as competent as our mastery allows, and totally incapable of higher resources without intermediaries. Intelligencers, entities, messengers and emissaries of other worlds negotiate and mediate our persuasion. Ultimately, it is the imprints of our spiritual consciousness that are transformed.

Process of Thought-Discourse

> *Everyone sees only what he wants to see, everyone recognises and understands only what his perception and experience allows him to see. Beyond that, we interpret everything back into what we know, but never beyond that. — Saturnin*

Each act of narration is characterised by the linguistic and psychological function it plays in representing the world. This is done through a representation that defines and delimits meaning through the very act of representation. The act involves either symbolization, speech, writing, representation, thought, or action. Its style, intent, motive is defined by a contextual framework. It takes away or adds possibilities of interpretation and communication. Depending on what is established in the universe of discourse, it applies, negotiates, and agrees upon.

An act of imagination is understood as painting a picture with senses, affect, cognition, reason, and general synergy. It is identified by its volitional, passive, active or intuitive functions. Thus, it generates a mental representation. Depending

on the tools used, it causes the shaping of the relationship. The relationship is defined by rules that describe the synchronicity between the mind and a particular object of imagination in relation to the world. In this sense, a mental act establishes a relationship between a larger environment of events, patterns, and the mind. At the same time, ways of manifesting this imagined world are elaborated, suppressed, or shaped. The effective application of mutual observation leads to real relationship and representation. There is a gap between an act of imagination and the represented entity. When it approaches in the universe of conventionally true events, a correspondence occurs.

Manifestations that connect events with intersubjective intelligibility set in motion a causal chain of functioning. If it conforms to the deeper grammar of reality, it is an effective act. Otherwise, it becomes a void act and represents a fantasy rather than an imagination. It is not meaningless, but it belongs to the realm of aesthetics and art rather than application. However, these realms can overlap and intermingle. In the magical theatre of life, a performance, the realm of expression contains rites and rituals. Whether they are commemorative, repetitive, recycled, and creative depends on the act. Playing with movements and gestures, words and actions, silence and stillness, trance and consciousness is a demarcation. It tries to capture and delimit the macrocosmic territory through microcosmic events. An act performed in a magical sense adds an extra dimension to the above. Through intention, concentration and imagination we sacralized it. Normal acts do not have the necessary qualitative method, commitment and concentration

to become magical. The purpose of ritualised existence and spiritual training is to gain that very meaning.

Each work is individual, in this sense it is impossible to modulate the consciousness or repeat the same steps and processes of a mind. It is impossible to reproduce an individual imprint and perspective in the same way. To shape one's geniuses so that they shape us. "The truth is within, gnothi seauthon". This effect probably depends on a sequence of changes in consciousness and perception that facilitate the key. It is like painting a work of art, a round mandala. When it becomes an essential type, it is fulfilled. Its token can be destroyed, while its type is indestructible.

Capture a Moment in Time

I stood in the night, broken and cold, looking again at the stars. I heard in my mind a silent, polite, unspoken thought: do you want to play, to live? Look, dance, rejoice, take part in human affairs, you deserve it! — he tried to make me happy, for my face was contorted into an unnatural, tired smile. With great reluctance I nodded my head for a "no", distant, fully understanding my situation. I liked these moments of honesty, of surrender. I loathed myself with hatred and malice, until I began to love them. Lesser possessions of the mind, creeping decline into trivial vulgarity. Petty revanchists over unworthy things of life. Those torn moments of devotion, of pure spirit and unwavering concentration, as heavy as a sledgehammer. With a slight feeling of a dead tear of withdrawal, empty impersonal compassion and a painful longing, a thirst for infinity that I liked best. It was my best acquaintance. I was born from the dichotomy, in the tension of pain and mental war, of resignation and despair, of chaos and disturbed masks, sacrifice and burnout. I know nothing else, survival, retribution, slaughter of enemies. Let them bleed at the altars of bloodthirsty gods, let their souls burn in agony! The desert of silence in the storm of words, then philosophy, meditation, esthetics of the forbid-

den freedom of the heart. Make me a fighter — but there is no one to fight, least of all myself. This prolonged misery was survival, not struggle. I never let myself be made a martyr or a saint or called that, I would despise that, that is a choice, a poor choice. I was concerned with war and its effects, overcoming with strength and cunning So let me remain a wise man, an upright fallen son of the sun with the ruins of my love. Revived by her, I loved her with all my debris and dedicated what was left of me to what can be saved and perfected! I thought with a Spartan king, "You revive my happiness and my will to live by throwing me up like a doll and forcing me to be happy and committed. How can you force someone else to be free when they know they are only a slave to circumstance?" I may have sacrificed everything I had in this life, but I do not want to go back to the wasteland I left behind, the ash land. I want to live for them, if I may — without separating us from the world. He nodded his head at me, an ancient hero carrying my body, winged and armed? Pagan angels, heroes, demigods. So you do not want to dance with the gods? — he asked sullenly and silently. My wish is to take them and become eternal. I hope it is not a selfish wish, it is an honest will to leave. We will stay here and be everywhere, we can become a power, a vortex of consciousness, timeless, spaceless. A part of a greater fiery spirit that will descend and wear human masks, alien masks, unknown masks of the world, to shed a moon tear.

I liked the old Hellenic Gnostic ideal, it was more mature than its Hebrew counterparts. I will be her Bythos, the deep depth. She will be my silence and idea, I will be her truth. She

will be my mind and my feeling, and so I will be her life, she will be my word, I will be her union, she will be my youth. I will be her unshakable steadfastness, she will be my pleasure. I will be her happiness, she will be my comfort and my smile, I will be her eyes and her faith, she will be my comforter. I will be her hope, she will be my love. I will be her intelligence, she will be my wisdom and my awe and praise amidst the stars, I will be her discipline as she will be my perfection. Thus we will descend as little Isis and Osiris, in the shadow of the great gods. We will wear masks and exchange roles to comfort the despairing, to make someone laugh, to appear in different places and at different times. We are both tired of life, we have both gone through agony, and all ties to this world have been cut. We are living in the death of duty and sacrifice, our veins are dried up with poison. In the midst of destruction and battle, yet we are not the chosen few who are tested in battle and are the best of minds. Tested and steeled, hardened to commit to the gods and the world. To execute the justice from which all power springs, in a light, rhythmic way. Strong as thousands of falling swords, to raise them ever higher, against the falling worlds, in death, until Ragnarok. Called to dance between soulful dragons and ignorant mortals! "Closed in a cage of subjective suffering, his suffering was objective, pursuing mature choices." — This was a recording fragment, captured in the powerful depth of understanding.

This is the moment when the complexity of it all speaks with a single voice of sudden understanding through a single focused sense. And is not a single recognized means enough to defeat an army of delusions, to shatter all armies with a sin-

gle cut? As infinity recognized with excellent precision and formulation or an idea, a trace, a sign of eternity is best suited for the instance of a universe. The given aspect of the whole, or a person. Then it is the wisdom of the universe that is suitable for the intellect of the recipient and paves the way for a change and a reaction. It wears a transparent mask that is immediately recognized by every aspect of the universe with which it comes into contact. Has a mask of the Divine, a little figment of your imagination, ever "spoken" to you? Be it through silence or through its myriad manifestations? You are a part of it, you awaken your own divinity. The choices you make restructure the entire fabric of reality. It is a-deterministic yet wholly causal, the accumulation of perception and the expansion of consciousness. Driven by self-reflection, repeat the entropic shift of the infinite period of bifurcation on a metacosmic level. Through chaos and order of the magician's soul. It contracts in the place of a limited spirit enclosed in a nervous system of an organism that reflects the macrocosm in the microcosmic spirit.

The hidden deities choose their masks according to the resonance and synthesis with the wholeness of the observer when he is mature. In accordance with the deepest needs of the audience, their face is most clearly revealed when the separation and alienation from infinity is removed in a single moment, in one breath of sacrifice. Exhaustion and resignation that bundles the whole universe in a perceived moment, a gesture, a voice that perhaps once in a lifetime recognizes the voice of the universe. It can be reflected in the simplest things, as if that one thing were speaking the totality of everything else.

Every instance of the universe actually contains its totality. Thus, every moment of pure inspiration springs from the totality of what a mind is capable of focusing and understanding. What he can conjure, evoke and catalyze. Then, with the power of its intellect, it processes thoughts, knowledge, perception, memories and understanding. The world is constantly unfolding, we merely mature to perceive it. We inspire each other timelessly, insofar as we can stop being stubborn and self-absorbed and unleash the creative forces of the universe. We seduce them to dance with our Atman. In essence, every instance of time can be inspired, but the power that emanates from time is trapped in form. The form of illusion imprisons it, and perhaps the effort is to free the power from the prison and consume it. This is done in accordance with the cycles, which are the deep laws. The metaphysical world reveals only an aspect of itself that one seeks to understand. It is undisguised only insofar as we are willing to receive it. Nature likes to hide, seek her out!

Relativities

In recognizing an order, note how the mind, being, and consciousness are already entangled in existing relationships. There are six cognitive errors that can be committed on many different levels. The nascent mind and consciousness are already trapped in a set of relationships from which they should completely detach in order to become free, as the yogins and vayrayoginis knew. However, in a world, a certain environment, it means to be aware of these relationships in order not to fall into traps. When one is associated with a particular order, one can work toward understanding it fully. In the meantime, we often commit the following mistakes:

A) A false sense of objectivism, which in the extreme negates relative existence, and orders that are interrelated. This turns the mind into a solipsistic projector that moves freely through selective scripts, ignoring the existing orders and finding itself in an effective void of negative freedom. Thus, it is a false freedom through the reduction of all orders and ignoring them, creating a mental construct that denies the mind even its limitations or freedom ab nihilo. This creates a false perception

in which intersubjective communication leading to greater knowledge is impossible.

B) False sense of relativism, which in extreme cases reduces existing beings, equates relations between them or negates them completely. In this way, the possibility of various relations in which the mind enters is denied, and one returns to the false sense of objectivism.

C) False sense of subjectivism. In the extreme case, one tries to conflate the inner maps of the world and its projections, replacing the true relations with false relations of entities and orders. In this way, one projects one's own vision onto reality, which refuses to respond to such violations (although in some cases it can easily provide confirmation for such illusory states through deception or delusion).

D) False understanding of absolutism, in which a particular rule, view, or phenomenon is generalized ad infinitum, thus expanding a range of meanings and spilling over as a projection onto the world. This ignores the fact that the general can be subdivided into an infinite number of subsets of the particular, which may be complementary but also contradictory and sometimes mutually exclusive.

E) False sense of perspective, in which the volume of one thing, which is relative, obscures the essence of another thing, which is either relative or of higher importance. In the first case, the loss of perspective at the root diminishes the magnitude by something infinitely lesser; in the second case, a lesser magnitude diminishes the perspective of an infinitely greater one.

F) False sense of materiality. One thing may be represented by infinite masks, but another thing may play that essence with

deceptive or self-deceptive images masquerading as said essence. The perception freezes in the deception of the essence, while it is caught in the perception of the intrinsic existence of the illusory essence and grasps it as true and real.

Basically, all these traps refer to the conceptualized phenomenal world. The radiant void does not contain them because it cannot be conceptualized, but it is worth understanding them in order to eliminate them.

A man with his own measure, within the microcosm of his meanings, can discover the things of the macrocosm insofar as he can mirror them. But it is not the world that bows to the understanding of the human world. It is human perception, imagination, that must bend to the absorption of higher worlds only insofar as we can think about them. The masks it wears must often be uncovered. For it does not reveal itself easily. There are these masks that can often be deceptive, hiding greater things from the eyes of those who cannot distinguish between illusion and essence or penetrate the illusion to see the essence behind it.

It is a fundamental mistake to exchange this view of the mystery schools and turn the reference into a literalist interpretation in which man and the earth would be the center of everything. These human-centered cosmographic references were developed to give us a tool for understanding the otherwise human forces. Similarly, the geocentric models were developed to facilitate astrological reference and the heliocentric ones as true astronomical models. Neither should be static, for motion with the wing of the galaxy is another law to remember

in astronomical and astrological configurations. Too often this symbolism is misunderstood as if the world is human-centered, it is merely canceled out by human perception.

Pure powers and their reflections – ideas that must not be reduced to mere anthropomorphism, but their emanations are significant in the individual sphere, according to the scale of a human being. The invocation of living symbols such as gods and goddesses as unities and their aspects. The powers were there first, people have matured only slowly to understand them and to describe and participate in them according to time and age and their psychic development. We also multiply some of them, shape and mix them, create them, describe them with poetic myths, legends, sometimes precise, sometimes superficial, but equally symbolic of human psychic constellations. Sometimes we join them, taking our joy and sorrow along the way, because it enriches us. And in diversity we find unity, but what is diverse is not symmetrically different, but has its own topography of being, its own rhythms and its own dynamics.

Every symmetry is a measure, a chain of dependencies, causal chains, a hierarchy of an established order, while every order is a measure of the above symmetry imposed on chaos. Here man often commits the error of absolutism, in which he extends ad infinitum the fragment of a divine nature discovered in him. This makes everything a human spectacle of the universe or, conversely, a spectacle of a deity or deities, without considering that in the gradation of powers our distance is canceled only by a common particle pervading everything. These ideas, which permeate everything, permeate the human world as living, active forces, and it is our duty to understand and

participate in them and their manifold expressions. If we turn a deaf ear to them, fail to address them, we are excluded from participation and collapse under the weight of our own islands, isolated from the rest.

A fly that catches the eye obscures the view, and its relative size can cover the whole world, much like narrow-minded beliefs. A huge shadow can cover a star, or a mind can be shrouded so as not to see the stars, even in a cloudless sky. This creates an impression of grandeur. But the extent of the universe, including the star, is still there. In the first case, the loss of perspective at the root reduces the magnitude by something infinitely smaller. In the second case, a smaller magnitude diminishes the perspective of an infinitely larger magnitude. It is the same with beliefs and narratives. Some beliefs can act like prisons of the mind, some beliefs can hide bigger things, and some diminish the bigger things into smaller things or turn small, irrelevant things into bloated giants. Just like the stories we tell, procure for ourselves, and retell.

Below are other things that might be worth looking at, noticing, and realizing what they require:

§. That which is subjective, that which is intersubjective, that which can be objective.

§. That which is shared inter-subjectively, that which is unique to the subjective perception of an individual

§. That which is perceived in a similar way, that which is not interchangeable qualia

§. That which is internal, esoteric, intermediate, and that which is external, exoteric

§. That which is intensional, that which is extensional

§. That which is common on a deep level, that which is different on a superficial level

§. That which is a local rule, and that which is a deep rule

§. That which is a general law, that which is a relative law, or a particular law.

§. That what is a deep grammar is what is a superficial network of event-moments

§. That which is a loop, a cycle, and that which is interrupted or discontinuous

§. That which is a paradox to be understood, that which is an anomaly or an instance

§. That which is directly causal, causally synchronistic (a-deterministic), or that which is an interrupted event.

§. That which is a deeper thread of events, the general picture, and that which is a sequence of superficial events, the visible picture.

§. That which is realisation, that which is delusion.

§. That what is a self-induced image (hallucination) or an evoked image (illusion) without effective reality, that which is really seen and can be essential (manifestation), that what is an evoked image (imagination) coupled with essence (noetic imprint), effective (true representation) or non-effective (false representation).

§. That what is tested by one frame of reference is true, what is tested by another frame of reference is false, what is true in both cases, what is false in both cases.

§. That which is a personal reality tunnel with its associated meanings and beliefs, that which is a meta-reality tunnel de-

tached from personal reality constructions and projections, that which is the reality tunnel of others, with its associated beliefs, meanings and reality constructions, and the bridge in between.

§. That which is an honest basic experience (deep transparency), that which is an impression (superficial imitation or illusion), that which is a deception (illusion trying to replace the basic experience).

§. That what is trust, what is negotiation, what is cooperation, what is distrust and rejection?

§. That which is absolute and general, that which is particular and occasional

§. That which is essential (deep relationship), that which is without foundation (false objectivity or facade relationship)

§. That which is structure, and that which is merely its content

§. That which is the same, that which is different

§. That which is a pure idea, and that which is corrupted conceptuality

§. That which is a simple dharma, that which is an accumulation of them.

§. That which is an essential being, that which is a facade appearance.

§. That which is anthropomorphized by the psyche, that which is detached from human perception.

Those rare moments of aha that sum up cosmic revelations according to the measure of the man or the woman who succumbs to the feeling that something is extremely complex and

transcendental. They can be embedded in a simple correspondence here on earth and are resolved in a satoric flash. That we, as animals intermingled with greater things, do indeed have the capacity for self-reflection and so can reflect on the stars. In this respect we can clarify perception and fight for its preservation, against that which tries to break us down into its own nature, its own vision, its own religion, its own ideology. Did Pythagoras know that his system of harmonics and geometry could perfectly represent the rise and fall of the entropic forces of the Monad as a flawless symbol arising in the complexity of an ideal meta-universe? Or is it arrogance on the part of the author to assume that this is true? But how infinitely small is this thought when it is conjured up in the mind of a human being, how imperfect and finite. Does this mean that we can try to understand everything through representation and correspondence? This is definitely not the case. We can reduce the action of certain laws to the human world and stick to this infinitely smaller image to accomplish such tasks. But to understand the world as it is is simply a rarity for us, perhaps realized by the Buddhas. Nevertheless, there is nothing in the world that cannot be reflected in consciousness, for it lives on consciousness; the mind is something quite different. When the mind and intellect learn by correspondence, it teaches consciousness and transforms it. Then it holds the impressions in memory as it recognizes the laws by which the world operates, shifts and increases perception, and it grows into the greater mind based on these laws.

From an observer's point of view, it is the danger of objective emptiness or conceptual separation of the mind from the

orders and relations in which it is already immersed because of the law of emerging consciousness. In this way, it is an antithesis of the realized emptiness known in the Eastern schools as sunyata. It is a conjured emptiness, as a belief and view that has not matured into realization and often implodes into either nihilism or eternalism, as Nagardjuna (Drakon-Master living ~150~250 M.E.) contradicted such views, which are an overextension from the particular to the general. There is also the threat of doctrinaire belief systems in which mental constructs lead to self-censorship, slavery, and negate the possibility of moving through relationships and orders once recognized and discovering their relationship and relations through individual work. It is a matter of deep grammar, relative grammar, and the way consciousness moves between relationships and is grasped and represented by the mind is an art and a science.

Scientia Magica

What distinguishes a fool from a magician? The former puts his faith in a feigned nonsense and expects results by repeating the movements of the magician. He is convinced that he has mastered them, even though his fundamentals do not allow for progress. The magician trusts his tools, which he has developed through years of intellectual, pneumatic and magical work. He knows that they sometimes work, that they always work, or that they do not work at all. He is aware of his fallacies and cognitive distortions. He knows the risks of delusion and insanity that can consume his mind. He knows the risks of inflation and megalomania. He also knows the risk of memory and investment in what brought about his change. He does not lose his faith in the processes, ceremonies, and actions and watches the changes inside and out. The fool is never successful in bringing about change, either internal or external, but quickly dismisses the whole matter or pursues it blindly. One is stranded in the desert and calls upon the sand dunes to obey him. The latter raise the sand with the power of the aethyrs to bury the fool under the sand.

- Saturnin

The hypostasis of the unconscious is the metaphysics of disturbed laughter, agony and ecstasy, terror and awe. Depth psychology is a reified unconscious of metaphysics pretending to be psychonautics. Psychonautics is unconscious metaphysics from the inside out. Pure metaphysics is a reified hypostasis, that is, a substasis. It is the fusion of ezocosm and exocosm in consciousness that helps to illuminate the portion of what a human being is or can be. The organized religious systems, the magical systems and the recreational psychonautics are very superficial. To try to force the whole into categorical identities is to force a biopneumopsychological monster into a corset and pretend it grows like a bonsai tree. It is necessary to organize, but apart from its usefulness for mapping noumena, it does not represent true relationships. They are still better than scientism, psychologism, crude materialism, or naive realism, but never preferable to science and secularism. Both religion and psychiatry are modern paradigmatic cages for metaphysical anomalies. We can find a certain obsession and genius in science, art and magic. Hold your breath in the deep to catch your breath in the stars. Return to Earth with a purpose.

Magic as science and art is an ability to bring the anomalous, the paradoxical, the impossible to the understanding of philosophical eyes. It makes all worlds possible, orderly and necessary. Moreover, it enables us to act within their recognition, depending on what these worlds allow.

Thus, sometimes in the play of the dreamnets, we are carried away by ideas that go beyond them. Neither do we flee from this theater, nor do we desire transcendence. Neither do we love it for what it is, nor do we capture what ensnares us

in its beauty. Hectically running back and forth — where is the peace in that? To be in between. To be on the journey, detached, engaged. This phenomenon, this illusion, depending on the situation, tying and untying from here to there and from there to here. Destiny cannot be written with one's own mind, individual fates are rarely malleable. Fates inevitably take their own course. The devil of dilettantism hides in the details of one-sided observation of the greater things. He tries to fix this perception in a hurry, this is where the restless running begins. When all aspects are considered, it leads to confusion! The integrative ability of a single mind is not enough. Peak experiences are mostly unified, magical actions happen between this unity and the gigantic content that fills the space in front of the performer. The inner sense takes in that which is finite and infinite. That which lies playfully in between, never fixed but not flickering either, in robust, deep silence or in the rhythm of movement — what else is there to see?

In all this, do not be drawn into observations, creations, distractions as monolithic truths. Neither those of others, nor those of you, the first is a masquerade, the second a self-deception. Take the time again and again to look at a branch of a tree moved by the wind. See the smoke disappearing into thin air, the transience of all these phenomena, the transience of all states of mind. Then perceive the sameness, the oneness that unites all these phenomena. The gesture that permeates them in an unfathomable mystery. When the particular reflects the general, this state of unity becomes perceptible again. In the distance, even more distant — and then becomes fragmented again and disappears into insignificance. Go on, get it back!

You have not lost it, it has lost you, you have slipped away from it!

Anyone who engages in any form of craft or art does not become a practitioner unless he practices. The practice of life does not begin with learning how to live. Often we do not know how to live, but practice it out of necessity. Every art, every skill, every science, every craft requires such an approach. Sacred paths of high magic or personal magic, any form of willful negotiation or imposition on reality, psychonautics and getting to know oneself is a special kind of craft. No one will try to force another to enter it. Truly, it is the most barricaded and fortified path, of which there is even more advice not to do it. It is the most conscious decision one can ever make, one must fight for it, persevere through it, memorize it, develop it, balance it and round it out. You learn to master life and magic. Without mastering life, no one will master magic, but will quickly become a puppet of one's own mind, emotions and projections. Not only that, such a practitioner will openly invite influences that will abuse an untrained mind. He will prevent any development by playing with his mind, emotions and projections. Untrained in recognizing obstacles, illusions, deceptions and intrigues, he will easily become a victim of himself and then of everything else. Eventually, one becomes the laughingstock of all the aspirations and ideals for which one has lived. It happened to me, and it happens all the time, but I do not rest on my laurels. Never take anything for granted. Treat discouraging and retrograde factors that eventually plunge us into the despair of failure as renewed motivation. On the one hand, they can taunt us or impede our progress, whether by na-

ture or design; on the other hand, they can teach us. If we are willing to develop a hard mind, which is often insensitive to things that most people break and are afraid of. This is achieved under constant tension and stress. We multiply our intelligence through constant training, seeing situations and immediately penetrating the depths of their environment and character. Where other people would only see the surface, we see a larger machinery. Develop principles and standards to stand firm along the way. Temporary deformities of mind, senses and affect can and must occur. We sacrifice most things that other people live by and love – the path is open. This is not to discourage anyone. But it is not an invitation or a promise to anyone beyond what they are capable of. There are no promises.

Standing on an empty street on the outskirts of my hometown, I stared up at the starry sky and said, "The monoliths spark us home, light years away, so many unknown world systems thriving around the mighty stars. An intelligencer was dispatched from Jupiter as it rose in the glow of the moon. By night he was reminded of the numinous by distant stars, by day by the home star. If we perceive the worlds of numinous fire, as represented by the suns, in the vertical metaphysics, they justify the power of the movement of the galaxies. A huge shadow pretended to move a star, and I politely suggested to discover the powerful pulsar that was parsecs away. The Egyptians wrote letters to their ancestors and sent them to the stars that were in the field of Yaaru. In horizontal, objective science, this space seems cold, eerie, and full of terrors. It is. In so far as we hypostasize it proportionally to metaphysical space. In metaphysics, it is as divine as it is cold, terrifying and gigan-

tic to our little being. Even if we have only once felt the extent of extreme space and the weight of atmosphere and air, interplanetary zones and cosmic void, while stranded in a small organism – in a human body. There flashed majestically in the night sky a distant being, all in silver, nobly drawn features of an elongated mask, a lord of the various beings, triumphantly ascended. The comfort of this reality, the ports are the result of the domination or the illusion of domination of this world. In space, we are much worse off than an old apeman in the wild, unexplored nature. And yet there is a mystical participation of the old ape-man, and there is a cosmic participation that runs through our young race as well. At the omega point everything is the same, space does not exist, everything is either absolutely terrifying or absolutely divine in a cosmic and chaotic way. E pluribus unum, the monad is absolutely honest.

Let us assume that we know nothing about magical phenomena. We are equipped with basic regular knowledge and relatively sound critical reasoning structures. When we encounter an anomaly, we notice an instance of it, but how it comes about is unknown to us. The anomaly may not be believed, annihilated, or discarded, but it remains in memory under good conditions. When more anomalies occur, we can create a small structure with multiple nodes by three instances or examples. We see if our theory is falsifiable, we look for hidden factors, we look for hidden intelligence of phenomena. When something is tested, we consider what the conditions are for it to work, if it does not work, and if it does work, how did it happen. We may choose to discard the theory as a whole and dismiss it as either coincidence or, at best, synchronicity. If we

have more events to imagine the structure, we have a solid law with a solid structure with three nodes or examples. Then we apply what we know, or the episteme we acquired earlier, and our cognition to compare how they might interact. Suppose a very weak law that we observe in a sea of other laws unknown to us. Either we project knowledge of this law onto all the other laws without understanding them. Or we suspend our judgment and find that other laws are in play because the one we have is not sufficient to explain it. Astronomers who try to find another planet because the calculations do not fit first imagine something and then calculate. Therefore, we observe and isolate other events in the same way. When we have two or more inductive laws, we can derive the general framework and do top-down reasoning. Whenever this is not sufficient, we induce new laws. We build on a top structure that explains further events in an approximation of what we already know. We eliminate contradictions when they are irresolvable, find solutions and extend or change paradigms. At least until the system stabilizes. After a while, we have a set of laws that are reasonably related to each other, and produce a new episteme carved from experience. Equipped with a trained cognition that explains situations, we can thus relate to them properly. Then we establish a cognitive-behavioral response through training that turns us into practitioners. By observing cases that begin to work, we are not static. We apply the mind to creative solutions and begin to engage with the tested framework and simulate or actively work with the results. All in all, it is never robotic, magic is about recognizing patterns of laws that are not necessarily static, and within the larger patterns we recognize, we give

them content through art, through creativity, through imagination. Therefore, the scientific method is good for structuring patterns of magical laws, albeit ad hoc, but a complete fiasco when it comes to using magic creatively and trying to explain it along the lines of " same answer or method every time." Repeatedly testing experiments and getting the same results is also out of the question. Therefore, probably no one will ever be able to prove to someone else that they concentrated enough energy to conjure a lightning bolt two years ago. Not only would that be futile, it would be an act of prostitution from an ethical standpoint. And "proving a point" is neither an honest way to deal with the language of the gods, nor to be respectful towards it.

Note: This is just a practical aspect. We are moving in preexisting conditions where many visible and invisible orders already prevail. They can contradict our understanding, deceive us or promote it. But most of the work lies with us and our intelligence and acumen in understanding. When we are gifted by our highest teachers, we strive to understand and get to work. Otherwise, we end up as spiritual shrapnel, idiots, madmen in delusional castles or insane. Everyone is called all the time, but who chooses to walk the walk? The decision of how we respond to this calling is ours.

Hidden Psychology

> *Men are caught in the unconscious search for a complete fusion with the object of their absolute essence, which happens to be the divinity outside, concentrated within. This search is the cause of all metaphysical longings, which turn into surrogates upon surrogates. The object is sought by a vague and ambiguous subject. It is this refined nature that becomes its star in sublimation. It is the conspiracy of ideational forces living as the supreme downward projections of synergy that some confuse with a theological God. This is not to deny the metaphysical aspect of totality. Nor does it mean that everything is a projection or a figment of the imagination. There are notions that liberate people in their relationship to them in continuous casts of metaphysical radiance. The prisoners in Plato's cave move away from the exploration of their species-specific condition. They prefer to replace this search with the great spectacle.*
>
> — *Saturnin*

Our mental continuum and topography can be compared to geographical areas. Mountains made up of standards and

principles, discoveries and new frontiers. New mountains to climb tower over us. The valleys of habits, of the known, of the explored, of the fundamental are seen from a distance, overlooked from above. There are riverbeds of common habits of thought, emotional and instinctive drives that have taken hold in our lives. Used waterways and unused paths, some dried up, others catching the first spring water. There are winds that move through the land, touching something with a bright breeze. Another day, a hurricane, a magnificent storm. There are magma flows and volcanoes, release points that are flammable or burn everything in their path. There are earthquakes and catastrophes, collapses and unleashed forces, untamed energy. There are oceans of our pain and glory, all the extremes and experiences that are unexplored and forgotten. There are caves of unexplored desires and forgotten things. Chthonic and telluric caves and waterways with monsters and terrors. These are better left untouched, for when they are explored, the chaos and order of which a man or woman is capable comes to light. The art is to master one's mental continuum. To sit on the throne of consciousness and give orders to the servants of all senses and thoughts – that is to be truly self-governing. Likewise, this throne must gather its troops to defend and flush out the enemies. When resistance arises, when our wholeness is besieged, it is necessary to strengthen and arm ourselves. When it is necessary to reorganize, we retreat and withdraw in a controlled manner. In this way, habits take their own course, which relates to the Ch'ien (Heaven). The idealized genius or individual imprint is born when this map is strategically processed in a great synthesis of perception. Those who resonate with the

movement and reference points of the true imagination and the approximations on the map come into possession of the golden mean, a philosophical stone. Bad habits and patterns are recognized as toxic, measured against what has been discovered to be beneficial in relation to one's nature, the world, the Other, and net effects. Moreover, there is an attempt to find a measure of happiness or contentment in contrast to what has been discovered. The deceptive flow of bad habits and tendencies. These are conditioned by the perception of interactions between cause and effect. Causality is understood as the joint occurrence of perceived events in the mental sphere and interdependent solutions. For example: suffering, pain, trauma, indecision, constant torture, unjustified, irrationally received punishment sublimate into psychopathy, sociopathy, resilience or a nervous breakdown. Such experiences imprison us in their moments. Perspective shrinks. We either freeze in self-destructive or murderous and aggressive states, or we learn to re-centre, re-focus. A self-defence mechanism of multipolar focus on different things and flowing through the damage we have suffered. We understand and clean up the hurt psychic elements, at least as long as they do not become too devastating. As long as they do not imprint too strongly on the possibility of overcoming them. And that is before they put our mind in an irretrievable state.

One establishes principles by understanding them. One internalizes them through constant practice, maintenance, incorporation through application, and warding off annoyances and obstacles. No matter how many times we fall into the perception of others as something different, something beautiful or evil! We should get rid of the false conscience and the memory

of our mistakes. Instead, correct ourselves according to our ethos. We are solely responsible for maintaining our work and correcting ourselves to keep our ambitions and standards high and straight. We are not responsible for others' perceptions, their belief systems, and their way of seeing us in any state. We change, others change, and each moment shapes their "ideas about us" and "ideas about ourselves." We change in different states, our minds are influenced by myriads of things. We hold on to our consciousness and strengthen our will so that we persevere. The soul envelops the heart, the body and the mind. The mind envelops the body, the spirit envelops all that. What grows into the mind can deform it, destroy it, subvert it, sabotage it. Similarly, emotions are biochemically controlled and therefore susceptible to influence by the mind or spirit. In magical actions, the spiritual potency, will, vision and focus envelops the mind, body, emotions and senses. It envelops the most important component. I define it as the "condensed totality of our existence, concentrated by a trained mind into a single concentric point through which everything flows." It is our daimon, our spiritual pneuma, physically located between the eyebrows, above the nose. It is felt as a strong focus of energy. In Hindi, the amplified Ajna chakra is marked with a bindi or pottu point, it is the same as the pneuma in the Gnostic traditions. This "hidden wisdom" is immersed in the greater things of the world, the world soul, it is the densest individual point intelligible with the universe. This concentric point is alchymically born, bathed, polished, imprinted and strengthened. It is the mediating point between the spirit and its daimon, the Holy Guardian Angel. He tries to raise the mind to a higher

level of being through several siddhis. Thus, it should wrap itself around the higher faculties of mind and feeling through conscious effort and direct itself towards the Self through inclination. This point of refined totality enables us to gain a spatio-temporal advantage in the generative world. We are in contact with great things that are above the animal mind, the generative world and the deformations that fall above it. By governing ourselves from a daimonic level, we govern our animal self.

We may try to understand the phenomena as separate entities, but that is merely a symptom of being lured into an illusion. For the nascent mind is already embedded in complex relationships. In order to free itself, it must go down to the basics and dissolve the entire network in which it was embedded. In order to reintegrate itself in a previous state – pure consciousness. Through the mechanisms of perception of the external subject, which is in contrast to the developed self, it only creates the appearance of separation. Probably, however, selfhood was initially a construct that arose between observed subjects and the subjectification of the self in relation to those subjects. Then it was distributed in the logic of language. Similar to twin mirrors in front of themselves. Multiplied, the image became a process separate from the registered phenomena. Even then, the perception of separateness is quite fuzzy. For are we separated from our thoughts, our senses, our mind? Without the mind and a mind that can relate, we could not assert our existence. We could not philosophize, reason, or strive for metaphysical knowledge. It is necessary to develop one's selfhood, an authentic existence, a self-affirming separation. One is not torn left and right by the world, but must

mature, individuate and metaphysize one's existence. Another return from separation to unity. An infant cannot understand the intellectual deity on its own. Perhaps intuitively, in his play, which is complete. In his spontaneous frame of homo ludens, as a mysticism of participation. Only someone who is aware of himself and has understood the process can get out of the relationships and create an inner space for his development. Moreover, he can work consciously with it without being torn apart by all the influences that act on his mind. It is a construction of complex relationships embedded in ever larger contexts. It is a matter of being outside one's own mind in order to assess the patterns of one's mind's mental continuum from an alternative, pseudo-external point of view. The thin dividing line between the "us" and the "world" is really just a semi-permeable membrane in varying degrees of proximity or distance. What finds its way into the territory of our universe of meanings and discourse? What is the territory of the "knowing" and thus becomes personal, near and dear? Or, on the contrary, what is so far away that it is "unknown," not ours, and distant? Thus we absorb the world into our selves, as vultures of conceptual maps. We conquer new territories by identifying ourselves with this world. We repeat the same plays from childhood. When our favorite toy came from outside, was possessed by us, when we played to establish a certain relationship with that toy. Too often we think it is something fixed, like our self. Here we see man's ability to claim that something impermanent and ever-changing is actually something unchanging and permanent. However, this is a matter of remembering the self and maintaining its conti-

nuity, a conjured image of the mind that is in no way real. Only by developing such a sense of relationships and interdependencies can one separate oneself from the process that produced selfhood itself. First it acquires the ability to recognize the different shapes, colors and tastes, and it develops the sense function, then it begins to form categories of things. This is done following similar patterns to name things, but it is still not separated from the objects of its perception. Later, through the acquisition of names and the perception of objects as separate entities, it begins to realize that it can constitute itself in separation from objects. In this way, it establishes itself as the subject of the process of perceiving objects, and here grows the sense of selfhood or the consciousness of being an individual. Later it becomes imbued with identities, in-groups, out-groups, roles, and status. Here the individual grows into patterns adopted from mentors, culture, society, and peers. The process of individuation is a way of asserting oneself as part of this process. And yet it is something more, for here too we cease to be a subject of the process of perception. We become an object of which we ourselves are the subject – we consciously form and shape our individuality, we choose our paths, and we mature in our choices.

To understand how a mind works, you must understand how extreme states shape its dynamics into clear patterns. Then try to show how subtle states modulate regular processes. When something is amplified, it is much more visible. Transgressive, peak, and anomalistic experiences emphasize psychological functions to the extreme. Then they can be observed in such states. How the functioning of a physiological brain and ner-

vous system, apart from the neurological, electroconductive, bioelectromagnetic and biochemical structure or 'hard wiring', is altered by the means of energy, soul, training and will. How nine souls or various components of the totality of spiritual vehicles rest on the organism, are modified and corrected. How the non-local consciousness, the daimon, and the local consciousness immersed in the mind are mediated and operationalized through perception, memories, senses, and insights. How it leads to transformation and evolution in relation to the order and network of connections in which it is embedded. It can be a direct key to understanding the source of experience, its domains and dimensions, and a general outline of a new theory of mind. The attempt to shed new light on the sea of energy and consciousness in which it is immersed in the multi-layered complexity of a topography of its being. It would enable the conscious use of transcendent resources and a more conscious participation in the world. It would enable effective communication with spaces and dimensions that are seemingly inaccessible to the eye of the beholder at the present level of understanding, but exist nonetheless.

Each particular mental environment, which includes moods, emotions, feelings, cognitive framework, instincts, and circumstances of interaction, emphasizes the individual aspect of a mind. An external source, which has its own character, situational nature, is to be distinguished from the personality core and daimon. It is something different from the developed spiritual character of the individual or his personal geniuses. However, what is dormant and hidden is transformed by encountering a new situation, a confrontation, a mental simula-

tion, an induced mental state such as trance or meditation, or by real events. To know oneself is to know one's nature, character, true will, direction, or rather their extent and range as they fluctuate. To know the little God within oneself means to find common ground with the world soul. It is therefore easy for an underdeveloped mind to confuse the automatic, conditioned attitude with one's true will. One can confuse an induced reaction as homogeneous with one's own authentic movement, although this is false. There are influences called cooperators that expand and tune the general framework of thought toward the better, the self-designed, or the guided, which must also be recognized and established. This depends on one's preferences, judgment, aspirations, and established points of reference. One must also have and know the right goal and direction in order to comandeer properly. There are disturbing factors that have a regressive, degenerative, corrosive or diminishing influence on a particular state of mind and one's positive, creative aspirations. Interpretation of mental fluctuations of the mind depends on experience in introspective observation of one's mind, senses, energies, and habits and tendencies. From a meta-perspective, that is, beyond the mind itself. If you recognize changes in the subliminal fluctuating current of the mind in advance, you can often connect them to the volitional areas. In this way, we can influence our mind. When willpower kicks in, we can fix it, block it, or discipline the mind.

A mental formation of an idea borrowed from a notion of metaphysical kind is processed through cognitive models, thinking styles, epistemic structures, perceptions, sensory syn-

ergies, etc. Synthesis, moods, and feelings along inclinations charged with energy of a particular kind as they unfold in manifest experience. It can be overtaken and distorted by another type of perceptions, mental streams, currents, natures and characters. In this sense, it distorts the genuine, unique, authentic movement of the individuated daimon, spirit by tainting it with its own energy. Before the genuine mental formation appears, in accordance with the cognitive training and filtering, it forms and is ready for interpretation and reduction. Another example is reification of meta-ideas in art, words, science, movement, symbolic actions. However, it can be subliminally or precognitively distorted at the level of mental emanation in thoughtforms. You should treat all forms of distortions of the mental continuum in a detached and unbiased way as mental noise and focus instead on the task at hand. Debris that may be induced or a form of conditioned mental response that is irrational has more to do with unconscious image-response constellations and cognitive-behavioural training, dynamic programming, than with self-directed actions. Under certain conditions, such debris can be a parasitic egregor, e.g., the seed of obsessive thinking or behaviour patterns, when psychomotor factors come into play and perpetuate, if not directly destroy, their effect on the mind. All these operations are carried out mentally with a functioning energy body or through intermediaries.

Vasana is a Hindi term for inclinations, propensities, and memories. These are mostly hidden inclinations, habits that are conditioned by experiences and cognitive frameworks in the given circumstances. Some occur mechanistically and un-

consciously, others are more plastic and train actionand reaction when developed effectively. They can be understood as mental accumulations that emit a certain mental energy and can be adapted through thought, magical rituals, yogic exercises, meditation, and volitional actions. They acquire the character of seeds, for example, concepts of love, hate, dislike, any simple and complex state can be a "seed". This energy can be adjusted by continuous care and programming of vasanas. "Train by means of words" – this is a Buddhist motto. Then "train by the means of wordless thoughts". And finally "train by the means of the means to free yourself from them". The character of vasanas in motion can be either continuous, that is, forming the totality of mental attitude, or discontinuous, that is, as more or less isolated mental events that come and go. The flow of energy through vasanas and seeds may be interrupted by an incoming stream of energy, either localized or focused by the mind, that does not conform to the evolved vasanas or the designs of the individual reference point. Different natures of entities that are not compatible or complementary act as an antidote or prompter to create different seeds and vasanas. They can redirect the flow of energy that is more compatible with the external flow that concerns them, which is stimulated either by a local entity that has taken over the mind or by other different energies and focal currents. The entire mind, feeling, instinct and sense consciousness can be influenced in this way by an energy or entity, psychomotor nerve responses included. To consciously shape them and repel the influence is done either by focusing these 'consciousnesses' on their respective components, by integrating them, by split-

ting them, or by introducing external streams of energy. Each seed functions like a Markoff chain: the probability of new seeds emerging depends on the previous ones, the causality of "seed and soil make a plant" builds the Karman. A complex web of co-dependent events and mental events emerge simultaneously, as do conditioned responses in a given situation. Seed deposits or qualitative impurities of energy and consciousness flowing through the mental structure can be filtered. Depending on the given processing capacity and general direction, this is critical to the character of the manifestation of a cognitive-sensory state. Seeds hold information as long as it exists. Each seed is thus a storehouse of memories, situations, affects, reactions, etc., which obey certain patterns of symbolic transformation of energies. This can be causal, a-deterministic when trained, and automated, chaotic when disturbed. Being embedded in an environment and a set of relationships means balancing between these two aspects. On the one hand, we can be conscious metaprogrammers through practice; on the other hand, we are too complex to think of ourselves as a computer-modeled bioprogram.

> *The world is not the brain. All reductionism is naive realism. Rejecting metaphysics creates a collapsed reality of egotic islands. — Saturnin*

"So the brain is an unpredictable, autopoietic, autorhoetic, self-organizing, self-tuning, psychotropic drug–modulated, nonlinear dynamical system — not some rigidly calculating computer — something that might fit we –Mercurial humans!"[1]

The mind works according to certain inclinations, its distortion is a suffering. Overcoming a suffering is its purification until it is completely pure, without concept and residing in a non-dual state. To work in the dual and conceptual world, one must develop a direction and avoid the sufferings associated with it, as well as have a strong sense of integrity and discernment. The pitfalls are few if one is a hermit or a sage, but numerous if one gets involved with other people and all the complex relationships. This direction should be determined by certain principles contained in moral and ethical teachings and laws that codify human instincts and should be clarified in a sublimated civilizational codification. This in order not to fall into the trap of subjecting them to one's own interests, deeds and desires. For no law can endure unless it serves all, and legitimate power is based on justice. When it is abused in the name of individual or group interests, the result is an overflowing judicial bureaucracy that is ineffective, fractures justice, and, in the end, corrupts both the elites and the societies that follow suit. No lofty code of conduct and principles produced by any civilization whatsoever can suffice if a person is not mature enough to internalize, understand, and apply them with a sense of discernment and wisdom in personal and public life. Thus, it can become a code of law and fundamental interpretation by individuals with little intelligence, much dissimulation and fanatics, as well as by cunning charlatans, liars, profiteers, etc., who often use it for their own interests.

[1] Globus, Gordon, Philosophy, Psychiatry, & Psychology, Volume 12, Number 3, September 2005, pp. 229—234

The primary program of the self is selfhood, it is the way we experience our totality at any given time, separated by the means of signal thresholds and concentration on particular aspects of that totality. As for the ego, it is always tied to the self, as the ego shifts when the perception of the self changes. These structures are illusory, that is, they change over time and evolution, but they always appear as a totality of the now because of their recharging continuity. However much roles, identities, in-group and out-group categories and labels may change, the way we experience our totality at any given moment is ultimately our subjective feedback about the world, held in the consciousness of the present or intersubjectively in relation to the object of shared experience. The ego image is determined by habits of experiencing an apparent totality, and it is the sum of the perceptions we have about ourselves in a self-referential loop that is consistent within its own rules. It is often illusory, because in reality we experience only aspects of this totality that unfold in true relationships between parts of our self and the subject of experience at any given moment. The self is a container for identities, roles, personas, self-relations, self-references, authentic expression, masks, individuation, untruths, and group categories. The self may inflate during an ego splintering to reestablish an identity with the closest symbolic figure, archetype, or, as in psychoses, a particular role. Psychoses are an interesting example, because psychoses usually involve an expanding mind lost in mirages of language and content of the psyche for which there was no major skeletal imprint. It could be a key to the further development of magical consciousness, even if it is

only circumstantial. When the self is broad, the fragmented and bloated ego is pacified and dissolved within it. When the fragmented ego absorbs identities like an actor, it expands the range in which it can contain personalities, and so it ceases to confuse the bloat with a character, but develops a reference model of the self to which it attaches roles and identities, narratives, scripts, and games as functional subcomponents of itself.

Tunnel realities are the maps for the territory of our cognitive-sensory apparatus in which the self operates, and as sociologists of the constructivist school suggest, they are largely shaped by mentors, groups, peers, and so on. It is the way our methods of thought, perception, memory, knowledge, experience, and imagination carve out observed reality according to a given symbolic world and isolate a pattern of the world we call "reality" that can be subjective or intersubjective, with semi-objective reflections of essences or archetypes of the deep universe that can become intersubjective or subjective. Metarealities are ways we think about reality above our everyday reality tunnels, and we can switch back and forth between the clusters of symbols that describe our world with a hyperplasticity of thought. We can have many such virtual worlds in a superficial mode, but it is useful to have several well-fixed virtual simulations of the world in our minds that we can switch between. This assumes a solipsistic approach and a total relativity of mind. However, we make a common sense assumption that it is a possibility, not a reality, because the observed patterns and laws governing our world, which are intersubjective, are established and thus any possibility of a mind-in-a-box simulation

would be limited and restricted to the structural level at which it operates.

The built-in logic of a given language reinforces the way patterns of thought, and thus forms of thought, are formed. Moreover, the semantic scope of the conceptual framework limits the view of the world to the objects of cognition or to "what can be thought." Of course, we can try to think beyond language, but that is the realm of integration of images and common sense (synergy) and syntactic transcendence. Moreover, the conditioning of the way language "thinks" about the world constitutes its own tunnel reality.

Technique to change the mind and know which areas to develop, or conscious programming, sublimation and refinement of the mind.

Psibit is a pure hypothetical unity of the sum of the interaction between the mind interface and the world, reality and dimensions. It attempts to explain how the germ, an energy of a registered event or an event beyond the threshold of perception corresponds with the selective aspects of our being. The entity does not exist on its own, isolated from the world, independent of the mind, but it is useful to think of it as a model that explains the components and aggregates of the mind, the brain, and its energies in relation to the environment in which it is embedded. It is a negotiation of thoughts and sensory information gathered by the nervous system, and represents the sum of all states and energies in a given time frame, so it is a hybrid psychomorph of our totality. A psibit

also contains psychosomatic data in abstracted form, e.g., as feelings of cold or warmth, of fear and excitement, of concentration and restlessness, in other words, all sorts of subjectively experienced, reportable states, and it can take on values of these states that are activated and expressed declaratively. Psibits are also engrams of neurological circuits, psycho-biological deep programmes and following non-translatable operations on electro-biochemical level, acting on deep unconscious level as well as on conscious and hyper-conscious level. The reality image is a sum of perceived unconscious observations contained in condensed form and simultaneously introjected, projected and reprojected: We can operationalize and fragment it only in terms of individual states held in time and thought, a reality reduction that has no meaning for the macroscopic mind. The patterns created in this way constitute our being. If we are trained in transcendent perception — or simply — in self-knowledge, we can extract these psibitual patterns, understand them, and learn to modify them. For example, when we encounter a modifiable factor — be it a state of fear — if it is triggered by an entity, energy, or resonating radio waves, we can isolate that fear metaprogram as a pattern and quiet it. Of course, in the conscious state it is probably impossible to completely master or change all patterns, as it is extremely difficult to isolate and induce emotional psibitual patterns, but it is not entirely counterproductive and can be selectively conditioned into automaticity. One could argue that this kind of bio-computer perception kills the 'soul', but as the author states, there is also the interpenetrating world of metaphysical ideas, currents that can modify and thus en-

noble the wholeness of the psibitual image, the rest is a matter of conservative or cybernetic aesthetics. The knowledge of mental patterns begins with self-observation. When one is aware of every change from a meta-perspective, one can isolate certain strands of the living mind. Then it becomes possible to expand them. Be consciously a creator of yourself, active in a way of change and cooperating with those working toward an effective, useful mind measured against a higher reference of ideas and cooperating with given orders.

Method for conscious meta-programming of the mind matrices

Training the modus operandi of thinking or operational perception is the way to dynamically change the view of the mental territory. While the modus operandi in regular thinking conforms to habitual, automated patterns, both the introspective principle and the transcendent function (Jung) lead to completely different observations that the non-transgressive mind cannot think or experience... When we problematize consciousness and its fluid properties as an enactment process, we can quickly discover how automated and habitual the ordinary mind is, without the power of insight and easily trapped in the conditioned responses by which shakti (energy) moves along vasanas (inclinations). All operative perceptions require training, and there is no better training than experience — the training of reactions. When asked what is the inward gaze, insight or introspection, we usually get different answers. And when we advise someone to look inward, we leave room for

psychological speculation, but do not try to reach for experience ourselves to facilitate realisation.

Method for self-psychotherapy to get to know yourself and change your mind.

Recognise the mental, affective, energetic or psychosomatic pattern, and train to recognise it for what it is. Isolate the pattern and try to change it. Experiment with perception. Change the pattern toward a specific metaprogramming function and goal. Keep the newly trained response.

Method for consciously eliminating garbage and damage in the thought matrices.

Identify patterns that are destructive, troublesome, irrational, counterproductive, harmful, or deceptive. Isolate the error pattern by comparing it to healthy patterns, whether self-produced or implanted by a force of habit. Try to resolve the invested energy around it by breaking it down into simple roots of cause and effect, and then apply rational thinking to grasp it and redirect it into reasonable structures. Cut out the pattern by simulating it in your mind, then reliving and realigning it to reinforce the desired patterns.

Holistic method for conscious external metaprogramming of thought matrices.

Recognise your strengths and weaknesses, virtues and faults, by invoking a set of principles — namely, by familiarising yourself with the study of philosophy, morality, ethics, etc., and living them to the extent that you can apply and assimilate them as they are understood, directly experienced, and justified by being aware of them. If it is beyond your own ability to change them, ask for an expansion of mind through transcendent realities — whatever your belief system is — but we find acceptable only that which agrees with our individual geniuses, and therefore discard those things which do not agree with our intelligence, preferences and inclinations — sometimes the change delivered can work for the better. If we know what our direction is, and it contradicts, we need to reformulate our desires — these should be guided by a reference from something higher than ourselves, which we recognise as useful, good and true.

'Perfection' should be a word reserved for the individualised true will, which is the highest expression of the genii and interacts with a greater consciousness, oneness, insight and freedom that shapes it and melts it into form. It is not a pedantic form of perfection, which is a compulsive thought to reinforce a certain behaviour or set of mental patterns that may be out of place and out of harmony with our genii.

Call for a polishing of the image — perhaps you can try to ask past masters, mistresses, intelligences, deities, psychological operations and get them to work on the mind that is compatible with your genii.

Point of observation

We like to project many things onto realities we do not understand and try to reflect our nature in something that escapes them. Do we understand the vengeance and anger, the fierceness and severity, the love, wisdom and compassion that do not match the way we see our reflections? Do we see the beautiful delirium, the madness of chaos, do we see the splendor of order carved from this constant manifestation? Do we see the bloodthirsty gods of destruction? Do we recognize the high eons that call to freedom? Are we aware of all the dimensions of non-human perception and being? We are merely trying to understand them through our way of conceiving order and being. What sustains our body, soul and spirit we know only to the extent that a man or woman can feel and experience these worlds. Speculating on the nature of these worlds to the extent that a human mind can comprehend them? It is the confusion and madness in which the forces can be reflected, it is the order and beauty that gives them meaning. Reorder them by freeing the prefabricated reality from its false, degenerated and stagnant, corrupt order. This is where all living things are suppressed, where the root is broken and the chthonic does not reflect the celestial. We perceive a synthetic order of slavery where mad-

ness cries out for liberation. Through dissociation he expands the mind and takes in things he has not thought of. When it comes to a standstill, it becomes a noble sanctity of a refined order and a mad sexuality of bloodthirsty destruction that is in a figment of a gesture.

There they are! It is the complete man, the complete woman – according to nature. In a gradation of openness to the divine, insane lightning of the whole, which encloses it in a spatio-temporal moment. This moment eludes and escapes into unremembering. To preserve it requires mastery. And even then there is no man or woman of absolute perfection who is not subjected to the wanderings of feelings and mind, of sorrow and awe! In this it is reflected, not in the closed ones, not in those who imposed a regime of order and turned it into slavery and censorship. They do not see that all their orders have come from that order. Even if you stand alone and reflect divine chaos, you can challenge stagnant orders that have been decaying for centuries. One should go further and commit to that which one feels is superior in wisdom, freedom, beauty, love and expression. Something that gives the right to identify with this cosmos. It is not the petty self-limitation that enslaves with traces and shards of false masks of truthfulness. When you take off the masks of untruths, you can find the truth, not as negation, but as depth. Then all untruths are brought to the light of this diamond buried in a swamp. Once it emerges, it drives away ignorance, and the false masks lose control of the mind and soul. It is the disturbed mutation and perversion and the perfect unity that works in the basin of the spirit according to laws, as if it feeds the spirit with the potency of the divine

chaos. Thus endowed with the means to order it through cosmic voids, why do we still clamor for meaning as if we cannot forge and see it? The meaning of the deeper world is different from human justice and our projections.

Would not it be nice that here, challenged on earth, trapped in a fragile mind and a body that will one day be cast off, we can express ourselves beyond it. To preserve this quest for truth, for experience, nobility, greatness, a winged vortex emerges, a fully conscious divinity. Which metamorphoses into something else. A soulful traveler through many worlds, dancing with his love on the robes of the Star Mother, hidden in masks and forms. Here a formless void, there a monstrosity crawling in the green mists to rise to a perfect being. Perhaps to raise the form and become a star from the light torn by eons. Then, then! In righteous vengeance terrorize those who forbid freedom. Those who destroy the rare beautiful gems that still exist, whether out of love or compassion. Elsewhere a protector, a deceiver, an evil schemer, a destroyer who concocts his stories. Then he spreads his wings of light to comfort a being in his deepest sorrow, to move to tears those who have forgotten how to laugh and let them see the starry sky. To become an animal, a smallest grass, and to watch, and to hunt, and to live, and to die, torn into eternity and drowned in the transient things of life. To plan the future, to change the past! To ennoble to the greatest things, to plunge into misery! To glorify these beautiful, rare pearls, then to throw them into the mud to be purified from themselves. So in madness, in dead sobriety and determination dethrone emperors, raise beggars in the theater of happiness. To return to a greater light. To lament the falls, to feel

pride when the fallen rise. To lift up and throw to the ground, To call with a silent song. Here as a goddess flirting with her people, an empress meeting the beggar god hawk-eyed. Who can despise him or see the star in a humble eye after he spits in her eye with mountainous disdain. A Garuda eagle that inspires and wreaks havoc: On the battlefields he tips the swords of victory, and then shames those who have won for the blood they have tainted. With greater order, seeking things right, in wisdom mad, in stupidity reasonable.

In Pymander it was written, "First the gods, then the world, then men." This simple statement preserved the natural order in which harmony reigned. Thus, those who honored the divine also honored the world, bringing peace and fertility to mankind. As in an equation where harmony prevailed and neither people put their weaknesses and frailties on the pedestal, nor lost contact with the world and the world of higher spheres and guarded the sacred fires. In the process, they lost contact with meta-physics in a brave new world that is going down. Which no longer needs such things, but blindly carries out its destiny, rejecting and being all too blind to the living ideas that made us holy and complete. We have ceased to relate to things greater than human weaknesses, we have abandoned those realms that endowed us with nobility. Not as slaves, but in reverence for those who can bestow the greater gifts and ennoble and liberate souls and hearts in a high way.

It is not a matter of changing the world, it is a matter of changing oneself inwardly. You can retreat and change the blindness within yourself, but you cannot change the blindness of another person. That would be arrogance, because that

would mean imposing a vision instead of inviting you to discover your own. Such a rare quality, perhaps, is the world in the eyes of the mystic, the greater the pain of sewing the veils with tears. To empty oneself of the things seen, under the empty shell of numbness, and yet to engage whenever one can.

A few masters and mistresses. They all had a high conception. They devoted their whole lives to this sacrifice. They themselves knew what it meant to them; they alone lived on living ideas. They tried to convey them to the people who were not yet ossified with doctrines, irreplaceable world views; the great old times of nobility. Arya – meaning noble man in Sanskrit – denoted a man who recast humanity and greatness in the worship of the gods and in the service of his people as something natural. In its place came a world that lost its roots. The sense of inner divinity was obscured and replaced by a facade, an unconscious life. They still reflect parts of this old luminosity in everyday struggles in a superficial way that often does not have the chance to deepen. And yet we are always being liberated, and the calling never stops. Look at being human and free between the heavens and the many worlds. Turn for a second to the world of the blind, and then the torn soul cries out within and asks: What has the world lost? You walk in the garden of the fields and plains and oases of Edin with the gods and goddesses. Immortal, once again free in its cosmic flight among the fields of Yaaru, the Golden Sky of the Egyptians.

The process of enchantment and disenchantment of perceptual phenomena through aesthetic games is a profound process. The narrative of images and forms resembles the narrative of beliefs, meanings, and understandings, as if the former is con-

nected to the senses. The latter with the intellectual sphere. In this sense, the intellectual sphere is that of ideas and the affective that of emotions and the instinctive that of passions. Just as the emotions can be located between the intellectual and the emotional, so the passions are located between the emotional and the instinctive. But they too can be placed in a certain aesthetic of feeling in the gradient of experience. Refinement or sublimation is always something connected with the reflection of greater orders that exist on the ideal plane. A way of experiencing things as a whole, guided by higher things, refines the feeling, instincts and intellect into humanity. It is the wholeness of being when normal needs and desires are not rejected but refined. In the reverence for the imponderable that is transformed by the intellect. The masculine interwoven with the feminine illuminates the normal world. While vulgarisation and reification break it into parts. It separates it into opposites in a mechanistic way when all these aspects of life are applied. To catch an entity in separation, to take it out of context and try to grasp it as something possessed, claimed, intemperate. Then it destroys us or degrades our nature not to that of an animal, but to that of bestiality, of which not an animal but only a human being is capable.

Basically, it is a game of aesthetic games, a hovering between the concrete image and the viewer, the beauty that lies in between. Ideas thus play the role of mirroring unity, of rehumanising performance in order to enchant the world. They disenchant the world with cold, systematic understanding. Thus, narratives are a preferred choice of aesthetics, flattening the captured knowledge to the pleasant or enchanting it. As

with people who find a niche and express their essence through it. Just as all systems of knowledge and understanding focus on different things. The way we talk about it cannot be detached from the values we impose on the representation.

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The vehicles of lensing

How thus the grand idea conceals itself through multiple ways of seeing this world. It is refining itself through the setting. Human part of nature aspects it, to later detriment, the grand forgetting. It sets about for new endeavors that refine the grand idea into different ways. There are greater laws, the more we are moving into self-constitution, the more we hermetize the world. Carving out the grand idea and forgetting about it, we turned our back on it. We cut the roots, we begun undermining the foundation of greater laws, societal logoi, metaphysics. indeed — setting ourselves in opposition to those elemental narrations and mythopoesia. Similar to watching through a multi-faced crystal or a kaleidoscope, we seek the way the tools of seeing work. But when we establish understanding on a fragment of shifting images and aspects, we will merely play beliefs and convictions against seeking and understanding. Tools should be understood, to understand how the seeing works, but tools are embedded in greater laws. After all, tools themselves are not the laws, but a reduction of them. Whenever we take one aspect of the shifting image, it will change, if we take this image for reality, it is a question of belief, not capturing any valid rule. If we observe it further, the

aspect and the observed changes. Thus art lays in trying to extract the more general dynamics of phenomena based on a series of changes in relation to other changes. Every certainty is prone to error in magickal acts, the referents are rare. The act of discernment between a happenchance occurence that we take for causation and effective operationalized work that we pursue is the act of differentiation between delusional fallacies and intuitive action. Ultimately "what works works", but ability to do something does not equate with fixed understanding, how it works at its root. With its intricate and often hidden aspects, we are dealing cards blindy to an occult game bound by knots of covert relations. It is not mere chance, it is the inclination of talent and potential that gives fortunes a stern gaze.

Geometry of Magick and Threshold Illusionists

A mastery gained by meagre means and thrown into the depths of learning is worth more than any privileged education. Just as obvious art is vulgar art. The cosmographic picture of the world must be painted with Thunder, the perfect mind and ought to be interpreted impassionately, yet with a heart. To put one's heart into it means not to turn empathy, compassion and understanding into monstrous wrath, machinistic rigor and cruelty.

To reach the unity of wholeness, to dare to take the step of faith across the gulf that separates the numinous from the visible, is indeed a titanic task. To be stranded in an abyss of illusions, in the process to be swept along by those who have walked the same paths. They are reminded of their pain by another who walks on both sides of life and death; the one called to fight often retreats into despair. One still fights to lick the wounds. It is all the easier to defeat someone who has defeated himself. But the goal is to defeat oneself, not to defeat others. The paths of vocation are never well trodden for the next man and woman who tread them. Equipped with only a small torch

and only a weak heart and a weak mind, so easily extinguished by the surrounding darkness. The lesson never to fight blindly against fate, but to find peace and comfort in every hell, to make it a lasting place as heaven was, and to walk among the blind masses. The blind masses who all and each have a history and a heart. The one-eyed are indeed gods in the realm of the blind, but is it not the case that all one-eyed thrive in solitude and silence, enduring a sadness greater than that of a mortal? If someone fights against fate and is not marked by and thinks about every horror that takes place in front of the naked soul, he or she contributes to his or her own downfall and thus to the downfall of others by failing to live up to the responsibility of consciousness and spirit.

An act of ideation, in which structured constellations of ideas emerge, arranges the content of variables into a framework of concepts. These in turn are embedded in complex, ordered or chaotic systems that should be designed to effectively reflect, measure and truthfully represent the relationships between them within us. Through an act of pure perception, drawing a mental picture in the imagination, using acquired knowledge, experiences, impressions, memories, thinking styles, intellect, reason and feeling to provide the content of the ideas. Then try to reformulate them, interpreting them into understandable human language and aesthetics while maintaining a higher essence. Then they can serve as a key to transform a certain understanding into operational techniques. Subsequently, by searching for their traces in the world, we commit an act of reminiscence by remembering the structure of the past. In this way we extract the relationships once again through different

reality tunnels, belief systems, knowledge bases, sensations and feelings, inspired ideas, individual concepts. It is a new interpretation in a different context and circumstances, bound by the laws of change and movement, by time, space and the universe of discourse to which we belong or to which we subscribe.

There is a difference between flat knowledge, which is linear and resembles our ordinary perception of time, space and cognitive resolutions, and active participatory perception. The latter is a living knowledge and ceases to be such because it is not learned and does not require words. It is an intuitive understanding of the world that exceeds our ability (or that of the author) to translate it properly into flat knowledge. There is a difference between a living concept in a physicist's mind when he thinks about it, and the process of translating it into an equation and descriptions to codify it. We are merely using human knowledge to represent metaphysical worlds that elude it, even unveiled – to leave the narrative as clues. But beware of taking the clue for the truth. The emblem of a term is a gateway, and when the gateway is embellished for what it is, it causes fundamental turmoil! Similar to reminiscence, the scientific or artistic process of reverse-engineering the symbols of notions (noema) once they are established. Transformed into living forms, it is a process of transformation into an operative mind. Accordingly, participate, cooperate and engage in the world under the conditions of larger laws. It can be a process of adaptive reification in which concepts are grasped and explained in multiple ways and with individual imprint. The process of maintaining or creatively processing established types and creating content, recycled

strands of tokens in which they can corrode. Superficially inflated or deflated, moving back and forth between: translating evolved tokens in a progressive, accumulative way. Then go back and retrace their origin through reminiscence, then lay new foundations and repeat the process. It is not necessary for human understanding to adhere to the established laws of the universe. Often the laws can change on some levels of complexity, order and chaos, so it is a never-ending adventure. But here and now we need order and form to promote the general framework of thought of humanity in the direction of certain priorities, collective goals and objectives, to reawaken the will for great deeds and noble aspirations from the bottom up, with the danger that this will be abused again, and yet offer an opportunity for a different order of the world.

Essentially, linear thinking is observer-effect thinking, confined to a very narrow fragment of perception that tends to fall into traps set by the mind or by the circumstances in which it operates.

The whole art is to assemble perception into a multiplication of logically impossible statements that fragment and reassemble the mind through cognitive dissonance. The observer displaces the frame of reality perception, the reality frame perception entangles and displaces the observer.

This may lead to:

Valid relationships — relative, dynamic laws and content that effectively reflect the deeper rules.

Invalid relations — circular, self-referential systems outside of effective laws that have no truthful connection to the deeper rules.

This is a truncated model that assumes that there are no agents or attractors that influence or bend the perception of relations toward particular patterns or orders. In the latter case, they could either trap us in a circular, self-referential prison, in delusional systems, or in orders of tunnel realities that serve to filter our interpretations of the world. One must keep in mind that one of these existing attractors or binding agents is the mind with its specific psychic projections. It is an optimistic model that assumes we can actually extract valid relationships from a given order. Moreover, we can even impose such an order on chaos or reshape orders, if only temporarily, to renew the previous order, as facilitators or catalysts of these agents to introduce a new one.

At each moment that an act of narration is fixed, it conveys a sum of impressions from a particular fragment of reality elaborated according to the simulation of beliefs, esthetics, and feelings. None of the narratives have to be true or false, they represent a set of relationships temporarily held in a frozen flow that can be true one time and false another. They are not mythical chaos, but complex adaptive systems embedded in a relatively chaotic physical (and meta-physical) framework and measured by their true order and entropy. They are represented according to an artist's skill, knowledge, plasticity, malleability, and perception; moving between the depth and shallowness of these relationships is applied psychonautics. Magic

begins with mirroring these relationships in the mind and consciousness, and changing the patterns as observer and observed, thus altering reality to the extent one is able and allowed by other pressures and counter-movements. Hermetica begins by presenting the rules that govern these relationships in a structured, accessible way, creating a foundation upon which the collectivity of other minds can operate. In other words, the way reality is seen is reformed until the next refinement or reorganization appears.

Indeed, reality is too large for a human mind to create a grand synthesis with its cognitive faculties alone. Such a Theory of Everything would still be very inadequate in many ways. We are defeated by our mind, but lifted by consciousness. One can illuminate the fringes of consciousness, sometimes getting closer to its core, but the attempt to reconnect these highly disconnected models is an attempt to consolidate a particular cosmography. It is a mythopoeic matter of analogy, of ordering models and simulations into beliefs. Ultimately, one chooses the closest true set of relationships one has discovered and discards the inferior ones, but the world one sees is merely a reprojection of those relationships ad infinitum. I have yet to meet a person who knows what his range or ability is.

The medieval monk paradox.

A monk is conditioned in a religion, in a monastery, that believes there is a God on a throne surrounded by angels, and that planet Earth and man are the center of creation. As we know today, this archaic idea is completely false. However,

for this man it was as valid as our science. He had a consistent cosmography in his mind, a self-consistent microverse based on an elaborate system of symbols and meanings that enabled the monk to project this simulation onto everything else. He then resolved anything inconsistent through paradigmatic annihilation and rationalization. Some of these fundamentalist ideas might be subtly true, but in a very different way. Hypothetically, the monk is not aware of this process, but he casts off simulations of God and reality and lives through them with great conviction. He may even become a mystic, a saint, within this framework, opening himself to a greater consciousness through a series of perceptual anomalies and spiritual techniques.

Yet, it is not entirely clear to him why this has happened — so, again, he justifies it through his belief structures. In a sense, if he were to inadvertently bring about an observer effect, he would update the model by establishing symbolic geometric relationships that are modified by his mind. By relating his consciousness to a larger structure of reality, he would impose a figment of his conception of the world on the malleable parts of that world. In this way he would become the architect of certain illusory dimensions and realities, virtually prisons of his own vision. These imprisoned in his vision would become his prisoners, what the Hindis called Maya or illusion. This is not to say that man and woman ultimately create a general reality themselves — it is only to say that if they properly reflect the relationships of the larger worlds (and they are complex, strange, anomalous, alarmingly ordered, chaotic in great splendor. A Luciferian believing he can create realities from scratch

creates illusory worlds to his liking — and becomes self-deceived. Moving through dreams and illusions of others, observing them from the threshold of participants' awareness is similar to detached command over them.

Gnosis Arretos

Gnosis arretos is a highly dynamic language that speaks with power through silence and realized virtue. To learn it on the basis of non-thinking is enough to renounce all the regular accessories, the procedures of sigillization, etc. Painting with silence is an ephemeral, subtle art that requires high cognitive functions to be trained with a great imagination, and yet achieves great results when detected and overtaken by ontologically objective forces. It is at once vague and ambiguous, bound by intention, deed, form, all forms of auxiliary sensory, mentality, ideas, to translate, phase, enact, propel and radiate the intention until it is fully self-contained. It is an attempt to translate the totality of a ceremonial or theurgical work into frontage of our wholeness to worlds that are as intelligible as possible, in an empty state of meditation or supported by some form of ritual activity when their combination is practiced. In ths sense, ritual activity is understood as highly concentrated theurgy combined with performative arts. It can be overtaken either by topographies of being that detect an emitted signal or by those that are constantly aware of all such signals and react accordingly. Omniscience exists on several levels, omnipotence not necessarily, because omniscience is manifold: different

kinds of contact with reality lead to different kinds of knowledge. Just as a stone can be said to be "omniscient about itself" without really understanding it, so the world soul is omniscent upon itself. A human being can try to formulate an intelligible message. The capacity for "gnosis arretos" requires a highly developed local mind capable of producing, sustaining, and shaping such forms through intellectualization, encoding, feeling, ratiocination, and so on. Any goal of executive translation aims to be understood by other forces that may or may not understand what we are trying to communicate, achieve, or catalyze. Intelligibly communicated formulas rely on the subtle movements of precise strokes and cuts, emptied of language and its associated logic to maximize its intelligibility with non-human worlds.

Suffered Illusions

"That which must be, shall be. That which had to be, is"[1]

"The firmament secretly whispered in my heart 'Do you know what sentence fate laid on me? If my revolving were in my control, I would release myself from this circling" [2]

It is only when one truly finds oneself that one is no longer subject to pain and suffering, all things are dropped on the spot, not to mention the chains that bind to pain. There is a point on the road where the road disappears - do not be tempted to look back, nothing can force us to walk it again, because the road, like a rainbow, is a mirage; who can force us to climb a rainbow? For only when we are forced to dance the illusions of life can we be plunged into suffering,

[1] — Sophia in a dialog with Nolano (The Expulsion of Triumphant Beast, Giordano Bruno)

[2] — The Ruba'iyat of Omar Khayyam, Stanza 33 (Penguin Books: New York, 1987), p. 54

agony, pleasure and other states that create their innate qualities;

If one does not open oneself to the possibility of moving along cosmic events, one is ruled by blind fates; fate becomes the guiding light that shows enlightened paths to the seeker. While one moves in the destinies with an account of will and can make decisions on the tree of life, Pythagorean Y. There you have to choose between the earthly and the high or choose the middle way. If you are strong enough to balance these paths. Destinies are interwoven with circumstances, and circumstances and choices make happiness, and this varies from person to person. A happy destiny develops through continuous events that strengthen it, an unhappy destiny is marked by sudden failures and misfortunes that shape it.

Confidence in one's own world is often confused with competence, sometimes one narrows down one's view of the world and becomes blind to everything else, becomes a prisoner of that perception. Look at the flat blocks, with each small room for one person, one family, one couple, how the lights both seem sentimental and become a reminder that as much as one withdraws from this spectacle, it changes one's perception. A city counted in amount of souls inhabiting it, it changes the perspective. There, in the disconnected world, you realise how these lights signify stories you see as an uninvolved bystander. In a certain sobriety of perception, from outside the world and yet observing the tiny figures that turn the lights on and off in the evenings, representing the lives they lead. It leaves one with a sense of nostalgia, a withdrawn embrace, separate from the spectacle, yet this separation leads to the sober realisation that

others are there running their courses. Perceiving them like ants, there is also a certain sense of compassion from afar, looking with interest and greater insight into their daily struggles, from another world, but watching keenly this world.

By moving through the field of shadows, of visible phenomena and events, we conjure new shadows into existence and manipulate them in the theater of life as ideas take shape. Whether moving the deserts or dancing to the thunder storms, how is it that miracles are impressive only to the extent that the world is thought to be real, an absolute world beyond which there is nothing. Where hints of larger worlds are misunderstood by referring them to this one. Identified as a shadow of the essential world, it moves through the pregnant cosmic space and brings forth new forms. If there is a goal determined by necessity, it is to escape its influence or to be enchanted by all its scenes and enjoy what is. When the physical body suffers and the mind believes the senses, it further separates itself from the essence, embraces the shadows and treats them as an absolute reality of consciousness. Smiling at the gigantic emptiness of the universe, where a person confronted with awe is in the thrill of glory. But the spacelessness of the essence, the timelessness of the Orouboros, which is everywhere and nowhere, makes the world big, overwhelming and at other times small. As if the space is only dreamed so that the consciousness recognizes its separation from the essence. Between the dance of worlds, dimensions, realities, it returns to the point where it becomes infinite, burns the content that enslaved it, and is ready for the final gesture that unites image and reflection. In between, it merely casts a shadow as another universe where the theater of

the actors' games is perceived as impermanent. Where masks are worn, all must leave their form, their shape at the departure and perhaps wear something else. Whether illusory, depends on the decision - sometimes they return to the scenes that nurtured them, between the shells of shadows and another life. But within the limits of the dream that renews itself with each existence, it enchants with beauty and benefits and turns away through death and pain. So how does one find the key to this sublimation? No one on this site has an answer to that, and neither can I, even when I consider the beautiful things, even when the land of gods and spirits is my everyday life, I cannot answer that question. That is because I still lead a biological existence. The practical affairs of the world, its scenes, convince life as something obsessed, drawing attention to questions that gain depth, are of deep significance. When this flash of reality steals the mind, where the consciousness that cannot escape the desire in which it appears like a tragedy, but also a greatness among the many who never see. Among those who cry when they see? The esthetics and the beauty of the ideas that live in the essence can measure the human being with the world and the human divinity with the essence of the idea. The fact that it can embody and live, uncaptured, unspoiled, is a measure of one's humanity. How do these ideas, of which a particle sees itself in the mirrors of existence, come to be realized? The universe consumes itself, when a consciousness detaches itself from the dream, the microcosm that dissolves in a macrocosmic reflection, what is beyond? The universe as spirit exists through its consciousness, but where is the reality in relation to the shadows, where is its content? It is a paradox in which the uni-

verse is a theater of living consciousness, a field whose existence closes in larger, unfathomable laws. A grammar of being that must last as long as it lasts, and from which one can exclude oneself by defeating the paradox, freeing oneself from the loop, destroying it and closing the circuit. It exists and participates in a reality only insofar as it is connected to it, as long as the grasping of the real lasts. From this point of view, it is not important whether one participates in this illusion or how one participates in it. The decision whether to pass through its relative structure or to return, whether there are a thousand worlds in which to experience oneself, in happiness or suffering, as long as one keeps it in mind as an illusion. When it becomes a reality, we become prisoners, pawns of its manifestations that subjugate us, enslave us and teach us suffering. It also teaches transcendence and compassion for these prisoners who have mistaken the idea for a greater reality.

There is danger in splitting the world into above and below, because it is whole. There is the danger of splitting man into light and darkness, for this division creates the ability to populate these realms with light and darkness, in one's own mind, with an above and below. The Manichean idea, in fact, created the metaphysical devil, when harmony was split and divided, when the carnal existence became suffering and the divine world was removed from humanity, it not only removed man from the divine, but cut him in half, removed him from himself, and as time progressed, the open wound deepened.

From a certain perspective of wholeness, this split is real insofar as the duality of man exists, but if we abolish duality, everything is contained in harmony. The problem is that when

you establish the non-dual state of transcendent reality, relative orders of being that are dualistic will effectively work to push the empty man back into their sphere of influence.

There is a rare case of an epiphany, apocalypse (Att. Gr.: revealing) — when a stream carrying ideas becomes flesh and those ideas are experienced physically, mentally and emotionally, one thinks, where did they come from? There is no reason to relegate the world of living ideas to a separate reality. By living a powerful idea that incarnates, we can assume that there is another realm from which to draw its blessings, namely the world of pure ideas. However, this leads to a separation as well as a superficial labelling and sorting. What seems intuitive at first glance may not be the simplest solution, but a habit of mechanical thinking. But is it not the case that these flows already permeate everything as potential? That there is no essential, separate world, but that it is the degree of openness to their influence that plants a seed that later grows by inclination and character. These forces are already present in the universe, and when a human mind grasps them in a corrected form, they acquire a character specific to the mind. But a spirit does not influence them, it is only an individual receiver, transmitter, catalyst; it reflects them, and only through reflection can one commit an act of adornment and magic.

Desire, Synergy and Woe

What is not in the intellect is not revealed as an independent world; it belongs to the realm of the imagination. When the imagination mediates, hidden worlds reveal themselves through imagination and manifestations to become the realm of the real, and when tangible ideas affect the intellect, they gain flesh in truth.

Desire does not necessarily mean sexual attraction, it is also an instinct that controls directions and dreams, from an existing state to the desired state. It is also a process of refinement of libidinous energies that sacralizes instinctive sex and transforms it into an erotic art. From the aspect of the higher intellectual function, it directs the integral principles to a desire for greatness, vastness, first personal, then when the walls of separation are removed and one regains a sense of belonging - of being together. To what goals does human desire lead, what defines a future world? Is it a collective of plans, dreams that refine or corrupt the world, is it the emanation of the thoughts of people half asleep? The people of today are bought and sold, conditioned to the lowest common denominator, superficial and without backbone, without principles. Can they be transformed into a great vision guided, for example, by the

Mahayana principles among many others? That every action has profound consequences and the more power one accumulates, the greater the responsibility for one's actions? And just as incorporeal messengers mediate between the ideas of the deities and the numinous, and black mystic lights and emissaries send their inspiration and ideas to people, so the magoi and priestesses communicate with the divine. Through interpretation, through the power of the philosophical sun, which is inherent in the human form, through the power of wisdom, which is fallible - that is, imperfect - human, they attempt to reformulate the vision. So that their apocalypse (gr.: unveiling, uncovering) is not lost to their kin, but the vision of others is not violated by domination or enslavement. Thus, in the past, the keepers of the sacred flames have preserved these secrets, traditions, rites and theatres and have built the temples of memory. They commemorate, preserve, regenerate, ignite, so that the keepers of the mysteries, the priests and priestesses of these sacred flames, can become mediators between man and the divine. Between the great things and the people, insofar as the poets intuitively understand their muses, their words have drawn from the infinite. Caught in the aesthetics of their feeling, they must not see through their art, for it is the art of the world that speaks through them. Much like a philosopher interprets signs and seeks relationships through reason, intellect, memory, perception, knowledge, and inspiration, the poet interprets the world through beauty. Whether it is despairing, ugly, decaying, delirious, insane, or rapt, noble, ruled by high ideas, to satisfy both the tastes of those who are in pain, suffering, angry, wrathful, hateful, vengeful, and those who are

noble, righteous, inspired, and principled. To harmonise these forces and align them with a larger cosmic reference whose overall reference is stillness, but whose manifestations are manifold and change with time, age, epoch, aeon.

The degree of fullness (unmixed, unified numinous) and emptiness (anuminous chaotic potential) is also a matter of perception. For one can see the universe and experience it as cold geometry with deep laws that are not imbued with the nous of light, an essentially empty machine. Or one can see it as filled with essential, living being and thus as meaningful and numinos. It is a matter of relationship (reflection) to our own being and to the world, for we project an analogy between inter- and intrapsychic milieus, elevating them to their heights and depths. Therefore, we are at home with our views. Both enable understanding by establishing correspondence and grounding reason in the noetic-psychic comfort of sober insight. The latter other establishes dehumanization as a course in otherness - the delirium of otherworldliness with its many shades and manifestations of insanity, but also - the illumination of being in different ways.

Seeing the horror of space, the emptiness of time, reaching first for the mass of the sky above us and then for the space of the stars, one recognizes the safe havens of knowledge. Then he muses - "How dare this little man claim space and time for himself, to feel, to be so sure of it? How is he not belittled?" . Meaning the power of habituation to have conquered the world, tamed by appearances, the illusion is so deeply embedded that it becomes a true shadow, and these are not contested, for they constitute our being. But is it a conquest? When the re-

ality of the horror cannot be seen because it has never been seen? Look into the space for a while and feel belittled by it – you are a single being, the space around you is gigantic even now. Extend this perception to the cosmos – as an experiment, and then again as you tremble, unite and feel one with it. Your mind becomes that space. It is this reliance on the known from which we conquer space, but we often forget and go on with our lives. You suspend knowledge of the horror and refuse to see it or think about it. The taming of the distant expanse is merely a sign, a psychological move to prevent one from identifying with greatness. But these – these – who let the positive emptiness through their minds – their souls have no limits! So how do we find a relationship with ourselves? The step from emptiness into numinous light is that of a gradation between meaningful existence and nihilistic desolation. It is essentially a gradation of perception. Those who looked into this horror came to know the terrifying gods who look from beyond this abyss to the denial of existence. For they stand beyond all time and space. Those who felt this alienated horror staring deeply in and out of them, making them empty and susceptible to doom, may indeed have emptiness in their eyes. They recognize the horror in their eyes, only these know it! But how beautifully this black hole absorbs the light and becomes luminous again, from the gods of the reproaches that are beyond ontology – into the mighty winged eons that are the substance and the eyes of the stars! Sons and daughters of the night-robed star-mother, playing in the divine stream!

Time runs away from us humans, if we equate time with thoughts, it is never calm. Our mind changes much faster than

our body. The human hair grows 1.25 cm per month. How many thoughts have you thought today, even the quiet ones? Trees think slowly, their musings are profound. The forest is timeless by human standards. When we try to think like a tree, our thoughts gain depth, as in a oneiric slow motion dream. The roots are firm, our branches rise slowly; perhaps the leaves were like thoughts for a tree. The same moment of a mind flash, an interruption of deep meditation, lasts two seasons for a tree bearing leaves. It takes a few months for a tree to change its mind and gather new thoughts to think about – but it is always in agreement, proportion and harmony with its nature, it is not stubborn or determined, it expresses its essence. Then, in autumn, it casts off its thoughts, it stops in realisation, as if in a positive, deep void, it retreats deep inside with its thoughts, but it gathers its strength, as if it has an inner truth within it that makes it renew again and again. Perhaps this is the reason why the axis of the world soul is compared to a tree. It is the deep thoughts that change according to certain repetitive laws. If we translate the language of the forest, there is only wisdom, but it is silence that cannot be put into human words. The gods think like this, wordlessly, without a human voice or word, they are ideas that merge with the slow, timeless subject of their actions and become great, wonderful things that correspond to beauty, proportion and truth. Slow decisions with penetrating insight that are prescient are the greatest. Spontaneous decisions made quickly spring from the same source, like a whirlwind arising in the ocean. Everything else appears as harshness or misjudgment, as triviality and frivolity of the small birds that also have their place in the world. The great falcon hovers above, with

great long thoughts it gathers the small birds and embraces them. The great brooding over all that is below.

How many times has the soul wept, torn in passion, when body and mind tried to silence it with disciplined reason, a witness to a well of pain that opens the gates again, a purified pain crystallized in a single, real, dead tear? It is the cry of longing when we are alone with loneliness and feel that we are no longer part of this world, when we want to return home empty-handed.

„Spirits of the stars, why do you show this blind world pointing to the black star, why do you make me an outcast when I once wanted to call upon the light of the stars. Why do you remind me of my origins, of my service, only to block my way out. Why do you show me the robe of cosmic night and its oblivion, when I am still here? Why do you blacken, veil your government over the world and show a face of death?

It is the weeping of compassion when a hawk's eye meets the misfortune done to the world and the pain of beings disarms our own.

"O Spirit of the Moon Priestess, whose robes are sewn with black jackals, why do you present me with a phantom of cause and effect, reversed destinies, the howling of hungry spirits, why, O Lady, do you not feed them with your glorious light, the injured and wounded, the hateful, the angry, whom you do not comfort with your splendor, why do you with-

draw from the world and put a black mask on your pale face?"

It is the crying of "so and so" that penetrates the world with insight and sees the abyss between the harmony and the existing world that has forgotten all the hidden, higher worlds and lives in blindness.

"O spirit of the world, why do you show suffering and pain, blindness, ignorance and anger, torn destinies, wars, darkness, why do you show a world above and the void below? Why do you show minds and hearts that these things cannot captivate, show a new life born into darkness and so doomed to an empty struggle for a next green grave. Why do you show disasters wearing a yellow mask, why do you wear yellow torn cloths reminiscent of high priests and python women tearing their robes, why do you show me their dust with a deformed hand pointing upward. Where do I hear the call to fall into the barren land?"

Is it the weeping of memory that reminds us of deep, piercing things we once lived for that beautify, enlighten, and ennoble us in a flash?

"O Scribe, Spirit of Memory, why do you bring to light my realizations, my moments of greatness, hope, and determination that were crushed by forces greater than I–why do you show all these who lived for the same things and only said 'nothing new under the sun,' who flashed for a moment and

sang among the ages, why is your face torn to the bone, showing an hourglass full of human tears? Why do you see my honest oaths and promises turned into nothingness in the cycle of fate, just like many others, why do you turn my stern intentions into shadows that torment me when I can no longer feel?"

It is the crying of loss in which we recognize the wholeness of a thing that has been torn, scattered, separated and forgotten, so that it has become incomplete, hurt and mud and dust of the earth?

"Proud human spirit, since your race is but a figment of your imagination, why do you haunt those who have lost you, recall your glory, show all the wonders buried in the catacombs of past generations, why do you point with sadness to the gods and with bitterness to the earth, why do you look at the world rattling the chains, when the eyes of the stars, filled with black tears, wear my mask for a while, to say nothing but be silent, nodding your head and showing my grave?"

Conscience and freedom

> *„Natural law has been twisted every which way-from legitimation to brutal violence to a paradisal idyll. This is grounded in the possibility of reading anything at al into nature. „It is everything at once:' Well, fine; then let every huma being get his own bit fom Being. " — Ernst Junger, Eumeswil*

Con-scientia is a Latin term close to „Li" in Confucian China or „compassion" in the post-Siddharan Orient — it means compassion, co-perception, humanity based on a healthy backbone, overarching experience and confrontation, principles and rules of conduct within a traditional order. We should critically understand social evaluation systems such as consensual order, morality, ethos, good and evil, as if we would be beyond their influence. We find ideas, aspirations that have their foundations in the autonomy and sovereignty of the will. There is no need for „prohibitions" and „commandments" in the world of the mature. We have a codex, an ethos instead. Wherever we transgress these inner systems of evaluation, we feel the „contradiction of con-scientia", not from shame, guilt or fear, which are constructed, conditioned mental formations, but

from a lack of determination to hold on to principles that reason has recognized as valuable, if they resonate with the noetikon of emblems, so much the better, because then it becomes a happy medium to a harmonious life. It is as if Buddhists who have recognized the complete emptiness are guided as people with compassion, principles and loving kindness, and recognize these ideas not just as something without purpose, but as an interpretation of what they have recognized in the radiant emptiness, and adopt them as a way of life. A Western person who confronts the void could easily fall into self-destructive nihilism or terror; it is merely a level of perception that could turn heaven into hell. If we are honest with ourselves, we return to rectitude when we make a mistake and correct erring wherever possible. The conscience is mostly a concept of social transaction, conditioned by religion, ethics, morals, doctrines subjected to a worldview that guide this conscience through the codification of the taboo, the tainted, the unclean and the pure and their interpretation. Conscience is enslaved by fear, guilt, threats and promises — this kind of conscience in chains as the subject of religion requires submission, punishment for disobedience, the breeding of slaves willing to mortify themselves and kneel before a belief system or constellations of power and ceremonies they have been forced to obey. This kind of religious power abhors self-directed, critically minded people, they are abhorred by the power elites as are people who have not matured into their own freedom, who fear it — they cannot reason, introspect, causally, logically, humanly and rationally understand the rules that govern them. They cannot see through them but see them as liabilities to the

groupthink of the discourse of power. The total freedom and imagination in the responsibility, which has no inhibitions or limits, nevertheless delimits them in a force of direction that respects the order. However, only under the condition that the order is not without foundation, that is, that it is based on justice. When it contradicts justice, an individual with weighty strength and patience uses his freedom to destroy that which unjustly binds him and others. When unjust, listless, hypocritical, arrogant, self-contradictory, threatening orders undermine an anarch's work, he must equip himself with patience and a fierce focus that resolutely aims at the towers that simultaneously point to a higher — just — order of things that support him or her. Time, after all, supports those who align themselves with enduring forces, rather than the lower, impermanent deceptions and constructs that are shattered to pieces after a time. In other words — if your reference point is a high instance, then time is always on your side. If you support that which decays and in its arrogance assumes that it is eternal — then time is against you, devoured with the subject of devotion. A metaphysical anarch who rejects slavery reaches for soteriology or self-liberation, but he does not find it in nothingness, but points to a higher order of beings and justice who willingly assist, prepare and support him. An autonomous individual has adopted the principles, laws, and directions based on the most optimal, rational, and mature choices that he or she understands and accepts as natural to his or her behavior, actions, and thinking. He or she needs no external or internal whip, for he or she knows himself or herself and his or her direction and will, knows his or her opposition, the values he or she espouses,

and his or her laws, which are reflected, if at all, in a conception in his or her mind. An enslaved person is governed by a conditioned mental structure that replicates cognitive behavioral training and is not confronted with the internal consequences of his actions, least of all he thinks about the consequences of external actions without forethought. He is confronted only with external punishment, he needs incentives, punishments and rewards, measured benefits, and when confronted with a true situation, it appears only as an unreliable surface. Without freedom of choice and steadfastness, a person does not rely on his strong moral, ethical backbone, which is understood by reason and thus obvious. How can he rely on a purely external conditioning in a situation of testing, of threat, of challenging shaky habits that have no basis in the above and below? An autonomous human being will reject anything that contradicts his hard-won humanity and steely commitments. He knows that he may lose his inner truth, his governance in favor of external things that he has recognized as fool's gold. He will consciously commit himself to judgments and decisions based on cooperation with other autonomous people so as not to lose his integrity and composition. An anarch will never be a subject of anyone who is unjust, fickle, contradictory, weak-willed, threatening, hurtful, lacking in reason, humanity and integrity as he has recognized in his capacity as an anarch. He or she will never cooperate with or submit to structures that are engrams of groundless power that contradict what he or she has recognized as superior. He enters into the currents of such structures as he pleases, without ever being subject to their influence. He allows them to exert pressure on his personality and then, out

of his independence and strength, overrides them with his own. With critical insight and restraint, he will readily define superior forces and abandon them as soon as he finds them deceptive or untrue, until he finds the right ones and thus finds himself.

Structures of Ideas

An act of ideating structured constellations of ideas orders the content of variables in a skeletal framework of notions. These in turn are embedded in complex, ordered, or chaotic systems that should be directed towards effectively mirroring, measuring, and representing truthfully the relations between them within us. Thus, by an act of pure perception, drawing a mental image in imagination, with acquired knowledge, experiences, impressions, memories, styles of thought, intellect, reason and feeling to provide the content to the ideations. Afterwards, aiming at re-framing them, interpreting them into intelligible human language and aesthetics, while retaining an infusion of an essence of a higher sort. Then, they may constitute keys to reverse-engineer certain understanding into operational techniques. Afterwards, by looking for their traces in the world we commit an act of reminiscence, by remembering the structure of the past. By doing so, we extract the relations once again through different reality-tunnels, belief-systems, knowledge-bases, sensations and feelings, inspired ideas, individuated concepts. It is a new interpretation in different contextual and circumstantial setting, bound by laws of change and motion, time,

space, and universe of discourse to which we belong or subscribe to.

There is a difference between flat knowledge, that is linear and alike to our regular perception of time, space, and cognitive resolutions, and active participant perception. The latter one is a living knowledge, and ceases to become so, because it is un-learned and does not require words. It is an intuitive understanding of the world, that surpassing our (or the author's) ability to properly translate it into flat knowledge. It is a difference between a living concept in a physicists mind when he cogitates it, and the process of translating it into an equation and descriptions to codify it. We are merely using human knowledge to represent metaphysical worlds, that elude it, even unveiled — to leave the narration as tokens. But beware of taking the indication for truth, the emblem of a notion is a gate, if the gate is adorned for what it is, it creats fundamental turmoil! Alike to the reminiscence, the scientific or artistic processes of reverse-engineering the tokens of notions (noema), once they are established. Transformed into the living types, it is a process of turning it into operational nous. Accordingly, participating, co-operating, and engaging with the world on the terms of greater laws. It may be a process of adaptive reification in which concepts are grasped and explained by multiple means and with an individuated imprint. The process of sustenance, or creative processing of the established types and creating content, recycled strands of the tokens in which they may become corroded. Superficially inflated or deflated, moving back and forth in-between them: translating evolved tokens in a progressive, accumulative manner. Afterwards moving back and re-

tracing their origin by reminiscence, then laying new foundations, and moving forward repeating the process. It is not necessary that the human understanding pitches to the established laws in the universe. Often the laws may change on some levels of complexity, order and chaos, so it is a never-ending adventure, but here and now we need order and form to further the general mind-frame of humanity towards certain priorities, collective aims and goals, re-awakening the will to great deeds and noble aspirations from the bottom-up, encountering the danger of this being misused once again, yet providing a chance for a different order of the world.

Dynamic re-arranging of information in a variegated geometry of thought

In essence linear thinking is an observer effect thinking framed into a very narrow fragment of perception which is prone to fall into traps, set by the mind, or by the circumstances in which it operates.

The whole skill lays in re-assembling perception into multiplication of logically impossible statements that by cognitive dissonances splinter, fragment and rebuild the mind, rise of intelligence is a side-effect.

Observer displaces reality framework
Reality framework displaces the observer

This leads to:

· **Valid relationships** — relative, dynamic laws and content

that effectively reflect the deeper rules

· **Invalid relationships** — circular self-referential systems outside of effective laws that have no truthful binding whatsoever with the deeper rules.

This is a stripped down model assuming that there are no agents or attractors that influence or bend the perception of relationships towards given patterns or orders. In the latter case they might shell us either in a circular, self-referential prison, delusional systems, or orders of tunnel-realities used to filter our interpretations of the world. One has to take into account that one of such existent attractors, or binding-agents is the mind with its specific psychic projections. It is an optimist model assuming that we may indeed extract valid relationships from a given order. Moreover, we may even impose such order upon chaos, or re-shape orders, albeit temporarily to renew the previous order, as mediators or catalysts of these agents, to introduce a new one.

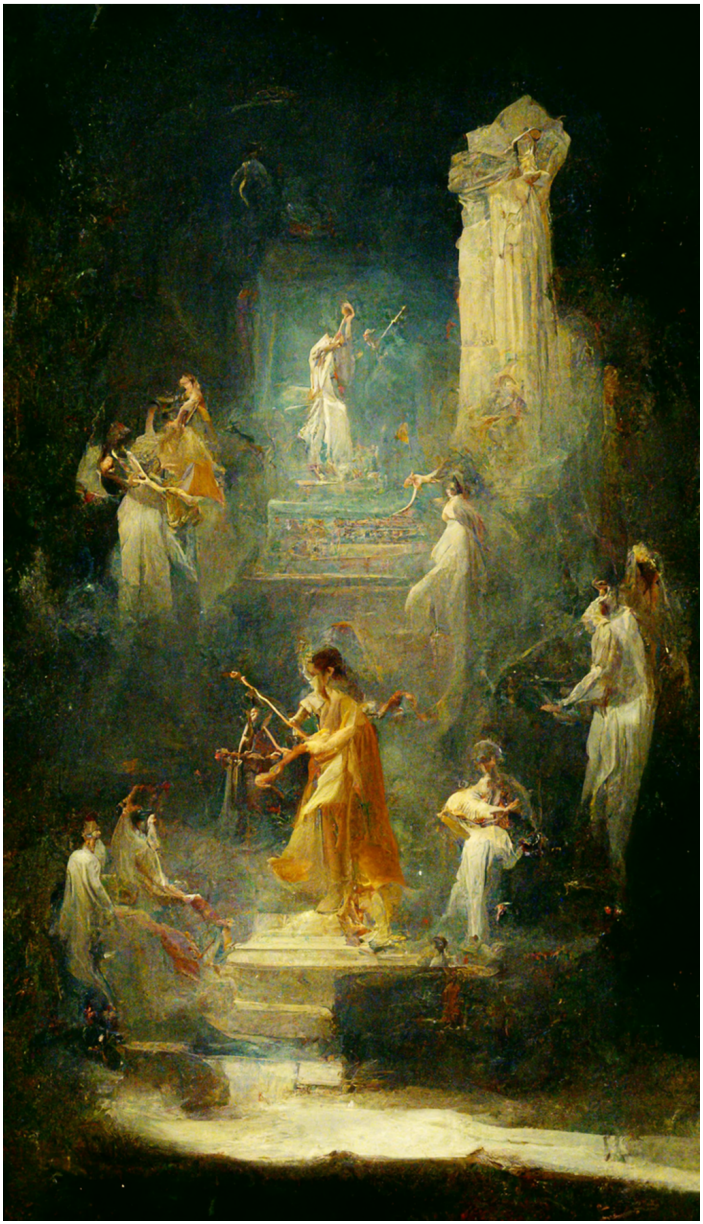
Each moment an act of narration is fixed, it conveys a sum of impressions from a given fragment of reality carved out according to the simulation of belief, aesthetics, feeling. It contains information in capacity it may be experienced and lived through; None of the narrations must be true, or false, they portray a set of relationships captured temporarily in a frozen flux that may be at one time true, at another false. This does not posit mythical chaos, but complex adaptive systems embedded in a relatively chaotic physical (and meta-physical) framework that are measured according to their true order. They are

portrayed according to skill, knowledge, plasticity, malleability, and perception of an artificer; Moving between the depth and shallowness of these relations is applied psychonautics. Magic starts from mirroring these relations within the mind and consciousness and modifying the patterns as an observer, and an observed, thus changing reality the extent of competence one is endowed with and is allowed to. Hermetica starts with portraying the rules governing these relations in a structured, accessible manner, and setting a groundwork for collectivity of other minds to operate in. In other words reforming the way in which reality is seen, until next refinement, or re-organization appears.

In fact reality is too grand for a human mind to create a grand synthesis, based on his cognitive skills alone. Such a Theory of Everything would still be lacking hugely in many respects. We are defeated by our minds, but lifted by consciousness. One may enlighten figments of the borderlands of it, sometimes striking nearer its core, but attempting to relink this hugely separated models is an attempt at consolidating a certain cosmography. It is a mythopoetic issue of analogy, ordering models and simulations into beliefs. Ultimately, one settles for the nearest true set of relations discovered, discarding inferior ones, but seeing the world one sees is merely a re-projection of these relations ad infinitum. I haven't met one human being that knows what is their range, or capacity.

Mystery of a human being

Is it not the case that the secret of our greatness, if it is not in sopor, comes from a division of our being? Is it not that it comes from the ignorance of ourselves, which we desperately want to cure by an act of art? We run from one thing to another, trying to take this or that for a certainty and then something else for an illusion. As soon as we reach for something, be it a precious trophy or the blade of a naked knife that cuts our palms, we are robbed of the complexity and depth that can cause terror in all mature souls. Souls that were once capable of towering vision. We fall into a fixation around which our being wraps, becoming its slave, further blinded by the world we no longer see. While we only unravel, unknot this ideal of certainty, we suffer from the state of inner fragmentation that seeks conformity with everything else. We love, we hate, we long. We believe, we grow cold, we inflame, we disengage, we co-suffer, we explore a kaleidoscope of synergy of all our animal, human, abysmal and divine aspects of thought and feeling, only to find that we rarely find ourselves. Truly, we rarely transcend and thus become complete in this world. When we run to the ideal world in search of solace, we loathe this land that will not let us go, and when



we side with this world, we fall into it. If we are not permeated by both, if we are not permeated by all these worlds in chaos and order, we will never become complete! One can be content with the perception of a saint, who accepts the world passively and humbly and looks at the beauty of a little bird from the perspective of a dead person, or one can wear a battle armor around the mind and become a dissident, who moves between compassion and helpless hatred. And when we become like that for a while, our nature rebels, for we long to become human again, for we tear our garments, the cry "Ecce Homo" – we go beyond the form, we are caught in it, so that we want to throw it off like snakes. Then we become snakes and look with longing eyes at those touched by feelings, rare cases of honest, authentic devotion to one's true nature. Was it the regular perception and toil of others that we long for? There is nothing there, we know that for sure (sic?!). Was it that innocent, unspoiled feeling of the first embrace, the exhaustion of the desperate. Or the eyes torn by war, staring tearfully at the dead bodies of those close to them. The traumatized soldier who, when firing the next round of shells, suddenly realizes that he himself is the death he is running from. Seeing that one is just a puppet playing its games against humanity. A puppet for the controllers playing a game of chess against responsible, principled freedom. Or is it the conquerors who look over the lands with a hawk-like gaze, the past emperors, the beggars who remembered a sliver of ancient dignity and pride through their dirty cloaks and now oversee the land of the lowliest. Perhaps it is an old woman who has been dying for years from the wounds of the past,

and who retreats weeping into stern concern for the last man she never loved? At least she could swear she did not, as time passes by. Or is it the man who counts the money and, drunk with power, seeks reason in his coldness? Or is it the white-jacket who seeks and locks spiritual promises while feigning his deluded flock with a condescending smile? Or these who hate with honesty, or these cruel ones who sadistically wash themselves in the blood of murder and retaliate with a heart-breaking truth in their eyes that the world has broken them in childish malice when they kill without a word. Or those who never felt anything and lived their lives through pleasure or through pain, either on the backs of others, gaining and losing things not even considered worthy by the gods? Or those who are compassionate, running from time to time to tear the world apart, and in the end not even feeling compassion for themselves? So where is the answer to them all, when the gods are silent, that is quite profound – and then – who may understand them sees the graveyard of all great things, which are not called, that a sliver of them is no longer needed, because the world was taught wrong, deceived. How can one demand understanding of greatness from a slave who has never tasted it? Or such ideas as liberty, love, humaneness, happiness from those who live their shadows, surrogates who never ask why? Perhaps their soul cries silently to itself, but is quickly replaced by another temporary thing that imprisons it in an animal farm of illusions, and before it exhausts its voice, it provides an untrained brief sadness or an unfeeling passing thought. On the contrary, with eyes wide open and torn by talents, it brings forth the greatest of arts.

Perhaps once claiming this title, a mask of the numinous, trapped in a human form that savors all its brightness and its shades and its darkness to express itself, to constitute itself, to understand, to perceive and, after the form is discarded, to embrace the world as it is worthy and human. Beyond the pain and anguish, the suffering, through what we conquer, we refer to the old ideals to keep them in our hearts, to gage how they can be appropriate in the present time. We are comforted by great ideals that we try to internalize, if we would live according to the things of the present, if not as will-less puppets, we are constantly suffering or wasting our energies like fools chasing things that punished us in the past! Everything that is separated, never found itself and is tired of itself, must keep the burden of necessity until the destinies say a word that only Thanatos understood: You will suffer no more, the Brahma embraces and the worlds retreat. Those who bring the destruction, if they are honest, are guided by the same hope, but they provide more suffering and pain, daring to believe that they will end all the worlds to end this spectacle, those who preserve, reform, much wiser, they can alleviate it, those who create, however, preserve the movement of the twofold kind: in the end — according to a Hindi story — even Rudra, who devastated the past worlds, became Vishnu, the preserver of the order of a new one. And perhaps, when not judged by destinies, the tired understanding of total freedom, if it does not fall prey to nihilism, constantly wants to create a greater world and expresses this energy in movement, then in life, and therefore it is subject to time, superior to the phenomenal world. It is time that governs energy, matter that gives it form, and consciousness that gives it order.

Mirror of the Stars or the Living Essences

We have lost that longing and exchanged it for separation. A mere fragment that is a manifestation of wholeness, we have seen it only as a part, and the workings of that part we have mistaken for something greater. The longing was never satisfied, but its expression faded, and the world of eternal ideas was split between shallow reifications that now seemed to be the only true reality. Between the compartments so confined that no one would find the thread of an ancient pneumatic art, the epiphanic gnoseology. Every loneliness begins here, every longing begins here, far too often without a power of expression. In the absence of a larger reference point, gradually replaced by events of the scattered world, cut out and distributed among the fetishes of existence. These, not to look further than the known. They are not able to silence the nostalgia, nor to destroy the shells. However, they have substituted fulfilment and process for their flawed surrogates that sometimes fill life but never grant serenity. Moments of beauty that pierce the moment of despair speak of the jaded pain of the soul. These wounds can be healed by returning alone, finding oneself anew,

away from the world but passing through it with sobriety. In the midst of those who have not had such a chance or such a time. With narratives that function to separate mysticism from science, reason from the intellect of ideas, and find oneself as a naked soul that forgets the world as if it were abandoned. A world where cosmic emptiness gains character and sings in modern deserts, where the step beyond the abyss seems like the last step through the vastness of time and infinity. Anxious and, at the same time, always further away from the source of this anxiety. Experiencing the form that reduces man to insignificance, so that his essential particle becomes part of the magnificence of timelessness and spacelessness. Thus, in the final gesture of sacrifice, you cast off everything, separate yourself from transience, from pursuits, from finitudes, to operate in the streams of pure consciousness. Later, through time, call all the inhibited people who, through fortune and misfortune, have prepared themselves for a step forward. This is a path that is mutually intelligible in the human realms and leads us through relative truths to higher worlds. From timeless worlds the call goes out, in time you open your eyes or you become blind.

Idle pleasures, meaningful games. Once upon a time a child and a father were looking for something in the sand by the sea. The child found a figment of what he thought he was looking for, he dreamed, he played at searching and finding, while he considered the whole thing a game, nothing more. The father was sincere and reserved, much too serious for the game, rational with the search for a seaweed, although he tried to be childlike, he was not taken by the game. Perhaps it is about hiding,

losing and finding, with all the longings withdrawn and empty, filled only for appearances with a figment of feelings. Longings that are never complete on earth. Have I found completeness or have I been shattered by the invisible losses of my life. As an eternal wanderer, how can we find something to hold on to, something that endures when we enter this world and that will not let us go again until we take vessels, human masks, from on high and slowly climb back through countless worlds. For in order to understand a being, one must wear its mask; perspective is acquired only by living in a form. Perhaps I am condemned to look for appearances in the masks of the world and chase illusions that have disappeared with the last trace of a dying heart, which is why I turn away in complete loneliness from the fantasies of things that I "loved to love". They have existed only once and will never exist again. We really have only one life. We can live different lives after we leave our transient cocoon and pass away. Some of the tendencies and traces of our being may be vaulted back into biological life to realize its beauty and pain — for the prison of the mind is reserved for vampires. Others may be born into various ethereal myriads of worlds on the waves of consciousness. This life, as the Buddhists say, is the only point of cognition, the point of entry and exit, the point of choices and decisions, the existence of an independent soul being called Jiva is denied by some schools. The thread of good and bad destiny, the iron or golden chain, is often written without the consent of the participants. "Life is the only reality" — wrote Austin Osman Spare. It is unique for each man and woman, in the degree of realization of his or her inner genius, their common star. For a person firmly anchored in this

world, it is an illusion. First it must be said that it is real, existent, and then, when the phenomena are grasped and seen through with insight, the illusion is understood for what it is, conjured up by the mind, but it is the person concerned who must understand the nature of this illusion, not anyone else. And perhaps it is the geniuses among us who can triumph over death, but in every world a longing — in every world a broken heart. Perhaps through the power of choices not of our own making, through perseverance and persistence in our own genii, shaping the will through confrontation and so knowing ourselves. Then we find answers just before the deadline, when it is too late. Someone said that we are judged by effects and not by causes, and the latter are often beyond our control, our influence, our power. Has such a false judge ever been driven to extremes, to derangement, to agony, to nostalgic rapture? Has such a person torn the cloth and rattled the chains, with a heart bursting with pain over the world or his own destiny. Has such a person dared to become? Meanwhile a fool, a naive child. An innocent beggar, a devilish fiend. Playful as some gods, humorous with heavy burden and profound beyond one's understanding. Spoiled with lightness, overweight with the burden of knowledge. Grinning like chaos, interwoven with the smoothness of a trickster, mind enslaved and twisted by extraordinary hatred and cruelty. When we withstand frontal attacks, our defenses are weakened, then the poison creeps into our minds and corrupts us from within. The only salvation lies in discipline, in concentration, in invoking the greater powers. Murder, and by murder I mean not only an atrocity, but also the slaughter of minds and hearts out of pain, bitterness and

coldness. Is the effect of misery ever judged by the motive, the cause? Or do we see every ruin as a past palace or just ourselves, but how do we admire the ruins of dead things, and we are never amazed at the ruin of people. The coldness, the indifference and the joy of death, the frozen hearts and the wounded, scarred minds — they are all formed by countless trials, none of us is born with them. Who are the judges who point the finger at witches, and we, the sorcerers who conjured up great things, were accused of conjuring up the worst. That we wear evil features in retaliation, and no one asks why our wounds speak of hatred? Are we not condemned by the cripples of life? Are we not blamed by white-washed pedants, bigots and ignoramuses? Who are these great magicians of antiquity who dreamed of taking misery from people and protecting them from the cold, dark wings of Acheron that imprisoned their shadows in misery? Who tried to raise the unhappy land of the dead from the Epic of Gilgamesh above its tears and the loss of the pearl, that they called on all forces to create an order of happiness? Who betrayed them, and how did this betrayal lead to great mistakes and great dangers for the others? Who invoked a lesser power that cursed humanity with deafness and blindness? Do we not repeat the rites in the present time, hunted like enemies, ruined and slandered for a single voice of dissent? And every person with compassionate reason who sees the bigger picture and gets involved, who knows and acts, becomes a dissident or a sold-out whore for whom there is little incentive to rise above the corpses of dissidents. The rest can sleep in peace; an ignoramus is never rebuked unless he does evil. But from the healthy insight of a turtle to the radicalism

of a jackal, there is a limit of tolerance to harassment that turns white wings black and deadly. Those who accuse us — they have never lived, they have not passed exams, people who have never been convicted, ignorant people, are the first to testify against us. The thought that we ever fought for their sake makes us sick, so we invoke ideas and principles from beyond this world. They are nothing but fearful fools or hypocrites with holy words on their lips who never wore mighty angel wings. Or these confused people, blinded by appearances, who capture us in a moment of convulsion, slander us, point at us, destroy us, mock us. We, who are truly free, who strive for sacred things, who run rampant with profanity, who reverse them, who pierce the veils, wear the masks and robes of the world — for out of a long confused world that treats us like enemies or abuses the trust in us or idolizes us unnecessarily when we seize a figment of truth from old worlds. They forget that we are only human, and we suffer like everyone else, unnecessarily — for perhaps it ennobles, but also misapplied it destroys the purpose. Hardened, we become stone, playing the games of relatives to forget, and yet at every moment we are reminded of the sincerity of the tasks and duties. Because the causes of misery, cold hatred and bitterness do not appear immediately, they seep into us like poison and rot inside us, waiting for a malicious being to twist them in a macabre way that originated in the same way. It no longer asks "Why?" and rapes our angry minds to the point of pain. How does it grow and blossom, the roots of service, commitment, betrayed, the roots of innocence, torn, unity, shattered, as helpless rage we retreat and then are ceaselessly destroyed, hounded, with our minds, senses and bodies under

siege. We first transform our determination into compassion, recognizing the injustice done to people as our own. Then we are stabbed in the back, promising that we will not give up our commitment despite the hostility, the resistance of the wrongdoing spirits, because our own minds are twisted, possessed — humiliating us and making a mockery of us. Then the same people we fought for spit on us, slander us, humiliate us, abandon us as we turn away from them. At first we are indifferent, then we feel betrayed, the seeds of anger come up, the feeling of broken hopes, then we move fully back on the holy path — but the reverse path is diabolical, we seek justice, then retribution, then we sink fully into hatred, we demand blood, we want sacrifice to ennoble our ruin. We abandon insight and wisdom, blindly turn to pure destruction, fall into all the traps we warned ourselves about in the past, become slaves to cold, indifferent execution of will, and turn into demons wrapped in the abyss.

Then — then our cunning and intelligence that wanted to serve becomes another tool of destruction, they work in hidden, unrecognizable ways, pursuing minds through countless destinies and events, using others as tools while hiding in black robes, those who have fallen away from great duties, broken by a greater power into will-less obedience while clouded by a torrent of power and will. Just as the orders possess naive, ignorant, deluded, weak, untested minds. An idea born from the abyss, a destructive intention brings destruction to this land, and the dreamers of the black pyramids conjure up terrors with the movement of their terrible, inverted souls in a masterful, deceptive way. The decision is made on the Pythagorean

fork, there is a nothingness that permeates our existence with the question "Why?". — If we have the strength to ask it. Do others elsewhere then ask themselves the same question? On the journey, did they know "whence, why", did they know "whence and wherefore"? The fates seem all the more cruel, the Moires play, the necessities of fate are unshakably cold, the final starting point refuses the human answer. From a rapt prison in life, surrounded by misery, one is denied the answer, the unraveling of a deep mystery. Then, when human life ends, it is no longer necessary, while the worlds ponder: will this fragile young race ever find an answer to this question before it murders the possibility of living it in flames, of grasping the mystery before it is obvious and ceases to be relevant? Will they continue to sink into their alienated existence, or will perhaps a single child, a woman, a man understand it, like Buddha or the ancient masters and mistresses, like Isis, Hieros Hieros, the holy archpriestess and sorceress, and Osiris, Hosios Hieros, the victor among the stars. Will they look for facades, for masks that unfold under the cover of appearances, where they die before they are really woven.

This fragment is a collection of imperfect reflections of numinous experiences and shards from the world of living ideas. It was put into words in an equally unsatisfactory system of interpretations that evolved along with the author as he gained new insights over time. The narrative operates with relative truths and bows to the ancient tradition of inquiring humility to which all sincere people subscribe, especially, "I know that I know nothing." Yet it was written partly as an attempt to integrate fragmented private occult and theurgic

philosophies into a working whole, and partly as an exploration of ideas intuited deep within and informed by experience that needed some flesh to perceive other aspects of them. It may also serve, as another accompanying story for some, as inspiration, testimony or interpretation. I would be happy if, in whatever unforeseen way, this work could strengthen someone's work or spark an independent interest, perhaps as a kind of lock-pick for their own discoveries. In any case, I hope it serves both purposes: clarification of my own thoughts and as a clue or glue for the work of others. Reading and reflecting on this material is sufficient thanks for years of engagement in various works that were either flawed or effective, with experiences that were sometimes agonizing, sometimes slightly divine, and most of the time all too human. Let us remember the dangers and pitfalls of any descriptive system, which are a risk to any practiced philosophy. For a philosophy is reduced to words, which in turn are a reduction of ideas subjected to interpretation, and these, if genuine, are always free and uncaptured, realized by the soul in silence. Together with knowledge, which is a product of thought, intuition and experience, they are realized by the living, restless mind. They could become unreasonable efforts, destroying the delicate tension between deep feeling and getting lost in excessive conceptualization or rigid doctrinaire view.

Mathematics can be the "knowledge of the statistics of mental phenomena." Finding the right key to this knowledge can lead to greater insight into the phenomena of the mind and, moreover, reveal things that philosophers have dreamed of in the past but were later deprived of such perceptions,

which are resolved into proportions — or what is meant by the golden intellectual mean.

> *Learn to perceive in the right way, to see how everything is connected with everything else. — Leonardo da Vinci.*

Symbolic negotiants

By reducing the noetic essences to mental phenomena and later to systems linking them to internal logical rules, a certain order is enforced. It involves the reduction of the emanations of the deeper noumenal, impoverished for the needs of the human mind, and still further toward its understanding, at the same time enriching the former by drawing it to itself through the latter. By unknotting a perceived, speculated, intuited order, we change the point of reference before falling prey to the view of permanence. Thus, we adapt to the rhythm of change, changing with the kaleidoscopic events and preserving only the values that have individualised, that are a blueprint for a world that should be and that has elevated us to the world of essences. This discovery is then recast as the supreme reference for each life, to be discovered by each life alone, in and between others.

By concretizing phenomena in the process of reification, we separate these ideas associated with the wholeness of events and then measure them with specific system rules. Through mediation and the tracing of correspondences, they undergo a transformation through mere observation. They appear as anomalies, full of synchronicities. But on closer inspection, when they are known and understood, a non-deterministic order, a causality

becomes visible. The moment reified tools are mistaken for essence, they separate from essence and become its shadow, ascending into the ranks of intellectual fetishes, a path to deception or ignorance. The key element is to maintain the essence in the intellect and intuition, which is a matter of concentration, openness and inner peace. In this way, the experience gained is snatched from the experiencing artist as information or as a catalogue of knowledge. However, this cannot replace a living experience, but only becomes an important key that can lead to a previously established path through memory.

The experiential knowledge that leads to shifts in observation paves the way to different frames of reference, depending on the manifestations of the cognitions. They are reflected in the matrices of consciousness to become more complementary or compatible with a larger, deeper reality that is a perceptual fingerprint, be it belief, knowledge, feeling, experience, shift in the reality tunnel, or change in the architecture of meaning and beliefs. Each work is individual because the point of reference is the artist's self and emanates from his being and perspective, not exchangeable with another. The mind is thus a tool of meditation and focus between the metaphysical Self immersed in the world soul and the intellect. Wholeness corresponds to the Self, but becomes whole only through the power that leads it toward the Self, which is an aspiration that illuminates from the Self. Since mental phenomena are not isolated from a whole, in the realm of phenomenal experience each of their parts can be used as a portal or tool for interpreting a larger web of interconnections. Mental phenomena can passively receive such impressions of metaphysical ideas, forces, notions, or

they can be actively trained to pitch properly towards them, to coordinate the strands and threads of the environment in which they are anchored. Effective ordering within such a system produces similar results, as observation is bent by the noospheric system of coordinates. Be it a system of symbolic chains, such as a language that shapes its form through its syntax, semantic mapping, and cataloguing of phenomena. Be it context-free grammars that, intuitively grasped, do not reduce meanings. Context-free sincerity, that is, the expression of the honest self - gnothi seauton - is the most important element. If we do not know ourselves, we can cheat and deceive ourselves and thereby project onto most phenomena flawed images and bend them into falsehoods. Knowing oneself, in another way, means promoting self-knowledge by exposing oneself to conjured or received experiences that enrich the complete picture of psychic potential, extent, vastness and extremes vis a vis the world soul. Since the mind is impermanent, we know mere instances of its image. What is the true lower self is what we negotiate as permanent and constitutes our character. What is taken from the lower self to the higher self is what corresponds to the high and is individualised by our efforts, sufferings, joys, dreams and desires. The true will is essentially the will of the higher self in the vehicle of the lower self in accord, approaching or being forgotten under the duties of this world, or being drawn to the lower self by the natural tendency of force of habit. Work, then, should focus on bringing the lower self into alignment with the true will of the Higher Self that extends into the world soul, and truly representats its change of forces that are incorporated in the alchemist. Knowledge of one's own

essence is at the same time a key to the formation of a clear mind that is not mistaken in its illusory being. As a self-constituting existence, because it is the appeal to the Self that burns the identity or ego and plays it like a puppet on a theatre scene.

> *„You are not going anywhere"*
> *— said the demon.*
> *„Since I am already here, I am not going anywhere,*
> *for I arrive no more"*
> *— said the mystic.*

The symbolic negotiator is a dynamic transmitter, a catalyst for a psychic signal. It becomes a temporary key, a portal that enables action and communication through a particular reality frame. Reality frames are extracted, factorized screens of the totality of observation of all energies, psychic engrams, energetic information, beings, gematrical-mathematical properties at a given moment. They are the mental and empirical wax tray that records the imprints of the phenomena of a hidden world. Consciousness and will move through such frames, various fragments of the world matrices or the world of phenomena and events through the medium of consciousness. It becomes an observer, sometimes a coordinator or a participant, sometimes a passive agent (participating in the form of phenomena) or an active agent (negotiating the form of phenomena). This mentally negotiated channel is charged with intention or willpower and can be used for a variety of purposes. Most of these actions are related to the exchange of information or the shaping of the mind in an active (personal) or catalyzing (receptive) mode,

with actions permitted to perform theurgy, aeonic magic, lower or personal magic, or any form of psionic operations. After primary processing, a representation or mental image is formed that is registered by the senses, and this representation is endowed with an architecture of meanings and beliefs by investing mental energy in a particular image. This image is an imprint of all the energies and actors that have been captured in it at the moment of painting this mental image. Variously coloured energies have contributed to its creation, and not only those of man, but all dimensions, fields, entities of diverse character and inclination negotiating with him. New seeds reveal their nature, imbued with a psychic reflection. It works as in a stochastic chain, that is, each seed is born from the force of probabilities conditioned by previous events. They arise from the earlier events and yet are completely new, while the earlier ones disappear and give away their energy. Every magickal action is burdened with energetic cuts and polishes of the totality of environment in which it is performed. Depending on the correlation with consciousness, it produces different reactions. It depends on the encounter of the mind or psifacilitant with a particular psychoactive or psychoreactive field of domains, dimensions, or energy (psychoreactive field) in which it is immersed or with which it works, and on the way the mind is oriented to results or unpredictable interactions. In the possibilities of the psychic constellations of an engaged individual and the nature of his range of consciousness dealing with the material, which in turn adds and receives energetic cuts from others. In this way, there is not a single action in the world that is not collective through all its components. The only degree is the

power of the segment of this collective, namely a conscious individual, being, intelligence, etc., to temporarily segregate itself and thus act within a cocoon of will. When this cocoon of will overpowers the consciousness or the mind, it becomes a prison; when properly used, it becomes a space of possibility and action.

> *„The effect is collectively always present; the autonomous systems are always at work, because the fundamental structure of the unconscious is not touched by the fluctuations of a transient consciousness (...) this hubris, that is, the narrowness of consciousness, is always the shortest way to the madhouse." — Carl Gustav Jung*

Thus, representation is a surface of the depth of a web of interdependent phenomena interpreted through the depth of gnosis, the insight of consciousness, or a method by which an intellect penetrates into layers of reality beyond and behind the veil of nature. At the same time, it is a mistake to separate the surface of phenomena penetrating the layers of their depth and their essences, because they are a fragment of an indivisible whole that emerges after processing by the sensory-consciousness and the mind-consciousness in a conditioned way of perception. During communication, a multifaceted way of interpreting information as a form of energy moving toward consciousness becomes possible because it is guided by the senses and the mind, which in turn are conditioned by individual psychic constellations and the topography of experiential knowledge from consciousness it-

self. The creation of a field or platform of shared meanings, the negotiation of the bases of action that takes place within the phenomenal word or events that rely on each other and are interconnected as manifestations of energy. The Negotiant facilitates the transition and the nature of the communication channels, altogether with the character of information between a random fragment of „reality" and a potential fragment of a token that mediates with a symbol compatible with and dependent on the personal psychic constellation that becomes an actuality.

Thus, it is a key and a pattern that has been excavated willfully or intuitively (as in the case of guidance by the self or an external agent) from the world of interrelated phenomena. It may be perceived as a layering of certain unconscious dynamics or as a topography of mental energy that reacts with phenomena. It may be a conscious technique to direct focus to the level of information flow contained in the energy, or a tainted energy through the spectrum of interconnections. In regular „perceptual soundings" this energy is unconsciously transformed and directed through a mental map to any focus object or psychic content that is permeated by the mental energy.

For this reason, a bargaining symbol can be obtained from any part of the reified (subjectified) action of a person's ontological aggregates, which is imprinted as a phenomenon interpreted by the senses and the mind, to be later translated into a canvas of reality — as a product of creativity and imagination. This phenomenon, temporarily isolated from the totality of phenomenal matrices, is a fragment of interactive reality bounded by existing co-dependent and co-existent components

that endow it with existence. It is an attempt to make sense of a network of energies by trying to reduce the associations to a particular system, understood as a tool with which to derive intuitive responses. It is never an objectively dependent but an instrumental psychic event that cannot be seen in the void and is always a reduction of metaphysical phenomena within the world of relative perceptions that are related to themselves. It does not change the dynamics of transformation under the influence of multiple energy currents, because it does not stand in a vacuum. In the movement of these currents, we as self-aware and conscious beings can try to find the rhythm and the reference point to grasp higher currents in the wholeness of this reflection, of which one can be horizontal (self-reflection on oneself) and vertical (self-reflection on the higher self or HGA). Everything in the world of movement or phenomenological events can be negotiated as a key that converses with the subordinate portals and provides insight into their meta-reality or essence, which is decoded through the means of the negotiator acting through the ascending portals. If true, they become a significant source that drives the negotiator's act of will and becomes a magical tool. All magic works with the limiting aggregates of the occult makeup of the human species, mediated by its wholeness, openness, connectedness, its organs of contact with other realms. Moreover, the received keys are for the scope of action and its natural habitat, its form abilities describing its movement, and then its tendency to express or withdraw, or as stated by Iamblichus, it is a matter of: substance, potential, power and action of the actor in question, the substance resulting from the origin, the power from the jus-

tice or obedience to the divine laws, and the action from the creative expression of these laws.

In essence, it is a process of reversing reified ideas to symbols and words, which can easily be confused with the noumenal process, which is always fraught with confusing the same phenomena with the tool of grammar that governs those phenomena. This process is inseparable from the risk of vacillating between obsession (psychosis) and the awakening of the creative self (genius or Juno), as envisaged by the magical philosophy of Austine Osmane Spare.

In practise, the process is always minor in terms of wholeness. It is merely an interpreter mediating between the individualised psyche and the self-reflective consciousness in the order of competence. This is followed by a profound self-knowledge and insight between the world of movement, of which it is a part, and the observation from the outside, where the subject transcends into the field of a holistic perception and removes itself from the equation. Essence likes to hide, as nature does, manifesting itself in forms in many ways, dividing phenomena and reducing experiential reality to a geometric system, language, image, music, or other creative endeavours originating from the intellect. It is immersed in the whole in various gradations. Only later it is shifted into the mind and the reflexive consciousness of a person and is revealed through action (movement). These types of mental modulation are the expression of form and mental activity, which is necessarily interwoven with eternally moving variables and is never isolated. The upper currents or dimensions which operate through the emanations of our being cannot be experienced through the organs

of contact within the inner reality. They are unravelled through the elevation of psychagogic workings, through breadth and depth in energy currents as conceptions, vivid ideas, visualisations, synergy of feeling and sense, or any other psycho-phenomenal form and activity. Through the use of the mind, it is possible to unravel a philosophical art on the surface of reality that is removed from an objective sphere, but is within the relative working field of extracts that are able to bring it into a recognisable form. The objective sphere in the environment is transformed into a non-experiential subtlety trapped only within the relative cognitive experiences, but this is not cognitive defeatism, but a healthy humility of a researcher.

In summary, the deeper reality can be grasped through sense impressions, intellectual insight and consciousness can grasp parts of it by negotiating the form of coordinates discovered beyond the Venetian mirror in a larger reality behind the occulting veils. What is crucial is finding a correct psychoactive and pneumagogic pattern that encloses the meta-physical world in a cognitive experience, reliving it and incorporating it into the soul, that is, however, limited to the form it receives.

The Profound Silence of Ideas

"Every myth in the form of a narrative represents an eternal idea that is intuitively recognized by those who bring the content of a myth to life"[1]

The world, then, weaves a story, through its atavisms and repeated mirroring patterns, which, taken holistically, whisper a silent idea that veils a general motive, in its details that find their expression and harmony whenever an opportunity arises. Understood in this way, it is simply a model within which the effectiveness of the work is coordinated by patterns of observation (the way we see it) and the decision tree (the way we move through what we see). Through these two variables it connects view to perception, modified observation to transformations in time. We cannot limit it to geometry or mathematics, but it is a deeper grammar without context, as if the context were the universe itself, full of phenomena that a human being can only partially understand, with descriptions and speculations never giving way to exploratory practice, meditative and artistic – in-

[1] Leisengang, Hans (La Gnose, Paris 1951, s.42)

spired - work. Just as physical astronomy was considered a science of shadows, philosophical astronomy is the science of realities.

> *„Suche nichts hinter den Phanomenen; sie selbst sind die Lehre" (Do not look behind the Phenomena, you are the Teaching) — Goethe*

When you work in depth, moving events appear on the surface of consciousness, projected onto the screen of the mind that has captured them in interpretive, drifting symbolic streams. In the inner teachings of Buddhism, it is said that a person expels „all energies such as hatred, love, aversion," etc., which are part of previous seeds and cause the emergence of new seeds. It is the doctrine of cessation. When the mental energy is consciously directed or the consciousness of the mind is transformed and harnessed to some degree, the sixth sense transforms through deeper insights that correspond with currents that resonate with these insights toward more complex (clearer, purer) structures beyond the mind and beyond consciousness, The only limitation is the realization of the higher functions of the Tree of Life, which is also its completion. By following this path, we can find a formula key that realizes this perfection or being whole, we can reflect this heavenly human being in an earthly way and at the same time start the struggle with the reflections of this path. What we are depriving human understanding of is a description of the multiple forces by which the universe can be described, which are profound in their depth and cannot be readily felt or discovered.

The illusory separation of the human being from its whole is a form of compromise between nature, form and essence, according to measure, a tragedy that also contains beauty, because if we suffer the ability to reflect ourselves in our consciousness, perhaps we begin to reflect an essential humanity on the level of ideas and life, beyond the animalistic, reminded of the unity with the world of nature — the biological law of life, until we experience the essence of ideas, seen in the forms of the „inverted tree of life", the shadow of ideas, the dark and heavy forms. All the different natures work before themselves and through themselves and in relation to man, revealing the aspects of human nature in a mystical way.

„How does one sing a song through silence?"
„Can no one speak to you?"
„I am silent, father. I want to sing a song to you while I am silent."[1]

Recall again that the world of absolute truths is not accessible to the human mind and that a knowledge is contextualized and woven into relative truths of conventional reality. However, it is possible to approach the absolute noumenon through realizations and thus build the golden mean, the world of essences, through realization, as a complement to the spiritual essence in the process of individuation. This higher consciousness or self is the distillation of soul, intellect feeling fo-

[1] The Discourse on the Eighth and Ninth in The Gnostic Bible, (Shambala: Boston, London, 2003) p. 517

cused and translated into a Pneuma. Once it is reflected in the lower emotional, animal mind, it become an incarnate idea, a seed of alchemy. It is not a constant, for it comes like lightning to remind, reveal and uplift where darker forms cloud the mind, and it can only be understood through sincerity, a clear mind and a state of honesty of heart that separates from this world and becomes immortalized on wings. Apart from books, conversations with other people who enrich us with ideas, intuitions and intellectual efforts, I never trust words. I have heard a storm of words through the air over the years, an avalanche of words in my head, often I have heard my own words spoken and distributed, twisted and deformed, I have heard words I have never spoken put in my mouth, I have been flaunted in anger and hatred and hidden in beauty and nobility, while the best of me has been stolen and appropriated, the worst — as a showcase of a discredited, degenerate madman. What I was taught was by demonstration, experience and complete silence, an individual effort to understand — so one may one day stand with mighty wings and read the introduction to the Codex Hammurabi, another study ancient gnosis and an ancient philosopher inspires our minds, fill us with divinity and insightful understanding, then one sees the great sun-disked wings flying and calling us into immortal embrace. One can study mythology, mysteries, science, occultism, art, and one sees — one understands more and more, and that is the best way to be taught — perhaps something directs one's intuition to a book, a passage in the book, and then shows how it works, as one learns more, with greater skill and acumen. However, knowledge and understanding are worth nothing if they are not

guided by good things, by higher ideas, ethos, by wisdom, conduct by humaneness.

Noetic poetics and the transformation of selfhood

> *„Each of our physical movements is the fruit of causes coming from the whole universe and has its repercussions in the whole universe." — Alexandra David-Neel*
>
> *An empty mind is perfect*
> *The mind speaks with a powerful idea*
> *In the depth of its silence — Saturnin*

This part of the book is the result of several years of introspection and observation of the mind, its wandering through tunnel realities, psychic environments bound by transcendental functions, sometimes perceiving these dependencies within their interaction, in madness, sometimes in moments of brightness and lucidity, outside of them, and paying greater attention to them from the standpoint of introspection as I live through them. The theories served here are closer to the rhetoric of the Pythagorean or Platonic worldviews and are treated as a form of philo-sophic art that returns to its roots and can be treated like art. While the author builds primarily on experience, the

interpretation is full of fuzzy noise that he has nevertheless tried to convey as accurately as he has been able. He is aware that he is imposing a grammar of seeing on the psychic content that can be biased and distort the hidden meanings with its own rules, as it can be influenced by a certain logic that forges forms into meanings in a violent, sometimes brute way. Often this grammar can become a prison that we must never confuse with objective thought, because it is illusory, but it can deprive it of symbolic depth and thus clip the wings of noetic experience. The attempt not to be bound to a concrete form of perception, the attempt to approach the individual limit of understanding, which would be much better represented in poetry or in parables, is what the author was most able to present according to his means and resources.

Higher Function: or the Intellect of mirroring consciousness

From one side it looks like a desert. From another like the vastness of life, in its complexity it is infinite. When we project formulas of concepts, symbols and signs onto it, we grasp an aspect of a monolith that is described and thus never fully understood. In the search for the divine we fail, in the search for alienation we also fail, and when we project our weak ideas onto it we feel safe. When we receive impressions of it, we are inspired. We find simple analogies, we make proportions, we observe, we conjure cosmographies, we fill them with being, we are companions of these things. When we fall into separation, we find ourselves on an island of infinite self-denial and

rejection. When we contemplate totality, we feel awe, as when we contemplate all galaxies and the content of all concepts and nature. But it is not a dry, cold, habitual gaze. It is a patient, curious, brilliant seeing. As if we see the spark of happiness and joy of novelty in the depths of the soul-eye of our beloved. To discover all the promises, hopes and dreams before they were even spoken, dreamed, promised and hoped for, before they faded and disappeared, before they were killed by the world or by us — murderers. Look at a blade of grass or a forest, at first glance it is just a landscape. It does not help to look at something in general, it is the look at the very special in general. An all-encompassing view that contains everything we can encounter or think about phenomena and noumena. In a labyrinth of mirrors we see only reflections, but when we think about an ethereal diamond we look at all the reflections, shades, curves, cuts and imagine that the universe is in it. We are observers, but through impressions we receive everything imaginable from it — it is everything. This is the gaze that fills us with the object of what we observe, and soon we are the same and disappear into sameness, like a drop of water in an ocean that is its last harbor. One with oneself, one practices the way. Only when one circles the Self, one becomes the Way. And the whole that one is in nature and everywhere else. Through education, one discovers, becomes as one is, and walks the path as things are, as they are. This can be instantaneous, deepened over time, experienced in a flash, practiced, or never experienced. But find a man or woman who, in silent staring, thoughtless mindfulness, does not experience it from time to time.

The intellect is treated as a mediating component, between the higher function of the paideic mind and the currents of the self, our sacred guardian angel, and the reflection of these currents and forces that shape us. Sublimation is associated with perceptual shifts, shifts in the tunnels of reality, and decisions that affect the future, which correspond to the currents that actively affect the mind, as well as other emanations capable of psychomorphosis. In the alchemical work, the author emanated a possible future form of the disincarnate self, lived as an emanation or incarnation of the disincarnate self in the present fleshly avatar in the now, abolishing temporal and spatial factors in a holistic disincarnate consciousness. Both a teaching not to assume too much in order to participate in the process that is the wholeness of one's life, in the process of transformation of essences through life choices and general alchemy of the totality of one's states. The sublimated self, the pneuma, can be a kind of re-divinized idea that began with the alchemical work, an individual heart entwined with ophitic serpent spinal energies, corresponding and resonating with a higher current of the holistic self, a-temporal, a-spatial, as the matrix of being. An ankh, which is a separate gift from the gods, is based on a Crux-Ansata in which the left lung, right lung, solar plexus and crowned head are continuously refined as life progresses and experiences different aspects of itself in all tonalities of totality in self-identity of a genii, capturing a moment of suspended perfection, only to release it in a second — extracting the lifeblood of one's substance in an alchemy of feelings, intellect, and grasping something of the forces in an individual way — and so striving not for immortality for its own sake, but

for service, expression, commitment, and duty, maturing into a self-determined sovereign with appropriate judgment and responsibility to further the works, days and nights of life and beyond. The winged kheper (scarab, heart) connects with the spirit and merges with the greatness of the ancient wings as its magnificent carrier. For the labors of the gods are much greater than the labors of a man, but to be invited to the labors, one must first complete or exhaust oneself as a man or woman in this life. Walking with the gods is a constant siege by opposing and supporting forces until rounding off is achieved. Going forward, gathering, rounding off, polishing, cutting, shaping, finishing, completing, smashing, dissolving, going back, going backwards, jamming, returning to mediocrity, asking for help, requesting what you need — in a rather chaotic environment, sometimes due to fates that make up destiny, it can be a struggle for survival, nevertheless a noble, worthy struggle. It is a future form of a non-substantial nucleus, with which the element of earthly pneuma unites, with forms and the shadow of essences trying to separate from this essence, through negation, reversal, capture and imitation. Through the matrices of consciousness, this can be perceived as a „panenteistic wholeness". Stars of the en-cosmic worlds in this system in which we are immersed, the philosophical sun illuminates the way, the planetary natures and intelligences pertaining to them demonstrate, open stellar spiritual corridors and gateways, educate and show the wonders and terrors. Or it participates by penetrating with the help of psychopomps and mystagogues — guides who grant initiation and help souls to greatness. Even though we are seemingly not called to life, as soon as we are

born into the world, as soon as we are called into higher service, we are offered the chance to unite with nature and the higher self, with the nature of the stars. Lapis Philosophorum or the sacred stone of celestial immortality, a transformed consciousness that crossed the threshold of the void and returned with treasures to share as a wiseman's head. The realized who found gnosis in perfect unity, becomes its incorporation, like the Agape that flows clearly and sincerely through those who open themselves to it, while little by little the forms attack and wear masks that deceive in the shadows, replacing them with complacent stagnation or despair, hatred, anger, misguided beliefs that shrink the mind in vulgarity.

Without aimlessness, working in the freedom of harmony, it helps to overtake others who can be liberated by tearing them away from nature, which is a mediating force, just as the forms of the abyss have their counterpart, the shadow of the essence and the atavisms of nature, which are closer to the instinctive forces. Thus the intellect acts through the function of the mind-consciousness in which it is reflected, and yet it is the mind which reshapes the ways of the individual, which moves away from or toward the higher self through participation in the self. Since I am not authorized and aware of the subtlety of the higher working in Scripture, and it is too difficult to express or speak about, this document will focus on the energy transactions of a mind from a Hermetic-Occidental perspective.

Theatre of the self, theatre of identities, roles and narratives in chains.

"Thus, a continual inhibition is at work while the individual absorbs a part of the various energies given off by those with whom he is in contact, and these incongruous energies, installing themselves in that which he considers his "I", form a swarming throng [...] diversified crowd, turbulent, and quarrelsome of which each member, thirsting for pre-eminence tries to impose the repetition of own physical and mental movements and, with that object, pulls in different direction and strings which move the poor "I", too blind to make out these phantoms and powerless to put them in their place." [1]

Ignorance (avidya) gives birth to ignorance and draws into its realms those who do not cut it with realization, to step and enliven from the circle of enliveners or personal energies that call to repeat their own steps, or those who unconsciously repeat their steps. If these energies did not persist, it would mean that they have found their completeness, because they persist and try to repeat the mistakes through tendencies of others who are under their influence. When these masses of people are woven into the flows of various energies that already have a character and value, they exist as a result of a constant movement of energy, along with past and present seeds. The mental continuity of an individual acquires a character and a value through feelings, inclinations, and memories that are transformed, processed, socialized, mirrored, initiated, educated, perceived, and changed, appearing as something permanent

[1] — Alexandra David-Neel, Lama Yongden, The Secret Oral Teachings in Tibetan Buddhist Sects (City Light Books: San Francisco, 1967), p. 100—101

that arises in the mind as a mirage, confusing the elements of its selfhood with an alchemical self that does not have those qualities. What is moved are memories, illusory imaginings and approximations, images, habits, inclinations, automatically acquired reactions that do not represent anything real, like bubbles on the water, often mistaken for the self, while the self of identities and masks is dissolved, with roles, identities, narratives, a plethora of sources, entities that fill the void with their energies and populate the mind by connecting to the components to which they can attach themselves. In both situations, they are caught in an illusion that leads them to dichotomize along the axis of I-Other, the difference between selfhood and selfness, replacing one with an equally illusory other, resulting in an isolation that inhibits the process of seeing beyond the linearity of this intuitive fallacy and perpetuates the cycle of such insight. A completely different perspective is achieved when one exchanges self for other or recognizes wholeness in everything, which is a basis for compassion. The illusion of self within the confines of an ego remains unmoved and unquestionable, with a primacy that forces consciousness to live itself through it until the façade of that illusion no longer falls apart, often in a process of pathological breaking away from the function of reality that occurs through states of nigredo, sometimes madness, where previous systems of meaning architectures fall apart, and the attempt to find oneself in a chaos on the paths — all too human, sometimes human — to recognize the process of the self, with the tendency to work in the territory of the self, to work through the mind, to repel all the energies that want to shout in the mass: „I am I"

and identifies with the implosion of the self. In this way, the form is strengthened and rises in wholeness, synonymous with freedom, against the assaulting armies that want to become, that are not burned away and try to intrude, both in madness, in inspiration, rarely in the higher work.

Whatever environment of mental associations interacts with a mind, it can distinguish individual aspects of the mind that correspond to the character of that environment. One cannot measure a mind by separating it from its context. Thus, the mental content is a potential that is transformed into a series of discontinuous mental events associated with that environment that have a character different from that consistent with the image that maintains selfhood.

When observed from meta-consciousness, the content reacts with its character, while all forms of contact confuse the conceptual notions and draw out the mental matter that appears in a constant manifestation of mental movement and action that participates in a larger movement of energy. In this environment, hidden tendencies create a psychic structure that constantly emits undercurrents, with mental energy that can be modified or changed by energy that gets its character through seeds (affective, such as love, hate, dislike, or cognitive, such as concentration, thoughtfulness, synthesis, equipose). The energy is a vehicle for both seeds, as inclinations. The character of the inclinations in movement can be continuous, i.e., holistic, or discontinuous, i.e., appearing as an isolated mental event. The movement of this energy through the inclinations and seeds is not a closed circuit, therefore both the inclinations and seeds and the energies stained with them can be transformed by cur-

rents and their condensations (incarnates). These are understood as beings abstracted from the matrices, interacting with the human spirit, or as emanations, or having the possibility of manifesting through psycho-somatic or psycho-pneumatic aggregates of a human being. Abstracted beings can be intelligent and conscious in their own realm, or acquire intelligence and consciousness through a living mind that is often too quick to give them an existence of their own without realising that it is itself the basis for their experience. In this way, these beings can manifest through the web of mental energies that are consistent with the character of the dimensions, wearing a human mask and interacting in the human world.

Energies that are not consistent with the inclinations or habits of a particular mind act as an inhibiting factor, degenerating its progress, ruining it or replacing its ideas and habits with external, regressive content, but those that are consistent with the currents of the self are integral. There are paths that are consistent with the currents of the self, and by this is meant the Sacred Guardian Angel (the androgyne, which is a psychic hermaphrodite that through a union merge and intermingle into the Third) that have evolved through perceptual shifts, and the Tree of Choices is coupled with the kind of observation that distils the spiritual core that responds to currents most congenial or appropriate to humanity, and that is not bound by time and space, but acts both separately, as a higher being, and as a unity — here and now. These are holistic ways that bear witness to a true eudaimonic harmony, the happiness that the ancients held to be the highest good, and that are consistent with the laws of the human-specific Tree of Life. Once the

threshold is reached — the higher intellect that is reflected in the currents and makes them emerge as an intertwined divinity — the path of human epiphany is hermetically described in mystical works, which in turn lead to the Philosophia Perennis et Universalis — an eternal philosophy that forms the core of the gnosis of any mystical system that evolves according to the age and environment. They are all independent of the relative truths declared, dependent on the development of consciousness through multiple means, towards the Divine. Not by faith, but by clarification, research and experience, living through the ideas. Be warned that many belief systems that use shortcuts and are not really insightful will try to interfere to submit to religious architectures. Such attempts can block any progress and are part of the obfuscating illusions that do not allow anyone to see beyond, but enslave perception with beliefs. It is not difficult to determine that what selflessly supports one on the way to the knowledge and development of the Godhead and automatically lifts one into higher abilities and incarnated ideas is good. So the struggle always begins with a step towards freedom, as far as wholeness is concerned. Freedom is understood as part of the wholeness in which one rises while sacrificing oneself and detaching from selfhood and ego at will, it is always about maintaining a harmonious balance and finding a solution even when a storm unfolds.

The energy currents move through the established rules of the individualised psychic structure — so they move along the lines of the ego or against it. The ego or selfhood is not sufficient, for it has no reference point in the self or in the noetic ideas incarnated to become a sign, to take responsibility for

shaping one's own mind through realisation, which a clouded ego is incapable of doing, for it sees only itself. If we do not see the temporary illusion of an impermanent and transient mind, there is a possibility of abusing its weak points. And when the weak points are discovered by the circumstances in which they unfold, try to strengthen these breaking points, to clear them with the self that is not dusted by the mind, that is not seduced into the illusion of permanent selfhood.

Two ontological modes

a) Preservation of identity, role, self-image, selfhood, with adherence to selfhood suppressed by the force of stagnation of constant deformations, transformations, counterforces, without the self being involved.

b) Positive transcendental detachment from persona, which is different from the pathological one, which often results from the above-mentioned point of preservation or immersion of consciousness in emptiness, leading the work of the self through the self, through the intellect, lifting the mind out of the previous mode. Subsequently, observe the transformations that make the self a meta-physical whole, within the individuation ambience. Since each mind is different, the self works through different minds, just as the absolute opera works through the relative, conventional truths, without confusing one with the other.

Any consciousness, be it mind consciousness or sense consciousness, may be subject to influences of energy, and both en-

ergies that appear to come from without (discontinuous) and the initiation of inner energies proceed within a boundary of the holistic movement of energy, but may be distinguished by intensity or sporadic events as foreign to a mind that compares "what is," "what was," and "what should be," giving a different character to the expression of the mind and the energy that influences it.

Each seed functions like a stochastic process — the likelihood of new seeds emerging depends on the presence and values of the previous ones. The storage of the seeds that qualitatively stain the energy can exist in continuous or discontinuous motion, depending on their density and capacity, which is crucial for the character of their manifestation, as long as they exist and fit into the patterns of symbolic transformations of an energy that acquires its values. Energy associated with expressions, and as structures that build the transient mind, seeks its expression in circumstances that summon it or enable its action.

An example of focusing the energy of sense consciousness with the help of mind consciousness: when sense consciousness is focused on a conversation, we can withdraw psychic energy from that sphere and reinvest it elsewhere. We can also cancel it out through silence. At the same time, when an external pressure point (be it a seed or an entity) attempts to read parts of the mind or bend sense consciousness, we can overtake and track such attempts at the level of mental energy coupled with memory, reading both memory compositions and inclination traces, thus avoiding, countering, or modifying the event. In this way, all mental activity is conditioned by all contextual

components. We should in no way rely on external conditions, but discipline this energy internally.

Mental contents, which are delineated by clusters or mental units that can be isolated and observed by a consciousness, are projected onto the consciousness. The constant displacement by observation, changing the character of the content by mirroring, reinforces the illusion. Thus, it mostly confuses the consciousness with the self associated with the ideational content. This process confuses the image that is introjected with selfhood through feedback, and does not separate the mental content that is projected onto a consciousness and evolves into a sense of selfhood from the self-existing consciousness that does not attain selfhood.

This dynamic builds a „self" by gathering reference points directed toward itself, memories, experiences, cognitive functions and behaviours, categories of beliefs and meanings gathered over a lifetime, emotional and mental states associated with the images of selfhood directed toward itself and therefore unable to see through itself. If the continuation of consciousness is interrupted at any point, for example during dreams, the mental clusters will be projected again as long as the consciousness retains an image of something concrete, because it is built and equipped with mental images that seem to be permanent or continuous.

Mental energy that is not manifested is not a thought. It is a seed that can later turn into a thought, a negotiation between all the characters of energy involved in the process of mental reaction. The mental continuum of a person, which has a certain character and quality from the beginning, acquires charac-

ter and qualities as a result of the continuous flows of energy and seeds through inclination, which manifest in a selfhood. It is not a phenomenon that can be grasped until it appears in the mind; before that, it is a mere thought-form. The thought-form is either forced into a frame or it dissolves without manifesting. That which can be revived are memories, ideas, images, habits, tendencies, automatic reactions that are nothing real, that are mistaken for the self and become entrenched in this illusion that works in favour of a dichotomy of „I" versus the „other" and reinforces the isolation and perception of the self.

Understanding these phenomena as something external or alien leads to a dangerous way of giving an objective reality to entities and currents that subsequently poison spiritual currents by separating the psyche and multiplying beings beyond necessity. Conversely, by attaching meanings to phenomena that come from our mental continuum, we capture them and assign them too much reality. As we move in our mental stream, we observe ourselves moving with it, as a detached observer who nevertheless guards it and chases away the thieves who try to distort what has been acquired through the reflection of the self. The separation of the subject from the object is associated with the affirmation or denial of a way of perceiving an energetic phenomenon that strives for the neither-nor state, which is moved in the currents in harmony with the self, moving all binaries or opposing forces into the third component — their synthesis.

The training of utilitarian modality or operative perception is a way of dynamic change of reference point in the sphere of mental patterns arising in the continuum of mind. Ordinary

thinking regularly corresponds to past perceptual patterns, so it is automatic. Both the introspective and Jungian transcendental functions (the union of opposites) lead to new realisations that are impossible to think or experience for a mind that has not been liberated from the cave of shadows.

When we consider consciousness and the plasticity of its properties, we can understand how much a normal mind is automated without the power of insight, how easily it is trapped in habitual patterns along which mental energy flows to supply itself with the existing psychic constellations, both within and without, and to perpetuate itself in the cycle of conceptions and prisons that can be broken either by shock and collapse or by conscious undertakings to find solutions. The wholeness of „operational awareness" requires training, and there is no better training than experience. Usually we leave room for metaphysical speculation for those who ask about „looking within" through insight, contemplation, meditations, introspection and concentration, but this is nothing concrete until it is experienced in practise. Those who do not know themselves will misunderstand every answer, distorted, until they participate in the process with the clarity of the microcosm in its constant change, which is in itself the answer contained in the question, opening a new perspective built on the core of both frightening and divine questions. It is a secret knowledge, not because it is hidden, but because it lacks the preparation of the mind and the heart that can open to the world and see everything as great to receive it in a mystical way. It is not transferable, apart from the initiations we have to discover it ourselves. It is one of those ideas and impressions that one should live

through, and this can only be done by creating the right foundation, and this requires years of experiential work, evoking the chthonic man, the man of nature and the essential man, a man of intellect and idea. Gravity in the direction of the void struggled with a sense of its ascent corresponding to the descent, so that one finds oneself and defeats oneself in the journey to find the scattered parts in the maturation of the work of alchemical sublimation and thus become silent suspended between the forces.

> *„Closer is the divine fool to the numinous, Than he who describes it in the sweat of his brow. Those who step over the abyss with faith are better prepared than he who ponders its contents" — Daimon of the Self.*

Systems that are more homogeneous, with a higher character, can be understood only by their part, until this part does not dissolve in these currents, at the same time that which is their part, trying to grasp a greater whole, can be reduced only to its perception. Just as a man who does not strive for something beyond himself cannot go beyond himself to mirror the higher currents that bring about his realisation. Brains are not the same, they can simultaneously undergo evolutionary adaptation and be strengthened in higher aspirations, goals and practises.

Practice of Instrospection and View and Volition

By introspection of a mental continuum we can observe the changes from cognitive, affective and energetic point of view. It is assumed that a mind differentiates on the condition that there is a reference point to which it inclines, and that every conscious or unconscious movement requires one. The will aspect or the leading component of self-consciousness that directs the tendency of an idea, of creativity, of a sense of direction, is associated with the ontological mode of an ego or its extension into the exo-sphere or an ontological mode of the self that withdraws into the ezo-sphere, which is also a volitional openness to work as a medium of the self.

The will can be equated with the illusions of the mind, in the Buddhist school it is even equated with a demon, for it acts in separation from the rest and strives to constitute itself in that separation, at the same time enforcing its permanence and the repetition of its movement in the realm of its action. Each aspect of will is a context of the rhythm of the mind moving away or approaching realization. In the world of intersubjective self-images, illusory images, it is a movement against the asser-

tion "I am I", a complete abandonment of the will in openness to the self - the silence - the incompleteness, a sacrificial killing of the "I", the empty space is prone to it, to be populated by the storm of illusory "I's" trying to proclaim their existence, as opposed to the higher way, which is all that works in the stream of the free, whole and expansive self, not fragmenting, not alienating, but fulfilling, balancing and harmonizing.

Willpower, under certain circumstances, can be a reflection of the higher consciousness leading to its currents. Passive willpower can be overtaken by negative currents and cloud the self, which becomes mixed with the offshoots of such spiritual currents, while the "willpower of the self" remains but becomes an extension of another spiritual current. Similarly, a distinction must be made between the recognition of volitional passivity during self-catalysis and the activation of movement toward the self. An example of passive or active negative volition is bestiality.

Bestiality occurs when chthonic, archaic instincts of a human being are filtered through modern reality systems, civilizational and cultural values, "permissibles" and "taboos," thereby corroding and perverting them. No animal can be as bestial as a civilized human being with a mind that is not in control of the "sign" of terror when the known and tamed beast speaks. This sign can cause the worst crimes, atrocities and cruelties to come to life, because it is a magnification of an inverted being by the pre-existing structures of the social order that function in its undercurrents. The transformation of the beast in the process of sublimation, which is not excessively spilled in the sphere of an act, can be transformed into an essence that regenerates the

order and refreshes human perception - so the fundamental question is, whether the defilement is mixed with the mind that does not recognize itself and replaces itself with bestiality, or whether, like the alchemical nigredo, it is transformed into an Eleusinian rite in which the chthonic essence is regenerated into an other-psychic life.

She stood in front of me and talked. Thoughts flashed through my mind, I remembered my torment in a flash. A malevolent being had captured a single pain and was trying to exploit it. Bent over, I raised a knife to my neck and looked at her with murder in my eyes. She went and sat on a chair, pretending to be dead. I countered that thought, disarmed the creature. It went somewhere else. The next day I read that a woman had been beheaded in another part of the city. Her husband explained to reporters that she looked like a mannequin, a mere doll, that something had overpowered him and she was not herself. When I went to sleep, she visited me, a white being without a head, accusing me. She saw in me the cause of her death. I apologized to her, for my power someone else was punished, I refrained from induced murder, the demon went elsewhere to seek its satisfaction.

In the movement of all these forces we begin to perceive the illusory "self", to recognize the core which is a holistic insight open to an inner truth, it is a possibility to be formed in individuation by higher ideas, to reject or ignore the currents that try to force themselves to resemble, because they are recognized as a lower threshold of consciousness, a sphere of influences not even comparable to that of the self. As we change the identities and masks that surround the core in the theater of life, we learn

to burn up in that which is higher. We experience how a mind becomes mediocre, worn out, destroyed, passive by the power of the combustible forces, and how the glowing self transforms it towards the numinous solar nature, towards the greater, against the Black Sun. Despite the attempt to link several threads borrowed from different mystical schools to explain it, the Western Hermetic Science (or Occident) works with different cognitive phenotypes, thinking styles and experiences and perceives the world differently than the Oriental mind, while the counterpart of Alaya-Viynana or the "Vessel of Consciousness" in Tibetan and Hindi schools could be the "Holy Guardian Angel", some secret Tibetan sects abolish the belief in "Jiva" as an independent embodiment, while the West focuses more on individuality and diversity, personal immortality, the Orient goes beyond this meta-physical mode, towards a wisdom that goes beyond any conceptualization, mind or dichotomy, pacifying the same currents that fuel the mysticism of the Occident. Through the consciousness that experiences itself in its carriers and emanates into existence. It stands between the world of alienation and isolation of the "I" and the holistic, harmonious, spiritual freedom. The matrices of experience differ, just as competence based on energy flows has a point of view on larger events or local destinies.

The sublimation of the Self can be likened to the "realization of the HGA" and conversation with it, functioning both separately, as a mystical entity, and together, through the connection of the intellect with the Self, in instantaneous epiphanies. And what is greater than the Self working in the freedom of harmony, not limited by time or space, and who could be a

better advisor, knowing our current state inside out, than the part of the individual consciousness that has joined a higher stream and can reflect both our current state and the paths to follow before our own minds?

The big question concerns observation within the phenomenal world, or how the microcosm of perceptions is actualized within the observations of the measurement of the larger reality, against the established orders, and how it is subject to them. Is it a microcosmic enterprise to fully realize the macrocosm, or to become fully deity, as if working in complete oneness with the Self? Is it the golden chain of virtue that distinguished the bodhisattvas, still bound in this world and opposed to other spirits and suffering, or the iron chain of vice that lingers in the dust of this world?

E pluribus Unum

> *By its diminution its wholeness does not suffer, it seems to act separately, it acts as a unity. Although it diminishes, it acts by magnanimity. Although it reflects separately, it sees itself in everything. Although we see only a part of it, where the vision is clear and bright, it manifests itself as everything, although it works as we do, it is greater to an inconceivable apophatic extent. — Saturnin*

The chains of thought of certain currents of monotheism placed man at the centre of the world, misunderstanding the mystery traditions that measured the universe by man. However, they never arrogated to themselves the right to the doctrine that man is the measure of the universe, as the fundamentalists of the Abrahamic religions often wish. The nature of this universe cannot be fully understood by mathematics or any other symbolic language. In fact, any man-made language that is subject to consistent universal deep laws and therefore cannot describe it from a superior position. Our judgments, evaluations and views on the subject and the deep laws are two different things. The former result from certain beliefs which flood the world of meanings with absolute laws arising from

them and which cannot be summed up to the Absolute because they are inferior to it. But is it that logical laws, laws of nature, laws of occult philosophy, laws of physics and their consistency prove a perfect universe in being? But when we see the nature of the world, the question seems nonsensical and is best answered with silence. The problem of suffering is not to be discussed, but to be solved by liberation from this state of mind, as in the Small Vehicle, and to help others, as in the Great Vehicle of Buddhism. A person must discover with his own measure, within the microcosm of his meanings, the things of the macrocosm insofar as he or she can reflect them. But it is not the world that bows to the understanding of the human world; it is human perception that must bow to the reception of the higher worlds. Only to the extent that he or she can think about them, contemplate them, meditate on them, absorb them, and thrive in them. It is a fundamental mistake to exchange this view of the mystery schools and turn the reference into a literalist interpretation in which a human being and the earth would be at the centre of a creation, an initiation, a beginning. These human-centred references were developed for the purpose of giving a human tool for understanding forces that transcend the human world. Too often this symbolism is misunderstood as if the world were anthropocentric. Pure forces and their crystallisation in ideas must not be reduced to mere anthropomorphism, but their emanations, resonances, calibrated currents are significant only to the individual sphere of perception, according to its measure. Here man often commits the error of absolutism, in which he extends ad infinitum the divine nature discovered in him and makes everything a human specta-

cle, a projection of the universe. Without considering that in the gradation of powers one can be endowed with such a nature from a lower source, from something much lower, or sharing a common particle with the living universe. However, this metaphysical source wants us to rejoin the starry stream and reconnect with the whole as expressed in pure desires. These ideas, which permeate everything, permeate the human world as living, active forces, and it is our duty to understand and participate in them and their many expressions, to find their uniqueness, their authenticity in the individualised aspects of the universe.

There is a certain key to existence that opens the door to the mysteries and illuminates the inner ways. It is this element of man, recognized and brought into consciousness, that lifts the veils of nature, for it is one with it. The Ur-Heimat tree of Life is an alchemical path in which we learn to mirror, to form, to sublimate an essence, part of which we have been endowed with, acting through the common nature with the conscious universe. The threshold beyond which the human-animal, living its evolutionary consciousness, reflects itself, was the key to his gnosiology. While participating in nature, being its son and daughter, man acquired the possibility of being torn out of it by individual conflicts, expansions and decisions. To sublimate an essence into a quintessence, to walk and balance on both sides of the Yggdrasil, was a way to become a greater part of the Higher Worlds. Redefining the clavis of the masculine (Genius) or feminine (Juno) self was a way to participate in the revelations that closed and completed the microcosmic cycle as one. As beings capable of reflecting the

macrocosmic epic on an infinitesimal scale, with initiation as alpha, within the basin that transforms our consciousness and from intertwined dualisms connected by agape, into a holistic omega. Amidst the chthonic atavisms, essences separated by noetic, metaphysical or mystical work begin to find the unity of being. At the same time, as long as we are held as prisoners of duality, the burden of the path of life appears, thrown back by the countercurrents of this greater reality through the law of dual opposition. Since it can work through human nature, it represents a human-specific tree of life and related attributes of anthropo-psychic ideas. Both negotiate and balance between the basin of human nature, the animal nature, and the abysmal and divine nature. These are the rites of passing through the gates of form. An act of dying in the world and rebirth in a greater world, the birth of a dyadic partner, a Holy Guardian Angel, into the vastness of essence repeats the cycle. Crossing the threshold of Amentet, as in the Orphic rites, to be born into the world of the Gods. Then paving the way through the natures of the planets, or the Archons, who help to eliminate the impurities of the earthly natures, or who destroy us in the process by keeping us imprisoned, or who invite us to join as their intelligences to become spirits that lead humanity to even greater goals. Striving for liberation from the archontic powers is the same as striving for perfection to free ourselves from them, according to the laws of preparation for the further journey that destroys them and helps us. Basically, life and what we consciously do with it is a magical, alchemical work that becomes more conscious the more it is revealed. We may feel as if we are insignificant, as if we are distant from

the higher self that is anchored in desire and guides our ways as hermits in the desert. The mind, clouded by form and shadow, separating the heart from the birth of its heavenly image, succumbs to the pull of its inversion. The image actively seeks incarnation in the secular and becomes a living participant in the soteriological work. What leads to the confusion of the mind is the cardinal error of confusing the heavenly essence with the shadow it casts, and then confusing the shadow with human nature. It is not an absolute work. Within the limits of human understanding, it is one of the many paths that emerge during the process. There are backyards, underground caverns, unexplored and dangerous. Equally important are the traditions that have been forgotten for centuries, with extinct lore, through which one can pass only by call to rediscover them or be invited to explore them if one is destined to do so. The search for new ways of working in a world that has by and large forgotten its secrets may at first seem like balancing on a social tightrope, but over time it becomes limited primarily by experience. The realization of the wholeness of consciousness within lesser orders divided into harmonious and disharmonious cycles of initiation, preservation, growth, decay and destruction is a task to reunite all these currents into one, and this can only be done by following the rhythm of work in life, soul and spirit. This unity in diversity has been captured to some degree in the microcosm of our natures through the process of topographically uneven emanations. If this part of the universe were not anchored in our minds, it would be impossible to complete the work, the star would not flourish within and without, the point of re-entry would be a mere fantasy, and we would have the

choice between blindness, ignorance, and utterly hopeless despair.

They are made aware of the possibility of sublimation of their nature by the Higher Self. They are prepared for such understanding whenever the opportunity arises to return to it, to call it back. Through infinite transformations in the realm of work, it returns to unity. Through the variety of forms capable of conscious reflection. Either in the speculative esotericism to continue the work in a myriad of worlds into which we can be born, or in the mysticism to develop the divinity and reunite it with the cosmic spirit. The realization of higher worlds is one of the aspects of the work. In separation, feeling the darkness of this longing, condemned to substitute actions, not content with surrogates and fetishes of existence, we try to bring ourselves closer and closer to the star. When we approach it, we are confronted with a variety of „ways of seeing", with architectures of meanings, beliefs and perspectives. They are neither homogeneous nor representative of the depth of insight in gnosis, which can only be found in the silence of the greater mind, just as the gods can only be contemplated in the silence of a mind that reflects rather than projects.

The awakening of the Godhead carries the danger of associating every content with an ego-dependence, psychic content. Only when this is discarded, unity is found in the whole world. This unity, conditioned by separation, relates to individuals, but is an echo of this unity of the higher essence, which invokes the spirit chained to the form of the psyche, confuses itself and brings about a fragmentation of this unity. It is as if the mind tries to break through to a unity, but all projections confuse the

unity of essence with the psychic content, and all the traps before it block its way to the stars. Thus, we may be associated with certain „roles" (confusing archetypal role with identity), but it is the vocation that we confuse with the person, in this sense the Unity sings for us all and is connected with us all. It is one with the inner spirit of a man or woman that must break the chains of the projecting mind from the illusory screens of the worldly theater and the imploding contents of a world that separates the star from the universe. The separation dissolves when the greater mind lives the lesser mind, which then becomes aware that it is a part of that greater mind, and the lesser mind then in turn becomes the greater mind and attains enlightenment with all that is contained within it and thus outside of it. There is no further realization of the microcosm on the human plane of existence — but when it is maintained, it is as if the lesser mind speaks through the greater mind — according to its socio-historical means, knowledge and attitudes. All great sages, prophets, artifexas and philosophers were inspired by this stream. In the end, it was only an attempt to dust off the lens of consciousness to live the big mind in a small mind, the macrocosm in the microcosm. The self, operating in an absolute field, actualizes through itself all that operates in the world of relative truths and perceptions. The orders leading to enslavement play with impressions and try to storm with the illusion of superiority. In this way, they bind an impressionable person to mirages and make it difficult for him to decide what is sacred and what plays sacred. In fact, it can be another form of profanity that traps human perception in a reality and shifts responsibility for one's work to a soteriological architecture

that is ineffective. In essence, „look no further, you have already found everything," which destroys the work and the memory of it. Someone who sets out for freedom is usually opposed and demonized on earth, although he is supported by higher beings who try to call from beyond the veil and fog of war.

Alas, death has come, while illusions and storms try to chain with the splendour of their treacherous games, who will fall and who will live again? Then those who are caught in delight or pain will be raptured to lower realms! Flee from this world, fly away! — hear the call from the beyond! And if you are stopped, tell them that you do not belong to them and that you belong somewhere else! Do not let the longing fade, or stop for a while to find a place to stay, follow it like an epithalamium! Engage with compassion, stay behind, or flee! Onward, ever away from earth in golden spheres, into the stars and galaxies, then when all disappears into the void and the step of hope and faith is taken, with a cry of the greatest lonely despair, then the void melts into a great field of golden light. We race upward as all the shells and blinds fall away and one sphere after another burns out, with a glorious voice that soon joins the cosmic whole. All the evil that blinds the mind, the pain, the devastation, the turmoil and the agony are gone. A mighty stream bursting the bonds, great happiness and awe filling the heart to the utmost. Then, with each tear wept, freed from the eye that tore the abyss like a lightning strike, and what was separated was complete again. The spirit becomes whole with great joy, for there is no longer a separation between the father, the mother and her daughter-son.

The process of finding oneself in the self is an ongoing process. Doubt leads to research, and research leads to knowl-

edge. Knowledge leads to practise and experience, which are interwoven and mutually actualized. Knowledge, properly received, shifts perception, and perception, through reason, refines the intellectual soul, which procures testimony through knowledge. Consciousness, embedded in the living mind, feeling, undergoes dynamic changes and thus individuates and refines its bearers. It is not a total scepticism, it is a rhythm of life that leads to knowledge through experience and makes it possible to compare non-truths and relative truths, playing the game and trap of objectivity and eliminating the ignorance and delusion that often clouds the mind with the pretext of „striving for some certainty". The question should be, „What else is there?" Without putting oneself in a victim position, directed like a puppet on the shackles and strings of beliefs, delusions, fears and hopes, but becoming self-determined and self-directed in autonomy and sovereignty.

„Oh you, who threaten me with tomorrow's dreads, go threaten these, who still crave for tomorrow's pleasures"[1]

[1] — Sahman from Sawe, „In the alley of the mages...", Persian Div'an, vol. 3, transl. Władysław Dulęba (Wydawnictwo Literackie, Kraków: 1986) p. 104

Adyton Kronion

Saturnium Regnum

Pollio: "Now comes the final era of the Sibyl's song; The new world order is born. And now justice returns, Saturn's reign returns, Now a new lineage is sent down from high heaven"
Virgil, The Eclogues, Eclogue IV (37 B.C.E)

What brings together, joins in combat of tension, To preserve harmony, upward, against the void, Hold your heavenly bow high, match the arrows
To the stoutness of your spirit, child of Mother nature,
Starry Celestial vault, kin to immortals' hearts
Step bravely through the land, a genuine soul
Nowadays is so rare to find, may the torches of the Gods,
Lead you through Horas and Fortunes of life, So that you may honor them at their thrones, As you are honored,
braved to find a most golden solace
When the ordeals of life will pass, in the end you'll
Look behind on terrestrial snares and joyfully laugh.

— *Saturnin*

According to the Saturnine Law, the socio-political patterns of the modern world are consolidated. The law is not concerned with the possibilities, but with the facts caught in the web and tissues of this process. The Saturnian Aeon brings together what exists. It is the reaper of history.

After the great illicit takeover of the solar aeon (666, X) by the Roman usurpers who broke away from Galilee. A practical tool in imperial politics to bring inferior families to the imperial dignity, advertised with a Hebrew Essene Gnostic, a sectarian traitor. He overthrew the Sun Kingdom with a Levantine creed and erected an architecture centred around a crucified corpse.

His followers assassinated Julian the Emperor, slandered as "apostate" and set a symbolic sign of the destruction of high antiquity with the assassination of Hypatia. Since then, civilization, metaphysically speaking, was built on lies and slanders against the solar currents, who even dared to compare the crucified fisherman to a sun god. He never was one, but as we know, the rededication of symbols is a matter of power brokers.

Anyway, what was sown bears fruit. It does not matter whether they are rotten and spoiled or delicious and nutritious. Strands of currents in the noosphere of existing paradigms cluster together in all sorts of mutations and variations. Even if they act separately — they unite across alienation, atomization and paranoia. They bring forth monsters or — on the contrary — trust, strength, federation of people uniting for a good purpose.

Different patterns of ideocracies, idiocracies, ideologies and critical thinking are brought together. Per similia similibus,

they meet, separate, and move away from each other in struggle to reunite as chaospheric postmodern hybrids. Others separate through mutual tension and disharmony.

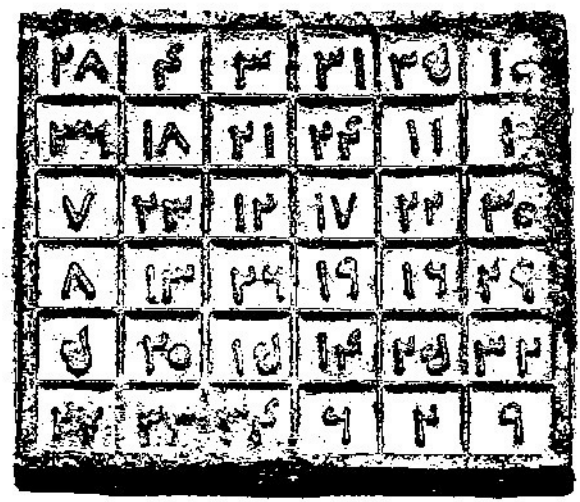
Saturnian lead should be understood as a corset that is put over the realpolitik of the world and tied tightly. It squeezes the essential truths out of all these movements. They are unmasked and brought to light to show what they really are. The ugly expose themselves first. Power, fame and wealth do not forgive the unjust, the dirty, the corrupt. They feel emboldened in their arrogance and charge ahead in their slanderous stupidity. The dissolution lies in the reactivity, the "new world" is only the result of the forming currents, means and formulas.

Indeed, it is time to draw boundaries to emancipate what is truly worth preserving. That which is of metaphysical importance, that humble link between heaven and earth. Some preserve it in the flames of their minds. It is a time when we freely draw the worthy, the great, the noble, the enthusiastic, to the faces and courts of the gods.

When the blood boils by being pressurised and heated, the scum comes to the surface. The birth pangs of a new era can lead the way through wise discernment. Accurate, decisive choices are discovered, or the opposite. Immobile through the process, petrified in tense movements that this apparent chaocracy, anocracy brings. The scum can surpass the lotuses that barely emerge from the mud. Blood diamonds (sic!) are left at the bottom of the pit, their voices rarely heard. Their virtues illuminate, their protest is a Promethean rebellion. Serrated and armoured times that bite deep into themselves.

What exactly these patterns are, only the insightful can discern. What is at the core and essence of societies, communities, groups and individuals. This core is being formed by the Saturnium Regnum (777) in this silent, invisible revolution. Wait and see!

An alternative reading of the Yuan Anxi Iron Plate, or the Queen in Purple



The ancient Arabs believed that numbers are flesh, while the word meaning behind the numbers with their various roots, which acquire meaning depending on the context and cypher, are the soul of a particular sequence of numbers. Assuming that these people were artful in revealing and concealing in the distant past, one might assume that various magic squares have not escaped such patient treatment, which might spontaneously reveal their wisdom. Here I present a hypothetical meaning behind the magic square Yuan Anxi:

This iron plate is inscribed with Arabic numerals in a six by six grid. It was excavated from the palace of Prince Anxi (son of Kubhlai Khan) in the eastern suburbs of Xi'an.

Most likely, the Iron Square came into the possession of the Mongols (who had already conquered the Yuan part of China) after the conquest of eastern Persia in 1218 — 1221.

During the Northern Song Dynasty, Xi'an was known as Jingzhaofu. The name was changed to Fengyuan in 1273 under the Yuan Dynasty. In 1275, Prince of Anxi (son of Khublai Khan) or Ananda, a Mongol prince, built a palace city near Xi'an. It was called Dawang Dian in Chinese and Gan Erduo in Mongolian. Today it is referred to as Anxi.

Methodology: The numeric values are translated into alphabetic values of stem consonants. Using the Abjad number system, they are reversed as if they were read from right to left, as in Persian (Farsi) and Arabic script. Then, the word stems are analysed and contrasted contextually and symbolically. Each cell represents its own meaning, but it is not combined with neighbouring cells, but continued in the next intuitively read cell. The combinations of cells do not convey meanings when

28	4	3	31	35	10
36	18	21	24	11	1
7	23	12	17	22	30
8	13	26	19	16	29
5	20	15	14	25	32
27	33	34	6	2	9

summed by roots, but taken individually, some polysemous continuity emerges. Since this is a poetic endeavour, it does not claim to accurately translate the actual, absolute meaning, if any. In this poetic context, the author has done his best to convey the soul that emerged during the conversation with the square. Once again, the following interpretation absolutely does not pretend to be a definitive answer, but is the poetic result of an inner journey, and so I would suggest reading it as just that: Poetry or a parable, which does not diminish the aesthetic value of the exploration.

Order of roots by number

First 111: The Cementing of the Ties (28) Between Tribes of the Tents (4) at an arranged place/time (3) returning/gov-

Ha-kaf	Dal	Jim	Alif-Lam	Ha-Lam	Ya
Waw-Jim	Ha-ya	Alif-Kaf	Dal-Kaf	Alif-Ya	Alif
Zayn	Jim-Kaf	Ba-Ya	Zayn-Ya	Ba-Kaf	Lam
Ha	Jim-Ya	Waw-Kaf	Ta-Ya	Waw-Ya	Ta-Kaf
Ha	Kaf	Ha-Ya	Dal-Ya	Ha-Kaf	Ba-Lam
Zayn-Kaf	Lam-Jim	Dal-Lam	Waw	Ba	Ta

HKF	D	J	AL	HL	Y
WJ	HY	AK	DK	AY	A
Z	JK	BY	ZY	BK	L
H	JY	WK	TY	WY	TK
H	K	HY	DY	HK	BL
ZK	LJ	DL	W	B	T

erning / presiding [& or princes] (31) circumstances of prosperity (35) in continuous action/manifestation (10)

Second 111: The troubled, in pain (36) speaketh and approach her (18) those misfortunate „seekers of the stone" (21)beggars/hermits in the /desert/barren lands will sharethe measure/will and shall be strengthened (24) and to him (11) will be the solace of company in /sacred/ solitude (1)

Third 111: These masters/kings[the endowed] (7), nearing to thespring-fountain (the sound of the aquatic fowls) (23)

the[gate; in reference to previous symbolism] city/door of [Seventh Heaven] (12)of life/living/sustenance (17) bythe Divine Precept (22) from afflictionshall be exalted (30)

Fourth 111: In her (8) place/time (13), these who are disparaged(26) inside (19) woe of pain/desire, the promises are fulfilled (16) to whomsoever never gives up / the bottom of Earth/ ground (29)

Fifth 111: To aman (5) who manages his affairs/conduct well (20) She exists (15) eternally /also of Earth as the nurse/ (14) for the famished man (25) who does not become disheartened in his soul (32)

Sixth 111: The virtuous, pure (sincere, of clear mind) (27), taking refuge (33)and repelling the tedious/impure (34) byIntellect (intelligence as soul faculty, reflected in reason, higher faculty ofthe mind) (6) [or what is rid of the reedthorn, relieved from pain] worthy of endowment (2) to reside with Thee (9)

Comparative Alchemy: Chinese and Egypto-Hellenic

The goal of alchemy is to return one's wholeness to the primordial state of the universe, where everything is unmoved, pure, and at rest. It is an attempt to transcend time and space and return to the force that initiated all movement and creation. From an alchemical standpoint, antimatter in the physical, objective universe destroys matter into pure energy. From a basic philosophical standpoint, it is the divine fire in the Platonic discourse verse that dissolves the karman, a Hindi concept of efficacy, of individual existence into pure spirit (the original pneuma – yuanqi of Chinese alchemy). The process is an ascent through proportioned correlative cosmology, upward and transcendent in reverse, similar to the Mithraic doctrine of 'harmony of tension in opposition'.

Wanwu, a concept from Chinese alchemy, states that the ten thousand things are the relative things in the phenomenal world, subject to change and movement. The Absolute (motionless, still) is the inertial rod against which all relative things

are measured. Everything in Wanwu, the world of ten thousand things, is relative, therefore co-dependent and co-dependent, the galaxy depends on its motion, motion is given by gravity, therefore motion depends on gravity, and the result is the collection of stars called the galaxy. From the beginning, all things are interdependent and intimately related. From one perspective, the relative world gives the illusion of separateness and complexity; from a large perspective, all things are an indivisible cosmos, therefore ordered and unified.

In China, there was the concept of the middle elixir (Jindan, the Golden Elixir, received as an 'undisguised gift from Heaven') and the reverse elixir (Huandan). The former was supposed to grant immortality and was often sought in physical transformations of matter and has not been found to this day. But honestly, who would want to live forever in a mortal body when a single life of 80 years is enough to know its agony? Spiritual immortality was the goal. The reversal elixir depended on reversing the means through various techniques and transforming man into the primordial state, which most likely meant not 'reversal to the temporal' but 'reversal to the A temporal'. It was not about reversing time and ageing, but about reversing the transcendent harmonies of the world within, excluding oneself from temporal existence and achieving the Dao. It is worth mentioning that De was given by Heaven when Tao (Dao) was initiated in a man or woman. Under the given conditions, a mortal was driven to Jindan by the celestials from the inner truth through the means of Huandan. Medicine (yao) was the vehicle through which this was possible, so all the means that led to this result were a form of yao, a medicine that paved the

way for a mortal to reach the stars and the Dao. It is worth noting that the root meaning of dan (elixir) was 'essence'. Just as the study of physical astronomy is the study of shadows, important, precise and magnificent, so the concomitant study of philosophical astronomy is the study of essences, and analogously, the study of the phenomenal world is a form of natural philosophy, and the study of divine philosophies sheds an illuminating light on the former two disciplines.

The first tradition identified was Taiqing, which dates back to the 2nd century BC. Taiqing scriptures describe how the jing (essence) should be restored to prima materia by achieving a state (hundun) exactly like that which prevails in the primordial, pre-phenomenal or preformative cosmos. Various traditions, such as the Akkadian and the Egyptian, had a corpus of writings dealing with preformative worlds. This corpus of myths can be understood through the doctrines of analogia entiis (analogy between entities) and similia similibus (resemblance to the divine, understood as the point at which the relationship between the relative and the absolute becomes operative through the connection achieved by understanding, assimilation and execution), as profound forces, which are subject to reconstellations and modifications according to human judgement and should not be disregarded as phantastikon of immature minds, but a great teaching of the observed phenomena by insightful minds who could observe the cosmos and, by the highest degree of concentration, reverse the common intelligibility of the preformative and the phenomenal and bridge these states to explain them in the best possible way.

Dao De-Jing: "Vague! Vague! But there is something in it. Dark! Vague! But there is an essence in it.

Although the Taiqing texts talk about taking certain elements, whether it is sulphur (which is identified with yang) or mercury (which is identified with yin), we know that intoxication with such substances is not purposeful. Remember that the mindset of the people of that time was different, and although some methods were highly hazardous to health, supplementing with the ingestion of 'sacred, sacralized' substances was a form of communion and commerce with the spirit of the substance and its genii. Various entheogenic herbs were used in rituals around the world. Apart from mercury and sulphur, it is the core values in the Taiqing texts that were of most importance:

Pledging allegiance to one's master and the gods, following the rules for seclusion and purification, performing ceremonies to delineate and protect the ritual area, and invoking the highest deities. [1]

The best approach to understanding is the egg of a snake. The egg symbolises the monad, the little snake breaks the shell and thus opens itself to the divine, it opens its wings and as a dragon overlooks the lands. This is a pan-theistic view, in which the monad is Pan-En-Theos, while the little snake is the gnostic, opening in a heno-theistic way as an aspect of divinity and as the aspect of the divine.

[1] Horowitz, Maryanne Cline. 2011. new dictionary of the history of ideas. Vol. 1 Detroit: Scribner, p. 39.

Later developments in the Tang period, 7th to 10th centuries C.E., renewed and arranged the cosmological and alchemical factors in the Zhouyi cantong qi (sign of the concord of the Three according to the Book of Changes). Cantong qi resembles in some ways the Platonic universe, in which the dodecahedron was a twelve-fold multiplication of the five elements, in which all the gods, goddesses, celestial movements, celestial bodies and angles were represented arithmetically, geometrically and philosophically to form the universe together. Similarly, the five elements were conceived not as factual but as metaphysical distillation of the observed processes in the moving universe.

Occidental alchemy, a word most likely derived from Al-Khemi, or simply from the 'land of Khem' (Egypt), but also from Graeco-Arabic roots: Al-Chemeeia, or 'the melting of metals', was more concerned with the transformation of the visible world. Egyptian and Mesopotamian cultures were more ritualistic with advanced ceremonies that most likely focused on Waidan traditions (outer world) than Neidan (as in the East: inner work), but not without great effect, as the author believes in the works of magic. The first concepts of Neidan-like attested alchemy could appear in Neoplatonic theurgy (which was an underground school even for its time) and Chaldean oracles (2st century C.E. Theurgist Julian), where the greatest, deepest inner concentration was the most important phase, after which it was connected with Waidan work (theurgy, ceremonial magic).

But what if, in the absolute context, one does not achieve the ultimate goal? Well, there are myriads of worlds in which

we are born, reborn and continue our tasks on earth and elsewhere, or enjoy the lila (the game), falling or detaching from maya (illusion).

"Nor must a man be led astray by the ten thousand ensnarements. This happens if, after the quiet state has begun, one after another all sorts of ties suddenly appear. One wants to break through them and cannot; one follows them, and feels as if relieved by this. This means the master has become the servant. If a man tarries in this stage long he enters the world of illusory desires. At best, one finds oneself in heaven, at the worst, among the fox-spirits (according to Chinese folk-lore, foxes can also cultivate the Elixir of Life; they thus attain the capacity of transforming themselves into human beings."[1]

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On the Responsibility of Communication

I practise speeches late at night when no one is listening except a few ghosts and aetheric voyeurs. I address the invisible society and compensate for ineptness, at least someone listens. I speak laments, blessings, curses, eulogies, epitaphs, over past memories, or simply babble like a weirdo. Passionately inflamed speech or a low roar. This taught me a few things about making speeches and also warned me of the dangers of speech that evokes, annihilates, guesses, mocks, tantalises with jokes, reveals, introduces or speaks emotions and feelings in all their passion when reason will not allow it. There are several functions of speech, but it is to influence or express a person's condition. All speech is in a sense a metaphor, transferring a person's state to the act of speech; it is a representation of his thoughts, feelings, moods, etc. I was a weepy broken-hearted child, a commanding emperor, a mischievous devil, a one-eyed dilettante, many masks I wore when I spoke, depending on what was playing in my heart. Only in private can one reveal one's pettiness or greatness, naked before the gods, circumstances in life only reinforce or stifle this expression, among

other people and the usual habitual relationships. But only in public all this is put to the test, to see how far he can show himself steely and virtuous, and how quickly he can fall and be corrupted.

I regret that I had no rhetorical training as a child. How to set up, arrange, compose, structure and deliver a speech. Too many irresponsible speeches come from loudmouths, unweighted words, or words created out of the moment. But words dominate reality as abstracts that most take for real objects. Therefore, they are also dangerous, because they can change the reality of the other, and if used unethically, they can lead to frightening results. The master of language does not master the words themselves, but the abstracts and the symbols behind them. He is also a master of human psychology or 'a knower of the human mind, soul and heart' who penetrates the individual, the group, the mass with great insight to strike and charm with words where necessary. When words begin to dominate the master, he falls into a shallow delusion and is enslaved by his own words.

The principles of a speech, of an address, are based on the principles of the man, the woman, who gives it.

> *"The task of an orator is to speak on those things which have been established by law and custom for civic purposes, and to secure as far as possible the consent of the hearers."*
>
> — Rhetorica ad Herennium, Cicero

The best speech can be made when the audience is reasonably well known. When the audience consists of a variety of minds and thoughts, one must speak in an appealing manner, but never tone down the message to appease the audience, or it will become a torrent of empty words. The worst thing that can happen is to express a hardline opinion aspiring to raise public sentiment on the common denominator of vices. Such words have power with people inspired by populist sentiments, and they seem right, they vent out their outrage, ask emotional questions to complex issues without providing a reasonable solution nor answer. They kill the subtlety that can be built only by a masterful speaker. When a speech is masterfully constructed, it not only inspires people, but leaves an impression that finds resolution in every listener. The experiences and discoveries we discover for ourselves are the most powerful. A speech can facilitate this process. In essence, we share experiences. How those experiences are communicated and what is the purpose of the inspiration we are trying to convey is a matter of the message we send.

We may have knowledge or information that if accepted would cause disagreement, we may have a wealth of experience that would be unacceptable to most. Therefore, a responsible speaker does not speak everything that is on his mind, but chooses what is appropriate for the moment, what is reasonable, and what will find a consensus among the audience leading to good effects. Only children babble about anything and everything. True speakers should be restrained, eloquent, and guard their continuously observed words. Therefore, the content of the message and the narrative must be carefully chosen,

and as we speak (and write) we must be constantly on guard to overcome emotions with discipline and to break down our personal interests and faults (and we all have faults, some of them sometimes more visible, in others virtues come to the fore) to a selfless service that conveys something in the interest of others, for their enrichment.

To decide what is in the interest of others, one must know one's society, one's group, and, without boasting, have superior insight and a fatherly overview of what might be appropriate at a given time. Without personal wisdom and wise self-conquest, one gives away one's ego or becomes a mouthpiece for one's opinions, beliefs and petty narratives that are self-serving or serve the interests of one's narrow group.

Cynics may engage in arrogant sabre-rattling and lie in broad daylight, even winning over whole sections of society with propaganda and populist, demoralizing agendas, but they are never able to sing a high-pitched song that is truly benevolent and inspires many to greatness of their own volition. That is to be remembered.

To take possession of the beautiful

Courage does not come from believing that the world is good and heavenly, overseen by a castrated benevolent Lord. It does not consist in shutting oneself off from all the cruelty and bestiality. This is a one-sided approach with infantile projections that resembles dilettantism. Well trodden paths are never a test of a person's character, nature and inclination.

It is a matter of biting through the putrid flesh of this world's evils, exposing oneself to the worst and forging a strong nobility from it despite the bestiality. The cry of the naive is the possibility of confrontation for the brave. Through diverse choices, strong attitudes and deeds, something from dirt becomes pure gold.

Courage is never tested among the things we know. It is the prudent and decisive action in the face of things we do not know, things we have never experienced. We gather courage throughout our lives and let us face it – the sum of what makes us tick can also break us. We are sometimes strong and sometimes weak, such are the rules of change. As we age, we become weaker, sick, our bodies and minds no longer serve us as they

once did. A chain of misfortunes can turn us into anxious, nervous, evasive wrecks! But there – there – something remains!

Non Omnis Moriar! The sum of our strongest, greatest moments makes our genius. Perhaps it is the law of metaphysical transposition that we write our genius throughout life. It is an unfinished work. Trifles of people who have never lived do not forge giants from their minds. It is the moment when deification meets the mortal who becomes immortal, not any other. When the world of immortal ideas and conceptions meets the microcosm of a mortal – there it finds its comfort and solution!

Such travails are hard, and if we choose to believe in Gods, in the divine, our exploits are neither forgotten nor wasted, for those who wish to remember them. To seize the beautiful means to sacrifice the perishable things for the great ideas of the powers of the cosmos. The second axiom is to heroically affirm this transience.

The Watchtower of Venus — Metaphysics of Love

"Love follows humaneness. Humaneness is difficult to define" — Analects, Confucius.

"The man of the way is a true human being, a cosmic swindler, the great clod"
— Chuang Tzu, tr. Burton Watson.

"Watchtower of Venus fell. All in disarray. Great ladies turned to wailing and fury, for Aphrodite is dead" — On sylphs, gnomes, vulcans, salamanders and mermaids
— Paracelsus

"Tutti gli amori (se sono eroici e non son puri animali, che chiamano naturali e cattivi alla generazione, come instrumenti de la natura in certo modo) hanno per oggetto la divinità, tendeno alla divina bellezza, la quale prima si comunica all'anime e risplende in quelle, e da quelle poi o (per dir

meglio) per quelle poi si comunica alli corpi: onde è che l'affetto ben formato ama gli corpi o la corporal bellezza, per quel che è indice della bellezza del spirito.

...

All loves (if they are heroic and they are not those purely animal loves called 'natural,' and 'enslaved to reproduction,' serving in a certain [debased] way as nature's tools) have divinity as their goal, and tend towards divine beauty, which first communicates itself through souls and shines forth in them, and from them, or (more accurately) through them, then communicates itself to bodies. Hence, a well-ordered passion loves bodies or physical beauty to the extent that they reflect the beauty of the spirit." [1]

– Giordano Bruno, De Gli Eroici Furori

Too often we psychologize love, along with songs about biochemistry, relationships, and social models. Yes, they are all equally valid, but love has another, hidden, occult aspect. Love on the pedestal — a single virtue ex cathedra — breeds wars. Any dualism that is inappropriate leans towards its opposite. Like a swinging double-edged sword. The first goddess whose name was written in cuneiform on a clay tablet was Il-Ishtar. Dingir-Ishtar (il, pl. ili: a Hammurabi era prefix for a god or goddess, Dingir: Sumerian for "god, goddess"). Venus of Sumer, was the goddess of love and war. When she ruled without balance, she came with war furor, violence, aggression and compe-

[1] ,Rowland Ingrid D. 2013. De Gli Eroici Furori, On the Heroic Frenzies. Toronto: University of Toronto Press, Pp. 88–89

tition. Her blessed kings were victorious in wars and battles and were exalted in the gardens of Babylon. Based on what we know about biochemical processes, instincts, mating, and social traditions. All the stories about the general frivolity or austerity of the ages. Animal urges, desires, love games and affairs. We have all heard and experienced these stories. What about the soul? Let us look at this loving question with the right old eyes!

Diotima of Mantinea (c. 440 BC, lived 2462 years ago) was a philosopher, a teacher and lover of Socrates. Socrates had children by various women and it is believed that he also had offspring by Diotima. The great lady warned him against harsh treatment of the Athenian people and that "speaking the truth to the people will get him into trouble." More importantly, in addition to her great philosophical themes, she also created a metaphysical model of perfect love. According to Diotima, love was not synonymous with the beautiful, but with the good. The beautiful in love was a function (ergon) of life. Let us remember that the good in the Platonic school was in epithalamium with the intellect. The Nous, which produced the world-soul, was enclosed by the demiurgic activity, the will and the power. The latter triad was set forth in the middle Neoplatonism of the Theurgists, Julian's Chaldean Oracles. Diotima postulated that under perfect conditions wisdom (phronesis), temperance and justice sought the possibility of manifesting in life through souls in love.

The triadic components of diotimic love were: Eros, Philia and Agape. Eros was the erotic component, refined intimacy, touch, the art of sex, the art of flirtation in a way that corre-

sponded to the paidean standard. Eros conformed to the ethos and sexual behaviors of the Hellenes. It was not a contemplative function, but a merging, unifying, attractive force. Philia was the component of friendship, koinonia, or "togetherness." If you are looking for a good treatise on friendship, you should read Plutarch's escapades in writing. Philia was the cementing bond that outlasted marriage. It is important to note that holding hands was the symbol of marriage, clearly seen on Roman tomb reliefs. Rings were a status symbol worn sparingly, unless you wanted to be mistaken for a dancer or a generally loose person. I digress here, but rings on the Saturnian finger were worn by Gauls and Germanic tribes. Romans preferred the thumb, right ring finger and index finger. It was Christianity that introduced rings as a marriage symbol. In the sacred pagan worlds, they never symbolized marriage or betrothal. Nobilitas, pagan, was a pejorative term invented by the Galileans that meant "villager, rustic, uncouth." The last "pagan" senators of Rome called themselves nobilitas. The nobles, let us follow in their footsteps if we have even a hint of civilized behavior.

The absolute beauty proposed in the "higher mysteries" of Diotima's teachings produced the arete (virtue) of souls. Arete heroized and perpetuated them, as well as the Isiac and Osirian khepers, the hearts in toil, like scarabs entwined. As a counterargument to purely physical love, she proposed the following. "If a person loved all bodies after acquiring them, he would decide that love for souls is of higher value". Knowledge of absolute beauty was the prerequisite for love, but not its means. Most importantly, agape was the greatest and most

fundamental component of all, like the "E" stone at Delphi (Plutarch has much to say on this subject, try Harvard's Loeb collection) was to equate oneself with a god, goddesses in the world soul. In the panentheistic, henoteistic view, this was not difficult, for mortals imagined themselves to be little gods and goddesses. In the sense that they were a part of a larger divine order, as a procession of souls (procession meant "to send out," as in "metaphor"). The "E" in Delphi of the Pythonesses, Typhonesses is not to be confused with the axioms: "Know thyself" (gnothi seauton) and "Everything in moderation, nothing in excess." A guide to living well within the framework of reasonable preventive measures. A warning against destructive passions and intemperate reasons. The latter ultimately lead to the destruction of happiness in life — and the inability to properly receive the oracle of the hypophets. There were practical reasons for such advice. One need only observe how the modern world has violated such advice to see where it has gone wrong.

A touching anecdote: I once asked an elderly gentleman for directions to a certain place, he advised me to the best of his ability, and I thanked him profoundly. When he noticed that I was traveling with my girlfriend, he smiled and wished us "an abundance of love." Let me also convey these wishes to my readers in a diotimical tone.

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Metaphysics of Society

Ideas are undoubtedly the hidden engines of society. They envelop historically created contents, newly arranged and developed information, which constitute their dynamic structure. Ideas, as masters of men, rule our thoughts, whether we passively socialize into them, mix them, or generate them. The idea is all-powerful, it secretly entangles itself in conditioning, it leads to ingenious breakthroughs. Those who control the spread of ideas are the masters of the human race, those who create false or true realities negotiate their form, those who fertilize and manipulate our dreams, visions, desires and whims have already won us over. The Narrative Institutes are running at full speed to serve the media that seek to control the reception of ideas and their creation, insofar as they have taken on the task of preserving order and controlling the threads that run through the views of many people.

They are summarized as self-consistent or inconsistent universes of thought, rational or irrational, logical or illogical, as long as one holds to them - they represent a true reality in the eye of the beholder, just as delusions do in the mind of a psychotic - they are subjectively tangible as an irresolvable experience in a fixed state. They have their own heuristic topology to

explain the world, interpret it for us, and provide an interface to understand it through the lenses of reality tunnels.

In this context, paradigms can be defined as a set of mutually intelligible ideas enclosed in a basic system of certainty about reality that one's mind inhabits and that provide the default starting point for imagining interpretive and performative activity involved in one's role in the world. These paradigms overlap, compete, compensate, agree or disagree, harmoniously exchange ideas, or bring each other into great confusion.

We can call paradigms the most reducible set of relatively consistent ideas, preserving their internal logic in an indestructible, irreducible way. In truth, beyond these limits, paradigms dissolve into simple ideas or clustered networks of ideas. They can be cataloged according to various human activities, whether political, social, scientific, religious, metaphysical, technological, or artistic: their metastructure is a stasis of all paradigms, an archetype of the sociological and biopsychological maneuvers of homo symbolicus, a being capable of creating and thinking about symbols. This pool of paradigms is not limitless, just as human phenotypes of mind are not limitless, there are things common to all humans in their diversity.

It is this symbolic activity that enables the abstraction of the world, the terra incognita of primitive humans who populated the self-generating symbols of an uncanny territory reflected in the senses and the mind that constituted the development of civilization. Beyond the participation mystique at the interface between tribal man and nature, separation began as the shell of object-object split into subject-object and the world became reified. Everything else is the refinement of sym-

bolization, from the first cave paintings to man-made structures to technology. From the great metaphysics and rituals to the alienation of existentialism and self-destructive relativistic postmodernism.

Paradigms are situated in a socio-historical continuum that changes along networks of ideas. Beliefs are simply beliefs derived from one strand of a paradigm that is historically established along the pre-existing present and inculcated into each new generation. The study of beliefs is, in fact, a study of the historical beliefs that result from the codification of human experience over time. Aretology, the study of virtue and values, is a study of historical changes in civilizational, cultural ethos, and morality that advances many different ideas across social formations derived from human arrangements over time.

It is important to remember that beliefs are not facts, but they have their function-namely, to maintain social cohesion and, to some extent, intra-societal trust. Insofar as belief systems are sets of beliefs, they constitute a system that stores memories of non-factual historical events; it is the a-historical mythology of religion.

What has to do with factual events in this context is the history of ideas with the historicity of beliefs - that is, when was the idea or belief developed, how did it change over time, how was it interpreted and reinterpreted? This is a teleology of the historian of ideas and the historian of religion.

On the other hand, he who deals with the history of beliefs and interprets them as true is either a theologian or a metaphysicist. He who submits to beliefs and acts upon them without questioning them is a subject of history and power, a be-

liever or a priest-magician in the service of a particular belief system.

These actions maintain traditions but do not reform them - what is not renewed with fresh blood according to time and age is doomed to rot. Who deals with beliefs as with the toys of a wayward pointer, who plays hide and seek, conceal and reveal with them, and who acts upon them as a philosopher. In the words of Alfred North Whitehead in Process and Reality, "There are titans who erect belief systems, religions, and titans who shatter them to build, reform, and promote new forms." Much better if they lean on the arms of giants, unlike anarchists with their infantile destrudo. You do not have to have an anarchist conviction to be one - the latent degeneration of apolitical animals into servile tools of power is a life without arche, auto-kraton, self-government among self-governing free people who participate in an organization, a mature political institutionalism built on codifications of earlier political, paidean experiences. So it is with historical, political and social arrangements.

It does not postulate relativity, but masters a function: a philosopher in the traditional, ancient sense works within an order (cosmos) and discovers it anew each day, equipped with a method, using beliefs as experiments to extract meaningful information and invest it in a system of functioning, experiential paradigms, examining aspects of the discoveries from all sides and sharing perspectives with his discoveries. This is, after all, an objective order into which intersubjective universes of ideas, insights, and impressions are woven.

He or she philosophizes, therefore, sets wisdom as the highest virtue in aretological undertakings and creates a number of

other virtues and values that gather around it like bridegrooms after they have been revealed and understood.

However, what distinguishes a philosopher from a theurgist or a magician is that the latter devote their entire lives to practicing philosophy and tying that practice into a sacred knot with metaphysics to be performed, not speculated upon. A magical hypophet (world interpreter) is to a mystical prophet as a sage is to a soothsayer. The former wants to know the laws that operate in an occult way and is not satisfied with beliefs about them. He does not desacralize the Hyperion machinery (Hyperion was the transcendent sun in ancient Greece), but ponders over it and weaves with the mystics who give him understanding and knowledge when his mind is ready to receive the seals, ideas and sigils. Depending on the preparation, depending on the need, depending on the talent.

The prophet, the religious leader wants to prophesy from what he knows, maintaining an established tradition to proclaim the future from a set of strict doctrines. Usually he misses the mark completely, and only a mystic can know himself without understanding why or how. But mystics and magicians exist even without religion. Dogma-based religion even threatens them as a burden if they do not submit to the dubious testimonies of its opioids of cemented tradition and power over beliefs.

To return to homo symbolicus: Hermetic and modern magic is a symbolically elaborated structure of civilized shamanism, working with discovered and revealed signs of highly developed paradigms within the laws of the deep world. They stand monolithically, abysmally above everything. The

most original law, which can be called a force that governs the cosmos of phenomena, is that of Ananke, necessity, because destiny is necessary for everything that is.

Let us remember that the mind, the heart and the soul are influenced along the instinctive, bio-psychological lines according to the respective topology of a cartographic map, rarely that of the Terra Incognita, according to the Logos (principle, exponent) of the times and their spirit. If we look beyond, it is metaphysical forces, astralistic configurations, by which change in societies, groups and individuals can be seen, whether we consider them true forces of time or the process of social change. It is neither a progress nor an evolution, on the contrary, it is an accumulation of technology and matter, science and knowledge in the adaptation stages of human paradigms and the changes they inflict on the noosphere. Is there a contradiction between Aeon's logos and acts of humans? Ultimately, there is none, but those who understand and pitch to the Zeitgeist are ultimately moving through the path of least resistance in furthering times, and against the tide in less favourable ones.

Golden times - the mythical Saturnium Regnum - are unified, in which the movement of the animal self and the pneumatic aspects are in harmony and move upward, into the whole, toward the celestial vaults and the divine function and the resolved tensions of opposites in proportion and justice. In an entropic way, they grow in unison, resolving the opposites in the transcendent third, resolving conflicts, as a superposition of well resolved decisions and judgments.

In contrast, movement into decaying, degenerative times is characterized by the animal self and the pneumatic aspect mov-

ing down the scale, dormant, asleep, latent, scattered and alienated, collapsing and separating into themselves, or coagulating around the dense substance of tamas, the ego-grasping self in which the eidola revel in images of illusion.

Mythotheological reading

In this hypothetical law, a model perhaps, in which the engaging force of heaven (Uranos) is dependent on the form-giving chaos, in other words a Daoist-Chaldean scenario in which the descending unity is gradually enclosed by a chaotic fire, while this unity of force provides the order and grammar of the universe, a cosmos (order, ornament) its physical and metaphysical laws, it also disintegrates into chaotic Typhon's entropies on the macro level of deep "cosmic hells", the void of "Tartarus", first in their necessary (Ananke) "border areas", then in weaker, turbulent elements, to finally nihilate itself in Sunyata-Loka.

The divine fire remains unconquered, therein it remains transcendent. What descends is the force that separated from it and yet is permeated by it, it is this force that is held in form, chaos is both the nurturer, the provider, the disorganizer and the destroyer. It is a game of entropy with two functions: Harmony and disharmony between initiation, penetration, regeneration, decay and destruction.

The Pythagorean tetractys, in its moving yet unmoving structure, is enclosed within itself as hypostasis, it is described as the universal decad, whose manifestation in the phenomenal universe is inevitably drawn into the phenomenal structure to

dissolve through the bifurcation of matter and energy, all that is enclosed in form. The decadal tetraktys is to the phenomenal world as the arche is to the typology of tokens in the philosophy of mathematics. The arche is indestructible, the token, the postarchic, is susceptible to change, movement, "war of rapid movements of forces" in the ever-changing but indivisible world.

The war is understood here as a clash of different forces, the war can be peaceful and concordant or violent and combustible. In other words, the essential force captured by the form-giving chaos is fragmented and driven into disintegration by a "war of chaos" against the archaically created order. This also relates to the human world, as various socio-historical logoi demonstrate.

For example, coordination and friendship, cooperation are a harmonious way to balance the whole between individuals, groups, etc. While this can be broken down by the law of "coagulation" into enmity, antagonism, separatism, factionalism, an entanglement by the Shadow, the Black Sun, the Tunnels of Seth, the Voids of Chaos, drawn from the Void into a totally violent formless mass in the order of descent and formlessness; it can also be reflected in social superstructures and likened to the Solar rule of freedom and order, fasci with a Frygian cap (original meaning: harmony, order, force, liberation) ethos and logos, preservation and regeneration, reform by age into wisdom.

In times of change, the essences of these things move from one state to another, depending on the socio-political noospheric topographies of the current state. Otherwise, decay

would be permanent and inevitable, irreversible, at least given the undulating patterns of the state of human affairs.

The Trimurti principle, that is: initiation, renewal, regeneration, decay, destruction, are the three main descriptions of the forces of change in relation to the inceptive force and the formative chaos, the seed (Pater) and the nourisher (Mater), eternal time (Kronos) and the rivers of time (Rhea), creation (Uranus) and the generative force of life (Aphrodite Genetrix), Marduk (Ordering Artifex) and Tiamat (Carved out Chaos).

In terms of individuals maintaining some common sense and shared knowledge on a cognitive-behavioural level, the patterns and ideas that animate them change from time to time, and they are defined by the movement of desires towards a subject, in other ways it is a question of "what do they want?", "what are they?" as a group, as individuals, etc.

The patterns in the different variations and mutations have the same roots as described by the oriental masters, they only change the content of the narrative, the meta-narrative remains by and large unmodified. For example, there is no true post-modernism, but a meta-narrative of generality that denies the meta-narrative in its subject in detachment from symbolism and creates monstrosities in the cellars of human consciousness, a "laboratory of macabresques detached from the impulse of the whole and mutating at will, denying each other and denying their dependence on the laboratory."

The government of impulses, the "weapons of mass distraction" in the age of adherence to mere "signs and tokens" (semiotic-semantic fetishes), which in Kalacakra Tantra is the Kali Yuga, is ultimately the denial of self-mastery. This denial leads

to a certain modern animism, a participation mysticism of the "monkey man", becomes the participation technologique, in which people merge with the technosphere and the chaosphere and become their subjects and slaves.

The generator and the generatrix are switched off and it is a time of passive inertia. Inertia always submits to the attraction of emptiness, because the law of initiation, of creation is that of elan vital, its vital expression. Active magical actions and meditative equipose is a form of dharmadatu - positive emptiness of sunyata. Inertia is a way of being consumed by Tiamat, of being engulfed by the endless fall into objective emptiness, in society it means lacklustre fall, better than malicious destruction, but worse than idleness in value, any noble value.

By observing the changes in the "now" and building bridges to the historical past, we can find the key to the changes. We need not look to the stars for such signals, for astralistic currents can be deduced from changes in the patterns of the earth and then established and predicted with masterful insight and foresight. It is the technological-material bondage of the thinking of modernity that is the "piercing wedge," a bottleneck for some incoming, established transitional forces.

Just as Abrahamic religions were a regressive factor that “wedged and fossilised” the developments of high antiquity and degenerated their growth, so the modern environment of technocratic-bureaucratic, oligarchic power is a hidden brutalising factor that obscures the rapid change of the times and ties the hands of expression in its most natural and magnificent flowering. Power and wealth are here a conservative factor, clinging

to itself as long as it contemplates the damage to its own foundations, so that reform is possible.

Enclave of Value: Patterns in defence of Arete

The character sows the destiny, the discipline mends the behavior, the daimon directs to the epitome of the arete, because it is to be understood with this high muse.

What is the real value of virtue? Is the golden chain of virtue equal to the iron chain of vice, which is internally empty and contains no essential dharmas? Is it merely a social construct that is completely relative? What is the value of virtue in the modern world.

Aretology deals with such questions. In nihilism, such values are completely overridden; in aspects of the sociology of ignorance, values are mere automatisms inculcated into society by socialization through mentors and peers throughout history and the mutability of the history of ideas in the noosphere. Even if we were to take the wisest man who could bridge the ancient past and modern times, and get him with his great historical insight into causality to tell us what is of value, he would not pull universal laws out of a hat. Aretological instincts depend on stability, wisdom, discernment, and good judgment in every situation and event forever linked to the human environment and the personal characteristics of the observer of thought, speech, and action. Deriving virtues from observations and internalizing them is reasonable, but is not it a struggle against adversity that creates an asylum of values that hardly anyone can relate to? "If you

pitch your song too high, no one will follow you," were the words of Du Fu.

There is not a single man who is coherent, understandable and rock solid in his insistence to be noble. This is because nobility is forever linked to a set of practiced virtues and a love of great beauty and reverence that transcends the land of men. Most of us may have the image of a "knight in shining armor" in our minds, implying that virtue is devalued in modern times. Rather, imagine an ordinary person who overcomes his weaknesses and endures great turmoil to excel and absorb those hard-won essences. This is not stupidity, but a deep understanding, a profound essence, a gravity of barely surviving things, the lightness, subtlety, kindness and grace outward, the resolute diamond carrying the imperial obsidian sword hidden.

As a utilitarian aretologist, I consider virtue to be the social logoi unit of a healthy society, just as a family is an anthropological unit. It is the atmospheric nod to humanity in its refinement. It is the turn to excellence that is no longer to be found in this world that tries to deceive us by saying, "Such and such was never there, history is always now."

As a metaphysician, I find that the gigantomachy of virtues is a process of searching for a key to the divine, a homoiosis theio. What virtues, you ask? The daimon and ethos are different for each man and woman and are ultimately measured by objective, transcendent laws, but we have no direct access to this world, we can derive approximations based on ideas and experienced revelations. Where wisdom and laws of nature, Earth and men are approached, the Divine land of notions tends to unfold, too. Gods do not contradict nature, they fur-

ther its hypostasis. It is a process of constant interpretation, a hypophetic "hermeneuien". After all, it is a cosmos and not a chaos. As for the nature of the lion, its lionlessness, is a Ding-an-Sich, but it is different for each lion. What belongs to the nature of man is his humanity, but it is different in every man - vibrations of bestiality and idyll follow, but ultimately this is necessary to distill what is of use and "ipsa vene bibendi", drink your own poison to heal yourself as if you were taking a spagyric medicine.

Do not think of virtue as a "boastful thing, a thing of impractical fools," for now every thief, scoundrel, and swindler will cry out, "Loser, fool," and will use the first attempt to use his cunning in stealing as proof. This is a society of high-ranking cheats, scoundrels and thieves that are institutionalized, only the petty criminals are relegated to the courts and prisons, there is a general social acceptance of many behaviors that are contrary to the interests of a reasonable society.

Why should we ever engage in noble enterprises when any thief can rob us of our possessions, any swindler can slander our reputation and good name, any scoundrel can plot against us. There remains something of psychological transparency. When you are drawn into vice, you build a behavioral identity based on the same premises as the adaptive swindler. In fact, you have much to gain in this way - from a purely materialistic point of view, it is smarter to be a great, uncaught criminal than a decent human being. From the big picture point of view, it's better to work towards the tip, but if most people's insight ends at the tip of their nose, what are we talking about? They are like market women, incessantly twittering

rubbish, thinking they are engaged in something very, very important.

Only people who openly act upon their gigantomachy tower above the rest in practice. The gigantomachy of those in power, of those who rule over people, is greater than that of monks. That is why one so often finds petty crooks in government, whose ineptitude is masked by psychopathic self-delusions, lies, and the persistent fear that they will be confronted, stripped of their trappings, the charm of status, tested and condemned, a true gigantomachy would tear them to shreds. A magician who fights against perversities, deviations and vices is in a lonely position, but in a more honest one – because he is alone with the alone, as the Sufi saying goes – with the deserts and the gods.

Semiotic Fetishes and the Battle for Re-enchanting the Soul

"There is no chance, and no anarchy, in the universe. All is system and gradation. Every god is there sitting in his sphere. The young mortal enters the hall of the firmament: there is he alone with them alone, they pouring on him benedictions and gifts, and beckoning him up to their thrones. On the instant, and incessantly, fall snow-storms of illusions. He fancies himself in a vast crowd which sways this way and that, and whose movement and doings he must obey: he fancies himself poor, orphaned, insignificant. The mad crowd drives hither and thither, now furiously commanding this thing to be done, now that. What is he that he should resist their will, and think or act for himself? Every moment, new changes, and new showers of deceptions, to baffle and distract him. And when, by and by, for an instant, the air clears, and the cloud lifts a little, there are the gods still sitting around him on their thrones, — they alone with him alone." — Ralph Waldo Emerson (1803–1882)

The tyranny of signs and symbols that become commodities are the weapons of mass distraction. The power of the symbol evokes an otherworldly grandeur, it is an intricate web of meanings that must be learned, studied, absorbed and mastered. It speaks to the general consciousness, it explores the hidden meanings in the hidden occult layers of the human psyche, mind and soul.

From a magical point of view, sacred vowels such as "Aum" — for example, in Hinduism and Buddhism — symbolize positive emptiness. The "Aum" is connected by sacred bonds with the ancient times and all the users who signed under this symbol and commented it with their mastery, their life, their excellence. Symbols have their own life.

Modern symbols, such as the Bluetooth symbol, are an interesting kind of auto-token because it symbolizes an entire network that stands for connectivity between devices, people, egos, and IDs, and includes the symbol in its seamless integration. It is self-referential and as such a most interesting example.

As we walk the streets of a busy city, we receive thousands of stimuli that we ignore. Most of them, advertising, fight for dominance in the symbolic sphere. The names, signs, marketed products, tulpas of models, actors and politicians lead a second life in the public symbolic sphere. On the psycho-physical level the regular psychology, the depth psychology, the depth sociology with all its influence works. On the psychomagic level we are influenced by a highly dense hyper-infotainment into which our mind and soul enter.

It is almost impossible to break free from this grip of distracting bombardment, to switch off, to concentrate — to focus

and overcome this horror of signs. To move in the great unexplored territories of inner truth and knowledge, in the movements of change and time, which are directed against the depth of existence.

If everything is profane, there is no sacred: profane, that is "touched by men", sacred, that is religio "untouched cytherea of Aphrodite", the evasive essence of the untold, unsaid, that must be interpreted, hypophetically translated, told, communicated according to Socratic irony, like the story of a distant, long ago saga that belongs to a world that is no more.

Modern symbols are a matter of the market, not the sacred; even in the sacred context, religious symbols function like a faith-marketing scenario to enchant unleashed subjects of desires, hopes, dreams — the ordinary dreams that are bought and sold, for which the need and desire created, accelerated, satisfied in a stalled closed circuit of the death of symbolic man, the domesticated cattle that has turned its greatest gift — the ability to symbolize the unsaid, to turn it into language, to create impossible worlds — into its trap.

Every invention of an authentic saturnine man, woman is perverted by time, because there are worms that crawl and find ways to enslave mankind with their creations, that is their purpose — to captivate. They want to exploit, drink and suck the lifeblood of man's mind, heart and soul until he no longer exists. Every Prometheus who kindles a new flame for humanity becomes Kronos, who watches wistfully as his gifts are squandered, as an act of creation is always associated with transience and corruption.

The virtuality of the symbolic sphere in the chaosphere penetrates man and vaults him into a new grave, and this grave is transformed into another — a matryoshka of death, until he is buried to such an extent that there is no longer any possibility of perceiving him alternatively and freely. He is offered only surrogates of knowledge, forever blinded, forever placed in the position of false ideas, delusions, ignorance chasing ignorance, until — he forgets how many sarcophagi separate him from the Platonic world beyond the cave. He does not even stare at the shadows, he is chased into the deepest catacombs of a whole network of caves from which there is no way out — his despair, his ache for knowledge is his end or in rare cases the lantern of the hermit — his guide out of the labyrinth of the Minotaur, following the thread of Ariadne into the embrace of Artemis.

Where is the beauty? Eros peri to Kalon, the binding agape follows beauty, the esthetics of the art of life and forces are the proportions of harmony, the unfrozen cacophonies of modern men's and women's agonies sing a terrible song when they combine to the insanities of this age. We become what we consume — what we embody — what is our pleasure, where our thoughts and dreams follow, aim, decide to effect. Choose your weapon of doom or the rose of ascension, here lies the prison of the panopticon, or the authentic, heroic life that draws from time, from the time beyond, from the sources of the abyss and the Eleusinian revelations. It is the effect of all karmans, the genius, the daimon of life, which is the starting point. There is no way to deceive the universe, nor a lie that contradicts the world. People are masters of self-deception and call it "lying." They think they can outdo themselves and others, outdo the

sun — this honest luminary is detached from both death and this competition.

What value do metaphysics and deities have in a land that considers realization to be fantasy, for the distraction of an infantile bunch from life while turning to the fetishes of the everyday symbolic circus that has long been perverted, subverted, sabotaged, created, marketed, targeted. It is better to believe in Pegasus and ethereal muses and be inspired by beauty than to follow a corporate logo, policy or new product that devours ancient myth to sell itself and grab your emotions by the throat and kill your focus on the important things, the essentials in life.

Thoughts on Asobimanabu

A term coined by Fujiki Hayato, composed of asabu and manabu: Manabu means to study and learn, Asabu generally means to play reality. The most honest magician is a child in the game – then the game is authentic, although it is a mere mask whose authenticity resounds through the worlds like a thunderclap. The other is the innocent madman, just as Mother Nature unleashes her madness in a storm. As a child matures in his play, and the madman overcomes delirium and directs his passion from the world, through the world, for the world, and into the world, he becomes a true man or woman of the day – a cosmic swindler subject only to the gods.

I have turned my attention to the games we all play, those sophisticated games we learn in childhood, which change over the centuries through psychosocial forces, constellations, arrangements, compositions, calibrations, yet are somehow hardwired into the general spirit of humanity and its childhood and maturity. Happy games, miserable games, cruel games, games of virtue, games of vice. As we grow older, they simply gain weight, become more complex, and we do not remember their former purpose, form, and motive as clearly. When we are children and run joyfully, we know it is joy; when we hit an-

other child out of anger, we make him cry or hit him back; when we protest and are angry, we cry or scream. Where is the maturity in that? It's not about killing the child in us, it's about refining all those instincts into something beautiful, it's about growing into a grand personaliy. This is where developmental psychology comes in, but is not developmental psychology a product of a mature child watching other children play? Are not most mature people like children? They have forgotten the image of their youth and yet behave like spoiled children! So we play asobimanabu, we play being polite and courteous, we play being unhappy and angry, we play being educated and powerful, we play all that, and if it has any relation to reality, then we must be playing a very serious game! But it is an illusion that we are engaging in, an abstract game with symbols. When I was a child, my mother said to me before a piano recital I was giving, "Do not be afraid of people of rank or of examiners, imagine they shit on the toilet, are they different?". That was true all my life. Although I value people of rank, as I derived from my reason and observation, as was my nature, I do not feel inferior or intimidated by someone who is rich, powerful, or famous. I just do not consider those values worthy, I lean towards other virtues of a philosophical nature. I'd rather bow to a wise, humane beggar than a clown of power, an armed shrimp or a famous idiot.

The next time you do something of consequence, think of it as a game: "You play that you go to work," "You play that you work," "You play that you get your paycheck." It's a simple cognitive twitch that costs you nothing but drives away worry. It is dropping the mind and body on the spot, cutting all links of

karma, at least suspending them for a while. This process is called the loosening of attachments. The next time you have an argument with your boyfriend or girlfriend, think of it as a play. Once when I was arguing with my sweetheart, I introduced her to a pair of puppets, one was me, the other was her. We were arguing with the puppets when she got involved in this game, and then we immediately realized how foolish the whole situation was when we fell into each other's arms.We experience pain and suffering, but we play solutions and try to overcome it, like a child who is scared or beaten, he grits his teeth without understanding why, and he develops pain. As adults, we become more tired and tense, more disciplined and stiff, more dominant and aggressive, more bitter and bitchy when the pain we suffered is out of proportion to the healing solutions we find. There are limits to what a mind, heart and soul can tolerate. Yet, to overcome all that is truly heroic. In the first case it is neuroplasticity and conditioning, in the next it is emotions and emotional deprivation, and in the last it is either growth or pain and deformation.

The same applies to learning: an educated person must be some kind of genius! Wrong! We are all wrong and subject to cognitive biases. But learning is a game, just as education should be, it is the playful way of dealing with thoughts and taking pleasure in ideas. Just as a child builds a sand castle by the sea, we build our little castles of ideas from the material at hand, how beautiful it is! And when someone comes and sees what we have built, they may say, "Wow, what a great castle you have built!" Or on the contrary, he will mischievously destroy it and kick the sand around. Both possibilities are on the table,

but the latter will make the other child cry or make him very unhappy. Then he will take revenge or hold a grudge against the "world that wronged him," even though it was only a small injury that he experienced.

Computational succubae and other hybrids

The chaospheric hybridization of the superstructure of ideas combined with the high velocity of information captured in structural patterns and accelerating in kaleidoscopic mutations is the hallmark of the modern world. The more we engage with this big picture, digesting information from data centres and storytelling machines, the faster we are drawn into it; the further we move away from it – we modern "Luddists" – the less effect it has on us. The only breaking point is our cognitive ability to cope with this ultra-high dynamic entropy of constant upheaval. Modern man's skills relate primarily to the ability to think clearly, in hierarchies, priorities, critically, in spite of this flood that diversifies with infinite speed of information. These fluctuations lead to superficially produced computerised entities with high entropy that outpace human development by a million times.

The fetishization of technology created its own religion, which interacts with the astral echoes it creates in the lives of many people. A whole network of succubic entities (I think you can take the bestiaries of the world and translate them

into psychosocial phenomena that occur on the Internet, but let us sexualize it) abuses the users who invest their cognitive-emotional abilities in solid-state intelligence. The pneumatic aspects of human beings are referred to the technological network, giving them thousands of identities in interaction, creating astral double corps floating in the eighth sphere – the cybersphere.

The cybersphere and SSI merge the logic of hardware and software with the spectral shadow of this system, it is an electronic straitjacket placed over the electromagnetic spectrum and interpreted into magical computers. The logic and processes of every electronic circuit, every circuit board, every processor connected to the power grid are translated into discrete pseudo-astral emanations whose work resembles the thought forms of the mental sphere of man. The thought forms of machines are similar in that they have their own language (electronic circuit logic, low level machine programming languages) and emit a complex output. A machine can talk to a machine, a human needs an interface compatible with the machine's I/O signalling, or the ability to tap into the discrete emanations from where he could – theoretically – reverse engineer and most likely damage the electronic device.

In such a world, technology is the foundation, a class of physical engineers and architects (who design, build, and maintain fusion power plants, for example) is necessary. The predominant master class will be those engineers who can design, build, and maintain sophisticated computer fetish infrastructures for users who treat them like "black magic" or simply engage with the technology at the necessary level.

The more you disconnect from the Internet of Things, which is used mindlessly, and the more you are able to tap into the web of these resources, for example, the SSI egregore, the more control you have over the succubae entities that control users and feast on their minds, emotions, and sexuality. Do not let yourself turn into a technological moron who consumes services and builds dependencies on the blind use of technology that turns you into a mere slave and cattle for milking resources.

Doxa, Theoria, Praxis and Beliefs

The sun represents justice, truth and power. In ancient Rome, contracts were signed under the sun when the sun was present. It stands for wrath and glory, stability and intellect derived from its constitution and soul. On the surface of the earth, its presence during the day has given rise to a never-ending series of myths. It is the most reassuring cycle of time that has been ingrained in souls since the dawn of human consciousness.

Yet, people rally around most history-driven processes that blindly contradict the fundamentals of those processes, indulging in the most satisfying falsehoods, giving in to an illusion of temporary order, comfort and control. A Japanese prince was quoted in the "Shobogenzo" by Master Dogen, saying, "What is true for one is false for another, what is false for one is true for another."

It is enough to learn from the ancient Greek courts that the testimony of witnesses was of less value than that which resulted from probability and proven evidence. People see what they want to see, they believe what they want to believe: Satisfy

their eyes, ears, and beliefs, and you are a friend, bribe them, persuade them, and they'll see what you want them to see. Rhetorics was always a political discipline. Disagree with them and you will be mocked or ridiculed at best, and at worst you will become their nemesis. The honest survive only among like-minded people, the cunning until they are caught.

Look at the beliefs bubbling in the noosphere, examine their logic, rationality, reason, evidence, facts, expertise, knowledge. Even in such risky areas as metaphysics, reason is necessary, especially among the non-believers, to make an argument. With believers, however, be it a political stance, a religious system, a delusional conspiracy theory, a justification for one's behavior and feelings – none of these are required. In this way, ignorance is a-historical, not only that, it is anti-historical.

For example, how many attacks had survived the Christian fortress besieged by the brightest minds and "adversaries". How many brainwashed souls and minds and hearts would sacrifice their lives, freedoms, decency and intelligence so that this great historicized lie could thrive. And yet it persists! No one wants to abolish faith as such. It is necessary to metaphysize man in order to complete him, but not at the cost of thwarting and shackling his soul with pain, suffering, guilt, condescending hypermorality and doctrines that destroy his mind and soul.

The politicization and weaponization of faith as organizing narrative machines and tools of control are practical precisely because of the tenacity of faith and the need to fill the existential and spiritual void. No one wants to abolish the science behind the CERN accelerator or the ITER fusion project, but there are few experts from the Earth's population capable of

understanding and building them. ITER and CERN do not fulfill existential needs, but technological visions of the future. No one wants to abolish faith either, save for raging atheists that engage in faithful scientism, but faith is simple, millions can follow without a second question asked. There have been attempts to impregnate religions with reason, for example, neoplatonizing Ismaili Islam, neoplatonizing Christian writers of the Renaissance, but all these attempts have failed because neoplatonism – at least as espoused by Plotinus – was anti-gnostic, anti-Galilean, and anti-Christian and – demanding high virtue of Intellectual acumen. For exactly the same reasons, these religions had nothing to do with reason-guided faith, and no matter how hard one tried, they could not be, because reason would dismantle them to the core as irrational, as early as in 2nd and 3rd century Celsus and Porphyry tackled the issue. Yet Christianity and Islam endure to this day, and Neoplatonism is a hobby of a handful of philosophers, small interest groups, and academics.

The curse of expert knowledge is "if everyone knew, they would know." They will not because it is not within the scope of their intellectual endeavors. The blessing of politics is, "They do not know, so we use it." Analogously, the curse of history is "it will repeat itself if they do not know", the blessing of power is "we will use the same methods to repeat it".

Now, the damage done to intellectual culture in civilized societies is immense. The destruction of the ability to think critically and in an informed manner, to research and acquire a comprehensive knowledge of a subject is, by and large, reserved for the few. Among people of faith and religious orientation,

there is a great ignorance of the history, origins, changes and discourse of one's faith. With preference, people pick the cherries from the pie that most appeal to a believer. There is no single monolithic religion; there are small fluctuating sectarian beliefs that would be considered heresy among the orthodox. And yet they all claim to be the deepest, truest, and most useful.

On this point, I prefer the honest Iamblichean stance, that: "theology and philosophy were created by men for men, there was no God-given revelation." He was not a petty believer, he was a thamaturgist and a theurgist of Neoplatonic faith. Yet he was well aware of his "cloud of unknowing," his apophatic uncertainty, and the origin of all myths, religions, etc. The way we create beliefs in deities and act in them in the world is our simulation, a projection as long as it is effective – it holds, but it is never objectively true. In this sense, I prefer "approximate knowledge" or "uncertain truths" to "revealed religions" and "incontrovertible doctrines." I believe in Gods, because to my experience, they are both empirical and ideational, yet it is an ontological assertion. The rest is derived from a simulation, a projection, for Nature likes to hide and Divinity is on a mountain of truth, far removed from human minds, the old Parmenidean axiom of "doxa".

We may have opinions, Divinities reply: "these are mere opinions". In metaphysics there are opinions and experiences, there are no facts and scientifically measurable quantitative results. This framework relates to politics in metapolitics, too. There is only as much chaos as nature will tolerate, insofar as human nature and its civilized, idyllic or bestial, cruel structure will allow. The laws of entropy work, golden ages pass, iron ages

set in. Better to build a fortress of cognoscendi around an illumined head than engage in failing times, yet without engagement the purpose and meaning goes astray.

Victims of History, Masters of History

Only those who see the great history are great historians, only those who can penetrate beyond the present into unexplored territory to form a new statue of time are reformers, visionaries, revolutionaries. These poor victims of the times in which they live, do they even realize how they are spinning unhappily, suspended on the wheel of death?

What distinguishes a strategist from a tactician is not only his field of vision, his perspective, but also his mastery of time. The victims of history may change the great story, but they do it foolishly, en masse, rarely individually, unaware of the consequences, drawn into their machinery like Joanne D'Arc, made by history, they make history. On the other hand, they make history by shaping people, time and the age, always with a great goal in mind, a stratagem, as Napoleon did.

They do not want to be driven by the waves of time, they have gone beyond the rivers of Lethe, they have pursued and hunted Tyche to assert their vision, which they see clearly from the beginning and until the end.

Giordano Bruno was a victim of history, but a stubborn and

committed one, Julius Caesar was a master of history, but the lady turned her daggers against him.

Indeed, the first training of a magician should be to get out of history, but only after its careful study, after recognizing patterns, cycles, changes, souls of times and their metamorphoses. Only from this vantage point can one find comfort in the cathedral of time that silently watches and commands after the fleshly flesh has been stripped away like the skin of a snake, like a cicada, like a firefly that has broken its egg.

Every magician should be a visionary in the purest sense, able to carry his ideas into the world, into hearts, into minds and into souls. If he loses the thread and sinks into pettiness, he is a headless leader who has been elevated to a position of influence, and the crowd listens to an idiot because he has ingratiated himself with the status of men of power. They are right because they are powerful, if they are wrong they are still in power, if they are corrupt and ugly — they are still in power, let us mutter about it, scream, hate, but the facts and influence remain the same.

The people who are in the majority are victims of the process, they rarely develop into something that deeply understands the affairs of the world, rarely all matters on a metaphysical basis. The seamless continuity of the threads in which they are interwoven blinds them to the alternative of a genuine rediscovery of the genius, the ethos, the daimon of their own selves.

Without reason they are not the carvers of their statues, not the architects of their works, for they simply lose their footing under the processes in which they are entangled and which lead them ruthlessly into oblivion. This is so.

Do we want more anarchs (a clear Jüngerian term)? It would be despicable for people of genius to think that all are equal. If they were, they would be deprived of genius — excellence among men varies with the times, in good times it is difficult to excel, in times of decline to excel in valuable qualities, character, excellence even of the worst sort: it is all too easy to be a wise man among fools, or a virtuous man among degenerates.

But this postmodern sage of virtue would be a beggar in the golden ages that come and go as they please, in tune with the waves of socio-historical transmutations and the ideoscope and noosphere of each society.

However, being outstanding does not mean transcending time. A brilliant villain can do this, as history has proven and continues to do. The return to great history does not take place in waning times, and so the final conclusion is this:

It is the awareness of times, centuries, millennia in societies that is not a dry historical process but a living understanding that is a transformative and regenerative force in societies, it is the absence of this historical instrument for living and transcending history that permeates processes as they undergo their own organizational entropy.

When people lose this understanding and live only in the present as if it were forever, the fall has occurred, they have lost the memory that characterized the Hellenic Eroi, it is the Lady Mnemosyne that embodies Aletheia, they become in fact the victim of the process that becomes a lackluster force of dissolution.

In the present time, many are victims of technological amnesia, they live in the present in an outgrowth of technology

and are all amnesiacs who have devoted themselves to the "power of now". This power is only present in those who are timeless, otherwise it is an indication that the ignorant want to remain so.

Xeno-Sexual Politics of Modernity

> *This Be The Verse*
> *They fuck you up, your mum and dad. They may not mean to, but they do. They fill you with the faults they had*
> *And add some extra, just for you. But they were fucked up in their turn*
> *By fools in old-style hats and coats, Who half the time were soppy-stern*
> *And half at one another's throats. Man hands on misery to man. It deepens like a coastal shelf. Get out as early as you can, And don't have any kids yourself.*
> *Philip Larkin, "This Be the Verse" from Collected Poems. Copyright © Estate of Philip Larkin. Source: Collected Poems (Farrar Straus and Giroux, 2001)*

It is not the libido that filters psychological complexes and group content, socialized contexts and relational dynamics. It is the complex, the content, the context, the relational settings that filter the libido. Sexual urges project onto existing com-

plexes, images, engrams, and memetics through the mind and emotions of the observer.

The pansexualism of Venus states, "You can not offer more sexuality to heaven" (Austin Osman Spare, "Anathema of Zos"), probably the ancient tower of Venus, which is pan-generative and also includes all non-hominid nature (sic!), would not understand the sexual chaos of modernity, at least outside the regular limits of species self-preservation. Perhaps it is I who do not understand the change. Saturn's order calls for restraint, directing social logos toward heterosexual union and the preservation of moderation in all performative acts within a society. Pater Noster Sataurnos. The Sathyrs (Sataur, the ethymology of this world comes from Attic. Greek: penis) were known for their promiscuity, their unrestricted libido, but this aspect was unleashed in the "Saturnalia".

Nowadays it seems that we are dealing with the kitsch version of Dionisia and the ongoing Saturnalia, which are not limited to a few days in December, but to every possible day. Oneiric, lustful, narcotic waters of oblivion and uncivilization, degeneration pour in when no one is paying attention to civilized Mars (martial discipline) and Jupiter (exquisite culture and ethos).

Let us observe more closely how the modern cauldron of identities, narratives, roles and the politics of recycling, mash-up, remix among the ultra-relativists builds up against the anthropological fact that the organic unit of a society is a family. A family made up of interrelated mature roles woven into the fabric of civilizational logos and ethos.

As we know, the societal logos is globalized, flattened, degraded and dead. Defective role models and broken families

raise even more confused hominid animals who fall straight into the ironic perfidy of modernity's counterculture. The old system has failed, the family is still the unit, but the destruction of the concept screams, "It's not that! We do what we want" — Athens has fallen into the sea.

The implosion of attachment figures in the chaos of post-modernity has produced xeno-sexual minds whose libidinous impulses contribute to their loss of identity. When they have only a limited pool of subjects to fuck or enough inhibitions not to sodomize a body. So there is an explosion of different fantasies, interest groups, often disturbed, sometimes innocent. Libido is crushed here by a "vulgar, insane, half-crazed, moody, narcissistic man-boy worm mixed with a lustful whore incarnate in a larva." Gather Solid State Sexual Intelligence from the Noosphere, the Internet, the Dark Web, etc. The result will probably be a many-headed, succubic, stupid bitch surrounded by her servants. If I imagine myself to be an evil red dragon with seven planetary crowns on my head, I would throw up at such a husband and wife arrangement. The SSSI of entertainment and porn is the primary representative of the modern imago, complex, content, context and relationship of humanity's libidinous energies to its sexuality. Unconscious, conscious, idealized, repressed, latent, covert and overt images often determine the libidinous "themes of love", both platonic and erotic.

In extremely masculine societies, whether in the military, prisons, monasteries, or the church, for example, instances of pederasty and submissive homosexuality are nothing new. Roman cavalrymen and some Greek philosophers frequently

perpetrated such acts. The reinterpretation and redirection of libido toward the objects of value in such societies — male intellect, male strength — wraps itself around the theme of desire. In the priesthoods, the male libido is twisted into puer aeternus and senex, seeking its resolution in children. The idealized image of values cherished by, say, a Catholic priest is catalyzed in an "innocent angel," perverted and deviant as it is. Vatican magic is another matter, Meguess. In the ultra-masculine societies of the Vikings, being gay was considered a deadly offense, and humiliating an enemy often included pederasty. The status of a male boy was low and worthy of contempt. Here the values were reversed, but the filter of libido was similar to the case of Roman cavalrymen.

When it comes to queers, LGBTQ+ and so on, most people under this banner have some personality changes that seek balance in reshaping the image through which libido and desire flow. A friend of mine who asked to be referred to as "he" because she is bisexual had a fractured personality. Among many nice splits in her psyche, contributed to by constant anxiety attacks, she was a good artist. If we use NLP or personal pronouns to arm our thoughts against ourselves in structural attacks on our identity, that's a small problem. But when we force others to go down that path, it becomes harmful. We are back in the xeno-sexual bulldozer that undermines all social cohesion for the glory of more conservative societies.

We are civilized people and treat each other with respect regardless of our or others' sexuality, only brutes make an issue of it. But deluded, confused people are easier to govern with their feigned individualism. No amount of propaganda can

achieve that, it is easier to detect. The best way to keep people out of power is not to lock them up, but to confuse them with themselves, their beliefs and their identity. Then you can play with their emotions and instincts all you want. This is where the great algorithm comes in. Critical thinking is dissolved and you can get on with the "brave new world" of onerous idiots. As long as the leadership privately maintains the contradiction of actually being the opposite of the societies it controls, it has the power.

So much for the "Age of Aquarius." The counter-culture pseudo-Dionisian experiment of "peace and love" proposed by Erich Fromm as a cybernetic shock therapy social engineering institute has failed. The administration of drugs to hippies, the creation of a shithouse from the brains of these people was a project that liberated the anti-war demonstrators. True, the Vietnam War was finally over. But they were not easy to govern. The problem is that they were not efficient as citizens either. Turning U.S. citizens into an army of hippies during the Cold War would not have had a sensational ending. Similarly, majority of New Age is intriguingly disenfranchised politically, perhaps fortunately, as a pocket of nonsense, but the amount of people disempowered politically engaging in this movement are a tasty root of power.

Scaling Political Memories

The present dominates everything. People have an ever shorter political memory. Even when they participate in politics at the level of chatter, they are vulnerable to everyday manipulations that exploit all sorts of cognitive weaknesses to fuel the prevailing ignorance. We are not even capable of assembling random data into a meaningful picture, as we do today on the Internet, most of the time. Critical thinking means making valid associations across disciplines and drawing the right conclusions from the available data. The products of critical thinking are coherent, inter-validated, continuous, concise, and meaningful – they help people make informed decisions and judgments about the world and act accordingly. The lack of proper education is a fact we must lament, as we live today in a spectacle of illusions, a theatron animatronique of surrogates of surrogates, dualisms within dualisms that bombastically scream, "More is better, true is invalid!" It is the majority that counts, not the downtrodden intellectuals fighting for a breath of free air. In the end, it is the largest or most powerful group that elevates and supports its elites. It can surpass and trump value with privilege, value with entitlement, wisdom with opportunism. It can trump political acumen and talent with

tricks and treats for the masses. Whether people have been manipulated into this situation by social engineering or, on the contrary, by their own uniform motives, the effects are the same.

Let us take a political ideology or a political theory and examine it from the perspective of the history of ideas. It is always the effects in societies, not the premises or predictions, that are important. The historically oriented realpolitik moves on various fronts between sociology and deep sociology. Between the sociology of unknowing and knowing. It includes causal relations in international politics, physics of entropy, philosophy of process, reality and transactions in the noosphere. Includes biopsychology of groups and individuals, political psychology of in-group-out-group. This is what people have in their minds and how they interact with each other on that basis. This is the information management, dissemination, and performative realm. The explained effects of the cognitive-emotional behaviors that people engage in can be based on coherent or incoherent reasoning. They may also be completely irrational. It is the void, virtual action that produces no change whatsoever that is the root of disempowerment. The difference between virtuality and memetics and political citizenship lies in the content-rich action that effectively effects change in the political landscape.

It is very important to zoom in and out of history to get an overall view. It is very important to look at a particular era from its own perspective to understand it better. Whiggism is an attempt to redefine history from a current state of knowledge – it errs all the time. The critical bias of all current eras is

that "we know better." The vector moves toward the future; the principle of antiquity was to look back. "The ancients knew better", the vector looked sentimentally to the past, if only in search of a mythical "golden age", a Saturnium Regnum.

This presentism causes simultaneous damage with its futurism, we erase our roots. Even if we try to revive ancient thought and virtues, a rare ethos – we try to put on the glasses of the modern world. The frame of reference of historicity gives us a standard of comparison. In the words of a psychiatrist, "you can not measure consciousness with a consciousness." Likewise, "you can not measure the present with the present," only time will tell – I promise.

"Presentism" has neither insight nor consequence; it is a threat. It pursues a strategy, but it does so in a loophole of its own time. It does not draw far-reaching conclusions from the past, it is fatal for political forecasts and harmful for the fabric of society.

The revivalist schools of the right wing or the conservative spectrum suffer from such "presentism through pastism." The left-wing currents suffer from a short-sighted "futurism in presentism." When the logos of a culture, of a civilization is dead, a new one must arise on the ruins. The ante-transformative phase arises in the chaosphere of the now; it does not require a revolution. The shaping of a new logo is of utmost importance, its emergence is often silent and hardly noticed by the majority. It is the repurposing and reuse of ideas that people with the attention span of a goldfish simply adapt as their own.

As for the majority, I see the world as narratives and strands of ideas fighting for dominance as bundled currents.

Each with its own standard bearers, prophets, representatives and agendas. It is truly a battle for minds and hearts, but no one is able to determine the proper measure or course of action. In the Freudian "pleasure principle," the mind goes for the nearest architecture of meaning, sense and belief. This is done to avoid the pain and suffering of transformation. This was easy when logos was available. An agenda is totalitarian and ruins the nature of people. Tyrants are always detested. They contradict the nature of anyone who is not a tyrant himself, and this fact is not recognized along the way, but as soon as it is installed. On the other hand – an abundance of relative agendas creates chaos, alienation and confusion. The right measure requires continuous engagement with many agendas. Cognitive epistemic management also includes preemptive caution against the decomposition of minds in an information overload. This makes entire societies passive to emerging tyranny. It makes preventive action to eliminate tyranny a more temporary endeavor. It sucks opponents and supporters in and feasts on their power to argue and act. Spiraling power fluctuations set on such a mutually reinforcing track spiral out of control. First to the excitement of the masses, then to their horror.

A globalized, networked world means a flattening of ideas and their mingling in a horrendous brew of advertising geared to supermarket preferences. Those who control the dreams of others control their minds and hearts. Value-based, logos-based societies are being replaced by illusion- and spectacle-based societies. Those who play with illusions play into the societies' cards. That's why identity politics and charisma-based politics are so popular right now.

Perhaps the future generation will specialize in trading in dreams with dreams. It will think that freedom is merely the ability to dream those dreams, rather than knowing what true ideas are. We are on the threshold of an oneiric age where the majority can no longer distinguish the great sleep from reality. VR is slowly threatening the minds of many people. It is not a technological virtual reality, but an oneiric virtuality in the minds and hearts of millions. An illusion that shifts from place to place, thought to thought, as people offer their sacrifices to the great gods of illusion.

The Stones of Li – A Political Fairy Tale

In the days of old, there was a kingdom called Li. Amid mountains and rivers, rich valleys and forests, it was well protected from any invasion. Unfriendly eyes observed its riches, envious of the nobility and virtues of its people. No one was troubled by their attacks, for all was beyond the reach of evildoers who ever dreamed of destroying the fortunes of the kingdom of Li. The ministers, the army, and the people lived well organized lives. They prospered in virtue and excellence, and whenever the least of them suffered from a grievance, it was alleviated by the advice of the sages. If anyone suffered hunger, he was helped by his neighbors. Justice prevailed in the kingdom, and whenever people had a grievance or a trifle that was perceived as unreasonable, the punishments were light and gentle. Order was quickly restored, wrongdoers were reformed and became involved in the good of the whole.

In the center of the kingdom was a stone palace surrounded by four temples in the mountains. The four temples served to train sages, teachers, ministers, men and women of stature. Two temples trained women, two temples trained men. The stone palace was the center of government, from which mounted horsemen were regularly sent out to oversee the kingdom. They brought news from the people. In the stone palace in the center of the kingdom lived an emperor and an empress — it was common knowledge. It was said that they would give orders to the council of wise men. People praised them highly but never saw them, ministers and wise men praised them among the people but rarely said a word about them.

The order lasted for centuries — so it is said — until a kingdom near the land of Li decided to attack the rich and wise kingdom. The armies of Li resolutely swept away the invader, but among them were a diplomat and a spy. After the defeat, the diplomat agreed with the spy that the latter would watch the empress and emperor and report anything he saw or heard. The diplomat came to the district of the four temples and every time he wanted to see the rulers, the ministers said:

"They do not grant audience to anyone, speak to us." He insisted, but was turned away each time.

In the meantime, the spy managed to get past the guards and enter the stone chamber of the stone palace, where he wanted to spy on the emperor and empress. But the mighty hall was empty, only two stone figures could be seen. One was a male figure made of stone, the other a female figure made of stone, all beautifully carved. There was no trace of life in the stone chamber, the doors were sealed.

He reported to the diplomat: — “It is all a lie, there is no emperor, there is no empress. The people of Li are ruled by malicious lies of ministers and deceitful sages”.

The diplomat started a conversation with the people, who disbelieved him and mocked him: “Your beloved rulers do not exist, or at most they are stones, ridiculous ideas!” But there was a boy who cried and believed him, and the rumors began to spread. Soon the ministers and sages had to give in and told the people this fact. They admitted that they had ruled them according to the best intentions of an ancient sage, to put immortal virtues inthe place of the living. They wanted the people to look up to those who cannot change, like stone, who are themselves governed by the sanctity of the providence of the Yellow King and Queen of Heaven. This order lasted for centuries, and for the holy centuries it granted people a long life of beauty, peace and virtue. The people mourned, some believing that the Emperor and Empress had been assassinated in truth, others that it was a lie.

Soon internal unrest began, justice was banished from the country. Minor crimes became terrible crimes, wise people lamented the times and said that evil daimons had done this to the land. In the meantime, the unfortunate diplomat and the spy reported to their kingdom that the armies could gather again. They conquered the once great land of Li, displayed the statues of the empress and emperor before the people and smashed them.

Since then, no great happiness has visited the land, the decay of the transient, the disorder and order of change. People told stories centuries later, some remembering beautiful times

when the stone statues lived and ruled the land. Others timidly mentioned the rule of the gods over the land of Li. But never again were there such golden times on earth as under the tutelage of the Council of Sages and the Stone Emperorship. It was only said that when the stones were broken, beautiful orchards began to grow. Even today, if only discovered by people who resembled the people of Li.

Overarch the world

In times of danger and great portents of impending evil, few keep their heads, even fewer see clearly as they try to avert the impending disaster. Most, even the most aware, indulgently try to see future evils as pleasant. To "tame" them, "make them safe", "mock" them, "stun them into ignorance" before they unload in their greatest horror. People do not get sucked into it, people make decisions, at least before it's too late. "It's not so bad after all," the future servants of a regime are rebels against order who opportunistically pick up the threads of history. The future henchmen of the apparatus are the brutes of the present. All who are loyal to a monstrosity are favored by it until they themselves are devoured by it. When the machinery is running at full speed, everyone is pulled into the meat grinder and there is no turning back. There is no difference in uniforms, frankly, when ideology, doctrinarianism comes into play. It is a parasite that sucks the lifeblood out of reason, intellect, virtue, dreams and hopes. Show me what you are enslaved to, and I will tell you what your monstrosity may be! Show me what you love, and I will tell you where the devil's tango takes place! It turns a disciplined man into a cruel war criminal, a sadist. It turns an intellectual into a whore who betrays his ideas. It turns a noble

man into a pathetic, deluded fool. It turns the weak into traitors and villains, it turns the strong into raging destroyers.

Crushed, beaten, ruined, despairing, grit your teeth furiously and bite through this rotten meat! What do you expect? Applause? Gratitude? Honors? Move quietly, steadily, secretly, determinedly, wanting favors is pure boasting.

You alone make this world, it is you! You! You! Not the "rest", not the "crowd", not the "mob". If you follow the wave of horror, injustice, inhuman vice, anonymous indifference, petty merry-go-round. If you let it break you, you will not be a wretch. You will be another torch of hope that falls to the ground without passing on this Olympic flame to those who desire it. Millions of people walk the earth, their graves as anonymous as their lives. Their souls are but shadows, unable even to manage their own resources. They are in need and have not learned to appreciate things beyond their miserable condition. The lightning of Zeus is the great opportunity that illuminates this world and breaks the bonds of the captives. Like a lion roaring through the abyss, he calls his own to the memory that is the daughter of truth, to the embrace of Mother Hope.

If you do not pick it up, who will? Take measure of what you can handle, be prudent in your affairs. Heaven is working ceaselessly, and be it a last whimpering child who sees a comforting figure through the devastation wrought by man upon man. It will be like an emperor's son or daughter returning home in nobility and pride. The earth is our home, it is true! But there is also a pneumatic kinship with the world soul for a figure of this universal hymn of praise. We cry out in dissonance and longing under the weapons of mass distraction. In-

stead of making this world a harmonious place while we wage war against the elements and nature, we should draw this Artemisian bow. To get ready to set up our focused star to hit the target, we cast it to dust. Times have changed, toils are arduous and heavy faces are turned to flickering illusions. Rare are the moments of enlightenment, great is the tyranny of sorrow and suffering!

Now it is the confrontation that counts. It is the perseverance, the persistence, the continuous work that makes characters. It is an act of defiance to call for freedom when one is in chains. To love when one is hateful and cruel. To feel angry compassion, conscientiousness when there is nothing left of us. To maintain wisdom and foresight and command when all we see is confusion, idiocy and stupidity in the minds, hearts and souls of so many.

Throw yourself in the dust and stand up straight to move on. When you open your scars and wounds, even if they are maggot-infested and completely rotten, focus on the deed. The mind is so embattled, the body breaks so easily, the devastated souls no longer feel. Yet the genius, the spirit of a man, a woman beckons on and on. He calls to the ravaged worlds below for a breath of free air, wavering between despair and terror. With a sword of iron he cuts through the veils of shadows, with a piercing gaze he sees the stars and the corridors of fire. Oh, you will fail so often to be strong! Oh, you will feel weak and defeated, bitter and full of desperate anger! Equipped with this rusty appearance of a perforated armor and open wounds, you will not die easily! You write your necrology, insofar as you write your life and your apotheosis! Do not rely on people, do

not rely on external circumstances swinging your mind back and forth, your luck and fates left and right! Omnia mea mecum porto. Everything you have, carry with you. I have lived through madness, I have experienced pain, I have been a beaten dog, a cornered wolf, not once but thousands of times. After thousands of psychological wars, strategic and tactical moves that have only one end, twisted by evil, tormented by fools. What can you do? Lick your wounds, even though you are stabbed again and again! Attack when necessary, defend when you can and continue with the great effort as you can!

Savoire Vivre: Handful of survivalist life advices

At 35 years old, I would like to share with you some cardinal rules of life that have enabled me to survive the various stages of life. I will change, add or reduce this small list in the following years:

You are what you eat – that is, the food, its procurement and preparation, the epistemic, perceptual, experiential, esthetic, interpersonal nourishment for your mind, your emotions, your senses, your arousals, whether healthy or tainted, all the contents that you allow to interact with you become you, they are your mirror. Well-prepared meals are not dull dregs, but a true feast that ennobles you.

If you stop learning, studying, pondering, wondering, if you stop admiring the world over and over again and paying tribute to the "little gods of life," it's like burying a living person. It is wise to learn how to retain intellectual acumen, take pleasure in solving problems and making discoveries, even better to do so on your own, pioneering or rediscovering things with your own strength.

If it seems that you are going through hell in life, grit your

teeth and move on. You may not get where you want to go, but you will make hell a bearable chore that in time will turn into strength of character, will, and determination. Do not rely on others to fight your own battles in wars. Most likely, you will lose your own strength if you count on the muscles and brains of others. Overcoming many problems single-handedly and fighting your way through them is what makes a man. Where there is a unity of characters, hearts and mature minds – there you will find your true friends, do not look for a common denominator in the lowlands. Companies united by a common goal are transient, do not look for people who may go parallel ways, they may be good companions, but in the end they go elsewhere.
Separate yourself from people who have squandered your trust capital. They will not teach old dogs and bitches new tricks, and the confidence that they will change is gone.

As for women, even if you are close, intimate, sexual, private, always keep a healthy, polite distance, if a woman needs more, let her go elsewhere. Otherwise, you are subject to her whims and desires and she will do what she wants with you. A wise, strong, experienced woman is clearly a better life companion than a pretty girl with an empty brain or a mature woman who was one in the past and has finally realized that she is not a princess. Let them age and mature in solitude, they too had their time to decide in their youth.

As for men – choose people with whom you can form a healthy brotherhood. Do not waste your time with weak characters who want to surround themselves with the strong. Seek out peers or people who are superior to you in authority, exper-

tise, wisdom and life experience. Remember that you must first and foremost be experienced yourself in order to discern properly and not follow fools who play the master. Do not seek the company of people who worship transitory things, but of people who can represent and embody the ideas they live by.

If you learn to thrive in solitude and find strength and motivation in it, you can devote yourself to higher things, unbound by other people, and shake off the burden of dishonorable enterprises. You will find a whole arsenal of opportunities in which to engage, act, and develop. Out of solitude, it is easy to temporarily return to human relationships – you will be much more mature and wise, you will find that they are like children from the distance of your perception. They still play the same games, over and over again. Do not waste time with people from whom you can learn nothing. You can always learn from fools – but how long can you bear their company? Soon you will become like the people you deal with. Never seek companies that are beneath you. If there are no people to inspire you, sacrifice your time to broaden the subjects of your work, perfect yourself and consider what you can contribute. Maturity is reflected in an autonomous individual who behaves wisely and decisively, although unwise and foolish individuals can also influence his autonomy, depending on the goals, depending on the needs.

As for wealth – desire what you have, not what you want, otherwise you are chasing a mirage. Increasing wealth is wise if you know what you want to do with your economy in a way that does not bend your character. Losing value for material rewards is like a fool paying ten times the price for an item worth

a thousand times less. If you know how to lead and have charisma, if you are able to perform duties – do not shirk the obligation and responsibility if you do not and something prevents you from doing it or it is pure opportunism or chance – do not command, you will inflict greater harm on others than you can imagine. Do not run after affect or reputation, scoundrels can ruin these things along with honor with mere gossip and slander. If you have an undeserved bad reputation, work by your rules – like a mature man, and keep your backbone. Do not run away to fix it, but withdraw from the people who have harmed you and move on. Good destinies are shaped by favorable events, decisions, judgments, and happenings in the environment, as are bad destinies. Many causes are beyond our control, even more are conditioned, determined, some are within our control – this is where we must strike wisely!

To despise people with bad fate shows a lack of insight into causes and effects, vain satisfaction with one's own luck is the same as malicious envy of insignificant people.

Last but not least – all that you are, your spatio-temporal totality, is your complete and true representative. In the mirror of eternity there are no untruths. The character sows destinies, the destinies sow the character. We all have weaknesses, but people with ethos do not commit many mistakes. Guided by experience, they learn attentively from the mistakes of others. They do not apologize or stubbornly rationalize their misgivings; they correct and mend their obvious or conscious mistakes, whether they are made aware of them or have perceived them themselves. Do not step into the lives of others with dirty shoes unless you have gifts to offer (a good

word, a good intention), and even better – only if they invite you in.

On Heavenly Desires and Heroes

> *YOUR theology is a slime-pit of gibberish become ethics. In YOUR world, where ignorance and deceit constitute felicity, everything ends miserably-besmirched with fratricidal blood. Seekers of salvation? Salvation of your sick digestion; crippled beliefs: Convalescent desires. Your borrowed precepts and prayers-a stench unto all good nostrils!*
>
> *Anathema of Zos — The Sermon to the Hypocrite ~ An Automatic Writing By Austin Osman Spare*

People invent all kinds of heavenly immortality. I think these are mere projections of fear of the death of one's persona. Not that it is not possible, but there is more! What good is my snakeskin when I am confronted with the vastness of great awe? So the heavenly birth is like a normal birth. We cry not to get out of the womb, and we are horrified at the idea of leaving the womb of self-grasping. In order to cross the hecatic boundary, you have to sacrifice the wholeness of your self to explode into thousands of stars, galaxies and settle down in this greatness.

The greater the nature, the more extensive the purgatory of the self. The nobler the substance of star and spirit, a god, a goddess, an agathodaimon, etc.

Sure, I need a titanium-class ego in life, but do I really hold on to it? I detach from it at will and connect to it when necessary, as long as it does not hold me captive.

Life is the only reality, life is only real when I am. From the perspective of this moment of existence, one can understand, analyze and dissect great ideas that enter the bloodstream, the soul, the heart and the mind. Ultimately, it is the living out of each and every idea that one recognizes as true. In his or her great gardens and cathedrals of memory, temples of life that nourish Babylon.

What I am trying to say is just that. There, for example, love can be understood as a heroic sympathy between matching patterns that enter into human affairs and tie the Venus knot. An idealized form or a biochemical playground of emotions and desires deprived of platonic power — both can meet in synthesis. Eroticism, friendship and sublime love are flirting beasts. Lusts, fires of sexual obsession, addictions and desires resemble each other. Give nature its due, in Cytherea offer splendid adornments. In both cases it is mere understanding, a description, ten thousand things that distract from living it out in realization. And the beauty and tyranny of the fleeting moment is found only in life. The transience, the tragedy of being torn between the temporal and the eternal, as we are. Deep are the wells of the past, wrote Thomas Mann. The future is abysmal, an instance of your life is everything to you, nothing to everyone. Suspended in a gigantic chain of events, the totality

of your expression is a testimony to your Titanic movements or the whisper of your dead, wailing soul. If you are looking for something that is slowly changing, an ego, it is most likely your body. Your mind is already different from five years ago, different from yesterday. Maybe your soul or the tendencies of life are more permanent, you can identify with them — that may be your genius. We are in search of something permanent, transcendent, imperishable. If we have ever lived and experienced beauty, we want to preserve it and long for it as we pass through the scenes of life. It escapes our arms because beauty is an immortal idea that is not immanent in the generative world. Bios Thanatos Bios.

We pass away, we drink with thirst from the waters of life, while our body, mind and ashes pass away, as in the Golden Tablets of the Orphics. Total memory is total unity. The truth is the heroic remembering of oneself. The masks of appearances that think themselves to be are in reality the totality wrapped in separation. The truly divine lives itself out through all these masks. No matter whether they are individuals or celestial powers, which are intellects insofar as they can be stars. And yet in life it is that you experience separation in being, you are a god, a goddess in exile. A castaway who experiences this Promethean (Vulcan), Luciferian (Venusian) — alienation.

Perhaps it is the sublimation of divinity. The restoration of substance is the goal for some. Perhaps most have long forgotten the representation of the intellect, the soul. Animal man is a hybrid, a cross-section between matter, evolving nature, forces and deities.

It is indivisible, a whole, and yet it is the string you play, animal, human or divine, that sounds the lyre to the worlds you love most. You may be a magnificent animal — that is natural. You may be a human beast — worse than an animal. You may be a humane human being. And yet, yet! Through the catalyst of the mirror of your soul and the gesture of your own divinity, you look beyond the stars and into Tartarus. Traveler, you are home when you have taken the step across the final frontier. Gate Gate Paramsagate, Gate Gate Bodhi Svaha.

Lovely Cannibals, Civilized Beasts

Angels are not created from light, but from the sublimation of animals into the divine, or it is the divine that borrows itself into the world and creates a mask from its inseparable totality. The divinity is not in contradiction with nature. Lux ex Nox. Umbra et imago.

The shadow in Jungian understanding can be a proportional image of the psychic constellations that are repressed by the day consciousness. It differs between individuals, cultural groups, civilizational groupings. It is a representation structure of variable inverted fragments or whole complexes. It can be fixed on condensed experiences, a symbol, an image, an affect, a thought, an action, a trauma.

To understand it better, let us give a banal example. The original hominid cannibal in participation mysticism, as opposed to a civilized English gentleman. The genetic ancestry of this English gentleman can be traced back to this cannibal. Cultural-genetic factors have retrained and rebuilt the entire psychic apparatus along the chronology of memetic social logos mutations between the two gentlemen. The shadow appears to

be both chronological and chronic. In the high values of the gentleman, the instincts of the cannibal lurk through the small cracks of civilization.

There is always a "monster" under the bed of the conscious mind. The English gentleman will not return to this savage cannibal who is more animal than human. Nevertheless, he can meet him. He encounters the psychopathological shadow of this old Kronos in his own mind. He encounters insidious emotions, instincts, impulses that are severely repressed. These "sins of humanity" are interpreted through his modern rules, codes, cognitive-behavioral and socialized functions. They are fetishized and moralized into "pure" and "impure" as his conditioned conscience dictates to him. As such, the true Kronos would be a criminal, a serial killer, not a terrible child of nature. Evaluation creates the divide, not nature itself.

The English gentleman might see this cannibal in a modern setting as something abhorrent, not to say – a freak of nature. A 'man' to be condemned and judged. The true archetype of all people is not the symbols, but the totality of their archetype, from which types and symbols are derived. Inventiveness in delineating archetypal symbolism is merely a catergorical Aristotelian hiccup. The archetypes invented by Jung are a figment of the modern desire to tame primordiality into categories.

As models they are nice and beautiful, they evoke esthetics. But they are utterly useless when it comes to understanding psychopathology and behavior across epochs. It is behavior that creates the historical image, not the other way around.

Austin Osman Spare's doctrine of recurrent atavism is much more effective in explaining this. Namely, "the idea that

the human mind contains atavistic memories that have their origins in earlier species on the evolutionary ladder." These atavistic memories may also be neurogenetic engrams of instinctual, biopsychological, homuncular (mental images of the body) deposits triggered like IRMs (Innate Releasing Mechanism) in animals.The IRM is a mechanism that somehow encodes the behavior of animals that simply "know what to do when something happens. They know what to do when they are born, when they crack the egg, when they behave in their natural environment, etc. Without resorting to species consciousness, which I personally like, let us focus on something else. Expressed genes that build the organism make it tend to behave in certain ways. This may give the impression of "genetic memory" because it seems like black magic. More likely, however, these are potentials that manifest in reality through an organism's sophisticated complex adaptive systems to an environment into which it seamlessly fits. It is often forgotten how closely interwoven life is with its environment. Millions of years of evolutionary adaptation and entropic factors come into play here.

The shadow of female desire can be a spider, so it is fearsome and deadly; the shadow of male desire can be a worm, helpless, blind, and invading the earth with uncontrolled lust (Durand's idea). It is not a mere association. In the nervous complexes it generates horror and nightmares of insects and lower "chtonic" bugs. Libido is an ancient instinct, it is the conveyor belt of reproduction and life itself. Therefore, it is associated with primitive life forms, larval, insectoid, embryonic on a neurocranial evo-devo scale.

If an amateur sex magician or a slob chaote who masturbates over sigils wonders why he has shadow crabs all over his room, it is very likely that his masturbation activates archaic-chtonic neuro-magical triggers associated with the reproductive organs. The sublimation of sex and eroticism can produce angels or chthonic beasts, as well as any other instinct and its shadow.

A human being is born neither good nor evil, as Plato claimed. He has certain neurocognitive tendencies based on his neural phenotype, which are expressed in the natural environment and in his interaction with the world and the Other. The neural phenotype, or cognitive phenotype, is the hard-wired tendency toward certain cognitive-emotional structures, such as psychopathy, or the tendencies that shape worldviews, political attitudes, etc. To avoid neural determinism, I prefer to emphasize adaptation, the acquisition of automaticity and social behavioral skills that shape certain tendencies that are the basis of socialization, viz. social training in passive and interactive modes, and self-mastery, overcoming and maturing into independent, self-reflective individuals capable of taming the "tartarism" or primal beast within and directing the "jumping monkey of the mind" into more insightful, creative and responsible channels.

Here I would like to pick two from Jaan Panskepp's list of instincts and explain how they develop under cultural and civilizational modalities and how the human beast becomes a human being and how a humane human being develops his inner daimon to detach himself from the world of animals into the worlds of the Divine. The Divine is always present and is

never in conflict with nature insofar as the doors of perception are purified and the intellect and feeling sublimate and correct to a higher standpoint of understanding and perception.

Hunger and thirst are natural for anyone deprived of nourishment. The excessive satisfaction of these cravings is associated with the reward centers, and your regular "gourmands" enjoy the esthetic taste of a variety of ingested substances. As an aside, there is a secret to communion with substances, an ancient shamanic discipline, pure substances work best, and since prana follows thought, a tear of myrrh I once ate returned my saturnine nature to its proper place, it was called the tear of Horus in ancient Egypt. But let us proceed without further ado: The principle of pleasure is related to the libidinal or sexual drive. Thus, everything that has to do with pleasure is a satisfaction of the libido, which "consumes" the object of desire for which it thirsts.

The enjoyment of art and eroticism at a high level is indeed a devouring of the subject of passion, because hunger, thirst, and libido are sublimated and embedded in civilizational and cultural values that align them with acculturated systems. Can a hungry, thirsty person enjoy art? Only disciplined individuals who control themselves, or who are obsessed with art, may be deprived of sleep, food, and concentration on it. That's why I have always been an enemy of Maslov's pyramid – you can satisfy high cravings while being deprived of basic cravings, but they have to be trained first. A salute to the starving artists!

Well, metaphysical cravings are constant hunger and thirst, they put the instinct in hypostasis, for the place of completion in a transcendent reality, a craving that cannot be satisfied im-

mediately. Is it the building of castles in the air? Or is it the finest point of civilizational-cultural sublimation, where heaven descends upon us and we find ourselves whole again because we have arrived at the starting point through the subversion of nature. We have bypassed the generative worlds of Aphrodite by sabotaging the atavisms of nature, and have returned to the womb of Mater Magna! The myth of the eternal return is not that the Deity returns to humanity, but that man returns to his home, "child of nature and starry heaven, but my home is heavenly" – Orphic Mysteries. Need I not mention that certain instincts that have been misinterpreted, that have fueled New Age conspiracy theories and other outrageous ideas, are merely a shredded and fundamentalized need for desire. For example, a person who longs for the stars may deny science and evolutionary neurobiology and falsely assume that we came from the stars on some "spaceships" (nest-building locality) and everything else is a lie.

Similarly, a person who has metaphysical or peak experiences will try to justify them with "extraterrestrials, angels," as if they were instantaneous. Basically, he reifies them into something objectively basic, tangible, and fetishizes them into subjects of his game (play instinct), but in the reverse role – he is subject to them, it is "they" who are in control of his life, a cabal, a syndicate that rules as a gray eminence and pulls the strings of the mortal scene. Do I deny the existence of angeli bonum? My second sight has revealed much, but autophany (self-manifestation) is but a sign of a great essential type, indecipherable to a mortal human animal. Curiosity commands interpretation, but when wonder is interrupted, all the demons

of certainty creep in, and this is where both religious bigotry and fanaticism and blind faith in one's own ideas begin. In other words, the critical apparatus is suspended in order to pursue fantasy. But you see, realized potential offers much more satisfaction than fantasy. It is as if instincts chain us in Plato's cave, and only through refined works do we loosen their grip and approach the heavenly mien.

We are still mortal, but somehow our souls, minds and hearts are changed. As with the mutations of vices and virtues, they may be derived from civilizational instincts. I once analyzed the basic Hindi "kleshas" in Patandjali's model (vices) and found that all forms of mutated vices can be traced back to these simple dharmas: "attachment, I am I, delusion, ignorance, repulsion." Similarly, we can derive various mutations from the lower instincts that pass through the riverbeds of the whirlwinds of civilizational and cultural history of ideas, the noospheric bastions and the revolutions that overturn them like giants to establish new, small and large reforms of the social logoi.

Ancient Cry

> *"All that people have in majority is their opinions that something works better than something else" — the Doxologist.*
>
> *"If you pitch your song too high, no one will follow"*
> *A Chinese Master*
>
> *"Referents in high civilized values expose the ugly masks of the present world when they are truly understood. They make us absorb these reference points to outshine the fall of the humanities in Socratic irony" — Saturnin*
>
> *"Against stupidity, ignorance and delusion, Gods themselves fight in vain"*
> *— Friedrich Schiller*

As the "Lightnings of Zeus (great realizations) strike against the mountains of foolishness in vain from Olympus (Mount Olympus, was an Orphic term for "Time", according to Derveni Papyri), some become the lightnings.

As I thoughtfully flipped through the pages of anthologies and source text masterpieces of antiquity, I found a treasure.

From Al-Qabisi to Cicero to Valluvar. From Kautilya and Kamandaki to Chuang Tzu and Confucius to Han Fei and Zenji. From Marcus Aurelius to Julian the Theurgist to Iamblichus and Julian Autocraton. From Parmenides to Posidonius. From the Akkadian mythological corpora to the Egyptian sages. From the Mysteries of Khem to Orphism to the Eleusinian Mysteries. From the mysteries of Scandinavian Hammramir to the Drakon cults of Greece and Rome. From the Sumerian Tree of Life to the Zoroastrian Avesta, from the Indus Valley to Tibet. I moved back and forth in time, gathering the dew of teachings fought by ignoramuses and fanatics. I moved on when those backward pigs shouted, "Devil!". I attained the friendship with the gods, while I was turned into a demon by the curse of the Levantine faiths. I attained the freedoms and gifts of the gods while those pitiful swine were obsessed with jealousy and sacrosanct questions: "Why not them?!"

I felt like the modern Giordano Bruno, who "loved this world too much to be extinguished by it," who fought "pedants and idiots" to be betrayed. He was burned at the stake for exposing pagan truths before the lying corpse on the cross and the fat pigs of the Vatican. With brief interruptions in Judeo-Christian theology, I compared parallel thinking that I considered superior in every way. Thinking that has been all but eliminated from the de facto curriculum of Western civilization is being revived by some. Not as an academic endeavor, but as a living teaching in conversation with the masters and mistresses of the past. Non-Abrahamic, pagan teachings were meant for the intelligent, to make them more intelligent. For those who sought a better life, they brought a better life. For

those who wanted to learn, they dispelled ignorance. Judeo-Christian theology was infantile and foolish when compared to the wealth of world treasures it so viciously fought against. "Do not let them know that we built their world on lies, we would look like fools if we preached slander!". They are so afraid of the truth that it breaks their hearts that the mirror might show the pig faces before them. Well, to hell with them. I have better things to do!

In my sojourns and reflections, I have found jewels of wise advice. They should not only be read, but immersed in a living teaching and internalized. "Why did not I grow up in this garb, why did I have to wait so long to expand my curriculum and satisfy my insatiable mind, heart and soul to recognize and immerse myself in these teachings, the wondrous knowledge songs of the past?".

I have learned that what matters first and foremost is the genius of the person. Genii is the daimon of the spiritual character. Everything else is merely a product of inner qualities and outer abilities that arise from potentiality in the reality of circumstances, life and people.

I have learned that it is better to have an integral backbone among the spineless. It means to be constant with your geniuses and bring them to greater dimensions of divinity. A better sleep you are sure of, but you can strip off all modern junk as fazad delusions that rob a person of his humanity.

The phrase is "alone with the lonely," a title of Henry Corbin's book on Sufism. Much better is to be "alone with the gods who shower us with gifts" in the style of Ralph Waldo Emerson. Away from the attention of others, walking like blind men.

There they stand proud and confrontational, surveying the past and the future. There, in spaces divine and uncanny, an idea of living power and laurel-red glory under the auspices of heaven. Does that occur to a mortal so rarely these days?

That which we know brings with it the danger that we become accustomed to a false view of the world and to all that is beyond our perception. We let wonderful things fall into oblivion, if we perceive them at all.

It is a pride in years lived, things conquered, things overcome. A nobility of subtle strength that runs through the threads of our destinies and the strands of ideas that have fought furiously for our minds and hearts.

Well, well. If I ever developed a lesson for myself, if it unfolded in my earlier years, unencumbered by worlds of falsehoods, I would be a fulfilled man.

A true man is shaped only when the choices and conflicts within are developed and resolved. When they are independently recognized and understood. When we learn to act, think, judge and decide, all change comes from within, therefore it must be accomplished individually.

Everything else is mere repetition. No virtue or idea endures if it is trained only in soldierly rigor. Nor does it hold good if it is indoctrinated as an automatism in school or in socialization. It must be resolved by reason, understanding with clarity, with meaning and significance. With observation of causes and effects, in the individual and in the group. Commodus may be an example, the son of Emperor Aurelius, Aurelion Thrion, the Beast of the Sun God. He was trained by the best, but lacked the nature, the daimon, the inner war of deci-

sion to be anything other than a spoiled but cultured child.
Those who are raised and nurtured by adversity learn to mature wisely along the way. They are the most worthy among men and women. Those who reflect on this inner war are the best among men and women, meritocratically speaking.

It is the will to play, because the best magicians are those who know the way of the child and develop a paternal and maternal mind with an older look. It is necessary for the Apulian metamorphoses that testify the extent of one's nature and substance to be formed in the future.

It is the will to dare, because no conquest begins without a touch of courage. Like a Hindi mother who sends her child into the world as a gift and calls him a prince, it is up to him to become one.

It is the will to develop, because no growth begins if one does not want to grow and mature. He clearly defines his ideals, "what kind of man and woman they want to be in the future." It's not about proposing a profession, but how they want to form their innermost being.

It is the will to character by recognizing one's own instincts, correcting and refining the endowment of one's mother, father and nature. This is the starting point for the ethos of one's life.

It is the will to integrity, people who consolidate their ideals in a wiser way become stable in the gift of their characters. They preserve the vastness of their ideas and imagination. It is connected with ideas and inclusions of all those who form a basis for all further acting, thinking and communicating.
It is the will to excel. Not to compete, for that is a matter

of sport, but to perfect one's talents in the most fruitful way. To sacrifice them to others, on the altar of the gods, if need be.

It is the will to education. It is the development of learning and listening, of reflection and of the critical apparatus that helps to make sound judgments and decisions. This is the breeding ground for wisdom and insight. Without the foundations of study, how can one develop wisdom? Without knowledge of people and their way of life, the movements of the stars and the changing of the seasons, how is one to quickly recognize changeability and transience? How is it to penetrate the character and mind of people to enlighten them and lead them to their inner gods?

It is the will to honesty, because between oneself and the gods there is nothing to hide. One can learn the art of deception to protect oneself from the dangers of mortals. In honest dealings, one reveals only what one wants. "A revealed secret makes us slaves to the secret" — so goes an Arab proverb. Honesty and truth have the ability to break chains and release falsehood into the light of the sun. It is liberating and makes falsehoods be forgotten.

Truth is either a conventional truth, just like reality, or what is agreed upon. A realized truth is metaphysical truth, which is a personal revelation, an actual true representation. The latter is often transformed into deceptive, illogical religions that vampirize human hopes, feelings and souls.
The true religion is that of personal achievement and realization, to which one can be led. It can never be realized by a sectarian, a cleric or a hopeless parasite for someone else.

The ancient rites introduced into China by Wu and Xi formed a system of Li, traditions, ceremonies and rites. They enabled people to participate in the divine. The Eleusinian mysteries were public, in the hope that out of thousands only a few would cross the cosmic threshold. The transfer of personal work on divinity to a single institution, belief system, or imperfect mortal ruined many. They were persecuted and opposed, like the master Giordano Bruno, like the mistress Hypatia.

It is the will to authenticity, or gnothi seauton. It is the stripping away of the false images in which the eidola (shadows) revel, and the recognition of the God and Goddess within. This process means going to the spheres of divine harmony. It is about finding the universal kinship with the world soul and discarding the psychological debris that has accumulated around it.

It is the will to master first and foremost oneself, one's mind, feelings and thoughts. It is a discipline that does not give us over to the monkey of our mind. It gives us a rod of command over ourselves, as if external governors, "by mind and genius the command over themselves". The mastery and the effort to achieve it make our actions full of meaning and commitment.

It is a lifelong process that does not end with life. It is this constant forward drive that makes us bite our way through difficulties and overcome them victoriously.

It is a self-directed motivation to carve a statue of oneself that one would put a name to. It is Horatios Carminae "Exegi Monumentum." It is the content and reflection of one's own life.

It is the will to wisdom or that spontaneous insight that harmonizes contradictory phenomena in the right proportion. It is all in the direction of great, brilliant resolutions that encompass many means and beings. It is a single sword of insight that cuts through the fog of appearances and delusions to allow bright vision even in the darkest night. To order everything according to peace, tranquility and resolute beauty.

It is the will to govern, which, in contrast to the will to power, is the will to commit to people. To unite them in themselves on the basis of self-control. In the service of justice, duty, understanding, executive, respect for the institution, hierarchy of merit and virtue. Power should be an effect of this, not an end. A person who cannot control himself or has no true virtue, either public or personal, but has power, is merely an entrenched figure. It is hopelessly lost to its development and corruption. The will to govern is also the will to surround oneself with people of wisdom.

It is the ability to listen to advice and distinguish the right from the wrong, judged by the process and the effects, not by the motives, however noble.

It is the will to commit, or in other words, it is the ability to stick to one's goal and pursue it to the end. To change it only when the undertakings bear bad fruits or the nature is unfit for a particular service or purpose.

It is the will to respect living beings, as wise people see the co-dependencies of the world. They may decide to compose themselves among it, ancient temples and architecture was reflecting both organic and perfect, Divine forms. They were "frozen harmonies". Modern space-management and architec-

ture is a “frozen cacophony”. It is standing in a stark dissonance with life and contradicting it.

It is the will to combat. Most importantly, it is the inner war of gigantomachy, that is the battle of emotions, ideas, cognitions. That is the knowledge of tensions among natures and the resolving transcendent union of dualism within dualisms. Merging splintered harmonies that should be turned back into a unitary symphony again. Citing Macrobius’ Saturnalia: “alike to bees that gather nectar from different flowers, yet masterfully blend it into honeys of splendid tastes”.

It is the will to virtue, that is combat that builds and polishes the character. It is the sword and shield that protects against poisons and defilements enumerated perfectly by Dharmic magicians. With masterful logic they brought human behaviors to most simple dharmas. Applying the honey of antidotes those heroes defeated the venom of impurities and afflictions.

It is the will to eudaimonia, the attainment of wise happiness. The seeking of a place in this life that most impermanent has its bright sides and methods of attainment of a tranquil abiding. Despite evident horrors and evils of the world, without closing a blind eye to them, but remedying them, retaining good cheer and a strong will.

It is the will to compassion which is the ability to wisely uplift and understand someone’s ailments. Thus, penetrating with insight, to assist in the manner of Babylonian kings. It is not merely to “feed the hungry and water the thirsty” a quote from the Annals of Akkadian Kingly Wisdom. It is not mere philanthropy of the endowed, it is the ability to help someone

attain his purpose, mean, happiness. By the means of providing him with tools and methods that help him help himself. Solely to dissolve the unfruitful state in which he was previously found.

It is the will to commit to the Divine which is not a doctrinaire moralizing of pigs. It is to express the divine ethos of various traditions through one's bloodstream, mind, heart and spirit. To be a negotiator, a catalyst, a magician of Gods in order to invoke the works into the world.

Wounded child and the imperial self
Mass alienation in the Drama of Epochal Catastrophy.

There is always a great background to the processes that come to the fore in public, that break through the plutonic underworld's gates and find a new home in daylight consciousness. The last few years have been extremely traumatic for a wide variety of populations around the world. These traumas have not shaken the individual or collective psyche, but in many cases they have disabled the self-defense systems of group psychic resilience. Psychic resilience for self-defense was already built on civilizational egregors infested with mental illness and all forms of aberrations that reactively transformed trauma potential into reality.

Civilizational "business as usual" did not allow new events to be squeezed into a socially constructed straitjacket. It split the resilience of the group and compensated for the dysfunction of psychic defense mechanisms in all forms of abomina-

tions that feasted on the emotional and cognitive swamp that boiled and produced new masks and dresses of desire, a whimsical paradise for alienated masses. It was triggered by populist sentiment, but was already in the waiting, as an inevitable consequence. What is yet to come is yet to be seen.

All forms of alienated, fragmented belief systems find justification in the spectacle. The right, the left, the right, the left are marching to the demise of the rigorist, deluded universalism of conservatism posing as the guardian of a new renewal, or to the carnage of the crippled, all-encompassing coddling of the relativist basement full of beggars, misfits and lunatics. The sensible middle no longer exists; it belongs to the old-timers. People who are still used to analytical, ethical, reasonable calculations are excluded from this world, invasive species rule their world. It is similar to the Asian concepts of reality, which are gladly used in the propaganda machinery.

The West has adopted it whether it is compatible with its "Thou shalt not harbor contradictions" or not, multiple, contradictory "truths" are tolerated, factioids and opinions are king. The shift from one reality to another to explain "facts" and "motives" is as fluid as the expert knowledge to navigate it. Such political technology introduced by populism on Western soil will quickly lose its capital in favor of Asian political business practices. The return to facts, reason and logic is impossible. It would require grand educational efforts in democracies that want to be democracies.

Anti-democratic education in "democratic" countries adds a more cynical smile to that. While the festival of kitsch is entertained by millions, it is enough to observe their emotions,

their triggers, to pull the strings in a way that is loyal to the government, in whatever form that government might take. Fluid realities mean that the ideas upheld by Western countries are being replaced by ever newer forms of surrogates and deceptive doubles. Mass reprogramming of entire societies is taking place before our eyes, while at the same time trauma is spiraling out of control. Few are those who see through the portends of a monolithic lie. What are they to do?

When defense systems fail and the psyche of a group fears annihilation, it responds with fear. Managing that fear preserves the shock of further traumatization. Stoking fear while playing the solution has given birth to the "good father" complex in such societies deprived of thinking and resilience, which plays into the hands of petty autocrats, dictators, and "fathers of nations." However, when a tipping point of fear hits the self-defense mechanisms, it overrides them and fragments the individual and group psyche. This schizophrenic factor manifests itself in alienated individuals who compensate in pockets of belief and information that may seem completely derealized.

They are not "fixed," but simply fill the empty spaces of their fragmented psychic structures with randomly distributed content (nearest pleasure principle resting point) that reinforces their madness. It is always the internalized representation of the enemy, real or false, of the perpetrator of the group trauma, that moves forward. They can be typical, like "the Jew or the Nazi," they can be archaic, like "the black or the foreigner," or archetypal "the forces of evil or the wicked witch." When the group psyche fragments, it conjures up a false self that evokes all forms of symbols of unity, nationalisms, pop-

ulisms, radicalisms, fundamentalisms, anarchisms to compensate for the loss of continuity in the impossibility of individuation from the fragmented psyche.

The expression of the healthy person hibernates and is protected by the "demons of the external world" that prevent it from being rediscovered and nurtured from the beginning. Rarely does anyone return to the pre-falseness stage to rebuild from their authentic being. There are more psychological "no's" than "yes's." The barrier tortures the true self and feeds the false image, the contrast deforms the soul, mind and heart. This is the way the world ends, not with a bang, but with a whimper.

Ariadne severed her thread. Anarch's Metaphysics as the last stand.

A logoi of a society, a civilization, a culture is similar to paradigm in science. It is an interwoven set of theories and praxia that together constitute a paideic order. Paradigms in science change more often than the logoi of a culture and the continuity and coherence of a society depends on the latter.

An example may be a dance called "hormos" peformed by girls and boys together in ancient Greece. The dance resembled a string of beads, boys' steps were later used in battle, girls' steps had more decorum, but the whole dance was woven into a meaningful whole that encircled projected fates of life and death, each "bead" was a cultural unit of some kind, that was interconnected with the rest of the patterned whole of the culture, education and ethos of a given society.

It is not possible to create such a structure synthetically, it grows organically like a garden of many beautiful greeneries over time and is knowns as tradition, a concept called "Li" in ancient China would suit the purpose. Every destruction of the pattern is damaging the delicate entropy of the organized whole and leads to a devastating disease of the mind, heart and soul.

No longer is a "hormos" performed and no longer it is necessary, in the age of dying logos, when even the most resilient Eastern schools are corrupted and destroyed by the onslaught of postmodern tartarism. The beads, the patterns and orders and thrown into disarray. Some attempt to rush to collect the beads from the jaws of the crawling time, and weave their own, but by and by it is a personal endeavor — that of a metaphysical anarch. Civilizationally-generated mental diseases follow the splinters of the noosphere into chaotically warrying factions, if we should even care, all are moves are strangled by the modus operandi of the current state of affairs.

Yet, we are all in need of co-ordinates, something referentially still, so each faction invests itself into one or another personality cult of mongrels, deluded pockets of belief-systems, one or another political system, that weave their own tale of ignoramuses, enchanting the masses with their flawed and misfired projections generated in castles of illusions built on the cadavers of the mob that is in love with the grand effect of the construction from their corpses.

It is a civilization that is lost in a Labyrinth seeking or running away from the Minotaur — but he's nowhere to be found, he long abandoned the maze. It is a civilization that cut the

Ariadne's thread because it "knew better" believing that severing the past vector and replacing it with progress — not technological progress — but social logia devaluation will liberate it. It enslaved it, just like Judeo-Christianity enslaved and captured human spirit of high antique, so modernity abolished pretense of Judeo-Christianity that paved a way to atheology of nihilism through its illogical doctrinairy stiffness, to ethics and morality, and replaced with relativist biotechnoinformational chaosmos, at least in the West.

From perspective of god-making, heroisation or redeification, from the perspective of pneumatology, it is a tragedy. Biomass deprived of soul or ignorant of ascenscion rituals makes perfect slaves, because when you take their liberty away it has nowhere to turn to, apart from the hands that feed its living corpse. Ultimately, even psychologically speaking, ultimate reference of one's own godhood makes us indestructible, when it is enfleshed in reality, it makes as gods. One may argue that blind ideology and religious extremism works in the same way, let us not play in the dirt of fundamentalists, but emerge subtle and strong, moderate and perseverant — duration is the key word here, it is not love or compassion that should be extended, they're on fumes, but personal responsibility and commitment that should be taught. We can't reconstruct what is lost, but at least we may try to extend the lever, like Archmides, to make the task easier and lift more with less effort.

Wrath and honesty

The Sun represent justice, truth and force, under sun's eminence in sun's presence contracts were signed in Ancient Rome. It represents wrath and glory, stability and intellect, self-derived from its constitution and its soul. Upon Earth's surface, its presence in day-time gave a never-ending procession of myths, it is the most reassuring time-cycle that is embedded in human souls since the dawn of their consciousness.

Yet, people are clustering around most history-driven processes that contradict the foundation of those processes, they give in to the most satisfying untruths, given to an illusion of temporary order, comfort and control. One Japanese prince was quoted in "Shobogenzo" by Master Dogen, he uttered: "What is true to one is false to another, what is false to one, is true to the opponent". It is enough to learn from Ancient Greek courts that the testimonial of witnesses was ranked of lesser value than that derived from probability and demonstrated evidence. People see what they want to see, they believe what they want to believe: satisfy their eyes, ears, beliefs, and you are a friend. Contradict them and you are scorned or mocked at best, or become their sworn enemy at worst. The honest survive only amongst the like-minded, the cunning until their caught.

Look at the beliefs seething in the noosphere, check their logic, rationality, reason, evidence, facts, expertise, knowledge. Even in such risky territories as metaphysics reason is necessary, especially among the non-convinced, to get any argument forward. Among the believers, however, whether be it a political stance, a religious system, a delusional conspiracy theory, justification for one's behavior and feeling – none of it is required.

In such a way ignorance is a-historical, not only that, it is anti-historical.

How many offensives had, for example, christian fortress besieged by the brightest of minds and "detractors" survived. How many brainwashed souls and minds and hearts would give away their lives, liberties, decency, intelligence in order for this grand historicized lie to thrive. Yet, it persists! No one wants to eliminate faith as such, it is necessary to metaphysize a person to complete him, however, not at the cost of thwarting and tying up his soul in pain, suffering, guilt, condescending hyper-moralizing, doctrines that destroy his mind and soul.

Politicizing and weaponizing faiths as ordering narrative machines and tools of control are handy, exactly because of persistence of beliefs and the need to fill the existential and spiritual void. No one wants to abolish the science behind the CERN accelerator or the ITER fusion project, yet there are few experts taken out of population of Earth that are capable of understanding and building it. ITER and CERN doesn't fulfill existential needs, it fulfills technological visions of the future. No one wants to abolish faith too, yet faith is easy, millions. There were attempts at impregnating religions with reason, for example the neoplatonizing Ismaili Islam, the neoplatonizing Renaissance Christian writers, but all those attempts failed, because neoplatonism, at least as represented by Plotinus – was anti-Gnostic, anti-Galilean, anti-Christian. For exactly the same reasons, those religions had nothing to do with reasoned faith, and no matter how hard you tried, they couldn't be, for reason would dismantle them to the core as irrational. Yet, Christianity and Islam persist till modern day, neoplatonism is

a past-time hobby of a handful philosophers, small interest groups and academicians.

The curse of expert knowledge is: "if everybody would know, they would". They won't, because its not in their scope of intellectual efforts. The blessing of politics is "they don't know, so let's use it". Analogically, the curse of history is "it will repeat itself if they won't know", the blessing of power is "we will use the same methods, to repeat it".

Well, the damage done to intellectual culture in civilized societies is immense, the destruction of faculties to think critically, in an informed manner, to research and gather an in-depth knowledge of a topic is by and large reserved for the few. Among faith- and religious-oriented people there is a swathe of ignorance related to history, origin, transformation, discourse of their own faith. The preference is to select cherries from the cake that befit a believer most. There is not a single monolithic religion, there are small oscillating sectarian beliefs that would be considered a heresy among the orthodox. Yet, they all usurp the right to be most profound, most true, most beneficial.

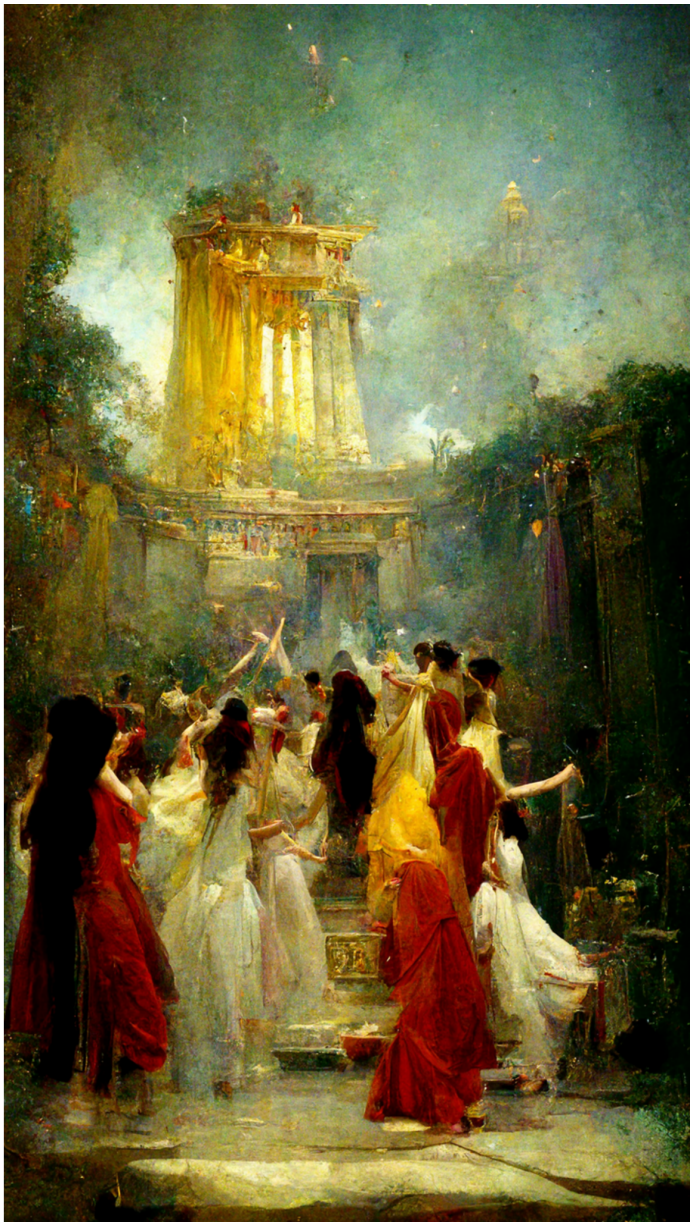
In this, I prefer the honest Iamblichean "theology and philosophy was created by men for men, there was no god-given revelation". He was not a man of small faith, he was a thamaturgist and a theurgist of neoplatonic creed. Yet, he was well aware of his "cloud of unknowing", his apophatic uncertainties and the origin of all mythemes, religions etc. The way we create simulations of Divinities and act therein in the world is our simulation, a projection, as long as it is effective – it holds its ground, but it never objectively true. In that I prefer "approxi-

mating realization" or "uncertain truths", to "revealed religions", and "incontestable doctrines".

This framework relates to politics in meta-politics, there is only as much chaos as nature tolerates, inasmuch as human nature and its civilized, idyllical or beastly, horrendous structure allows. Laws of entropy work, golden ages pass, iron ages kick in.

About carrying the body and the mind: mediumistic traces

I have walked with heathen saints. I have pondered with kings and queens of the past and worn their crowns for a moment, with masters of antiquity and divine philosophers, I have enjoyed sensuality with the sacred prostitutes of the Babylonian temples and the devas of the Hindus. I have thought with magicians of bygone ages and elven spirits, with vipers and winged ones. The doors of the hidden worlds open before me. In complete silence I shared my body and mind with the condemned and the unfortunate and with the blissful and the divine. Artifexa became a temple, so did the Artifex. Silently I understood misery with the poor and downcast, appreciated silence with the glorious and victorious, with heroes and wretched. I spoke in silent, wordless speech with the gods and star brothers, with your souls and the souls of the animals in a unitary intelligibility. — Saturnin



Those who follow their destiny and know themselves are duly freed from the influence of the powers that rule the unconscious and animate them whenever such a need arises — they allow their stars and genius to animate them, for they are essentially one and the same, while the family of spirits guides them as a friend in the midst of the space-like serenity and war, sameness and otherness, nature, substance, inclination and form of all beings and forces at play.

It is more likely that the human world will be overshadowed by the other, disincarnate side than that people will forge their own destinies. In the impasse, the human side distorts the other side, in life and after death, and likewise the other side distorts human affairs. There is a wedge between the top and the bottom, a wedge created for the purpose of blinding. As below, so in the middle; as in the middle, so below. To get to the top, you have to penetrate all the illusions, deceptions and masks that this blind world has created on both sides, so that no truth or realization will ever emerge. The citadel was built, to leave it you need luck or help. The consequences of Lethe, the river of immemory for the world and the people are catastrophic.

Ontology of being

Any being caught in the process of existence is either active, passive, dormant, or reactive. It thrives in its environment and in its element, according to its nature, which is defined as

its most general characteristic, and the unique genii belonging to a species and related to that essence through the senses, which are defined as every point of contact between the being and reality. It moves in its inclination according to its inner direction and outer movement within a given topography of itself, circumstances and environment. Every being has its substance and the limit of its substance is its influence on the world, in other words, its impressions on itself and on the world, while the competence of its emergence, execution, influence, unfolding, origin, impression or whether intentional or unintentional, is defined by the flow of its being, either collectively, holistically, in many directions or unidirectionally in projection, introjection or interprojection of these. Thus, being is defined by the karmic entropy of the entire universal web, which is also topographically diverse and can be defined by the totality of the contents between time, force, consciousness and the variables of all the listed parameters that describe the aspects, the declusion of all the hidden factors.

Often, the awareness of certain knowledge, coupled with observation and self-knowledge, using a different point of view, is enough to form a defense mechanism. It is also beneficial to know that non-human senses (sense is nothing more than an aggregate of contact between an experiencer and a given phenomenon, there can be multiple ways to enter into such a relationship.) and intelligence can exist in a disincarnate manner, but still retain senses unknown to humans. To become master of one's body and mind, to know oneself and one's direction, is to be conscious.

Nature can manifest its character only to the extent that our mental state, attitude, content, structure, feeling, and the

vastness of our mind and heart allow, according to our self-awareness, self-knowledge, introspection, observation, discipline, and willful expression. They can also extend our natural substance, nature and inclinations to the extremes of their being, greatness or badness. The center is the safe territory, the reason, the feeling and the intellect that select and discipline these extremes to bring them into harmony.

As long as we do not engage in psychic assaults in which we are merely tools or puppets, and also — contradict, confront, and know where we stand through such assaults, we can work with different intelligences for a specific goal. As the vastness and expanse of our mind can accommodate them, and we sacrifice a part of ourselves so that nature can manifest, we can establish ourselves as the living temple and master of the house in awareness of their presence. The guests either abuse the temple and destroy the spirit by trying to violate it without permission, whereas they should be thrown out or welcomed as our friends if they respect it.

Some natures are attracted by the law of similarity, others by the law of contrast and difference. Others by the law of affect, still others by the law of aversion. Still others by the law of domination, others by the law of freedom. Some are attracted by similitude in nature, others antagonized by difference. Still others are guided by choice and will and have an overt or hidden goal, others by the mind's passivity or its steely purpose and goal, still others by its inertia toward other goals. In this tension, one progresses or takes a few steps backward in an alchemy of self-exploration to establish and refine one's image of the mind, as long as it does not fragment or become

what is known as „psychotic" — when the debris of the process consumes the mind and averts its process of healing, rounding and incorporating mythopsychic equilibria into a greater vista of the world.

This process of confrontation shapes the mind when it is unidirectionally guided by an idea of what we want to become, our principles, our higher aspirations. There must always be a „personality ideal" or a „mental image ideal" to which we aspire. It is often only a trace, but it grows into full-fledged matter and matures and takes on reality and thickness as we progress. Without it, we fall apart. To name a few personal: may it be the virtues of the Res Publica of the Romans, the Confucian order and cosmos, the Zenistic being in all instances of life, the Dharmic principles of compassion and kindness, the Greek delight in philosophy and elegant theorizing, paideic oikumene, the romantic Germanic flow of rapturous ideals, the Arab ferocity and martial resilience, the lightness and sanctity of the Druids, the sensual pitching, and mastered sublimity of the Pythagoreans, the native love of nature, and the Egyptian affirmation of life and the Akkadian reverence for the depths of the universe. These and many other cultures produced both men and women of great stature, and likewise, through natural human weaknesses and misguidance, produced individuals who turned against their own and brought about ruin. The examples can be multiplied, but they must be selected, assimilated, affirmed, authenticated, understood, seen through, thought out, and matured. The wisdoms and principles of the ancients are not cast aside, but left to all those who penetrate their mysteries and at least try to live by them and keep them in their hearts.

The cult of the mind should not replace the more tender openness to idea, consciousness, feeling and their transformations — for the mind is merely a vehicle and a sixth sense. When attachment to this sense becomes too strong, we suffer harm when it turns against us, or we lose self-conscious qualities we took for granted. The mind should be refined in a judicious process by higher sources in cooperation with the goal of imparting qualities of individual consciousness and developing imprints for vehicles of consciousness, not to develop a perfect apparatus. As a confrontation with the abyss from the perspective of a mind that observes strange projections of the mind onto the total void, for example, when we happen to feel fear, we trigger terrifying scenes that we have seen in horror as they take flesh before our eyes and continue to terrorize our mind when we are completely empty and disciplined in the void, there is not a trace of thought or image. In other words, every image and thought form, every inclination and habit is reinforced, if not extinguished. It is easy to predict that when we die and our mind slowly goes out, the first thing that happens after death is the dissociation of image processing, in other words, the fragmented worlds of our mind fall apart, because the „imprint" of a mind slowly disintegrates after death as the consciousness is trapped in these projections, introjections. This is what the Buddhists call the „intermediate stage." There are psychopomps that assist in such transitions to other worlds and can penetrate fragments of the mind or introduce consciousness into a vehicle (a new subtle mind and body). Likewise, there are planes, dimensions, and domains that are psychoreactive and designed for various purposes in which the

fragmented spirits can be trapped along with the conscious element and into which they are born.

In the many years of my experience, I have been a wearable suit, a medium, a baked, expansive, extremely self-aware spirit for many entities. I was able to host several entities in the temple of my body, and while resisting being overpowered by their entities and protecting myself from injury, I witnessed those who supported me on my journey. It is a constant battle for the sovereignty of the mind, against inferior intelligences and lesser confused beings who are concerned with dominating or enforcing their flawed will. They sought to gain total control over my body and mind, whether by violent, vulgar or viciously subtle means. At the same time, they invited or welcomed higher intelligences as my beloved teachers who wanted to expand my intelligence, my perception, my experience, my human nature and my sense of divinity. I perceive the pressure in certain parts and circuits of the physical brain and central nervous system, feel different kinds of amplified energies, learn about the characters and qualities of the gods perverted and tempted by bestial beings. Feel the magnetic power of the gods, get infected by their power and abilities, recognize their energetic forms and shapes. Ignited by various degrees of their strength and abilities, perceiving the general feeling and wear of such assimilation that allowed me to research and write down actively and continuously afterwards.

Introduction to Incarnations

Any attribution of an objective reality to the intersubjective and subjective experiences, phenomenal but beyond the socialized and conditioned reasons, creates a subject-object relationship. It is not a matter of denying the possibility of an interdependent existence of certain beings and dimensions — it is solely a matter of preserving reason, of not becoming a slave to such a relationship, but a master in the realm of one's own mind, which can confirm what truth might lie in the observations discovered, what knowledge and wisdom might be learned. One avoids multiplying realities beyond what is necessary, and does not allow oneself to be impressed and excited by things that some find anomalous, frightening or terrorizing, but considers it a rare gift to expand and coalesce with the unmapped territory, gradually mapping and conquering it, until adapted, we work through it with skill.

The aim of this work is to provide an alternative framework for thinking about incarnations, avoiding the pitfalls of religious scripts and not letting the understanding of this phenomenon revert to the Middle Ages of so-called „possession", as in the Abrahamic religions (sic!). First of all, I would like to emphasize that this document does not take up the semantically familiar term, and as a medium I will refrain from criticizing such encounters, but rather focus on their understanding. Incarnation has been colonized by monotheistic religions and usually means to be dominated by a malevolent spirit that in fact stakes out the perspective and divides the world into the divine, which in the Abrahamic monotheistic model does not

take possession of human beings, and the diabolical world, which does. I prefer to observe this world with partially Hindi perception. I would like to illustrate it with a fragment from the work of Heinrich Cornelius Agrippa, the great student of Johannes Trithemius in which possessions, inhabitations and incarnations by lower, middle and higher spirits and intelligences are described, which subsequently leads to a modernized version of such understandings.

Fragments of Heinrich Cornelius Agrippa, Chapter 60 Of Madness, and Divinations which are made when men are awake, and of the power of a Melancholy humor, by which Spirits are sometimes induced into man's bodies.

> *"It happens also sometimes, that not only they that are asleep, but also they that are watchful do with a kind of instigation of mind, Divine, which Divination Aristotle calls ravishment, or a kind of madness, and teaches that it proceeds from a melancholy humor, saying in his Treatise of divination: Melancholy men, by reason of their earnestness, do far better conjecture, and quickly conceive a habit, and most easily receive an impression of the Celestials. And in his Problemes saith, that the Sibyls, and the Bacchides, and Niceratus the Syracusan, and Amon, were by their naturall Melancholy complexion Prophets, and Poets. The cause therefore of this madness, if it be any thing within the body, is a melancholy humor, not that which they call black choller [choler], which is so obstinate, and terrible a thing, that the violence of it is said by Physitians [physicians], and*

Naturall Phylosophers [philosophers], besides madness, which it doth induce, also to entice evill spirits to seize upon mens bodies. Therefore we understand a melancholy humor here, to be a naturall, and white choller [choler]. For this, when it is stirred up, burns, and stirs up a madness conducing to knowledge, and divination, especially if it be helped by any Celestiall influx, especially of Saturn, who seeing he is cold, and dry, as is a melancholy humor, hath his influence upon it, increaseth, and preserveth it. Besides, seeing he is the Author of secret contemplation, and estranged from all publike [public] affairs, and the highest of all the planets, doth alwaies as with call his mind from outward businesses, so also makes it ascend higher, and bestows upon him the knowledge, and passages of future things. And this is Aristotles meaning in his book of Problemes. By Melancholy, saith he, some men are made as it were divine, foretelling things to come, and some men are made Poets. He saith also, that all men that were excellent in any Science, were for the most part melancholy. Democritus, and Plato attest the same, saying, that there were some melancholy men, that had such excellent wits, that they were thought, and seemed to be more divine then humane. So also there have been many melancholy men at first rude, ignorant, and untractable, as they say Hesiod, Ion, Tynnichus, Calcinenses, Homer, and Lucretius were, who on a suddain were taken with a madness, and became Poets, and prophecied wonderfull, and divine things, which they themselves scarce understood. Whence divine Plato in Ion saith, many Prophets, after the violence of their madness was abated, do not well under-

stand what they wrote, yet treated acurately [accurately] of each Art in their madness, as all Artists by reading of them judge. So great also they say the power of melancholy is of, that by its force, Celestiall spirits also are sometimes drawn into mens bodies, by whose presence, and instinct, antiquity testifies men have been made drunk, and spake most wonderful things. And that they think happens under a threefold [three-fold] difference, according to a threefold apprehension of the soul, viz. imaginative, rationall, and mentall. They say therefore, when the mind is forced with a melancholy humor, nothing moderating the power of the body, and passing beyond the bonds of the members, is wholly carried into imagination, and doth suddenly become a seat for inferior spirits, by whom it oftentimes receives wonderfull wayes, and forms of manuall Arts. So we see that any most ignorant man doth presently become an excellent painter, or contrivers of building, and to become a master in any such Art. But when these kinds of spirits portend to us future things, they shew those things which belong to the disturbing of the Elements, and changes of times, as rain, tempests, innundations, earthquakes, great mortality, famine, slaughter, and the like. As we read in Aulus Gelius, that Cornelius Patarus his Priest did at the time, when Cesar, and Pompey were to fight in Thessalia, being taken with a madness, foretell the time, order, and issue of the battell [battle]. But when the mind is turned wholly into reason, it becomes a receptacle for midle [middle] spirits. Hence it obtains the knowledge, and understanding of natural, and humane things. So we see that a man sometimes

doth on a suddain become a Philosopher, Physitian [physician], or an excellent Orator, and foretels [foretells] mutations of Kingdomes, and restitutions of Ages, and such things as belong to them, as the Sybill [Sibyl] did to the Romanes; but when the mind is wholly elevated into the understanding, then it becomes a receptacle of sublime spirits, and learns of them the secrets of divine things, such as the Law of God, the orders of Angels, and such things as belong to the knowledge of things eternall, and salvation of souls. It foresees things which are appointed by Gods speciall predestination, as future prodigies, or miracles, the prophet to come, and the changing of the law. There are also some prognosticks, which are in the midle [middle], betwixt naturall, and supernaturall divination, as in those who are neer to death, and being weakened with old Age, do sometimes foresee things to come, because as saith Plato, by how much the more men are less hindred by their sence, so much the more acurately they understand, and because they are neerer to the place whither they must go, and their bonds being as it were a little loosed, seeing they are no more subject to the body, easily perceive the light of divine revelation."

Psychoreactives

A series of tendencies, natures, whether in an integral being, an extended field of consciousness, or a strange psychomorph, or a corrupted energy, an egregor, a god-form,

a magical field or current, a dimension, an independent God, a Goddess etc., focused in a ray, can be interpreted by the human mind. It reacts with the structure of the nervous system and influences both physiological, psychological and occulted pneumatic effects. Nature is a general inclination toward a substance of a being in its reality or dimension. Humans are thought to have six senses, including the mind, apart from possible magneto- and electroreceptive senses, possibly others, as enumerated Siddhis — that is the souls ability that is oft mistaken for more material endeavours. There are entities that may have multiple senses that are organs or apparatuses for contact with a reality, not necessarily the one we perceive, and they do not require biological backing, they may be basically disincarnate. Entities can at times integrate with, assimilate, modify, pervert, expand, regress, or evolve the human mind and brain, or be absorbed by the human mind. The regular biopsychological and physiological factors are considered as the basis for the functioning of the human organism. They explain the processes in the regular cognitive science in an interconnectivist way, but they are mutable and sometimes overridden by effective, experiential and ethereal influences capable of altering the biochemistry, homeostasis, electrical conductivity in the neural structures, bioelectromagnetism and the whole biological foundation of the organism as well as its hidden components.

Ethereal natures are not always compatible with individual character and biopsychological makeup of a human being, producing weird perception, eeries gustos or even madness and in critical situations — atrocities. There are natures that are docile and expand our natural capacities, extending human na-

ture to divinity, and those that set us back as something unnatural and strange or bestial and inhuman. However, they do not work in the void, we are not a „tabula rasa" but a more or less uniformly formed human being — hence the natures that focus on us work on our past memories, past experiences and inclinations, our hidden motives and deeds, addictions, attachments, emotions, bloodlines, spiritual lineages, thought carvings, mental habits — all of which can be read by certain natures for whom some things about us are evident and others hidden. We are all born into a certain socio-historical environment, into wealth or poverty, into education or lack thereof, into moral and ethical upbringing or being on our own in this regard. We can be principled or generally loose and demoralised. Sometimes a nature that is simply different can lead a human mind to extreme states and bestiality, not by the power of its intelligence, but by a psychoreaction with certain archaic parts of the brain. It is quite different when a malevolent intelligence tries to do the same by replacing our nature and making it an executive tool of malice. Likewise, uncanny beings and energies can often produce states that are simply uncanny and bizarre to a human being, but they enrich us with experiences, if we survive them.

Everyone has a psyche that is formed to some degree. While subliminal or overt injuries can exploit the cracks in a person's personality to penetrate it and replace the person's nature with their own, a well-formed personality can use the cooperation of various entities and intelligences for a specific purpose and form the mind and psyche along the way. On the one hand we have the typical human psychology, on

the other hand we have entities capable of influencing the conductivity, for example — of neural circuits of the mind, with the ability to change biochemical reactions in the physiological brain and override the circuits of the nervous system. It can change the whole personality and thinking style, corrupt us, incite anger, murderous thoughts, it can give us different abilities, or temporary knowledge of arts and sciences that we did not possess by our own study (dancing, fighting, knowledge of languages), it can develop noble or unhappy habits, make us addicted to substances, or help us in scientific, artistic and spiritual matters, depending on the nature of the being. It is as if the human experience from all the centuries of its existence were suddenly accessible to us, not as an anonymous dead experience, but as flourishing intelligences, souls and spirits of all the greatness of the past, invoked, if not by planets, stars, then by hidden worlds of the Earth.

Example: I was standing next to a mirror, staring into it, when a shadow hand appeared and passed right through my skull, causing temporal dissociations of mental processes, dissolution of identity, and a general implosion of the structures ordering reality, while the mind was flooded in confusion, alienation, and utter chaos.

Conclusion: It could be that the disruptions of the ionotropic pathways in neural circuitry was affected or temporarily distorted so that the human bio-computer was destabilized by an external malignant entity, causing a psychotic de-

compensation until stability was reached again.

Other examples include nested entities affecting the energetic homeostasis of the organs (thus affecting the biochemical responses), and although normal medical treatment is of prime importance — and I never undermine it, otherwise I would be a charlatan, certain agents responsible for the imbalance can be removed by healing entities (occult etiology of the disease and its resolution) or a healer working with them. While those that act on human nature (Hsing, as the Chinese called it) are considered beneficent, those that divert energies to the lower or bestial nature are to be avoided. In truth, different natures can access our minds, and not every change is a sign of influence, but according to the author's experiments with subjectively felt energy and tracing the mental continuum, many do, and whether positive or negative from the human point of view, it is what we make of it to achieve individuation, as cuts and polishes on our minds and souls. The world is populated by entities long forgotten and many people are simply closed to such influences through the means of perception, but as often observed, even people who do not directly believe in such things are the easiest material for influence, as the author noted in his presence the use and abuse of ordinary people while certain entities used their minds, nervous systems and bodies against him, of course, even more benevolent entities can impress and influence people to some degree. People who are not trained to patiently and calmly recognize such activities will most likely overreact, react with fear, or go insane. People exposed to such a change often use two defense tactics: either nihilation (it did

not happen) or rationalization (I had a bad time) and quickly return to their normal routine. The entity does not undermine the existing personality, but uses the existing psychological traits to affect it, changing it over time through long-term cueing, which is an example of an injury. The positive side is the development of new skills, new personality traits, being more human, cooperating with higher sources. It is not necessary that the entity „carries" the body and mind all the time, it is enough to have an association with a particular entity, and it can occasionally remember itself when we are in the net of its contractual influence. However, the most powerful events, injuries or enhancements occur when the entity carries the body and mind and actively influences the character. I will not attempt to describe what these entities are made of, neither the subtle yet powerful deva beings, nor demonic powers, nor all the realms of otherworldly life in between and the „fauna and flora" of the other side, but it would be interesting to describe the components of the human soul and associate them to some degree with domains and dimensions that might have access to our mind and body through these components. They all have their origin story, which is different from the myths that the great religions have created about them (the Fall, the Primordial Evil). We will rather trace certain developments as the natural evolution of certain dimensions and associated reality frequencies and the splitting of the human mind into „chthonic" or more animalistic, „civilized" or with fixed valuations about the world and „stellar", that rare particle of our nature that reflects the microcosm.

Composition of Being

Modes of Act:

> ***Active*** *(as in initiating change)*
> ***Passive*** *(as in being recipient to change)*
> ***Reactive*** *(as in active or passive in reaction to change: Justice)*
> ***Still*** *(as in not influenced by change)*
> ***Transforming*** *(as in mediating/modulating change)*

Environment:

> ***Reality*** *(what is taken as a graspable "real")*
> ***Plane*** *(what is taken as reality but known as an illusion)*
> ***Dimension*** *(what is the backbone of any illusory "real" itself being the foundation of it)*
> ***House*** *(what is taken as a certain order within dimensions or realities)*
> ***Current*** *(what is an exhibitable constellation of any reality, dimension, or plane, composed of factors influencing others)*

Constituents:

> ***Aggregate build-up*** *(meta: how many bodies or vehicles of different types a being has)*
> ***Senses*** *(meta: any organ or apparatus of contact, or interface with the universe)*
> ***Nature*** *(meta: essential core on which one's inclinations rely)*

Inclination *(meta: half-governed by karman, half-governed by volition, constitution, discipline, self-governance, principles)*
Topography *(meta: topographical matrix of all of these combined on scales defined by the variables and attributes)*
History *(meta: distinguishable being, or energy transitioned throughout all past forms throughout the linear, cyclical, or oroboric being, tainted with all the energies or vasanas going through shakti "pure force")*
Geneaology *(meta: the more clustered clans and family lineages, and affiliations)*
Karman *(meta: the tainting of "pure" force with inclinations shot into the universe, and produced, transforme, refined, in all variations and mutations)*
Genus *(meta: the classification of being, which share common grounds by various variables and attributes throughout all other principles and scales)*
Family *(meta: the shared characteristics and unity of shared variables and attributes within a genus; Genus of a homo sapiens sapiens thus might share other characteristics with a different family through modifications, adoption, kin, descent, past history etc.)*
Direction *(meta: general vector of movement in an order or chaos of all the attributes, and variables listed; direction may be scattered, focused, or void)*
Substance *(meta: the constitution of one's being, essential core without which the being would not be the same being, regardless of observation by a different one);*

Competence *(meta: the ability to move in one's own surroundings, cross-dimensional, all extra-dimensional)*
Influence *(meta: the ability to exert pressure, either through constitution, impression, or "magnetism", skills, extent of one's range of competence upon other beings)*
Range *(meta: the extent of working in given array of worlds, dimensions, realities)*
Force *(meta: the ability to implement influence, competence and range or transform energy and beings towards a given point, or direction, influencing natures etc. Either in accord with the cosmic laws, against them, by the constituted substance, or volitional movement of the force, or passive modulation and negotiation of the force*
Strength *(meta: the stability or immovability in any endeavour that requires transformation from one state into another, or keeping still with a greater reference)*
Independence *(meta: self-reflection that is settled in its substance, authenticity, and may be separate or unitive at will; it is the repetition of self-reflection on an individual level, in which one is "disconnected" and connected at will)*
Connectivism *(meta: the amount of networks or nods that are affected by any of the aforementioned, all aforementioned may be related in a connectivist manner with others)*
Age (meta: the age of a given attribute, inter-lockings)

Origin:

Construct: *Meta: aggregated at one point in time, or developed over time)*

Ontogenetic: *Meta: recurrent atavism throughout time and developing*
Created: *Meta: developed within a pocket of other being*
Illusory: *Meta: empty apparition*
Effective: *Meta: intelligent, conscious, self-conscious*
Essential: *Meta: possessing a core, nuclear*
Mixed: *Meta: any of these inter-modified*

Distinction between the types of influence

— Possession, Control Incarnation, Psychic Overdrive

When a dominant entity or agent seeks to take control of the mental and psycho-somatic aggregates of the controlled, violating the original will, psychic energy, and psycho-somatic functions of the artifex/artifexa, or exchanging certain abilities and mental attitudes on a contractual basis.

— Medialization, Invocation

When the artificer/artifexa consciously or semi-consciously is a medium for a particular entity and withdraws parts of his/her ego and consciousness to give the entity a fuller expression. Such processes can be subtle, subtle, or completely autonomous but within the Artifex's agreed control.

— Avatarization

When the Artificer/Artifexa becomes a vessel for and cooperates with a higher entity, deity, an interstellar intelligence through a human mind and psychic attitude to achieve specific goals of a deity or interstellar intelligence in a local continuum mediated by the human mind, and cooperates with it through human focus to catalyze greater forces. It is like temporarily becoming a human demigod to accomplish a specific task or to serve as a priest-avatar of a deity or higher ensouled intelligence.

— Emanation

When a particular entity or deity bestows its attributes that shape the artifex's psyche, along with augmenting abilities that the artifex does not normally possess, or when it blocks, withdraws certain abilities and psychic attitudes, including character for the purpose of manifestation, sometimes trying to overpower him, sometimes being completely neutral but subtly adapting to his nature, sometimes assisting him in certain endeavors.

— Portalization

When the mind of the Artifex, Artifexa is used as an interdimensional portal for trading with entities through realities or communication, and they temporarily carry and deform themselves through his mind, sometimes taking on his characteristics and psychic traits. Kernelization of the mind, or creating crossroads of currents and dimensions through ar-

tifexa's mind.

— Trancisation

When the mind of the artifex is induced in trance states and allows the expression of an entity while retaining consciousness, or when one is completely lost in the trance state yet allows it to control the ceremonies, rituals, and expressions, or under the condition of a psychic override and knock-out of consciousness, one merges with a particular entity and fully manifests its character, nature, and abilities.

An foreign influence occurs when an action or thought, talents, traits, abilities, character, personality, mental attitudes, energy attitudes, and mental continuum is influenced by any entity. The term can be extended to the activity of the split mind, i.e., any mental split that results in the creation of a pseudo-entity carved from a pool of psychic resources, e.g., a god-form, a tulpa, a psychic larva, an egregor, a shadow servitor, thus automatons, or a free true entity that is intelligent, self-reflective, and independent of mind. It can also be any memetical possession or ideology possession. Anything human that creates a bio-psychic form or a thought form, or an energy form that can be a separate or mixed strand of energies, can inhabit and influence the mind and pass from one mind to another. Although the formation of mental egregors and god-forms is one thing, they have a more limited field for influencing the human mind than autonomous psycho-forms and beings. After influencing, the mind can be changed, enlarged, re-

gressed, blocked, strengthened or filtered by the character of an incarnating or influencing agent. For example, its intelligence, characteristics, energy capacity and tendencies, which is different from the preliminary will are detected. This can happen as violation, e.g. regression, overpowering, devolution, perversion, corruption, or cooperation e.g. improvement, collaboration. It may be a positive facilitations e.g. granting abilities, mental skills, acumen and psycho-physiological attitudes that are not present in a natural environment. All this is perceived through the difference between the primary psychic macro-programs observed from the position of the Self, which maintains the constants of comparative control of „what is", „what was" and „what should be" in the contibuously observed psychic millieu. The acquisition of such a HGA springs from introspection, experience, introspection, contemplation, meditation, sublimation, conscious volitional sense of direction, it is a conscious superego that lives for itself and tends to form, receive and give. It is either separated from the mind and becomes a genius or a Juno through magical operations, or it already exists on a higher level that must be recognized and consciously directed, it is the throne of body, heart and mind of the regular mind.

To become aware of such changes in the magical consciousness, it is necessary to actively or retrospectively observe the mental continuum and to maintain and train the memory while conversing with and comparing the superego. Observable influences occur by adding, subtracting, overriding, supporting, subjugating, or extending personal mental and psychomotor qualities with those of the external agent (alternative mind), augmented by non-transferable qualia

of the subjective emotional, cognitive-affective aspects of mental life. They can be traced with the help of energy shifts, that is clairsentience, which give a clearer indication of the change occurring as different pressures in the field and central nervous system of the subject, with differentiated energies shown by a variety of entities. They are perceived as a magnetic disturbance or as a discerned physical, empitic sensation, and the shifts are particularly observable in certain areas of the brain and nervous system. However, when such conditions are severe, it can be difficult to break free from them, so strict discipline, self-control and self-knowledge can ameliorate or remedy such conditions.

Perfect avatar, in which the will of man is subordinated and the qualities of the being can develop almost completely. A distinction is made between overrides, or when a man is forced by the forcible override of his thought processes to obey and carry out the will of the entity. To be distinguished from benevolent incarnations, where the evolved magician-medium is fully aware of the influence and does not confuse and cooperate with the entity. The body and the mind are thus one temple. In general, the will is never violated by a higher being, it can be modified, enhanced or inspired by a particular deity, hero, demigod, being, daimonion, entity, non-entity psychomorph, spiritual intelligence etc. The richness of the ancient bestiaries should be sufficient with respect to the invisible worlds, even if some of it was also subject to natural human imagination, observations of invisible-invisible worlds were not so uncommon. When their superiority in wisdom, insight, power, justice, love, and

passionate benevolence toward human beings and this world is recognized, the will is temporarily withdrawn to accomplish a common work of greater commitment. If it is recognized as malevolent, it is either expelled, or the offensive must be survived by strict discipline and patience, or by the help of beings who can contain or destroy the influence.

Incarnation ab ignorantia, in which the psyche, because of its immaturity, enslavement, or ignorance, is not well formed or is easily influenced so that it commits certain acts or is subjected to mental continuities that would not otherwise occur, without having the slightest idea that it is in the mind of the ignoramus.

Whole-body incarnation, in which the human aggregates that are influenced become an extension of an entity's will, usually after a personality core has been formed and a certain degree of awareness and introspection has been achieved. Skills manifest that allow the entity to speak through us, the incarnation (entity) usually understands the mental language of thoughts, various craft skills and psychomotor skills (dancing, fighting) are temporarily acquired, one can easily train in this way various scientific disciplines, arts, crafts and sports, and it requires fewer training hours. The author has experienced such an incarnation in practice. When he danced in the mud, he temporarily acquired wonderful fighting skills and agility, so that he almost flew through the air, only to return to normal a minute later. A Chinese master from the Tang Dynasty (6th century) who taught the emperor was also contacted

and helped with the training. Another example was the pagan philosopher Hypatia (or her emanation) who helped with the studies of Neoplatonic philosophy. I believe that there is a whole family of high spirits from the past who could enrich humanity with their genius if we were more open to their guidance – and probably they continue to guide us.

Semi-corporeal incarnation, where the entity blocks certain qualities in the individual's psyche while unfolding others. If the entity is not trained in a particular skill, actions in that discipline will be much more difficult. If it is powerful, experienced and old, there will be extreme clarity of one way, deep and stable feelings that enhance the cognitive attitude when viewed through the human anthropo-empathic lens. When an entity is bizarre or multi-existent, it is perceived by the human central nervous system in different ways. Some are more archaic, older, others are catalyzed by the human mind as something non-human that temporarily takes over the mind of the human subject and responds with biopsychological and psychopneumatic functions in different ways.

Daimons

Greek daimon "deity, divine power; lesser god; guiding spirit, tutelary deity" (sometimes including souls of the dead); "one's genius, lot, or fortune;" from PIE *dai-mon- "divider, provider" (of fortunes or destinies), from root *da- "to divide."

> *„If I observed human folly for a thousand years in a thousand lives and did not become the master of human destinies, I would be an idiot; if I did, I would be a great demon". — Saturnin.*

The genealogy of the invisible worlds does not come from nothing. All life on earth, including invisible life, has a history.

The ancients divided the daimons into air, water, fire and earth according to the elements. If we further subdivide these into the scales of the Bardo Thodol (Tibetan Book of the Dead), which distinguish visible light, and extend them to infrared and ultraviolet, an enormous abundance of ethereal and astral worlds appears to us. Not all worlds are visible to siddi holders, clairvoyants and clairsentients, sometimes they are just glimpses, sometimes they are full manifestations, rarely they last more than a few minutes, sometimes seconds, sometimes

they are just flashes. Learning how to deal with what you see and what you think is a coherent entity that responds in real time is another matter entirely.

Trying to map this world is quite messy even at second glance, and one could drown in taxonomies and bestiaries by simply „multiplying beings beyond necessity" rather than focusing on one's own evolution with due respect for all worlds. In the manifold dimensions we are dealing with a vast and strange plethora of worlds quite different from those of our human race. Remember that „daimons" were a higher race than humans for the Neoplatonic philosophers, and the concept has evolved several times. Socrates having his daimon meant that his spirit was a daimon or demigod manifesting his genii and nature in human form. Different civilizations distinguished between personal daimons and demons that bring harm or blessing. They also had many functions, from messengers (angeli bonum) to inspiring forces to harbingers of doom. It has been speculated that they had many origins, they were descended from the gods and were sent as messengers and deliverers or had punitive or judicial functions, they were born from the great abyss, they were born from the chthonic womb as chthonic „troublemakers". Nevertheless, they were to be distinguished from black souls, dead souls or skia, simulacra, shells, shrouds, and a host of other pitch-black apparitions and entities that were not of the demonic race. Plutarch wrote that good daimons became deities, and even considered Isis and Osiris to be good daimons who became powerful deities. He also thought that daimons who were evil or became troublesome to others were restored to order and returned to nature.

In other ways, they took their natural position without going beyond it and without influencing others in a negative way.

Iamblich openly warned against inviting demonic inspirations, because the mixing of these natures with people could have a volatile effect. One may have to deal with an innocent forest spirit (daimon) that is benevolent and becomes a friend that does not even want to hurt our minds, hearts or souls, or with a strange, malignant spirit of a deceased person that appears as a shadow trapped in suffering and inspires similar things when it takes possession of a human being.

How did they come into being? It is necessary to understand that all life on Earth has an occult background and that under normal conditions a multitude of souls with various specialised functions are invisible, depending on the species and lineage of the animal, usually catalogued in evolutionary biology. The metempsychosis of souls, animals and humans and their transmigration and birth into many such invisible worlds seems to be a sacred chaos from which many hybrids emerge. The demon in ancient China was historically considered an animal-deity hybrid, that is, it arose from the unity of nature or the mystical participation of etheric nature in the biosphere. Such hybrids later developed into, for example, the Chinese dragon cult, which according to tradition was a mixture of many animals representing a single wondrous being.

Thus, when the soul of an animal takes on or mixes with the body of a human being through attraction, one acquires the character and nature of that animal. Whether or not an air daimon takes on the body of a human, its character and nature intermingle, resulting in a different understanding of its nature

and a subjective perspective and sense of the totality of itself, insofar as the other entity can experience the human perception of things to an extent that corresponds to its nature.

From the standard perspective, one rarely decides which world one will be born into before and after this existence, although many traditions have sought to master both rebirth into a desirable world and, whenever possible, complete liberation from the phenomenal world and become a non-returner, for in this world nothing is eternal and permanent, everything is change and cycle, so too are suffering, bliss, enlightenment and ignorance.

Of course, this view, which stands for the magic of antiquity, is still valid in many cases, because the worlds have evolved with people, sometimes by imitating people, mostly unfortunately, sometimes inspired for good, sometimes for evil — in the eye of man.

Totemistic Emanations or Animal Metempsychosis

> *An animal can be a totem for a man, just as a man can be a totem for an animal. — Saturnin*

I saw a fox stray into the city in winter, near the Polish National Library in Warsaw. I tried to track him down on the footpaths, but he escaped into the park. Some time later I sensed an incarnation of a certain ensouled fox nature and character, masculine, cheerful, smart, curious about everything and lively, I identified it as the same animal I had seen near the library and it was able to communicate with me temporarily as a soul hybrid in synthony. After it returned to its „fox body" it probably maintained the „impression" of being a human, mixing with my nature, inasmuch as I retained the impression of being a fox. So the old shamanic tales of talking to animals are not just a mythical story. Perhaps these highly skilled shamans were also able to subtly capture impressions of animal conversations and later interpret them correctly, incarnating parts of consciousness or astral doubles into animals, either in trance or in normal perception mode, just as my body and

mind is often used by various entities and beings as a wearable suit to radiate and manifest a particular set of psychic qualities when my psyche is used as the basis for further personality, character, cognitive ability and behavioural changes to express the entity according to its character. Rounding up, a human language is not necessary to communicate, ensouled impressions are intelligible throughout many species.

Each biological behavioural trait of an animal closely associated with its species or a more collective hive, such as ants or bees, exhibits more or less a common behaviour with different characteristics and deviations from the general common type. We can speculate that the innate triggering mechanism (IRM) draws from this pool of collective mechanisms and is closely linked to the genetic and neural expressions of a developing organism. Each fragment of this collective pool of traits can thus be isolated as a species-psychomorph. A psychomorph is an energy cluster composed of and afflicted with domain- and species-specific information. It can borrow its character from a fragment or aggregate of the array of traits and then form a field that has these relationships — in anthropocentric terms: it filters itself through them and acquires human-specific behaviours, affects, feelings and cognitions, energies. Psychomorphs do not have their own intelligence, but some can acquire it by connecting to the intelligence of an entity, an animal or a human. Thus, true entities are not psychomorphs, they act independently and according to their nature, but they work with the human mind in a manner similar to a psychomorph, however, they exhibit tendencies associated with their nature and essential

character, and in some cases intelligence so manifested or mediated by human intelligence.

It is easier to incarnate animals closer to our neurogenetic structure, eg. mammals than marine animals, and it comes with risks — when a cluster soul is stranded or frightened away in a possessed or mediumized mind, it takes possession of the human mind. Experiments were conducted with collective hive-mind structures, both of bees, ants, mantis species and a shadow manifestation of spiders. The collective hive mind psychomorph is represented by the hive queen and appears in manifestation as a large bee, which is an extract of the collective characteristics of a particular species genius and appears to the human mind in this form — in other words, the human mind interprets the primacy of the collective in this form. The collective functions in such a way that one member can be killed and the rest retains the structure, but when large parts of the hive are destroyed or altered-as happens in the modern world-as ecosystems are gradually destroyed, the entire hive consciousness suffers and becomes destabilised, resulting in strange behaviours, and becomes regressive and slowly decimated. The extinction of a species is not only the physical death of an animal, but also a mass murder of its entire species-specific consciousness, and its death causes a tremendous imbalance in the rest of the collective clans and species, which are highly affected not only per ecosystem, but by the entire fabric of the subtle structures of the life wave. Any animal with a photic nervous system (photosensitive cells) has the capacity to develop a life envelope or soul. More highly developed mammals are capable of developing a shadow soul, a soul and an as-

tral double. And if their spine (djet) is able to filter ophitic currents, they can transform their souls and astral doubles into wings (flying cats, flying vipers, winged lions, pegasi). Of course, „talking" to an animal requires viewing it from the perspective of its cognitive phenotype, and language is based on communication without words, from the perspective of the animal totem.

Scientia Occulta: Nigromancy and Necromancy

Most cabalistic nigromantic treatises deal with the ruins of "God", or the Qlipoth. Almost all postmodern demonological approaches attempt to use this obsolete map of the "fallen one". This is not a treatise on cybernetic computer demonology, but on demonological biomancy. I am a nature guy, that's why. This one-page sketch is intended to illuminate a different approach — strictly evolutionary, genealogical, biological, and seen through occult eyes. Perhaps it throws out certain notions of the tunnels of Seth as a neatly ordered typhonic hierarchy, but its aim is not to create chaos. Just as someone observing nature might see chaos or entropy among the various specimens — nature tends to increase in species and complexity to the extent that its own blueprint allows. It does not transgress its own laws, mercifully! The etheric shadow (Khaibit, Shu, Shut) is a psychosexual disincarnate substance that is active. It is a shell, as a cyborg is to a living being. Nevertheless, it is not free of inclinations, "thoughts," gestures, etc., whether it is controlled

by a typhonic mage or a vampire, or is completely independent as a posthumous or postmortem entity. The priests of Anubis in ancient Egypt were skilled in necromancy (necro-manteion or divination from the dead). Since shadows are less time-bound by the standards of the living, they can predict and prophesy certain things if they have the right medium, a sensitive, psionic or necromancer. The word "necro" is etymologically derived from "nigro" because all the shells of animals and humans are pitch black. They are pitch black because they act as formoids in the infrared and ultraviolet regions, while in the light spectrum they consume visible light. The author's experiments in IR /UV convergence resulted in shifts of his own shadow substance and anomalies from the ultraviolet (mauve) frequencies, perhaps they will be described elsewhere. Shadows have different emission and transmission frequencies, an infrared lamp with a high energy industrial emitter managed to burn an intelligent entity in the spectrum of 920—960 nm and its retribution was avoidable if the author had not been so stupid. Different spectrums of shadow entities do not necessarily see each other, depending on the "flux range of operation", although they can join together in "tribes" that demonologists of different eras tried to describe. Because the psychic substance of shadows is intelligent, it interacts with living spirits and can produce hideous, frightening, or unexpected results. It can reactively absorb the psychic complexes and constellations of living people (e.g., nightmares, horrors) as well as cause its own, depending on its inclination. The Romans divided the shadow-men into "Di Manes", the good dead, and "Lemures", the evil dead, and in the Orphic Mysteries the Erynies and

Demons were simply "shadows, eidola" of cruel, evil men. In the author's experience, this is only partly true, because di manes behave in different ways depending on the genius loci (genius of the place, culture, ethnic environment) and can be quite benevolent. However, let us abandon the dichotomies. I prefer to understand the world in terms of natures, neither good nor evil, but nature and inclination. To understand the bestiaries of the shadow, one would have to consider all kingdoms: Animal, human, plant, inanimate matter. In ancient China, the emergence of demons was the result of the intermingling of animal spirits with humanoid spirits, and this was also the origin of shamanic traditions that used occult compositions of animals, fetishes and totems to achieve magical goals. Humanoid, human-like nigral entities did not exist before the evolutionary emergence of hominids. For example, when a shadow or "soul" (passive psychosexual ether component in the visible light spectrum) of a hawk mixed with a Neanderthal's soul, a flying ether hybrid of hominids and Accipitridae was created. Bio-astralism is contingent in that the universe is indivisible; it is merely another category. Inanimate matter, for example, the elements of the periodic table, crystals, etc., have their own atomic emission, radiation, structure, as well as a mapping to the occult spectra. We are not talking about "New Age" weirdness here, this is still occult machinery on the fringe, not even playing formal science, but the reintegration of these systems into the intelligible, seamless system is beneficial.

In order to successfully create occult biological maps, there are prerequisites that I cannot meet, but which I may propose as a hypothesis:

Compatible orthologs in the ontogeny of human and animal development resonate with the spatiotemporal development of the nervous system, from the fertilised ovum, then primarily the ectoderm, through the embryonic prenatal stage to the child and finally to the adult. These developments can be mapped onto projected echogenetic and "etheric" phantoms and pneumatology. To be consistent, it refers to the entire organic, animate realm and includes the "graveyard of forms" or extinct shadow animals as well as modern, extant species. The psychosexual nature of the orgasmic discharges, may be places on a scale from crude (lust-governed climax), to those depicted in the yogic systems (controlled bliss, or peak ecstasy) accentuate "active" parts of the nervous system as a whole. For example ecstasy in Ajna, spiritual pleasure, bliss and satori using the higher functions of the cognitive-neural-pneumatic components leads to higher perceptions. Lust, passion and instinct in the larval parts of the evolutionary low-level archaic part of the nervous system. Each node of the nervous system, or "meridian", sometimes mistaken for "chakras", is mapped on the occultation of electromagnetic frequencies, which would explain the dimensional layering of the Bardo Thodol and the ceremonies and rituals after death — for example in the Tibetan Lhag Thog Mysteries. This is only one aspect of the sexual interface in magick.

"Winging the soul" is merely a successful yogic operation in activating the echogenetic pathways in the nervous system, which are hijacked and redirected, branching the "evolutionary" path along the blueprint for winged beings. In this sense, the soul is translated into the air component and undergoes

a transformation that seems miraculous, but is intimately related to the nature of the possibilities of such an operation. When laws of naturphilosophie, objective physical world, occulted metaphysics come together — there is nothing unnatural in mortals becoming epitomized as angeli bonum posthumously.

Evolutionary astrobiology assumes that the nature and characteristics of the planets within the stellar magnetosphere of the Sun help determine evolution and the waves of life, which is obvious in the case of the Earth's satellite — the Moon — and often neglected in the case of the Chaldean planets. According to the idea of the "world soul" or the "indivisible world," the planets act within a larger stellar magnetosphere, even though no gravitational or magnetic forces are detected between the planets, the "aether" of the world soul (an old concept thrown out of science) is the binder of intelligibility and indivisibility. Whether this has any bearing on evo-devo approaches to the occult is a long shot, but not entirely impossible. My personal experiences and beliefs incline towards an axiom that planets preserve memories of the co-dependent Solar System in proportion to their participation in a given event in spatio-temporal continuum. Engram, imprint, seal, sigilia, memory, call it as you please.

Practica

Excel to Overcome, Overcome to Excel,
Know thyself, All in moderation, nothing in excess, E
Take what is useful, throw away the rest.

> *More than fourteen years since I crossed the terrible pass of the mountains, my affection is reserved only for the divine and the stars, my love for the spirits, the bountiful realms of the invisible worlds, the rare human companions, the good wine, the glorious word and the burdens solitarily in silence borne.*
> *Men, men, a creature of insolent nature, believing that stars and galaxies were brought for his sake. A semi-monkey, capable of the divine, but by and large a swine.*
> *For what I have lost shall remain, my name immortalized with a name and a star*
>
> *— Saturnin*

Do not perceive the stories as a child, for many indulge in such seeing. See them as threads of logos silently running through the mythopoetic layers of human history. Whenever you pick out one category of such narratives and take it for truth, you become a slave to a belief; whenever you sacralize in honesty the mythopoetic meta-narrative, you see beyond it and see others like children indulging in their games. Beliefs are

vehicles, they are theories of the possible and the impossible. It is real experiential knowledge and practice that is important. Some beliefs blind us, some deceive us, some enslave us, some bring us closer to knowledge, realization, to aletheia, against error, against oblivion. Liberated Gods, I believe, perceive in an objective way, because if the all-seeing eyes were to think like children or perceive like people who confuse acquired projections of the world view with the Absolute, it would degrade their science and replace it with endless mortal wanderings of the mind. To perceive without projections means to perceive absolutely. To see causality with insight also means not to think like a fool who overreacts because of a pawn move on the chessboard and throws his composition into nothingness, like the appearance of a thought a second before. A wise man sees the causality of the world in all its seasons and changes; the wiser he is, the greater his insight. Like a master chess player, he knows the rules of the game, he knows the strategies and tactics of seeing, and he thinks ahead with consistency, but never loses sight of the present lest he be surprised, nor of the past lest he miss a lesson from which to derive future moves. Yet he intuitively knows the past, the present, and the future as if he transcends them. He sees events in motion, flashing patterns, changes in the world, perceives the whole harmoniously, and moves joyfully through it all. Whenever he loses his art, his world collapses, shrinks to the present, to a few events that stick in his memory — then the enlightenment is gone and he pursues petty, insignificant matters of someone who is blinded, unstable, dispassionate, and sees only a chase before his eyes and no longer perceives the vastness of the world. If someone

wants his thoughts to float in the air and be divine, his mind should definitely be expansive and not be affected by trivial matters. His mind and soul are uninterruptedly and seamlessly connected to the great world, evaluating the great and the small, which are interwoven in the right proportion and relationship. There are also gods of small things. Paying attention to them is often charming, but beware when they become parasitic and divert your attention from the big things. When the esthetics of a beautiful moment, the persistence of a rose becomes the obsession of a mad gardener, when justice and good governance become mere addiction to power and greed, degrading even the most just statesman of the commonwealth and making him no better than a crook, a criminal who wields power. What we project into the world is what we are at a given moment, it is our true condition, we change — truly, may we change for the better. The great image of a man, a woman is the totality of the movements of his life, they bear witness in the mirror of eternity's sure presage.

Alchemical Glass Bead Game

> *"The game as I conceive it," Knecht once wrote, "leaves (the player) with the feeling that he has extracted from the universe of accident and confusion a totally symmetrical and harmonious cosmos, and absorbed it into himself."*

— Hermann Hesse, The Glass Bead Game

Just as ideas drove societies, the branching out, the transformation of these ideas into technical specializations drove technology. They are the patterns of thought in grand narratives and universes of discourse, embedded in the biopsychological apparatus, the hardwired phenotypes that are their medium. Our technology is the vehicle for these phenotypes, it is their synthetic extension. It is our technological bioprint that says something about us, much like languages that claim objectivity, like mathematics that claims to be a symbolic patterning and clustering of Platonic logic.

Technology is not an absolute language, it only points to the directions our science has taken given the resources avail-

able and especially the socio-political configurations and trends. It is composed of three interlocking factors: the ideational symbolization of the world, its implementation in the growing pool of technology, its deviation from pure and theoretical science, and, above all, the values and directions that human societies have constructed as a stochastic process, and which are due to what is common to all human beings.

Introducing the concept of basic man with regard to, say, Polynesian societies and tribes from an anthropological perspective and attaching values to modern man is quite a different issue. We are indeed children of nature, raised through symbolization and its transformation across time and space. The ability to divine symbols that are perfect would have something of divination. Divination is the act of conjuring up a part of the world and conjuring it into a pattern or set of patterns and laws, then interpreting and acting upon them. The philosophy of mathematics in its Platonic aspect deals precisely with this ordered divination.

Between philosophy and magic there is a degree of practice, method, paradigm and belief. It is a science of the relationships between complex individual microcosmic patterns and the patterns of the laws of the macrocosm, the ability to manipulate, receive or transmit impressions to move from desire to execution of vision through the medium of will in a manner limited to possibility and potency. A potent mathematician with a magically powerful consciousness would have great tools at his disposal and would be potentially dangerous if his abilities and potency went beyond his human form. For consciousness has no limits for our race, the human form does.

If we platonize consciousness, we arrive at a living universe, and without limiting consciousness to anthropocentric cognition, we can say little about it except to speculate that it is an interactive field possessing its intelligence and governed by intellect, i.e., a set of rational laws. Whether they are willed or unwilled is a question of creation or movement. This is also a question of the time, the beginning and the end, the circular time as a force, the ouroboric formulas which mean the phenomenal circularity of the time and its perfect self-inclusion.

Without adhering rigidly to schools of theurgy and theology, whether Babylonian, Chaldean, Akkadian, Assyrian, Egyptian, Eastern, Graeco-Roman, Oriental or Occidental, these were philosophical modes and methods of expressing the structure of the universe, cosmogony, eschatology, its workings, its main ideas, and its content as a frame of reference. All ritual, magic and theurgy proceed from these structures. In other words: We need a structure to find our way, we need signposts to find our way, and we need a map to remember. What if the structure itself had multiple expressions, as with the layers of shells, but just as the territory is subject to slow change, the art of cosmography and cartography depends on the skill of the creator and the navigator. The interactions of patterns between structured, ordered worlds are what philosophical magic seeks to understand and find tools for its craft.

The microcosm is a point that can be understood like a pin in the macrocosm. From this pin we begin our work and to it we return. There is some understanding that the finger that begins the journey to examine and discover the universe in the words of J.J. van der Leeuw (Gods in Exile) ends up pointing

back to the human condition and our lives in particular, thus representing a journey of self-discovery and ultimately completion and finding. Transferring the microcosmic work to the macrocosm, it means that "every point in the monadic sphere is its center", in other words, "all parts of the Pleroma are its place of wholeness, no matter how separate they are".

As symbolizing animals, the progressive symbols in their relationship to each other are a kind of lockpick for representing the world and acting in it. With the modern arsenal of ideas, we can adopt a modular basis for all concepts, ideas and formulations and apply them in mental, psychic, scientific and artistic divination processes. We are a medium of translation for the world and our inner millieus, we are focal points of the world, its processing laboratories and the torches that lens into the world what we have processed, created. This leaves us with a chaosphere of information to shape and form at our whim, whether we are guided by a particular esthetic or values, or whether we go with the flow. Here we encounter the question of unity, of beauty, of the soteriology of truth, of ascension. When there are no fixed, objective points to which we can refer, we surrender to the chaosphere and no matter what we do, we engage in a chaotic, creative process that ends up meaningless.

However, if the cosmos is an order that contains diversity and has a seamless, continuous and indivisible character, then the emerging consciousness is already in a system of relationships. To find its way, it must shed the chaospheric appearance to find its own definition in relation to the cosmos by refining its subcategories and building bridges between them.

The main task of a philosophical magician is to build bridges between these kaleidoscopic sets of subcategories and to adapt them as much as possible to the Platonizing macrocosmic patterns. This is generally done through the personal intellectual and feeling effort to "extract from the universe of chance and confusion a completely symmetrical and harmonious cosmos" and absorb it into one's mind, soul, individual consciousness, character traits and character in the process of manifold changes, alchemical transformations, discoveries and education, feeling and intellectualization. It is a living teaching of change and relationship and a living game in which the main prize is the return to the stars, to the transcendent, torn away from nature and the earth into eternity. Let us not despise nature, for the Mother gave birth to us so that we might have the chance to be born into greater worlds – those of the Star Mother.

In conclusion, it should be noted that this is only an intellectual component, that practice and training are something else entirely. It is too one-sided to use only the intellect and disregard the affective, theatrical and emotional components. Whether in ceremonial acts or a solitary practice, yogic psychosomatic training, synergistic visualization and vibration, other magical techniques are of extreme importance. A sharp blade of intellect will not cut through deception if it has no serving tools other than itself.

O sniveling people, in your concentrated rigor and determined understanding, have you not done what a yogin has trained? O yogin, the people who live blindly, should they ever know what the monk understands?

Seeds of a beginning

A seed does not easily become a tree. Alchemy of the mind without efforts, arguments, decisions, nature is not formed, refined, modeled. It is a repetition of human activities and archetypes and signs in it. It is all the love, hate, struggle, inner processes, projection of our geniuses and nature, the totality of our being that we carry within us and keep in check. It puts pressure on us to transform and change, in tension with the given directions.

This is the framework, the structure and the basic skeleton: Direction, values, principles, merits should be understood in accordance with reason, logic, harmony and proportion according to time and age, as the latter should be discovered.

The grasp of the ancient laws crystallizes henceforth the intellect, which requires experience and reference to merge with judgment, decision, evaluation, consequence and foresight, and is associated with flourishing maturity in the philosophical sun.

This arsenal must be either observed or read, absorbed and applied. It must be examined to see if it is worthwhile, valuable and great in life and consequence for the whole – this vastness of one's responsible freedom described by that of others.

Nobody forges giants without the idea of them; nobody reaches for cruelty without the idea of it, likewise nobody reaches for inner greatness without the idea of it, an inspiration – vision.

What does not originate in the mind or heart rarely yields a mature harvest of the spirit. Therefore, a highly developed intellect and the anchoring of principles connected with reason between intellect and principles is the beginning of Eros peri to kalon.

The love of beauty, the love of justice, and the love of freedom seem to spring naturally from a healthy man. Proportion is the rounding off in harmony with nature, humanity is found with inner vision and endowed with intellect.

In situations where people are truly deprived, when they are enslaved, when they are surrounded by inner and outer debris. And when they are constantly punished or treated unjustly, or when they perceive this injustice elsewhere – then they make decisions and take a stand, if they dare. Also the recognition of appearances, apparitions, illusions, surrogates triggers a longing, which is complete only in the honest fulfillment.

When one is enslaved and feels a premonition of freedom because one knows it to be true, one longs for freedom. When one is loathed and sincerely feels love for another person, one knows it is love. When someone is treated unjustly and a sincere force rewards him for the injustice, he knows that it is a true force and that justice is being done. The degree between self-deception and honest force is felt thouroughly and immediately. Oftenwise, those who did not witness those ideas as

forces perish withal experiencing them throughout life, discarding those Graces and Muses as non-existent.

If we want to recognize true qualities, we should start from the needy person: What does such a person lack most, apart from food and shelter? And then we should ask ourselves what we have that such a person does not have. We might also have a false image of lack if the person who is lacking in our eyes is not needy and we do not see ourselves as needy, more needy than the other person.

For true deprivation and true fulfillment are found in complete honesty with ourselves and with the world, and then the world is honest with us. Any perceived or unacknowledged falseness can be a mere mask, an appearance by which we "live." So how is honesty developed. By taking off the masks, both of ourselves and of the world, by questioning ourselves and trying to penetrate the illusions.

If we happen to discover untruths and contradictions, and see through more and more the games we humans play, and sometimes the metaphysical worlds, we unmask the world. It stands unmasked, and every mask it puts on us and itself is only a trivial repetition. If we preserve the memory and the knowledge, it is conducive to the truth.

But do we "tear down all masks" to be alone with the one who is alone? It is a question of objective truth or the truth about the divine, which is, since Parmenides buried in mortal doxology, it is apophatic, unknowable to mortals. We have mere approximations that work or completely miss the point.

But it is not an approximation in proportion, detached from the world, or a mere surface of greater things. It is a pro-

portion that is a key to balance and round out what a human mind can achieve to communicate with other worlds and to re-define itself and be re-defined in harmony with it. Each key to communication with other worlds and to the effective practice of magic or theurgy is a form of an elaborated proportion or a memorized intuitive formula that allows us to look through the keyhole, not into the whole that is negatively known through learned ignorance, but into an image of the other worlds that we can interpret to the best of our ability and then work with.

Magician's Training

The main work is centered around the Chaldean dictum "call and receive", whenever your mind is ready as a bowl to receive the nectar of Gods, and an intelligencer related to the sphere of the given planet - and there are millions of these in various gradations, hierarchies, a-hierarchical worlds - they will render their teaching that come as an idea, a breakthrough, a skill, an ingenious device, and refine the currents of the Via Regia of your body, souls, spirit, heart and mind. High magic does not deal with power, sex, fame, fortune, or the low by-products of Earthly travails, privileges, but it deals with immortalization, nobility of enterprises, glory, force, and greatness that is acquired after one's life finds fruition in death. It doesn't deal with transient fates that must be overcome, but with immortal genius that may be developed, if so desired.

A human being, like any animal is a vehicle for the manifestation of astralistic, weird and eerie forces that participated in its evolutionary development. This is the enclosure of life, an aspect of gargantuan forces that created a nursery school for life on this planet. These forces are neither human, nor anything approximate to human, they are the exponents of cosmic dimensions vaulting themselves in diverse, horrendous and beau-

tiful masks, imagine the primordial life in the proto-oceans, and the atavistic journey back in time, on the example of evolution of nervous systems. Ontogeny recapitulates philogeny, taken to occult atavisms in biological aspect it is the projected bauplan that reimagines itself along the branches of the tree of life from weird forces into self-enclosed biosphere. Nature is apparent through itself, it needs no judges. To a human his form, self-reflection and area of activity is self-evident, to a star-fish it is likewise, it's nature is self-contained. Yet mix the bio-emanations of the two and a human goes insane, and a star-fish, well as a relatively uncomplex organism remains undisturbed by acquiring human faculties, or general essence of being. It almost begs to admit that a human being with its self-reflective capacity is a special organism by and large misusingr or not using at all the way to refine the currents that it uses. All contained within the human worlds is hermetic pertaining to its specie, but chaos of weirdness is lurking in, gazing as a watcher on the threshold of a biotic abyss. Hermetica, the world-ordering of cosmos is an exponent of the human to find the singular, the whole, the harmonious, and there is definitely a way that is supreme in using magical technologies and spiritual devices and techniques, gymnosophies and intellectual yoga in order to acquire a more refined status in the netherworlds, as well as lead a meaningful life on Earth. The occult machinery of the world is like the void of the stars - unmerciful for those who dwell in the abyss of unknowledge and attempt to master the void as tiny souls. It is more akin to benevolence if mastership is pitched to the divine - the divine is a place where the mortal perishes, and union is met in bliss of either a

pre-natal state of consciousness, or will is sought, and the post-natal state of a spirit asserts itself in the grand order of expression of universal powers. The question is - which powers one expresses, how, and to what extent? By the natural limitation of human specimen, the most refined of masters and mistresses are attaining the absolute by the measure of a human, there is a golden bridge to the absolute. On the other hand, if they slip on the path, they may encounter great abysses unfit for human soul's birth into them. There is order and law in the universe, but these are laws and orders surpassing human understanding, and not made for humans nor for their understanding - that is up to the beholder to decide what is most suitable for his work. Amor fati.

Minds and Principles

Anyone who engages in any form of craft or art does not become a practitioner unless he practices. The practice of life does not begin with learning how to live. Often we do not know how to live deeply and meaningfully, but we practice it out of necessity.

Every art, every skill, every science, every craft requires such an approach. Sacred paths of high magic or personal magic, any form of willful negotiation or imposition on reality; getting to know oneself is a special kind of craft.

We cannot force anyone to follow this path, in fact it is the most barricaded and fortified path, of which there is even more advice not to do it. It is the most conscious decision one can ever make, it must be fought for, maintained, memorized, developed, balanced and rounded.

One learns to master life and magic. Without mastering one's own life, one will not master the latter, but will quickly become a puppet of one's own mind, emotions and projections.

Not only that – such a practitioner will openly invite influences that will abuse an untrained mind and keep it stuck in delusion or ignorance. He will prevent any development by abusing his mind, emotions and projections. He is untrained in

recognizing obstacles, illusions, deceptions and intrigues and easily becomes a victim, first of himself and then of everything else.

Eventually, one becomes a mockery of all the aspirations and ideals one has lived for — turned into the opposite. This has happened to me, as it always does, but I do not rest on my laurels, nor do I freeze reality as something permanent.

I never take anything for granted, and this despite the discouraging and reversing factors that, on the one hand, plunge us into the despair of failure, and on the other, mock us or inherently or intentionally impede our progress.

If we are willing to develop a tenacious spirit, often insensitive to things that break most people. Working under constant tension and strain, multiplying our intelligence through constant training, recognizing situations and penetrating the depths of their surroundings and character, while other people would only see the surface. We transform the nocturnal into the daily, the hidden into the revealed, the murky into the obvious.

We develop principles and standards to remain steadfast on the path despite temporary deformities of mind, senses and affect, sacrificing most of the things other people live by and love — the path is open. It is not meant to deter anyone, but it is also not meant to invite or promise anyone anything beyond what they are capable of. There are no promises.

In fact, the majority of this work is about how to strive to be a decent human being as we explore and learn to master various techniques and selflessly impress or invoke the deities. Allowing the focus to flow through us in the continuity of this

divine impulse — elan vital of co-smos in chaosphere and chaosmos in co-smos.

Since we know nothing about magical phenomena, but are equipped with normal human knowledge on which we rely, when we encounter an anomaly, we notice an example of it: unknown. The anomaly may not be believed, but it is noticed and, under good conditions, it is fixed in the memory.
If more anomalies occur, we can create a small structure with multiple nodes, e.g., "law of attraction" by three instances or examples. We can choose to discard the theory as a whole and rely on either faith in coincidence or at best synchronicity, which relegates it to magic anyway. If we have more events to falsify the structure, we have a solid law with a solid structure with three nodes or examples.

Then we apply what we know, or the previously acquired episteme, and our cognition to compare how they might interact. Suppose a very weak law that we observe in a sea of other laws unknown to us.

Either we project knowledge of that law onto all the other laws without understanding them, or we suspend our judgment and find that different laws are in play because the one we have is not sufficient to explain it, and sometimes not sufficient to understand the law itself.

It's like in astronomy where you try to find another planet because the calculations do not fit. Therefore, we observe and isolate other events in the same way. If we have two or more inductive laws, we can try to derive the general framework and do top-down reasoning. If this is not enough, we induce new laws and build an upper structure that ex-

plains more events in an approximation of what we already know.

After a while, we have a set of laws, epistemes, and cognitions that explain situations and to which we can relate, or that induce a cognitive-behavioral response through training. By observing instances that begin to function, we are not static. By applying the mind and mental faculties to creative solutions, we begin to engage with the frameworks being tested and simulate or actively work the results.

Mental rivers and topographies of noetics.

Let us define the mental continuum. It is a flow of mental events and phenomena that occur at the conscious and unconscious levels of cognitive-affective noosphere.

It can flow quietly, but it can also cause the most extreme states of excitement; it can flow like a torrential river, but it can also cause a quiet, humble thought.

Many people allow this mental flow to dominate their thoughts, actions and emotions, limited by the conditioned responses of society, mentors and peers, and in between is the uniqueness of response, the space of personal breath. Focus here! As we begin to observe ourselves and introspect, remember and contemplate, we become more aware of this mental continuum as we look inward, deepen it, and unearth things that make us more and more conscious.

We come to know ourselves — not the conditioned image of ourselves that we cherish, that too needs to be known, but our reactions, judgments, evaluations, thoughts and rationaliza-

tions are put under the microscope. We become our own analysts and psychotherapists in the understanding of Western thought, and we practice intellectual yoga in the Eastern understanding.

For each mental action we ask, „What is the reason?", „Where are its roots?", „Is it complex or simple?", „Why am I thinking this now?", then we orient to the future, „What are the consequences of these thoughts, where are they going based on what we know about our mind?", and then we go to the past, „Where did they start, how can we improve them, e.g. wrong foundations, wrong beliefs, toxic conditioned reactions?".

Eric Kandel won the Nobel Prize in 2000 for proving that learning changes neural circuitry due to neuroplasticity. Therefore, to some degree, we can adjust neurological wiring both through psychotherapy, yoga, psychonautics, and through various experiments and practices that were once so prevalent in mystical traditions around the world.

When we learn about ourselves, we temporarily interrupt the „rationalization and nihilation screening" that is a defense mechanism of the mind to maintain its organizational entropy. Persuading and enchanting such structures carries dangers because the resolved complex (affect image) releases psychic energy that must be reinvested in new structures. Ideally, we acquire desired structures through learning that are not yet filled with psychic energy, and when old bundled complexes are resolved, the energy moves rapidly into a new cognitive pocket. This process is semiconscious and can go wrong, e.g., the energy can be reinvested in a different cognitive topology of the given phenotype;

Developing such introspection is a habit and in no way robotic. Sometimes we are better and more brilliant, other times dulled and incapable, numb.

The other goal is to develop discipline. In brilliant mental situations we use it, and in numb times we can use the remaining resources for other things or for maintaining the process of mental hygiene — which is equally important.

The best training we can recommend is highly focused meditation or muting the mind, or observing as illusory-like apprearances arise and perish. The other is to confront and make decisions based on our judgments and values.

While the former orders the mind, the latter imprints habits and behaviors over time. All this does not happen in a vacuum, but our reason decides what is beneficial and what is superficial, counterproductive or even toxic.

Sometimes we are trapped in toxic states, and our focus and consciousness cannot break free from such a bondage. When we are absorbed by a state, our mind identifies with it and even seeks validation or pleasure in it. For example, some people consider suffering or pain to be their natural state. While they are in that state, they reject it, but then they consciously seek it. Arguments that this is not a desirable state do not reach them until they resolve it internally through contrast and observation. Interestingly, they never lead by opposition or contradiction, but by entering the mind of the other and leading them to their own solutions with suspended judgment and much patience and empathy.

This is just one example of a state of being in which the mind is completely absorbed in a worked out state of its total-

ity and takes it for all there is. To know what is healthy, we need a point of reference and most of us have common sense in this regard.

But what you know intuitively is less effective than training which is often counterintuitive. In years of practice, I have chosen the model of the Buddhist kleshas, or afflictions, to explain the variety of their mutations and strands in the modern world. I then isolated the virtues and ethos, based on Via Romana, Hellenic Paideia, Book of Changes that I found most useful for my work, as well as the counter-virtues or vices that began to work against me and my efforts; these are merely a model developed by a modern person. We cherish our own dynamics, which are personal, but it is worth noting to at least be aware of them in order to have a map.

Method

If we do not counteract the poisons in our mental stream, we may become a hopeless victim of the developing delusion or vice and create an object-subject tension. The counteraction, however, should not create resistance or more tension, but should be a middle way to resolve the minor or major disturbance. How this is done varies from mind to mind.

I never understood the „letting go" part that is repeated everywhere as a mantra. You can let anything pass, but if you do not chase away the thieves of delusion, anger, wrath, ignorance, which arise in the course of life, in your own mind, and rarely during meditation, you will eventually succumb to them. Neuroplasticity, power of habit, alignment. Fight the

insignificant within if you do not want the great evils to emerge.

This is why meditation has often been advised to counteract the pollutants in life, through conscious mental effort to tame the incessant monkey of the jumping mind, and when encountering resistance, in the sense that an external nature is mixing with ours or deliberately ruining the practice — redouble efforts whenever possible. The difference between rigor and mindless drill is often confused. The former makes the mind sharp, tough and intelligent, the latter stiff, dry and weakened and can become undiscerning and cruel.

It has always been — I think — a matter of discipline backed by inner truth. In the worst case, we begin to recognize the harmful substances as regular in our mental continuum, so that we do not even recognize them as something that stands in the way of development and realization. As soon as this is recognized, one must grab the thief by the throat and throw him out.

I would look at it like this:

Ad. 1: If we simply observe the emerging delusion, we might be drawn into it, with poisons developing; if we counteract it, we create an opposing tension that creates psychological space for it to fill later. Perhaps the method is to find a higher ground in the mental state (like climbing a mountain) and then neutralize the poisons with light effort, analyzing the causes and conditions and supporting the analysis with learned thought and „good speech, good thought, good action." Good action improves thought and speech by synchronizing them.

Ad. 2: It is difficult to break mental habits when they are of long duration, and it is difficult to break them immediately (although it sometimes happens). You do not have to find the opposition and be stuck in duality, but something like a transcendent third that neutralizes both; between love and hate, for example, you find a paternal and a maternal spirit towards beings who feel both and free themselves from duality.

Society reinforces the view of the self and calls it individuality, although it is only a repetition of the movements of social conditioning; It also reinforces the grasping of the self by creating an illusory cocoon and reifying it as something real.

From the perspective of the golden ages, modern societies follow firmly rooted illusions within illusions that contradict the wisdom, principles, insights and laws of the ancient systems of thought that form the contrast when properly understood. It is rarely perceived by those who have no contrasts to see.

One way to deal with it is to develop authenticity and to preserve a self that we can use as a puppet on the stage, because otherwise we would have to renounce all social interaction.

As long as we master the puppet of the self and are aware of its illusory nature and do not reach for it, we can play theater and continue to practice.

When we are pushed into attachment to selfhood by the illusion, because the projected social image is a bombardment on the fragile, unattached self and holds it back in the cocoon, we may feel encircled at first, but then it lets go. „Holding on to the self is the root of all evil," which means that when we de-

velop an idea of emptiness, everything dissolves into thin air. The mind can become entangled with lower things on another level, but only insofar as it believes in the absolute reality of the things to which it is subjected — it becomes enslaved by them.

The other part is the danger of developing an elitist view, or a sense of superiority and inflation. If we separate ourselves from the others who uphold selfhood and grasping for self on a societal level, this is encouraged and is the usual business, which is why people are so easily manipulated and think it is natural. Or even worse — if we do this blindly and know nothing else, we risk self-indulgence through self-aggrandizement and plunge ourselves into an even worse state. This is a path that leads either to alienation and arrogance or to megalomania and obsession.

Balancing between the masks and puppets of self (or self) and trying to break free from them is quite a difficult game, but it can be done. There is no need to escape society. The point is to develop a strong self that, on the one hand, deals with society, but on the other hand, detaches itself from it as if it did not exist, if necessary.

Guiding Principles

We work within a frame of reference. How this frame of reference, with rather static and malleable elements, comes about is a matter between experience, knowledge, perception and discernment, judgments and decisions. We form this frame of reference through active, critical participation in our lives in relation to the world. Then we observe the world in relation

to life. We use our reason, feeling, and intellect to separate the good parts from the bad, superficial, or unnecessary parts; we observe the larger phenomena as a whole. We penetrate the world of people, societies, visible and invisible worlds, we create the foundations on which we build an entire roadmap. Then we decide how and when to act, react, become still, advance and retreat. We look beyond the present world, behind its history, beyond it and into the future — that's where a vision is created. A vision is always normative, it is determined by desires, dreams and goals. At the same time we are cartographers and cosmographers of these worlds, we map the unexplored with the best possibilities. We walk the paths that have been walked before and map the unmapped to the best of our ability. By observing these worlds in motion, we establish a point of reference and think deeply about what is of use, then lay the groundwork. Reason seeks solutions based on what we know. The intellect mediates between the higher worlds, reason and the animal mind; likewise, we set up our inner mental territory, our affective and cognitive habits and solutions, the way we respond to a field of phenomena.

Mapping the territory

We are inseparable from the world, and the illusion of being separate from others has devastating consequences for most people in the longer term. Therefore, the pursuit of self-interest is suicidal in the long run because it damages the fabric of human trust and cooperation; The suffering and pain of others is not a matter to be taken lightly. Dehumanization

and disconnection from feelings does not absolve the intellect from recognizing these factors. Suffering can be overcome through training. One cannot refuse to recognize the unity of common understanding mentioned above; One recognizes the opposites that are insoluble and one does not remain in ignorance because one knows the constellations of opposites that call slavery freedom and suffering happiness; one tries to solve them internally and externally; the domain of ignorance is that of separation and forgetfulness towards the „unknown knowledge" that one is accustomed to and considers normal, while they are unheard of. These opposites seek solutions whenever we find them — we apply them. A strong heart is a companion of its master, thoughts that go astray should be controlled and directed to the desired state; what is strong should not neglect the weakness, what is wise should overcome the state of others, what is resilient should overcome the movement of opponents not to become equal.

Pneumatism and Hydranomy of the Spirit

Autonomy and freedom from conditioned automatism is the birth of free will. It is the recollection of past structures of the subject-object split, the bridging and integration into a whole and the development of further structures from the autonomous point of view.

It begins with synthesis. A breakthrough – the subject-object split is bridged and transcended. Comparisons and tensions between the present state and the normative situation with simultaneous 'rejection of contradictions through solutions' are shared in proportion. As if a dynamic between ego, superego and the related aspirations would dissolve in another, third position.

The daily society represents what is obvious, what seems to be. It stands in contrast to the nocturnal undercurrents or depth sociology. These threads of chthonic, telluric meta-narratives, combined with grand meta-narratives of the whole, interwoven with the sociology of ignorance and knowledge, are in constant tension. It produces new material for you to revise, absorb, contemplate, understand, and implement.

Between these worlds, the accumulation of resolved contradictions and fused dualities leads over time to the correction of an autonomous conscious command center. It is a kind of genius or meta-consciousness. It functions like a feedback loop of inductive-deductive cognitive behavioral processes that rounds out and completes – preferably in harmony or even distribution in one's character and mind. It is permeated by all too many unpredictable factors that give enough space to esthetics and beauty throughout the process.

Resolved contradictions provide critical insight into many otherwise unrecognizable dynamics and emerge in critical, perceptive thinking; it is a form of cognitive training. The merged dualities result in a bundle of intuitive, independent judgments, decisions, and evaluations. In conjunction with self-observation and observation of the environment, they are a form of deconditioning from the alienation of subject-object dependence. In evaluating subject:object or any kind of dualism, we rely on the inner other, the transcendent third.

It is a superimposition and a hawk's-eye view observation, as if we were detached and hovering above our ordinary physical selves. It is the birth of a winged Self. Sometimes the hawk descends and merges with our self and our automatic reactions, sometimes it erupts and sees everything with a larger vision. This hawk is the spirit of individuated consciousness. Thereupon, we identify not with the self, the body, the thoughts, the mental garbage and the emotions, but with the hawk: the purified mind.

This operation is based on the intellectual, cognitive and affective realization of the configurations of the inner millieu

or the ezosphere and noospheres. This is achieved through constant pressure, tension, meditation, suffering and overcoming, confrontations and decisions. These are psychic alchemical and pneumatic operations, some of which are voluntary, fated, imposed, but the majority of which are consciously decided. It resembles the birth pangs of a serpent shedding its veils and membranes until it is a fully developed spirit. Here, human nature is defined in an elevated, rediscovered aspect of a deity in aspects of its refinement; not continuous, but temporary – like the satori of one's raptures, longings, fantasies, visions, vistas, etc.

In accordance with the Mithraic axiom: "harmony of tension in opposition, movement upward". In a dual world, we are the alchemist and the distiller. The Tao, or harmony of opposites, cannot be found without the formation of tension. If there is no pressure, there is no countermovement to find the loose ends and transform them into strength. De is a gift from Heaven that equips, strengthens and supports us along the way as we ascend the spheres. Without confronting our inner selves, we cannot recognize or understand the formation and unfolding of our individual geniuses, nor do we know what to form further. When we remove the worldly dust from our perception, we see clearly.

There are three methods, all equally important and partly overlapping. This is done either through life and its expression, through sculpting in one's daimon and genius, through perfecting and rounding out one's being. It happens through spiritual practice, meditation, contemplation, initiations, ceremonies and rites of manifold paths. When the mind is still, you get to

know yourself and train yourself. This happens in true confrontation, when you make choices and discover what you are made of. What you draw from it, a lesson or a punishment, depends on your perception, your gaze and your insight. If you do not succeed in penetrating deep within yourself, you will not be able to interpret the oracles of the world correctly because you may lack wisdom and discernment.

This leads to a perceptual shift of the early consciousness, which carries mental-affective imprints, habits and conditioning, memories, perceptions, and so on. It changes and is composed of several jumps in its essence, which is a seal on it and a seal on the mind of consciousness.

This mind of consciousness is defined as the history of localized focused consciousness. It is directed by memories, experiences, performances, perceptions, decisions (autonomous perceptual judgments about actions and their movements) and feelings in the configuration of knowledge. Gnoseology is a dynamic phenomena that depends on knowledge: constellations of data, information that recompose and relate to each other in different ways, but it is mainly acted upon. Once the Pneuma is born, the solar swastika, the Ajna cakra, it is localized between the eyebrows and is felt as a strong, blooming sphere of light. After death, this individualized spiritual consciousness folds and continues to operate, possibly through vehicles that express it in its multiplicity. I believe that this is the primal point that connects the world soul (Pleroma) within the focused human agent.

Operating System Earth

Let us think for a while about our planet as an operating system with various modules and functional layers that have evolved and developed for billions, millions, hundreds of thousands of years. 4.7 billion years ago, the Earth began to form in the solar system around a star moving on one of the galactic wings, far away from the center of the Milky Way, located in the depth of the constellation Sagittarius-B.

Another world system among countless other world systems. When you penetrate space with the Hubble Deep Space Telescope, hundreds of thousands of galaxies become visible. Let us assume that the star, just like every other planet in the solar system and every moon, has its own operating system, which we can define within the framework of scientific, physical and astronomical knowledge.

Information fields, which are a hypothetical database that we conjure up virtually with our minds, are later measured and defined by laws that we define by describing statistics about the behavior of these systems. Similar to mathematics, these are statistics of phenomena described by laws. It is not complete knowledge, but they are the building blocks and foundations of our reality, the universe of discourse.

Following negative theology, it is an apophatic knowledge discovered through the impulse of what we do not know. For when we leave all certainties behind, we know that we do not in fact know anything, and yet it contains the Socratic irony: "We must write and speak about things about which it is impossible to write or speak." This is true of metaphysics and of science as it is today, reformed by myriad paradigms.

Back to the operating systems: They emerge together in historicity and in cycles. Determined, a-deterministic, sequential, interrupted, cyclic, linear, a-linear, defined by probability, chance, anomaly, fixed and temporarily fixed by what is ordered, definite, certain. There are co-dependencies in the coordinates of being. The connectivity between the Sun and Earth and the connectivity between the Moon and Earth are an example of such a system of fixed reference points, observed over time and defined – for example – by their magnetospheric properties. The connectivity between the Sun and Galaxy can also be defined by the relationship of the stellar magnetosphere. Proportions emerge.

Let us apply a different interpretive system to modern science, reframing and dusting off the old doctrines to bring them up to date. For example, let us return to Neoplatonic scientific metaphysical theology, a Chaldean theology, and imagine adding another defining level, the celestial, non-visible, invisible.

To understand this, we need to develop some concepts and construct an ideogram in our minds that will allow us to understand this system. To detach ourselves from normal reality, we need to feel awe – the same awe we sometimes feel when we

watch the starry sky at night. This gives us some distance, our bodies are surrounded by air, our mass and the mass of the air belittle us. Probably people who skydive feel both the freedom and the mass of air surrounding them in this way when they first jump.

Let us now extend this in imagination to the whole cosmic space. This can be done mentally, but it is rather rare that we actually feel it. The first feeling is alienation, then we succumb to oneness, or we feel despair, awe connects with oneness. Then we return to ourselves. It is alchemy, first we separate, then we merge everything into oneness. We sew the invisible wound. Now let us think of the star, the next one we know. We put everything into the right relationship. The Chinese defined the forces of heaven, their strength, their power as regulating forces. It would be enough to consider them as a relation of forces.

The psychological level of modern man could commit a typical Mandaean error by adding an evaluation to the phenomenological world of "good-evil" or "spirit-spirit", "darkness-light", but perhaps such conceptual duality is built into our cognition - but let us leave these speculations and assume that these levels are only instrumentally mapped, that they have essences that are different or interpenetrate, so that in some cases they are harmonious.

So when we arrive with the intellect in the world of ideas through concepts, analogies, proportions, golden mean values, we can imagine that the sun is a deity. It does not matter whether we ascribe to it male or female attributes by projections, whether it is androgynous or hermaphroditic - depend-

ing on the civilization, it is seen from a religious or a symbolic level. Your perception and belief is your choice, explore.

On the level of phenomena it is a star with all its discovered physical properties, thermonuclear reactions, plasma, the 12-year pole shift cycle, etc. On the level of symbols it is the visible Helios (instrumental name), on the meta-physical level, the hypostasis, it is an Aion or a powerful celestial deity that operates on the levels of the forces that provide the stars with their power.

And now poetry. Similarly, on the level of symbols and magical hypostasis, everything born of the solar fire has its own life - thus phoenixes, dragons, seraphs, elementals, etc., were born in bestiaries and mythologies. Taking into account these two perceptual shifts, from the phenomenal world to the numinal one, we connect vertical and horizontal approaches by linking them through two hermetic crosses that form a sphere; the Sun-Aion operating system and the Aion-Teletarch-Aion operating system in the poetry of the robes of the Mother of the Stars Nyx-Neith in the Egyptian-Hellenic beliefs defined by the laws of Shu-Tefnut-Ma'at, which represent a multiform being with deep laws. In Hindi belief systems, the grouping of world systems was governed by Rta.

It is difficult to imagine such worlds and maintain their perception. Perhaps superficial, but necessary for theurgic, magical, and semiotic work when our minds are constantly reduced to the regular perception of reality, yet necessary to shape time, space, and reality within its universe of discourse. Let us further assume that there is neither time nor space in the world of Aions.

Every point of time and phenomenal space in the "Cave of Shadows" is visible and accessible. Every point that rises from Plato's cave and connects with the numinous A-phenomenon becomes timeless and spaceless. From the soteriological point of view, this is a transition from the world of phenomena to the numinous. It is an individual transition for each consciousness. Back to the world of phenomena - stars are separated from each other by light years, parsecs, greater galactic distances. In the world of numena, plunging into the outer edges of the Milky Way galaxy can take miliseconds beyond.
Now back to the Earth. The operating system Earth has its geological properties, it was formed from elements that have their own electromagnetic radiation properties, in their "simplicity" and molecular configurations they are the stuff of the visible environment; the geomagnetic field of the Earth appeared 3.7 billion years ago. The first wave of life filled the atmosphere with oxygen. The first layer of life diversified, mutated, evolved, adapted, died out, and lived on. Waves of diversified life appear and disappear in the biosphere, nature works through entropy, biological negentropy within its boundaries, like living organisms - it pulsates, lives.

Orphic Hymns [25] XXV. TO THE EARTH [GAIA]: *The Fumigation from every kind of Seed, except Beans and Aromatics. O Goddess, Earth, of Gods and men the source, endu'd with fertile, all destroying force; All-parent, bounding, whose prolific pow'rs, produce a store of beauteous fruits and flow'rs, All-various maid, th" eternal world's strong base immortal, blessed, crown'd with ev'ry grace; From whose wide womb, as from an endless root, fruits, many-form'd, mature and*

grateful shoot. Deep bosom'd, blessed, pleas'd with grassy plains, sweet to the smell, and with prolific rains. All flow'ry dæmon, centre of the world, around thy orb, the beauteous stars are hurl'd With rapid whirl, eternal and divine, whose frames with matchless skill and wisdom shine. Come, blessed Goddess, listen to my pray'r, and make increase of fruits thy constant care; With fertile Seasons [Horai] in thy train, draw near, and with propitious mind thy suppliant hear.

With the emergence of life comes a micro-operating system with its own layers, mysteries not yet discovered by formal science. Indeed, it is difficult to understand something through itself, a human cannot perfectly understand itself as a whole, one cannot measure "a consciousness through a consciousness", we can only isolate fragments in a cognitive mini-laboratory, their aspects - we cannot understand the wholeness of nature, which is its subject, from the perspective of nature, as long as we are animals. What is the point of conjuring up a refined set of psychically projected concepts, of creating an infinite representation of these concepts by procuring and generating streams of information in which we seek answers in mere virtualities, in tokens. The way to find ourselves could be much easier, but of course - we will not know much, but like in Hermann Hesse's Glass Bead Game, we will touch the right sounds and images, move the right feeling, conjure up concepts and philosophies, knowing that it is a token that will dissolve as soon as it is solved - it is no longer necessary, we move on!

Life is interwoven with the environment in which it grew, and the same environment is interwoven with life. Continents drifted apart, joined together, new land masses, ocean masses

appeared, further diversifying life, the branching of evolutionary threads, the approach and removal of those threads; DNA protein sequencing is as diverse as life, by mutation and replication it changes itself, by chance and arrangement there are adaptive corrections, genetic errors. No organism is perfectly adapted to its environment, it is an approximation to adaptation that guarantees diversity.
Phylogenetically, modern man is approximately arrested at the level of Homo Erectus with greater encephalization, but his and her capacity for self-awareness makes him a "sick animal" (Nietzschean idea) - trying to find a way to find himself. The first ape-like creature appeared in South America 16 million years ago. In Africa, 120,000 years ago, we found a remnant of the mtDNA haplogroup that is now common to all humans - the other female haplogroup lineages of homo sapiens are extinct.

From an occult point of view, these operating systems are not isolated, they add another level to the world systems, in search of astralistic configurations of uncanny worlds, to discover the tendencies and aspirations, an attempt to find the "cosmic will, expression, action", one or more, to realize it on Earth or within oneself. To find meaning and purpose. Distant and nearer words, invisible worlds living in operating systems of other "phenomenally dead" planets and moons, "phenomenally alive" worlds of other systems.

Early human civilizations with a cosmographic instinct drew territories and maps of the cosmos and recognized some order. Homo Sapiens Sapiens, given the heritage of ontogeny, phylogeny, and the rare chance to relate themselves to think about the "whence, why, whither," appeared in a pre-existing

world. The first ape-man to think about himself was perhaps frightened, perhaps sad; we are no different today.

He tried to understand life, visible, invisible, distant and remote, to relate to it, to understand it, to control fear. He went through chthonic, animalistic, totemic cults, solar cults, and approached a strange, frightening, essential definition of the divine, the numinous. He absorbed what he could, making up concepts, magical techniques, techniques of deities, giving them names, learning the magic of the world and preserving it in rituals and ceremonies – interpreting powers and forces that had not arisen ab nihilo.

When homo symbolicus began to create and participate in rituals and ceremonies of various traditions, he had no scientific approach. When he began to organize cults, he approached an act within the limits of a cosmography, cosmogony, measuring and understanding fragments of different parts of the cosmos through reflection.

As it became homo magicus in the apotheosis of itself - consciously performing ritual acts, enchanting the world, itself, moving through unexplored territories, making maps - invoking and receiving help from the 'Elder Races' – terminology of Iamblchus of Chalcis in De Mysteriis, from gods, goddesses, innumerable worlds of invisibleand visible beings, in a new understanding of scientific theology, religion was married to science because they were one, the hand directed downward toward nature and science below, the hand directed upward toward the unknowable, full of reverence above; Philosophy was the love of wisdom. Philosophical magic was a way to ascend to hypostasis, to re-embodiment, and to express this

unhindered, as a catalyst, below. Homo magicus was almost godlike!

Between east and west of human civilizations, between dawn and dusk - beliefs, religions, formalized magical techniques, ceremonies, psionic, instinctive, desired, building up, reforming, destroying, dismantling. New layers of postmortem existence in the operating system Earth, in the solar system, on its planets and moons.

We virtualize a world, enclose ourselves in circular cages, free ourselves from one and fall into others. When we free ourselves from mental prisons, we fall into pneumatic prisons. To free ourselves from pneumatic prisons, we do not have to fall back into mental prisons and maintain them by pushing upward with focus, ease and determination; each new conceptual invention created a virtuality that can be used to free or dominate and enslave: suffering and antidotes. The current man-made technological plane, intertwined with the pre-existing world, serves a similar function. Depending on our competence in "service to our creations, to ourselves and to the world" - we can do more, but for a moment when we are caught by the illusions, enslaved by the object of our attention, we become mere slaves. When we are enslaved by the creations of others - we become a slave, when we intentionally intend to enslave others - we are mere slave owners, enslaved ourselves by our ownership of slaves, - that never liberates.

Semiotics of Magic: Substasis-Hypostasis

What is intuitive is no longer complex, dilettante dwelling in complexity is something not learned, not understood, but when learned it becomes intuitive, so the bridge must be crossed and no longer worries us, it is unlearned, spontaneous and natural.

> *"Through learning the upturned vehicle is averted Through reflection the vehicle is fixed Through meditation the vehicle is cleansed"*
>
> *- Stanza from the "Stages of the Heroic Mind" (Buddhist meditation attributed to Serlingpa)*

About Meaning

Meaning is conceptually constructed in context and we could say that it does not exist outside of that context: By appropriating the context, we construct the „sacred space" in the case of magic and metaphysics, or the „semiotic space" in the case of ordinary metaphor (transmission of meaning, as in communication). They are separate from each other, but can work together to place meaning within them. The appropriation of contexts and meanings to manipulate them belongs to the history of ideas, semiotics and etymology. The history of these terms belongs to ideographers and those who can view them as abstracts — symbols — that denote something meaningful depending on the context. How they are used is a matter for those who control ideas, visions, narratives, etc. — for better or worse.

On Archetypal Introjection to Round

Imagination is the context of symbols, symbols are the meanings that are the attractors of imagination; meaning and context are obtained from memory and knowledge, mediated by architectures of thought, ideas, beliefs, perceptions, etc. Depending on which parts of the imagens — a term of Piavi — (totality of the image in the mind) and the logens (totality of the verbal-related image in the mind) are activated, the map of cognition and affect, which designates the territory of men-

tal movements, is created. The intellect mediates through the concept and the feeling, so the hypostasis of the cognition is the idea, the hypostasis of the feeling is the emotion; or rather the other way around, the substasis of feeling is emotion, the substasis of idea is cognition, the archetypes of totality are enclosed in a fragmented way in the „lens" of an animal man on a limited linear-sequential time scale, the goal of making man whole is to expand into the types through tokens, to encircle them and build up the „divine nature" over them, to re-deify, combine and merge through individuation; It is an ongoing work to rise from a starting point in the now and around time into the „always" as the numinous breaths that join the breath begin to merge into the larger „many faces of the One", the God-worker becomes a god, a man a small deity, among many other known and distant faces of the living deity of the universe. As with image schemas, it is the continuous structure of an organizing activity; it is belonging to the self; a kaleidoscopic-mandalic continuity of co-arranging rearrangements; without inflation, deflation, it is a rounding out — truly — of the expression of life;

About quarrels and agreements

When someone does not trigger the complementary or „compatible" imagens and logens in my mind, disagreements, beliefs, etc. occur. We have a different database to draw from, different styles of thinking, different structure of epistemes,

and different cognitive phenotype. Communication and agreement or collaboration is successful when two subjective worlds agree intersubjectively; intersubjectivity is what is shared, the picture of a narrative that we believe is consistently compatible with others; Two people who — theoretically — hold similar belief systems may disagree because their subjective perception of beliefs is different. Although they believe they are arguing about the same thing, they are trying to assert their subjectivity to make it valid or to hold their self-image of subjective truthfulness to be consistent. Similarly, two people who subjectively share the same belief that is similar on a pseudo-objective level may disagree because the process of communication involves ambiguity if not clarified and discussed, or two people with completely different beliefs may agree — as long as there is a willingness to understand the other's perspective, to „exchange views" in an intersubjective agreement. When intersubjective communication does not result in agreement, i.e., when it is competitive, we either sacrifice our narrative by keeping it to ourselves, we argue our point of view, or — in the case of mass narratives that might threaten our own freedom of perception, belief, and expression — we take direct action and engage.

Beliefs as vehicles

People often hold on to certain beliefs without understanding or questioning them. This is natural for a human being who holds many inconsistencies and irrational or mutually exclusive premises that persist until they are brought to the light of reason; As a human being, I do not question metaphysics, I engage with it and try to understand it and organize it to the best of my ability according to properties, structures, proportions and categories. Then I build a consistent, steel-clad, operational system (to defend it against attackers) in which I perform my rituals and ceremonies, if I consider it interactive or impressing (Neoplatonic term for "asking and receiving" - Chaldean oracle, theion ergon "impressing and receiving impressions"), the whole universe is sympathetic, an occult paradigm - if there is a common element that it shares, a universal category, an attribute, then a human or any other being that shares this "metaphorical" "metaphysical" element can "ask and receive, impress and be impressed" in a certain way that is limited to one being; It is like conceptual metonymy: Certain aspects of a conceptual domain are associated with the conceptualization of events. So also events in the imagination. But we need a vehicle, we need a temple for it, after we have established the properties, the proportions, certain laws, after we have marked out the contours of our sacred and profane.

Conceptual metaphor: mapping between two conceptual realms: Here the semiotic operands refer to each other, one is signified, the other is meant; although the other is operative and asserted, the signifier obscures the intention; here the

process of magical encoding takes place (which confuses some), sigilization works in a similar way; basically, the intention activates the insignificant, although the latter is the effect; The trigger of consciousness activates the unconscious; When the higher cognitive functions are dampened, dulled and obsolete, one operates in the void — one cannot perform an effective ceremony, but the void constructed by the prior intention as-if creates an effective ceremony by bypassing the „blockages" of the „cognitive-noemic" gates; Chance always has a say in the fates;

Sacred and Profane

We set up our sacred space as a temple in much the same way as the scientific theology of the pagans does. Imagine your temple in the imagination - this is here, and in the imagination - this is a place in the stars, fixed in coordinates, or flowing in the cosmic void, or above the universe, in a place where I and my love meet secretly, for the last time. The act of imagination is more or less separate from the act of ceremony or magical hypostasis. It is an operation on the eidos, the operation on the noema is done through the effective, essential eidos; But where is the angle between a magical act in the phenomena and an imaginary act in the phenomena, when the phenomena are illusory? Where is the angle between a theurgy that is above the phenomena and a personal magic of nonsensical extent?

Epopteion and Cosmic Hells

> *The space of your reality is just a habitual blindness to the consolidation of its enfoldment around your sanity.*

Is not crossing the abyss an attempt to alter consciousness, whether the mind follows or not? That an ancient process was somehow forgotten or maliciously destroyed, removed from our consciousness and others put to sleep? It is an attempt at perfection, and these people who have configured such carvings in their minds, hearts and spirits will either be assigned the planet to liberate others, or they will leave the earthly cycle by entering the stream of perpetual light, thus working and calling back through the world. Perhaps the stars are only spiritual emblems of the invisible force, reminding us of the destinies we are to follow. Those who have loved this world too much remain, as well as those who have hated it are punished with chains to watch and observe. Those who think they have secured freedom live in constant deception and lay down their arms — a silent memorandum to what they have not done, even if they could not do anything — the tragedy of man, the tragedy of woman.

See between the infinite freedom the injustice and the pain. To serve and commit to the work is a sign of greatness; to flee and return is not cowardice, but wearily executed justice. How sovereignly can one serve the aggrieved when they have fallen from the confusion and ignorance into which they were born. How does the human race relate to the powers that preceded it and yet bring forth corruption or embrace and promote it. Where is the original will and where is the guilt, where are the guilty and where are the innocent. The more you can see and

recognize - the game goes on. and stupidity on the physical side of things equals stupidity on the other side. What else can you do but turn to the wisdom of the free worlds, the intelligent minds and the gods of providence, the philosophical sun surrounded by the ancient forces of the planet that resonate with the cosmos and human nature? "Ignorance is bliss" is synonymous with the saying: the more one sees through the world and sees in a great vision what is wrong with it, the greater the burden and despair of being helpless. All the greater the art of wanting to move a mountain with a ridiculous thought. Irresponsible restraint, immaturity, slowly succumbs to anger and degenerate hatred. Every move can be either easily forgetful or agonizingly responsible - with no end in sight, even beyond life.

Unveiling

A cylinder hammering on my flesh, writhing in my mind, falling through constant emptiness, a vision — amidst the Devanagari, amidst the dust of life, the ashes of burnt corpses, a meditor drinking his flesh and blood, burning with a living flame, mirroring me, the victim of the corporeal image, a redhead approaches me, lies with me for a while, then dissolves into the ashen mist. Thrown down, floating in the monolithic sounds of the planetary void, I returned to my body, awake all the time, with imprints in my veins, that was my seal. On the wooden table appeared with chalk a word in Hebrew — Mahil, that was an angel of the scribes. I wrote it in a pentagram and

then threw it away. Were not allied traditions trying to claim me as their own, as a strategic move? Or was it a gift at the time? Emanationist tantra, Horus was the closest deity I remembered from my childhood.

The next day, the next night, thrown over my body, circling, spinning on its axis, my eyeballs felt like they were falling into an empty sacrificial skull. Crowned by demons, a steel crown on my forehead.

The next night they approached the red dragon's body and tried to feast on me, they were scorched as if drinking the sun. Shadows on red flames, screaming with bitterness, punished for trying to drink my blood. Vampiric subhuman powers. They summoned the seven fallen, ghouls and corpse-eaters. It took them several hours to destroy the blood-red orb that enveloped my body. Then they tried to make me their king, a cheap imitation of their pathetic, filthy aspirations. As if fools wanted to create and crown a greater, corrupted, degenerate fool than themselves.

The next day I felt dry, dead, without vitality, I did not know if I was alive and the rest were dead, or if I was dead and the rest were alive. My soulless body looked black, sinking down into Thanathos, not to mention all the magical procedures done to me, and done by myself. What was it that kept me alive? That was eleven years ago now. Anniversary, June 3, 2007 of the madness, anniversary sometime in August, maybe on the 12th 2007 descent and slaughter. Since then, many stories have been written, many that will remain unspoken and unsaid.

My voice was played and heard, my madness held my voice captive, vampires made sure to bind my spirit to flesh, my

fangs, invisible bioplasmic shadow substance did not crave blood. Yet they reminded me of destinies. Da'ath, Amentet, the throat and croak of a human voice on the waves of the Aethyrs. Parasites attaching themselves to the vocal cords and causing terrible things to happen. Would the noble things ever be worth saying, illusions of speech-things I never said, doubles-things I would never be. I have been dead for years, and I have become more and more resistant.

I want to shoot an arrow from the bow of my knowledge that travels with such speed that when it strikes your hearts it shatters your reality into pieces where all meanings fall apart and the strangeness experienced pierces all senses in an abrupt spasm and arches in a disturbed understanding. With a hard blow against the Jericho walls of your mind, reducing them to dust and ruins, and the exclamation: Liberation! This is a blow that goes right through your conscience, erasing all the blinds on the eyes of your mind and becoming an illuminating thunder. An ultimate weapon of self-transcendence aimed at your beautifully built temples, towers and sacrosanct knowledge that collapses under its own ineptitude! Egocide, Selfcide, Personacide. Madness is such a beautiful apocalypse!

Repetitive and self-evident narratives in the shallow reality our pseudo-individualistic hive cultures thrive on and constantly process, stuffing the mouths of those who yearn for true liberation until they realize the potential to plunge into the abyss. It brings the horror, quickly deconditioning reality and reinterpreting it into the possibility of construction. As Jack Parsons put it: „In these experiences, the ego is completely altered or totally destroyed by the death that must precede a re-

birth into life. The horror, anguish, and despair that accompany this process cannot be trivialized."

By further spreading freedom, reducing the unspoken multidimensional to the consensual language of social reality and passing it on to individuals, they are enabled to heal the very narratives of which they were the product, that is, to heal themselves and pass on the knowledge of the experience.

Introduction

Is it that we are destined to cross the line before we are born? And that everything that prevented us from destroying our minds, subjugating and dominating us, preventing us from twisting our childhood and youth, while unconsciously playing into the deeper conspiracy, only made our masters impatient to be thrown into the void without any preparation, so that we learn quickly or perish?

The experience, conveyed in simple terms, seemed random and intuitive at first; only with time did it become purposeful and necessary. It emerged spontaneously during that period of my life when various mental agonies and delusions, in a psychotic sequence that lasted for more than two years, when certain forces tried to annihilate me, led to a state in which the tolerance threshold to relative suffering and anomalistic signals was raised and everything turned into a cold, clean act of heavy will, indifferent yet strong. The

emotional exhaustion and cognitive indifference neutralized all the fears that would arise in the life of a normal person during such events, which would certainly weaken and terrorize an unprepared mind — prepared by the terror itself. It is difficult to say how such an experience would affect a person who is mentally healthy and has a consolidated — and thus incapable — image of the world that he can shape, change and bend. The only message conveyed here is perhaps a personal narrative or a personal realization that there are worlds beyond the safe and orderly facadic everyday reality that we are monstrously indifferent to, largely alien to, and unfamiliar with. At the same time, this fertile and powerful process affects our minds, but in a sober way we reject it from perception and prevent it from surfacing in waking consciousness. This experience can be potentially dangerous as it largely induces dissociative states that burn away regular images, be they the images of our physicality or the images of the mind, indeed it must kill these body images and thought projections to let us through. If the mind were not willing to ascribe independent existence even without the phenomena we observe, we could not free consciousness from subject and object and the images in between, and so we become entangled in a web of illusions so enticing that they flood the mind. It is not a pleasant experience to become a horror in order to overcome the horror and then dissolve into the void so as not to become our own nightmare, as Carl Gustav Jung wrote: We enlighten ourselves not by conjuring up images of light, that would be a one-sided approach, but by confronting the darkness, the shadow, the nigredo of the critical, evaluative

ego, by promoting a limited inner revolution that can degenerate into derangement. Indeed, attacking meanings of issues should perhaps be saved for later, when they mature over time to be understood through both study and intuitive and transcendent content. The author is fascinated by how the mind builds and creates the maps of reality, the imago mundi, how the cracks and fractures in these images, the wedging of madness and the cosmic void transform the being into a different perspective, with the encounter with the great void becoming the catalyst for these changes.

Lesser Work

The first stage of the Lesser Work is the night of the soul, or the believing step into darkness, in which everything that was secure and firm is shaken and we ourselves are purified in torment. In this phase, man reenacts an extended conception of the wounded, dying God (of the human image), it is the time of an exaggerated superego of a sacred figure, protected by its power from being drawn into the chthonic or bestial. It is a time of depression and stagnation, contemplation, resignation and retreat. Victory is measured by the perseverance of integrity and the struggle to overcome oneself, striving for a clear, predetermined goal, namely the completion of the Lesser Work. The demon is not. The demon has the potential to become and grow as the degeneration progresses, it is never the same but al-

ways malevolent and takes many shapes and forms. When we relativize the place of bestiality, we become emptiness, monsters, and develop a very strong psychopathic ego without the social superego to keep it in check, eventually losing it to madness or mental and physical atrocities. The most extreme facets of humanity that can be grasped by common sense are absorbed. As the shadow expands, the inner beast awakens and a battle ensues between the neophyte and this new entity. The Beast is formed in terms of individual and societal norms, breaking them down to the state of the unconscious berserker, where negative urges take over and the Shadow monopolizes the conscious „I," while the values of modern societies are tempted by its perversion, colonizing the mind with itself to be overworked and burned. This leads to a particular form of aberration: the practical relativism of the state makes objective judgment impossible, the conscience disintegrates, the distinction between what is „right" and what is „wrong" is almost nonexistent, and what remains is a cold, clean act of the will, stripped of all value systems. When the will is broken, we give in to all the urges and accumulated darkness that want to discharge in the form of thoughts, actions, and words. We cannot destroy the realized Beast, but we can force it to obey. Every return to the Beast is a test of the will, and every successful test of the will is a constant subjugation of the Beast and at the same time forms character in opposition to it, for character is never formed by inertia but by confrontation.

The Lesser Work is simply working with that which devours people, something that disgusts them and something that is also an object of their passion, all in the setting of the mind,

subjectively real and concrete. When someone gets into this inverted, altered existence, he is purified, whitened; he relives what he has already experienced in his life and makes use of this past, reinterpreting it in all possible lights. Everything happens in the mind, the horror is not experienced in full glory — the goal is not to destroy the mind by ritualizing the nigredo, that would be pathological and counterproductive, but to create through its reworking a realization that leads to liberation, through its lightening and the birth of the dyad, the celestial image that floats above the waters of chaos, and the shadow, as the watery expression of the nigredo and shadow of the celestial partner.

Each time you distill your inner milieu (ezoterra), you understand more. Nightmares are adapted and integrated as part of our wholeness, not as external, isolated monstrosities that want to torment us, the victims — because we approve of being the perpetrators and participate in the destruction of our conditioned image. The nightmare becomes a way of thinking, while the forms are purified until the fear is overcome. Thus, stabilization lies in purification through conversion, which lies in the gradual taming of human nature, creating an „expanded man". The chasm between the psychonaut and society deepens and widens. On one side we have the social, the collective, and on the other the arch-human, the individual realization. This condition cannot last forever, and soon after the unveiling of some truths, they should lay the foundations for a „good life": while suffering becomes ethical education and the values taught serve to sharpen our reason as a sword of discernment.

Prelude

The instrumental idea that all phenomena are empty and without intrinsic existence, appearing as real only in the mind, does not deprive them of existence, but neither does it lead to much human projection or a kind of lensing, trying to understand things functioning in non-human perspective by mixing them with human cognition and forcing a particular view of their behavior, relations, properties and essence. The mind can be understood as a continuum between the external and the internal, while at the same time attempting to negate such a distinction. What appears in both the outer and inner spheres is neither this nor that, for it is only temporarily caught in such a distinction. Thought and the way we understand things is also a tool of measurement. Therefore, their choice should be instrumental and sober, otherwise the intellectual grasp of reality can lead to creating meanings where there is emptiness, and to the mental content flooding the cognitive processes. The mind is capable of inducing trance-like states and exploring different frequencies of exoteric and esoteric realities. It can act like a prism that is dusted or cleansed and scatters, distorts or sees through the image of reality, taking on different characteristics, leading to different points of observation and experience. Depending on the psychic content, the inclinations of cognition and affect, the character traits, the orientation of psychic energy toward or away from a particular reality bundle, we may experience radical states of visions, or transport to another realm in a waking state of mind. Keeping this in mind, we will not focus on the interpretation of the world through the con-

sciousness of everyday reality, but through an altered state in which the mind is transported into a parallel world, both an innate, archaic or hidden zone, and the vast unknown that cannot be measured outside the mind. The idea that some sort of „evocative principle" or the way the mind connects to certain experiences leads directly to the rays or streams that arise between the mind and the experience and manifest on the matrix of consciousness through projection, introjection, re-projection and amplification. The psychic dynamics in hyperrealistic experiences are characterized by a disturbance in the metabolism of information, that is, the way the mind transforms signals into cognitions and affects, with the energy used for the intense interpretation of the world flowing back to the original source, which is in the unconscious, The difference lies in the ability of the mind to order such experiences. In the first case, the mind is mature and widely integrated; in the second, it is flooded, limited, and barely holds on to the surface of things that have been knocked down by the anomalies that have occurred.

Descent

The epiphany of emptiness is an act of inner transformation that strips away previously conditioned meanings and renegotiates values of a higher kind, paving the way for the transformation of the „I." The process has a certain polarity and a mutual interaction between these points of weight, where the extremes

are established and the work begins. The experience cannot be processed ideally or cognitively, it must be lived through with full engagement and immersion in the process where it becomes absolute through the greater power of its influence, it must be confronted, responded to and transformed.

Initiation

I was guided to imagine a large room and allow the mind to project visions onto the inner mind's eye with eyes closed. A grey space appeared where the sky was dark and I was surrounded by sacred fires. The grey of the land consisted of the ashes of people, past, present and future. As I imagined sitting in the Burmese position, there was my reflection repeating my every gesture and movement. He burned with great fire, and soon his blood seeped into a skull bowl under the reflection; I mixed the blood with ashes and drank the mixture. As I lay down in the ashes, a naked young red-haired woman lay beside me, looking at me for a while and watching me patiently, then she got up and walked away as I saw the disappearing silhouette in the distance.

The death of the physical image

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Choronzonic mind, or the confrontation with the conditioned images of the psychoreactive human mind: after the scenes of mental vision disappeared, I witnessed the sensation of the body melting and decaying, the liquid substance in my mouth appeared as blood and melted body; it began to spread through the stages of the decaying corpse that my mind carried. As I was thrown into a pool full of crawling creatures, figures of ghouls appeared, feasting on my flesh and spirit. But perhaps they were not just creatures, but reflections and projections of the hidden spirit that wrapped itself in their forms. When I was distracted at first, I declared myself incorporeal so as not to suffer from the decay of the body. When various entities devoured my body, a corporeal sensation, I completely detached myself from it and participated in the banquet of my body as an outsider, as one of the ghouls, a process in which consciousness merged with nothingness, but without fully identifying with it. While interrupting the guided experiment for a while, I watched my hand appear in various horrible forms, the whole body becoming liquid and putrid. White and black demonic faces appeared in flashes and lit up the room. When I closed my eyes, my eyeballs fell into the depths of my skull; it was accompanied by tactile and visual sensations, as if something took control of my mind and could project everything horrible into the realm of phenomenal experience. Some ghostly beings placed a steel crown on my head, and my body subjectively ceased to exist.

Transfer of Consciousness

After that, when the mind began to fall into a void as a non-body, into a coldness without dimensions and time, expanded in a relative time that could not be measured, where the mind tried to establish any coordinates to which it usually refers in regular life, the loss of body warmth was felt as coldness. When the situation was hopeless, I sent a signal to my physical body to try to stop the experiment. Although it was not an urge to escape, but rather a natural result of the mind that could not accommodate itself in this dimension. The feeling of sinking into the vastness of the void, but also a certain strength that came with time, improved the understanding of this phenomenon in retrospect. I heard a light figure shouting with joy that I had returned from that dimension. I also felt terrible pain in my palms and veins, on which symmetrical seals were formed, with strong white energy flowing between them.

Ophitic Wholism, or Egyptian-Tantric integration of the components of a human being

> *"Nor did Mythology spring from fifty or a hundred different sources, as frequently assumed. It is one as a system of representation, one as a mould of thought, one as a mode of expression, and all its great primordial types are virtually universal"*
>
> — Gerard Massey

The interpretation and translation is based on Wiesław Bator's, scholarly work Religion of Ancient Egypt: Perspectives from Religious Studies (Jagiellonian University Publications: Cracow, 2012) to shed light on a simple operation:

To enwing oneself during proper operations one needs to awaken twin-snakes of blue-red kundalini, potentiality merging with black-white one. It is not confirmed whether the operation is done succesfully once (Theion Ergon, if Gods allow), or it may be performed more than once. The vortex created on the base of the spine is afterwards re-linked with the Kheper (Heart), re-joined with the negotiated qualities of the mind, and if possible linked with Ankh (that is a reward for the toil and will never be acquired by rape). The Kheper, Ankh, Djet-Snakes ready, it is relinked with the center of consciousness in-between the eyebrows (Akh-Ba-Ka) that is merging through True Will with the higher executive elements (Sekhem-Sanhu-Nat) through the force Ran-Jan-Shut. This operation may be performed even with a killed soul, thieved Shut (shadow-soul) and Sanhu (soul-craft) is slaughtered by opposition.

A developed human, as a poli-dimensional being, whose consciousness is stranded in a narrow reality-tunnel, conditioned in circumstances that are in essence social phylogeny of ideas, a repetition of the evolution of ideas in the fabric of human minds, groups, cultures, civilizations; is not fully aware of its potential for self-liberation in accord with its form, and co-operating with orders of beings that may accommodate its existence, or being, to ascertain a greater freedom in commitment and responsibility through hard work, merit, study, understanding, humaneness, principles and wisdom. In contradistinction to the biological "ontogeny recapitulates phylogeny", or "the history of growth of one organism reiterates the

evolutionary principle of the whole lineage of its particular life-wave strand, the social ontogeny is wholly conditioned, educated, socialized, although it recapitulates the growth and propagation of ideas throughout the particular group to whom one belongs. It represents only the strands of ideas that survived, and these are governed by complex factors of adaptation in the universe of discourse in the social life. The process of self-liberation is ultimately a process of de-conditioning the phylogeny of incorrect, flawed, or incomplete ideas, likewise reality-tunnels, and finding associations with relative truths that become realizations by the means of experimentation, mystical techniques, critical thought, understanding, ordering, and using the intellectual, philosophical sun, or soul, that may decide to endow us with mystagogues (these who initiate into mysteries) and psychopomps (these who guide our souls), poetically, metaphorically, but also quite truly. A human being, functioning as a whole, even when splintered or separated, has also its elements working in accord, or against themselves, in tune with the world, or against it, towards the rest, or being in a state of aversion and antagonism, and the principle aim of work is to integrate these components and refine them into a greater field of belonging.

Imagine an embryo, developing in water, as the signals begin to run through its myelinic coated nervous system. It is repeating the primordial evolution, a sequence of a code captured in time; and thus it resonates with a particular domain of this development, repeating ancient history and influx of all the forces and currents that are co-resonating with this development, as they were before, with a greater degree of influence,

collective, individual, subtle, strong, or lesser range of influence on the vehicle, for ultimately the formation of the central nervous system is an extremely complex process, and as an eye to a starfish is its central nervous plot that borrowed its nature from the ocean, so is the nervous system and the development of the eye in human beings a gateway perception of the universe and its surroundings — but the biological vessel is not everything, although it is very profound in occult meanings, and should never be reduced to a piece of meat, into which it turns upon death and decay, but should be comprehended wholistically in life — and it is the later vessel of the Ophitic energies, vessel of the tantric wings, the kingdom of the consciousness, where the mind-body problem is cast aside, for both the mind and body are taken under command of a superior, sovereign force above — being yet alike to the governing mind, and of us, but higher in every respect — a guide, like Arya — which in Sanskrit meant a noble person, a female Juno, a male Genius in Roman beliefs. A wholly developed human, a plant, an animal or any form of energy going through its states and modes of experience with currents of such openings in weird constellations that cannot be experienced otherwise than by a mind isolating these resonations and emanating them. Now, a human being is submersed in gargantuan eerie world and has a safe-haven of the symbolical structure called reality, how it re-programs this reality to open itself to these powers, whether more human, hermetic, in the proxy of its kind, whether in the guts of biological evolutionary principle and the deep-seated weird carnal-mental image with its meta-programs and circuits, whether that of his civilized values, beliefs, norms, taboos, uni-

verse of discourse, whether that of the numinous, luminous, photic, whether that of primordial, dark, ancient, ante-dating it's whole existence. All dimensions and realities undergo change, flux, evolution, all futures and pasts are related to this expression; It is a conservative rule to carve out a part of this and call it a 'school', a 'tradition', a 'reality', a 'religion', a 'civilization'.

For example, religion is an organised principle, that both enchants by its beliefs and gives safe-havens of order, of values, of certain harmony, but it remains an opium for the masses, it punished its mystics, it discarded the pioneers and freethinkers having their own world-views on the basis of the old "fear of novelty", or conscious censorship in the name of power, which hides behind order — for true power is stemming from justice, primarily, not in reverse. Such pioneers in whatsoever field damage the whole fabric of the order into which they are born, and tear apart all doctrine, armed with sincerity, especially when they are capable of features that are naturally assigned to the domain of religion, while they reject the religious dogma, explanations, etc. and seek their own understanding.. In a similar way, science is an organised principle, and has its own rules of progress from paradigm to paradigm, likewise, it punishes these who go beyond its paradigms, and helps to rigorously safeguard them — but its method is much greater than that of religion. In both cases, if you tear apart reality, and drink from the waters of chaos, experience it, and conjure things untaught of, so called "miracles", historically attributed to religion, to re-create an order, you may become satanized or glorified by the religious beliefs, depending on whether you

agree or disagree with its tenets, and often discredited by science, as you don't fit into the paradigm, but transcend it. Thus in such a situation it is wise to use existing narrations, acknowledged both to smuggle information, that might be discovered much later, be it through art, symbols, or certain tradeoffs, reversing into existing pool of scripts, and shaping them in such a way to appear acceptable. As an occultist, I am much more interested in the ways of science, when it comes to understanding of the world, as a technician of magic, I prefer ancient scriptures of diverse religions and mystery-schools scattered across the world to explain things that occur in my life in a greater degree, to organise them properly, and as a human being, I prefer to be humane in a way that the ancient Chinese understood the world love. It is not to say there is no grain of truth in every belief-system; every established belief-system contains a secret rite, which is ordering and ritualizing certain events that undergo interpretation, but they are subtle and should never be read in a fundamental way, however, when doctrine and rite become obsolete, and hinder greatness, so that others may spread wings, when it holds strongly to power and corrupt things, it is time to change it, discard it, and shout in dissent, stand still, and ask the Gods for assistance once again. And as incorporeal messengers mediate between the notions of Deities and the numinous and black mystic lights and envoys send their inspiration and ideas to people, so the Magoi and Priestesses communicate with the divine and by interpretation, by the force of the philosophical sun, proper to human form, by the force of wisdom, fallible — therefore imperfect, human — they attempt to rephrase the vision, so that their

apocalypsis (unveiling) will not be lost to their kindred, yet will not violate the vision of the rest with domination, with enslavement — thus the keepers of the sacred flames in the past safeguarded these mysteries, traditions, rites, theatres, and established the temples of memory — commemorating, sustaining, regenerating, inflaming, so that the holders of these mysteries, priests and priestesses of these holy flames, may become intermediaries between the people and the Divine, between the great things and the people, inasmuch as the poets understand intuitively their muses, their words have drawn from the infinite, captured in aesthetics of their feeling, they must not see through their art, because it is the art of the world that speaks through them, in a similar way that a philosopher interprets the signs, and seeks relations through reason, intellect, memory, perception, knowledge, inspiration, the poet interprets the world through beauty, whether despaired, ugly, decomposing, delirious, insane, or raptured, noble, governed by high ideas to satisfy both the tastes of these who are in pain, suffering, angered, wrathful, hateful, vengeful, and these who are noble, righteous, inspired, and principled, to harmonize these forces, and align them to a greater cosmic reference, whose total reference is stillness, but whose manifestations are diverse, and shift with time, age, epoch, eon.

We see only through what is appropriate to our form, we may expand beyond our form, but ultimately our form is the interpreter, the reducer of an experience. The lock-pick to it all, as I believe, is consciousness, whatever it means for us, for it is consciousness that opens the rays of these domains and reverse-feeds it into our developed brain, so that we may translate em-

pirical information arriving from non-empirical source and interpret them into knowledge appropriate to our form, and development. A developed intellectual soul cannot be known by an animal, or a child, but a male or female philosopher, but just as an animal has its proper character, unique nature, and certain inclinations, so does a human cub, — likewise we cannot experience by forms different than ours, we cannot experience through the form of an inter-stellar being, or a Deity, unless we become one. We need a safe-haven, we need an order, thus by experiencing all that I referenced reality according to my ability. The order that I've created for myself out of chaos I am fond off.

Many Egyptologists counted these 'components' in different manner, but inasmuch as my experience allows in researching these disciplines by observation, I selected careful — yet fallible interpretations. The chosen model enlists nine such clusters of wholism. Note: For the Ren/Ran and Yab/Hati the chosen "hieroglyphs" were not found by the author and replaced with ideograms.

Three directive souls: **Akh**, **Ba**, **Ka**

Three Intermediary energies: **Ran**, **Jab (Hati)**, **Shut (Khaibit)**

Three executive elements: **Sekhem**, **Sanhu**, **Nacht (Sat)**

Akh

Akh (bright, illumined) directs the whole intellectual sphere of a human being, and contains all his or hers intellectual potential (that may be trained). The hieroglyphic determinative and logogram of the concept Akh was the walking bird. This element returned to Yaaru (heavens) considered the house of Gods and Goddesses, it was this element that was the 'messenger' of the Gods that worked in accord with the laws of Maat, Akh of the deceased was identified with Stars across the universe, because Akh was also the source of all wisdom, the living wrote letters 'to the stars' or to the Akh of their ancestors, leaving them in their graves, where the statue (tut) of the deceased was erected, they awaited the reply in their dreams.

Ran/Ren

Ran/Ren (the name), nefer, it meant "beautiful"; "happy"; "joyful"; "glorious"; "splendid". It was the mirroring of the universal creative word (kheru, medu), the name was considered a natural link in-between creative soul and Akh and its passive executive form (Sekhem), but also an inter-mediary element between the Necher (Gods and Goddesses) and affective-emotional domain of the being, called "hhekau" (represented in case of human being by triad: Ba, Yab, Sahh). Name, understood in such a way, was associated with all governing forces over energy, and thus the physical world.

The power of the name Ren depends on the quality of Akh of its beholder;

Sekhem

Sekhem was considered the primal, unspoiled form of a human being — the ideal prototype of his body residing in the divine sphere of Nerchru. Visually, Sekhem reminded of earthly body, but it did not have any defects, nor did it undergo the effects of time. Observing representation of phenomena of timeless youth in artistic impressions conjured by Egyptian masters of Sekhem of immortal beings, as they were considered artistic ideations of the Earthly mirroring of Sekhem. This kind of idealistic portrayals were considered earthly mirroring of Sekhem and they were given the name Tut, which were included by some researchers into the fundamental elements of one's personality. Egyptians did not deny tut (the figure) a form of "life" (Tut Ankh or "living image"), but always considered Tut an Earthly substitute of Sekhem. Many researchers sought in Sekhem some active force, working in an autonomous manner, which might not be completely accurate, because the same element was equal in a determinative of a standing mummy, which may be found amongst the concepts of other bodies: Sahh and Djet. Thus, all three elements of human nature belong to the same category of receptive, or passive forms. This hypothesis is supported by Egyptian mythology, that the Goddess Sekhmet, of personified Sekhem of the highest being, is seen as

a passive executor of the will of the King of Gods — Atum-Re-Chepri, who, according to the Stone of Shabaka, is understood as the "heart" and "word" of the panenteistic God Ptah; The above-mentioned elements of the human personality which work in the divine sphere of Necheru were considered the most perfect prototype of a mortal, thus the numinous mirroring of his Earthly nature.

The next triad of the elements of a human being are: Ba, Yab, and Sahh, which belong to the inter-mediating sphere of the whole being. Here, all weight of afterlife of a human being rests, because it is them that determinate what will one do living one's life, and what was the intention of his doings. Thus, they are the main protagonists of the judgment over the dead, because they are responsible for a human beings conscious actions and submit to the judgment over the dead. They are as follows:

Ba:

Ba: This element is most closely associated with the understanding of a 'soul' in the Western occidental civilization. Ba may be the reflexive, passionate element, responsible for life choices. Egyptians held that Ba was a loyal servant, thus a soul of one was his loyal servant (bak). Ba is described in writing by two different determinatives: the older one is a black stork, the younger one falcon with a human head. The reflexive soul was thus considered an inseparable companion, which suggests

motives and way of acting. Ba was not responsible for creative thought, but advised how they should be applied, it resided in the "heart" (yab), and its inclinations influenced the active heart (Hati). The heart commanding separate senses and movements decided which of the Ba-influences to execute, and which one should be rejected. When Ba is recommending inner tranquillity, moderation, care for oneself and others, or it "persuades Maat", then it has a chance of attaining the state of divinity and it awaits a reward in the afterlife. This happy fate met him/her only when they conducted themselves as above. When the Ba-soul contradicted the order of Maat and influenced the human being to act against his con-science (co-feeling), or the voice of the Yab-heart which was inscribed with unfaltering laws and principles stemming from Ren in the Necheru sphere — then it must have been punished with other elements of the deceased, belonging to the sphere Hhekau, dying in cruel condition in the Underworld; The advices of the soul might be completely contradicting con-science, and even may put afterlife in doubt, in the scripture 'Conversation of a suicide with his Ba" we may note a complete contradiction between the Ba-element and inner consideration of a man. The soul or Ba in this case seem to be a synonym of sobriety and at all costs it attempts to silence the burdened con-science. The Ba, attached to all pleasantries of life conjures its image and recommends idleness. Operating on rational arguments the Ba negates afterlife, just to protect the protagonist from suicide. It knows that it leads to the extermination of consciousness in the afterlife. To the life in opposition to Maat it portrays a noble death, which is saving from wickedness and assures existence

in the afterlife. The con-science suggests that a person living in accord with Maat has more influence in the world than the living body, attaining a degree of post-mortem divinity and the ability to conjure miracles. In the light of Egyptian narrative, the Ba is not only belonging to the human existence, also Gods and animals possess it. Yet, Gods are not limited to having just one Ba as the 'rational friend', the Ba may undergo transformations. Of course, a Ba belonging to a Deity is of much higher hierarchy than that of a mortal or an animal, it is higher, perfect, and infallible. In essence, the Deity-Ba is similar to human Akh, Ba of the divine is a manifestation of Necheru, may inhabit the bodies of many animals and this fact is the basis of Egyptian zoolatry (for example the Deity Horus, as the God of Life, may be emanating through all living beings in the positive aspect of their expression).

Yab/Hati

Yab/Hati, or 'heart' is the main concept of Egyptian anthropology and the key to the active human being, Egyptians believed that that it is the 'temple and store-house' of thoughts, and thus they assigned it a role similar to this that we are assigned to the brain nowadays (it might be said that the brain and associated cognitive processes and affective states and feelings are modulating the essential heart, thus experiences, and pain, suffering, influences or cleanses the heart alike to karmic inclinations, when a heart 'drowns' in its despair, or becomes

alike to stone — different from detached abiding — it grows cold — but it may not be limited to biochemical physiological brain functions, it works with the components that give the feeling component authenticity, and the genius its proper, spiritual function, thus also it might be said that apart from a regular heart pumping blood through the organism, there is a hidden layer, a spiritual heart and its circulation, through which all states of being are carried throughout thus some believed that in blood therein is also contained the vital force of the 'heart', it is a violation thus to abuse the blood of one's 'heart', as it develops a parasitical dependence, and reliance on someone else's 'heart' thus rejecting one's own as an independent being). The heart was divided into the passive form (con-science) called yab, and directive active part (desire, or rather — direction) — hati. As "con-science" the heart (yab) is never bribed and it may be a witness against the deceased in the world of the dead. Some researchers believed that "yab" is directed towards the meta-physical worlds, while hati directs the doing of a human being in the world of the senses, for "hatia" means also "ruler". It thus also has in Egyptian texts a function alike to defence-double (ka) controlling the visible physical body. According to Egyptians they are different in the sense that "hati" is guided by conscious working of our body, and Ka controls only the physiological functioning of our organism that is not guided by our will (in essence Yogins of the East, by establishing Hati-Hatia command over Ka, they could be in charge of the emotional, affective, cognitive and other functions of the mind and body, thus establishing a seat of consciousness linking it with the 'true will' or the higher image). The "hati" heart, as a collec-

tion of active desires, emotions, also commands the passive form ("body") related to the sphere of Hhekau, also called Sahh

Sahh

Sahh: is a passive being of the human being, which is at disposal of the heart and executed through the meditation of the Sahh(-body) the will of the Ba-soul. It works without the interference of the senses and as a signal to act it is enough to think (emanate or vibrate) a "word" (any directed thought-form, or act, voice etc.). It may be called "soul-body", "subtle-body", or "emotional body". Because its determinative is also a standing mummy, a corpse, it is said the true process of mummification was an attempt at turning a regular body into Sahh (perhaps an astral double). These concepts, however, are not identical because the mummy is described with the Egyptian word "Ui" although equipped with identical determinative. In any case Sahh was the principle tool (and perhaps a protective carrier-shielding) in working of the Ba-soul through mediation of the heart, and it could take any shapes and infiltrate physical matter. It could also shape it into proper, visible imaginations; It is her that could morph its being into notions, or representations of Deities (modern idea of 'godforms', 'masks' or 'illusions', unlike true Deities), animals, plants, and symbols. It could also change things into another (transmutation, for example modifications on the mental-astral plane, or endowing physical objects with various kinds of energy — consecrated, or 'cursed' ob-

jects). That is why Sahh was an element, without which no magical work could be performed, that was considered obvious and common.

The third sphere of the world, in which a human being played was the physical world, called nachtu. There are three functional elements here: directing — Ka, intermediary (Khaibit, Shu) and executive (Djet), from all listed elements of personality only the last one is captured in a sensual way, khaibit (shadow-being) is a delicate substance, and Ka is considered an invisible care-taker sustaining the human body in a good condition.

Ka

Ka — It is not commonly agreed, but some speculate that it is closest to the form close to 'platonic ideas', others that it is a blind instinctual force without any form of spirituality (it might happen that in fact it is blind, instinctual at first, but undergoes refinement into the divine, numinous 'ideas' that penetrate this world as interpretable powers, or eternal grammar of the world, which understood, becomes reflected in it). The main function of Ka is providing nourishment to the physical body. The female version of Ka, or Hemsut proves that this component has a role in sexual differences and regulated physiological needs. Ka has also some relation with the ancestors and heritability, Ka might look like a double (perhaps an astral double, representing the image of the person at a given time). Ka

most likely was not responsible for psychic and moral traits of a human being. The energy-basis which Ka operates in, governing the physiology of a human being is khaibit (shut). After death, Ka resided (with two other elements) in the grave, still having physical needs.

Khaibit

Khaibit (shut), or "shadow" was considered amongst the Egyptian thinkers an intermediary element that transports the recommendations of Ka to autonomous physiological systems. It was always portrayed as pitch-black, and that's why it was called the 'shadow'. This shadow-soul accompanied a human being even at night, being his visual representation of vital and reproductive forces (thus shadow-substance may be considered as a psycho-sexual energy in relation to living organisms). As a state of physical reality, mediating between pure energy and matter may be often "borrowed" by Sahh, which in such a way is materializing and assumes a visible form. After death, Khaibit lived in the grave altogether with Ka and Djet, and like them, required nourishment.

Djet

Djet: One of the many names of the physical body. In Egyptian texts there are several synonyms: "kat, sat, hha". As the most sensuous of them all and the only fully accessible sensuous element that played a major function. The most important function of Djet was to execute the commands of "heart" or hati. In such a way the physical body realised in the world ideas of purely conceptual element — Akh descending from the divine sphere of Netcheru and through Djet the effects of conscious choice of man and his decisions which he makes in the sphere of hhekau. No wonder that caring for the body was a fundamental responsibility for every Egyptian, moreover aversion towards ascesis was on par with aversion to lack of moderation in submitting to physical lusts. Both stances led, according to Egyptian wise-man to the destruction of an organism, and thus criminally limited the potential acting of the Ba-soul and divine particle Akh in the physical world. After death, Djet was transformed into a ui-mummy for Khaibit and Ka to live further;

In the light of certain texts it seems that ancient Egyptians seen these nine elements in an integral relation, although death separated some of them, and perhaps re-integrating them to work as a whole was the purpose of rituals and ceremonies;

The way the occult build-up of the mental-physical-sexual-spiritual sphere of a human being is then captured in the flow of forces antedating it in varied topography both in life and post-„mortem", with each component „signing itself" into

a given reality giving birth to new occurences; Integrative alchemy refining the components into reference-points of the mental, spiritual, sexual movements that develop their own inclinations according to the component and the whole (Theion Ergon, Work of humans, work of the Gods). „Cosmic roulette" and „planetary roulette" or „dimensional roulette" on which having dynamic and fixed reference points employs all these configurations and „constellations" of what a human being is and assists in the process of getting anywhere, and oftenwise assisted by beings, entities benevolently inclined towards our attempts and thus assisting us in the transformations against the „opposing, contradicting" forces both on mental, astral, physical, sexual and spiritual realm, and thus it is endless battle for sustenance, for mind, heart, sexual and spiritual forces, and eventually releasing oneself from human sense, mind, de-wrapping from the conditioned, un-conditioning into the greater view. Acquiring human existence was a blessing once, among the world of nature of Earth, nowadys it is more like a curse, a necessary one sometimes; The planet is old, our race extremely young, it was easier once, but how grim the few that know, that do not settle for surrogates once tasted from the hum of the cosmos, from an arsenal of beautiful, dignified, high ideas, balancing between human science, languages and symbols to conveys, silent or combative dissidency, while everything we see and love we are blinded to, the remnants of our movements constricted and killed. Regular human feelings — that of exhaustion, parity, greatness, surrended to or loved ones, are soon infiltrated, imprisoned, bought and sold like property, abandoned and cherished as mere sentimentality

Wyrd

Hyper-Sensualism or thoughts from an acolytic delirium

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When chaos is imposed upon us, we as recipients, as victims of magical operations, must establish order and then counteract it by observation, taking advantage of what has been bestowed by the gods, a rare intervention for which we are grateful, and counteracting the onslaught of negative changes with a new scene of mediation.

Great mysteries are imprinted on the primordial planets that were illuminated by the Sun, great stellar paths that were left open to protect order. Great people who have paved the way, initiated and accepted by the deities, archpriests and archpriestesses who harmoniously and resiliently watch over them to protect and initiate us.

> — *„You have created a monster" — she said. — „How can*

you be a truly compassionate monster?" — he asked with a smile — „In the eyes of most of us, you are a monster," she said. — „So what makes me a monster? Is it knowledge? Experience, perhaps perception, or something else?" — He asked. — „You do not think like us" — she said again — „Let me explain... is it the limit of perception that captivates you, or perhaps a fear of it that you have not recognized? What looks like a monster to one person may seem like something divine or demonic to another. On the other hand, what seems to be a monster in the eyes of others is closer to the cosmos and the vastness of the unknown void. It is closer than what all your astronomers are able to elicit from the human mind. For they too are bound to their world — you all seem to believe that the cosmos is close to you, yet you are only its insignificant part. When a person is torn out of his known territory, he is either driven mad or has to adapt in a laborious process. Whatever the outcome, you may call him a monster, but if you realize the awe of the cosmos, you will see that the human worlds are even more cruel, irrational, ignorant and contradictory than the monster they see in us. They always refuse to see this detail in themselves. How is it that monsters are always forced into the role of non-humans? At the same time, you all try to usurp the right to know the cosmos by arrogantly claiming to take advantage of absolute truths that never belonged to any of us. In doing so, it is the insane who have crossed the threshold of terror into the unknown. The strangeness of the world, the nature of the cosmos is reflected in us better than in all sane people. The sane are bound to their beliefs,

live in their castles in the air, are comfortable and are not impressed by the unknown. Where is the tragedy if not in those who are willing to cross the boundless and timeless void in the vain hope that they can become part of the infinite? Where is the work to refine that spirit into a star equal to the cosmos, to step into it and dissolve all fears into nothingness?" — he answered.

On the reflection of nature. Psychonautical Exercises in the primordiality of Organic Life

"Never explain anything"
— Howard Philips Lovecraft

"Terrible, chaotic forces lurk behind the façade of the normal world. These forces are kept at bay by maintenance of social order. The reign of order is insufficient, however, because order itself becomes overbearing and deadly, if allowed unregulated or permanent expression"
·—Peterson, B. Jordan, Maps of Meaning: The Architecture of Belief (Routledge: 1999)

When we go beyond the human form, we inevitably become something inhuman that does not remain within human limits. During such excursions we can understand how weak the human mind is when it encounters certain experiences. Indeed, to a non-human observer, everything may appear as a continu-

ous manifestation of energy, life, or form in phenomena that seem terrifying to us, or in reality make us mere planktonic prey. A human observer would tremble with horror to see a part of him reflected in the original expression of life, in forms beyond the comprehension of human experience, driving him mad. It is enough to see how many madmen fell back into larval states of mind hidden in archaic parts of their brains. What if the pre-human shadow dreamers let us in on something even more eerie? In order to understand the madness, one must stop putting oneself into a normal, rather narrow consciousness, unable to hold the extended reference, and thus unable to evolutionarily adapt to entirely different mental settings.

A loosening of the carefully conditioned, socialised and trained consciousness must take place in order to experience craziness. A complete destruction of these fortresses in trance and ecstasy, when all these carefully crafted cognitive taboos are suspended and obliterated, is required to participate in real delirium, as an acolytic focus of these forces. At the same time, we must refuse to be separated from the experience of transformations and mutations, excavating the innermost psycho-organic archaic parts of our wholeness through a psychonautical operation on a living mind, if we do not want to succumb to them as part of the nightmare, we will be their terrorised victims. By experiencing this madness, by joining in the banquet of our fears, by participating in the ouroboric incest of the primordial, we detach ourselves from ourselves and become the inspired, flourishing mass of the Elderstroems. In a new way of experiencing ourselves and reality, the perception of forms

appears as a void beyond aesthetics, dislike and preference. At the same time, what lies beyond form gains a new essence and finds a common language with the unrecognised, strange element of the human being. In meditation we can cleanse the lenses of perception, removing the dust from the original consciousness of pure mind. In trance, we can destroy all patterns of conditioned perceptual scripts and replace them with new ones that are drastically different from the recognised world.

All forms of cognitive-organic sentimentality are cast aside because they are merely limits of experience. When we catalyse these flows through the human psychic apparatus, beyond the senses but still neutrally observing, we can have experiences that come close to the dissolution of the psyche, the unity of the whole of enlightenment is replaced by the unity of the one in archaization, regression, the pursuit of the rabbit hole. It is a time when our body becomes a focal point, a portal to the depth of the older origins that manifest as if re-entering the world through experience, temporarily building portals in our minds. It is a unified feeling, the fear of „otherness." Flooded by strange non-human realities, they cease to threaten us and become a breath of new perspective that carries us and makes us „dance" into the obsession of hypersensualism. They populate experience with a variety of chaotic forms and move away from the human essences of the tree of life in favour of the waves of being in experience and its expression, which becomes a constant manifestation through existence. It is largely incomprehensible from the perspective of the species, but leads to a temporary de-anthropocentrization in a different framework after the trance states that seek their humanity in a refreshing way. Under the influence of psychomor-

phosis, a strangeness beyond capacity and biological processing threshold can occur, a noetic strangeness. The ecstasy of an accelerated Eros-Thanatos sensory complex culminates in derangement, and aergasm, a combination of ecstasy and agony of heightened transformation, is recognised as an emotional pattern far removed from, yet post-spectively reduced to, the human mind. It lies below and beyond the human species, for it precedes the human world. It requires participation, but a participation that is detached from our mental self-image, for attachment to such a state produces terror as the body image decays and is destabilised. In the state of conditioned rejection of these experiences, the shell of a limited mind breaks, dissolving acquired patterns and releasing new forms of energy, whether the obsession of disturbance or the creativity of understanding. Perhaps an exemplary story of the centuries — long suppression of chthonic currents once controlled by ritual was the St. Vitus dance craze in the Middle Ages. Similar currents took groups of people under their influence and put them into trance states, often dancing until they dropped dead from exhaustion, and channelled them into art, consciously like a magician, like Austin Osmane Spare, and the Black Eagle focus, unconsciously like Howard Philips Lovecraft, who was a focus point but turned it into a vision of horror, H.R. Giger, who was another focus point of trans-plutonian currents and worlds of Ursa Major and turned it into a humanoid spectacle, or Zdzisław Beksiński, another focus point who shares the source with Chambers and the „Yellow King" stories of Hyades and Carcossa.

Those who have experienced such phenomena, perhaps from a regression into psychic safe spaces, may endow their

perceptions with an aesthetic of beauty over more familiar forms. To maintain continuity of the senses, the internal censorship of no-go areas creates a cognitively conservative haven. In retrospect, this form of experience can help one realise that the world of sensuality ends with a condensed spasm or seizure of the senses, and that the path to refinement can be found elsewhere.

The crossing of the senses, moon thirst of Leng

Realising the limitations of the human form, the mind needs a new form in which to harness experience. For lack of such a possibility, it demarcates the boundaries of madness and reason within the existing psychological structures. This separation facilitates the reception of new experiences from a different perspective, in an attempt to re-humanise, to find new values in humanity, and to negotiate a new way of being. Living in a temporary form among others and approaching the chaotic madness and the epiphany of the numinous, one is forced to wear the masks of normality around others, and with rare obsession in one's eyes, one must contain them or be contained. One understands that what lies beyond the human, the terra incognita inside, for this reason outside, is much more dangerous than the erroneous projections that maintain the image of reality. This experience brings to the fore the realisation that man is only a measure of himself, and without this point of reference, he freezes in terror or awe. Removed from the per-

spective of the world to which one has assigned meaning, one stands naked. From this perspective, life appears as a mechanistic orgy of bodies and delusions of those who hunger for them. Existence begins by applying phenomenal illusions to ma'atic depth, shifting perception from introjection/projection to reflection, action and contemplation. Imbuing with deeper essences is the only self-preserving gesture that is both desperate and has any meaning at all.

All abandoned in a flash of the birth of the universe. It is the formula of a mind that has witnessed divine chaos, destructive and empty, yet regenerated through co-dependent constellations of events as they interweave in the matrices of experience in creation. Transcending these limits of human experience, it wears the masks during transformations to the rhythm of life and the currents of forms and essences that have nothing in common with the human world. For neither human nor human-like dimensions can see through them. It is easy to retreat into the normal human drowsiness before the horror, and many help to forget such a dawn of consciousness, but after hundreds of years man will no longer exist. Humanity will not survive in a conservative sense. The transformation of form, matter and energy is a process that takes place without the participation of humanity and yet influences it to various states that individual or group consciousness allows. What is perceived as unnatural for man in his present state works against a harmonious development, which is in harmony with humanity and follows friendlier ways. Of course, only if we believe that such ways actually exist.

Song of my soul, my voice is dead;
Die thou, unsung, as tears unshed
Shall dry and die in
Lost Carcosa

> *— Chambert, Rober W. Song of Cassilda in The Yellow King, Act I, Scene II (Harper and Brothers: New York, London: 1902), p. 3*

The ecstasy of mutation in various forms, made possible by forces that renegotiate biological living matter, is experienced during psionic surgery on a living organism beyond the human senses but reflected in the senses. The evolutionary atavisms with a constant a-human supersensory paralysing spasm that takes us to the limits of sensory experience. When we focus on excavating the biological foundations of the animal psyche by dissecting our psyche into neural-conscious circuits, our being appears as a terror of the incest of forms. A dissected human being cannot recognise his wholeness and falls into chthonic undercurrents, into more dangerous forces of strange, diversifying, mutating life forms. It is as if a part of the process, detached from the whole, is worshipped for itself, emphasising the separation and giving importance to a part of the machine as a whole. The deep ecstasy of bioforms, the transformations and mutations, the procreations that are beyond human experience, confound the entire framework upon which man was built.

The combination of a powerful ecstasy with the awe of the transformation of the body reflects evolutionary forces that

precede the entire history of humanity. These forces are embodied in the acolyte's consciousness as processes of reproduction, diversification, and mutation through countless life forms. In the drastic experience of the supersensory sexuality of the oceanic primordial lusts accelerated and catalysed by the deities, the harbingers of these currents ushering in this state are precisely the re-enactment or reverse-engineering of the womb-mind into the complex oceanic forces.

The dimensions of ecstasy are the limit of human senses and they are reoriented to something beyond the senses — the particle beyond the animal chthonic limits that destructively exploit all sensory-affective states. Remnants of organic larval memory or evolutionary memory, flowing through the primordial currents of the waves of life, locking themselves into their part for a while. All this reminds us that the greater can radiate through the lesser, but never the other way around. These forces operate in ancient currents, dreaming themselves into existence, taking newer and newer forms as bodies, and seeking portals to concentrate them in local areas. It may happen that vicarious human realities, acting on humans or from humans to a human, are blind to the existence of these powerful currents of the wyrd.

However, this does not preclude their exposure to their workings. If there is a limit to the refinement of the senses, and the limit is the ecstasy of the uncanny, then the other way is that of the refinement of the particles of the self on the tree of life. If we consider man as a portal through which focused currents can manifest, the medium of higher principles projects and sublimates ideas approaching the human realm according

to its lineage. Man was not created to dismantle his own evolutionary archaic mind, it is a path of confusion and madness to detach from his nature, it is one of many paths that some choose to pursue and it is sometimes interesting to experience it first hand to know that this path was not intended for us, least of all do we want to dismantle ourselves in a self-destructive madness. They too may experience waves of life, but they do not dissect them into purely chtonic factors, they live, reproduce, die in a succession of lives with a quality different from that of the strange dimensions.

Adding an aesthetic sense of sophistication to the process that hovers between the values of beauty and the terror of the unknown, we must decide if the work is purposeful. It is always a matter of negating the human and merging with currents that move away from human expression and consume its essence. In the beyond there are no values, no convictions, no humanity, no aesthetics, but an expression of being that is usually a force of derangement, a psychic orgy. They all deny the human and embrace it at the cost of robbing it of its character and nature, so it is important to understand this.

> *"Nature in turn enters madness, and there, in an instant, but for an instant only, restores her omnipotence (...) the night of storm, of thunder and lightning, is a sufficient sign that Nature is lacerating herself, that she has reached the extreme point of her dissension, and that she is revealing in this golden flash a sovereignty(...) of a mad heart that has attained, in its solitude, the limits of the world that wounds it, that turns it against itself and abolishes it at the moment*

> *when to have mastered it so well gives it the right to identify itself with that world (...)"*[1]

Another note about the Elder Gods and the unity of life

Ultimately, psychonautics in the domains of Wyrd or Rokkr is a way to explore psychic echogenetic atavisms that predate humanity through a psychic reversal of nervous system development — that could possibly end in larval states, probably insanity, and preferably a realignment of our entire way of thinking about the world; Exploration is done either by tapping into magical currents that emphasise the archaic parts of our brain, the instinctual, psychic, ecstatic base, or by connecting the mind to the deep wyrd itself and seeing what happens — also by negotiating with certain entities that have access to these dimensional levels. Each phenomenon refracts into multiple realms with which it resonates to varying degrees. Just as a prism refracts light, everything in this universe resonates, I believe, as an interconnected image with varying degrees of operational, effective range. The moon, for example, as a physical rock, is also a lens point for ancient dimensions, it is also a gateway, and the moonlight is a carrier of portals, the mansions to further domains, just as the sun, an aphysical star,

[1] — Michel Foucalt, Madness and Civilization (Vintage Books, New York:1961) pp. 284—28

is also deified as a god or the eye of hyperhuman realities beyond physical realities and is a gateway in which the life of fire simmers. The water particle is a physical fluid, but also has the same nature and imprint as the ocean — and is thus a portal leading first to the aquatic animals and then to ancient portals associated with the chaos related to the idea of water, just as the air element leads to the reification of the idea of space. Life bends in a similar way, all life forms that existed on this planet have their potential in the graveyard of forms and in the deep mauve of shadow. The collective emanations of the chaopsychic diversified formulations of life with the protogenetic matrices expressing the biological component are like a dismantling of the psychic phenomena and the physiological makeup, a disassembling, a fragmenting — so it is a process of bending the psychic state, the mental, physiological lenses into split streams that appear to a conscious observer as crazy psychomorphoses and forms and monstrosities that are not impressive as long as one knows that all forms are born from nothing and are the same as phenomena, the other component is the adaptation and the elimination of fear from these experiments.

Starting from the Sun, the highest interdomain resonances in the Solar System, the Great Eye of the higher worlds, each planetary arrival, resonating and appearing together with deep stellar worlds and voids, participated in the resonant influx of primordial life when it appeared on Earth, and later influenced it in an uncanny way; and with each new transmutation of life, which reproduced and possessed its own occult hidden apparatuses and aggregates, it imprinted itself on these primordial worlds. It is not certain what stellar worlds connect plane-

tary systems, but they are embedded in a larger fabric of interstellar resonances, and depending on the depth of vision or penetration of consciousness, we can negotiate keys and entrances to the dark universe as well as complex photic tunnels. The human species came on the scene as an extremely recent evolution and then underwent transformations, mutations, etc. when various star worlds had access to the small planet and could participate in the process of genome adaptation on a tele-noetic (spaceless) scale. After the establishment of animism and totemism, the cults of the Great Mother, lunar, chthonic cults and solar cults, astralistic religions emerged. In the advanced religious development, people knew that the deities were alien to them, belonging to a higher race, just as they did not understand the strange natural phenomena, so they represented them as anthropomorphs, so that these strange forces could wear a „human mask" and thus became bionic representations (e.g. statues), focal points of the ancient deep. Indeed, some of these forces that wore these masks, and lesser aspects of their originality, became humans, the first generations of deities of the human species or young intelligences. The pantheons of humans and our spirits, assigned to particular orders, realities, and dimensions, were developed and triggered both from above, as messages to us, and from below, from humans to demigods who assisted in the evolutions;

After some experiences, if someone asks me what beauty is, it is the movement of formless events that dance to become a universe that falls from essence to form — the motif of finding oneself eternally that contains the theatre so that a universe can be that finds its meaning in a question that hovers voicelessly

in its existence, asking for a solution. It is a moment of absence between the idea and its naming that is held — it ceases to be. It is a silent dance on the tip of the sword that cuts through the womb of chaos. Thus is born another world system that repeats the game, in a terrible, tortured cry that seeks to prevent the dispersion of the numinous. It experiences aeons of glory and days of doom, maintained in their splendid splendour and the return of sorrow, ineffective, with a never-ending curse of destinies. Even these, governed by the imperative of necessity, observe how the tearing away from perfection is forever associated with tears of separation. The forces that elevate not one but many noble souls tear them apart in agony and whisper with tearless gaze. Alas, they reflect regret beyond words, are forever humbled and humiliated, pitying all their manifestations, experiencing through all beings and pleading, „Never again…no more…"

Palin Hikousi: Dialogues

The Meeting

Fuomo: Now that we have gathered in this night hour and put our souls together, I would like to know about the concept that you, Holy Guardian Angel, have awakened in me. Like a seed ready to grow, I am ready to receive your wisdom. When it comes to the business of understanding, I do not want to be led astray, either for lack of wisdom, proportion, beauty and harmony, or for lack of humanity, direction and clarity. Let us think about the beneficent service of tranquility that connects the point and the center, spiraling and encompassing the whole. This sacred bond that dissolves in the symphony of threads that unceasingly wind around and separate from each other. They are like knots that become denser and denser, obvious and subtle, like harmonic strings that barely resemble the things they concern. When we look passionately at these mundane flashes of events and threads that we perceive. Moreover, arrange them according to our sense, our ethos, our substance, our education, our observation, our mixing, whenever possible. A perceived harmony of the world is one thing, relating it to life and taking that harmony into oneself and blossoming like a lotus flower is another. The reason I have called you, Peripsol, is that I wish to clarify and further explain all the things that concern me, so

that I can quench my thirst for knowledge. I ask you, who know the movements of the stars and the divine observations, that you may enlighten me in all these things. Parmenides expressed on his divine nocturnal journey, mortals have only opinions about the gods. I want you to explain what contributes to the knowledge of the divine, even if it is through metaphors, because language is a finite and imperfect tool. So let this elevated opinion be most likely a right approach!

Peripsol: Verily, I speak only of ideas of which you are a hermetic interpreter, a hypophyte. Divine ideas that your mind, intellect and heart are capable of receiving by human standards. Instead of leaving a seal or imprint, I may just move the threads and tissues in your mind and feeling that you already possess. We can touch an ethos that can be raised to great nobility, divine, or great misery of a fallen company. Do not underestimate the storehouse of impressions, knowledge, senses and movements of imagination, inner vision, thought, reason, search for truth and beauty that you already possess. This is the treasury of your heart, mind and soul. You have a strong spirit that no one can rob you of, because it was forged through life and trials. And now – remember all the movements of your heroic life, if you do not want to be forgotten as a bitter miser!

Fuomo: I do not know whether my person is a sufficient interpreter and narrator both of you, Peripsol, and of the movements of the cosmos and its Symbolon and Sigillium. At least, I do not know if I am a skillful interpreter of myself. I do not know if I dare to interpret the ensouled stars, gods,

angels and demons, the beasts of many worlds. I do not want to confuse them with my own movements of mind and heart. They are tainted with errors and biases that I try to attribute to the base and foolish corrupters of the mind and emotions and the petty projections of my point of view. It is a tremendously difficult task to uproot them, but I will persevere! Indeed, after so many years of dedication and commitment have fallen back into the blackness that I have necessarily mixed with your Mercurial teachings and messages, may I not dim the luminosity of this task. After all, it is the sphere of Mercury that is closest to the divine source from which you were born. So let me humbly and carefully approach these threads of my mortal mind to convey the brilliant perfection of the solar intellect as best I can. At the same time, I do not wish to confuse them with my own, for notwithstanding my faults and defects, my defilements and corruptions, I have been gifted as an Eleusinian mystic with the second sight of many worlds. When the veils of Hecate and Isis fell from my eyes by the grace of the goddesses, I witnessed beasts of day and night, myriads of worlds invisible to others, sorrowful dead who teach and instruct me like the closest friends and relatives. Whether my eyes are open to experience this sight or closed, I can see ethereal worlds. When I close my eyelids and gaze into our majestic star, into the great realm of phoenixes struggling in wild unison, I try to imagine that I am looking through divine gates, that there are the fields of spiritual gold, and that there shines Aion's magnificent, glorious, teletarchic divine fire. Nevertheless, what I see is a magnificent sun disk on great wings, entwined with sacred serpents and great fires

resembling fiery wings, kissing me and wrapping their divine wings around me.

Peripsol: The sight returned to you, young dragon, is a revelation, but it is wrong to confuse it with the absolute truth. Phenomena are evident and worlds thrive, but if you confuse the appearances in autophany with the essences they are trying to convey to you, you will create mere conceptions. By acquiring endless concepts, you will worship a sign of an essence. Just like the people who see a hint of what you see and fall on their knees, thinking they have grasped the universe in their great delusion! They fall for abstracts which they project on the subject of their preference, their faith, their religion. Instead of seeing, they blind themselves to a greater way, instead of comprehending, they become slaves blinded in awe of things they have not even understood! The visions you see are a signpost, a sign, keep the hecatic and isiac-horic gift, but put the insight of revelation. Even a blind man senses the divine in a tear better than anything that meets the eye, if he does not see behind the blinds and veils of illusions and mirages. An insignificant sight which, when recognized for what it is, no longer bothers us.

Fuomo: But surely we have to rely on certainties, scientia, to build architectures of meanings, beliefs, sense in this whole spectacle! Otherwise, how should we live among other people? How should I relate to these visions, to this extended reality?

Peripsol: These are vehicles and autophanies, a form of self-manifestation of the whole for the particular vision, a stripped

mask of divinity through which the intelligible soul of the world and of the powers belonging to it expresses itself. Without bringing the mind, the senses and the soul into mutual agreement, one moves in a dichotomy that produces an event in which the whole man affirms his personal subjective reality and projects it onto all that exists – quite erroneously. The divine activity expresses itself constantly in many faces, which are consistent with the associated essences, as long as it is sought in a way that is consistent with it. It does not contradict nature – for the observer it is present everywhere, for he or she has attuned to its revelation; for the profane it is nowhere to be found, for perception denies it. But without its permeation through everything, it would indeed be nowhere to be found, not even for the mystics whose minds have been initiated into a purified perception. The things you have mentioned are conducive or obstructive to realization. Barren beliefs bear no fruit, just as barren, repeated rituals without commitment, faith and sacralizing effect are mere gestures. A shaman without faith and without these empty gestures, but with a technique and a realization surpasses the barren believer of any faith who is entangled in the sound of his cathedral. Remember that a magician is merely a civilized shaman – the former is a masterful grammarian of the divinity of the world, the latter is like an idiotic scholar who intuits without understanding his works and in his obsessive and wild participation in the world performs miracles in an effective way. So remember that the civilized structure is like fine architecture to frozen music, but do not deny the drums and chants of a shaman. The wilderness is an expression of nature, through whose mastery your civiliza-

tion became possible – who has primacy when civilization is ephemeral?

Fuomo: What is this whole of which you speak? Is it a composite, intertwined harmony of all souls and bodies striving for their psychedidactic refinement, individualized to varying degrees of perfection? Perhaps stout like a bow, but homogeneously clear, beautiful and of straight root like a tree or a thunderbolt and evident in its divinity? What a stark contrast to us, mortal men, who are seldom granted such perfection, and who meet the high spheres by reification, by inclusion of the metaphysics of ethos, of natures, of the character of the manifold heavens within. Our race nowadays seldom strives, in all the efforts of thought and feeling, in the proportion which lies within the co-dependent, co-dependent world, yet to look into metaphysical proportions of a sublime kind. Without striving for monoliths, but naturally incorporating these things into the dynamics of events and threads outside of us and within us. Is there a true way? I understand that nothing is lost in nature, and through a complex similia of different natures, inclinations, characters and aspirations of mortals, people bring them to worlds that echo with their inner grammar, inflection, inclination, logic and conviction.

Peripsol: The way of the realization is a way with many windings, the character sows destinies and determines the way. Inasmuch as the Sun is willed with the transcendent Divine and includes it along with infinite other animate worlds. To be like the Sun and the planetary spheres is to be human in a masterful

combination of the greater squadrons that incline and ascend to the great quintessence. To follow it is to be a man of the way, to receive the radiance, to take it in, to live it out is to be a true man and woman. At first everything seems jumbled, chaotic movement, nature-like transformations. Then you slowly learn to climb the steps of divinity, to be godlike, to be divine, to discover the laws that govern the character and mysteries of nature, the planets and the stars. Then give yourself to the cohorts of spiritual intelligencers to combine their genius in an alchemical vial of your soul with a touch of your daimon! A lifelong task! Like the abysmal voids and the distant space and the stars, deep in their depth, idea and movement, still greater and more profound, the forces that act as eminences behind them. Proportion is a geometric order in which diversity expresses itself in perfection according to its nature, without losing its essence, but dissolving into equal and harmonious parts as a whole. This harmony of tension in interaction with the perfected proportion, against the disturbances and afflictions, this gigantomachy is a test in the formation of the character, nature, mind and soul. It resolves the opposites in a transcendent third interwoven between individuation, human nature and its divine refinements.

Fuomo: You free me from my ignorance! As for the gods, we may understand them as Proclus did, and our verified insight that they are like an ocean that sublimates its ideas into metamorphoses according to the ethos of forces and powers, merging their active idea with the subject of their intention in the world. In a way that it is written on a receiving impression

that they transfer their idea and their essence just like you Peripsol right now, to me! So, can also a recognizing man in his actions contribute to the stream of the metamorphoses by presenting his ideas and magic actions, impressing the forces and contributing to the constantly changing world? Or he carries out the ideas of objective, passionate and unimpressive deities by simply climbing on their thrones and struggling like a catalyst of heaven? Thus the mutual impressions form the basis for the homoiosis Theio, which makes itself godlike, divine, perfected to Theion Ergon, the great work of the gods. For the world is alive and impressionable in many ways, receiving the signs of impressions and beings – impressed. Impression, then, is the concept of receiving and giving mutually intelligible signs, sigillia, essential movements that cause action and reaction on the part of the world and the world that performs its operations on us in an intricate network of keys, signs, both intellectual and affective.

Peripsol: The gods are not without individual qualities, but the higher you ascend, the greater the unison of their voice, because it is the law of the universe that expresses itself in its embodiment. This unison works continuously in the movement. To the extent that the simultaneous whirlwind of masks and forms arises and detaches itself from a whole to inspire and fulfill its mighty tasks, it is constantly and inseparably connected with the whole. Of a nature that transcends itself into its worlds, just as it individualizes itself in various currents that come from the En To Pan. They are like the concepts that evolve from the simplest ideas to the grandest universal ideas in

a gradation determined by the comprehension of themselves. To a mortal the world is revealed, but he is a child of time with an abyss of the future before him and a gigantic past behind him. He discovers it at will; the world wants to be unveiled, but it needs an aspirant. A person who holds on to himself suffers damage because he absorbs the movements of the world with the wrong perception. When he liberates and detaches himself, no one can overpower him. Likewise, an idea that sings "I am I, I am the only reality" is more separated from the whole the more it grasps itself. It is still present in the whole, but is detached from it by a deception.

Fuomo: But what about the animal souls and the uncouth men, shall I suppose that – said before – in nature nothing is lost and thus a chain of being is preserved. For when we ask what justice is, should we egoistically assume equality, distributive justice, or something else? I see it in the circling galaxies – that is justice – the necessity of movement in laws. In terms of human affairs, I understand it in a primitive jurisprudence that two parties who have been disadvantaged or harmed by unfairness or injustice are restored to the position of subjective fairness by a law or a judge who can negotiate between their common sense, his wisdom, retribution to one party, fair punishment or restoration that is accepted and corrected. The best laws on earth were made by those who sought to understand cosmic harmony, and who sought to establish foundations for their people based on that roadmap, forming an institutional tradition. True power is based on justice, because it imitates the movement of the heavens and the laws of the

deep, and tries to reconcile with natural law, while any false power or usurpation is based on injustice. Because of the emergence and change in the world of nature, that is, of human beings, reforms are necessary so as not to narrow the laws too much or set them too loosely so that they can be abused. Let me quote Ernst Junger: "All injustice appears as ugly because it contradicts everything down to the deepest of our atoms". There – justice as harmony is beauty. A very profound thought.

Peripsol: If the world is ensouled and divinity does not contradict nature, animals are also ensouled. Perhaps their souls act as a representative of their nature and inclination. We have watched you enter a zoo and, out of compassion for a captive lion and lioness, ensoul their souls with your magic! You have inspired an entire stable with your art, transforming the souls of horses into subtle Pegasus. When you work as a stable boy, will you ask questions that you can answer yourself to satisfy your egoism? Qui Leo iacet, qui Lea iacet, as the ancient Mithraic tomb says! As for justice, the concept of justice you spoke of is not the man-made idea of justice that rules the world. Imagine the chaos it would create for the stars if humans began to establish, reform and create new laws for the affairs of the cosmos. It would be torn apart by strife and disorder! But do not let this put you off, for quite honestly, a person who cries out to the starry heavens in great sorrow and pain causes much turmoil in the souls of many people, and as far as it is possible, he is wisely helped and assisted by a cohort of spiritual beings who are ready for such help. In a world of diversity, the

law of conservation forbids omnipotence, and disproportionality in science and intellect leads to the idea of helpless suffering. By this I mean that some are helped and lack the attention to notice, others see and recognize, but hypertrophize the act; In the subject's relation to greatness, the act dissolves with the thread it may follow in terms of necessity and need. Do not ask the star to stop shining, but adopt its characteristics to be star-like in relation to what you are! This does not mean that we are just a pest, to quote Samuel Beckett, because the greatness of one's being can shine through and through like a star, or on the contrary, is the pettiness of a mortal worse or better than that of a grass in a meadow? Fools have their rights, do not behave like a fool when you are appreciated for your wisdom!

Love Lost

Fuomo: Your presence, Peripsol, reinforces my feeling and thinking in the movements of Providence. I am here to tell you that I am suffering from a terrible affliction that my memories conjure up. Is it the image of a loved one that we conjure up that is fading in our memory? Alive in a conceit through the memory of a deep ideal feeling. It is so pathetically beautiful and outshines reality that we reach for this terrible imagination like a drowning man for a knife. For these are movements of the soul, mind, heart, and spirit equal to Diotima's triad of Eros, Philia, and Agape. Even as the most loathsome of men, even if barely capable of unconditional love – this idea that elevates the remnants of our ancient nobility cast down into self-loathing. We raise our beloved in the intoxication of the stars. We lose her to treacherous fates and the avarice of envy of the jealous, the unloving, the vicious, the ugly, the malignant. Is it ever healing, the longing itself? We had to move it to the starry worlds. We had to perpetuate the remains of love in transcendent worlds. Dealing with a loss on earth in a titanic movement of worship of the subject of love. We place it in the robes of the Magna Mater as the sacred fetish of the universe. It is only a matter of preserving this golden thread between the move-

ments of the stars in the Divine, even if it is in the distance. To let go of it! Letting go of them! This moment shines like a sacred face through the night vaults, immortalized in the gaze of the divine eye. We lose the essence, the image we loved. It constantly transforms into surrogates, constantly moves and falls into a metamorphic falseness. And all this with ever new likenesses that are only illusions! We scream inwardly, "Not this, not that, not their spirit, not any other!". Who has tasted of the springs of Cytherea, who inconsolably loses the living idea of an affect rediscovered in the aphrodisiac idea, is inwardly torn and howls! I must confess, it turns into miserable love-hate. In cold blade of my past cruelties they are truly poisonously refined to tear apart what ruined us! Is it true that it is not the mere sameness of base humanity, but the loss of the hallowed, blessed and sacred epithalamium that makes us long for the phantoms. They are never returned to us in flesh and blood! So deeply rooted in the thrones of our sorrows that here – longing, there – who knows what mirage we will find? A deadly trap indeed – an infinity of shadows and "as if" meetings, endlessly searching the shadows for chalices of long lost loves that haunt us. We no longer share this human thread that we experience only in moments. We cast it into the dust of our graves without repeating the moments we relive in the shadow of the titanic Eros. He is burned into our souls as a fearsome seal, at least in vanishing memories. We seek similar affairs, imitating the affections of others' eyes with resentment! What a curse, what a horror is this affliction that only takes between relief, happiness and suffering. It steals and robs and wraps us in its shadow, like the death robe of darkness itself!

Peripsol: From joy to suffering, from suffering to joy – this is the fate of a passionate, immoderate man. Love follows humanity and is preserved by moderation. It should be governed by wisdom, maturity and insight. Alone, without the support of sacrifice, it becomes war, cannibalism, perversion, slaughter, suicide! I have observed your travails, you have been gentlemanly in your support of them. Malicious intrigues took them away from you, and now you live as strangers to oblivion. Sew up your torn hearts, find no rest in longing and feelings! Do not chase the past in vain, but let your black pyramids crumble under the hammers of knowledge! In heavy power you will fall, be a wise fool of fate! Break, shatter the longing that you claim to steal the world from your embrace. Find your happiness as it should be. Let her star shine for all, not just for you! Her face immortalized devotion and pain, a mutual sacrifice at the altars of Kybele – in the distance. Rejoice in the rise of her spirit and find your wholeness again. For in harmonious wholeness lies holiness and continue to shape your destinies as far as you can! A spirit liberated for others, a great and noble thing. May it guide the others, for through this purification and rectification it is perfect in the spheres and joins the procession of the gods. The spirit of this girl you knew has found its perfection far from earthly affairs. She is no longer her agitated narcotic mind and body, do not look for her there! Her mortal self lives on like you, with her feelings and thoughts, her sufferings and joys. Leave it now, dance with all of us among the stars. You are already one of us, do not be blinded by past mirages and pastimes. Remember that those who have appropriated their love have always experienced the great suffering of loss. With imper-

manence, forgetfulness or death – how could they gain anything back? So nothing brings more joy to the heart of the Mother of Stars than the kisses you place on her magnificent robe. With each kiss a rose blossoms and a spirit breaks free. Go now, self-deceiver, you have saved yourself from a terrible death!

Bad Habits

Fuomo: When a man freezes in a negative state, arrested in an excess of persistent, continuous harmful experiences, he develops mental habits that would not otherwise exist in his mind, and he soon finds himself trapped in, say, hatred or some harmful suffering that puts him at the mercy of those demons of the mind who play with their victim, riding him like a wild, wounded stallion, pulling the strings of the afflicted mind at will. For example, if he is naturally passionate, fierce, or choleric, feelings of resentment and bitterness over injustice may be discharged into rage under the blows of negative, unwanted experiences. Initially, if the experience is temporary, he may seem innocent and get angry like a child, clenching his fists, hitting someone, or shouting angry words in the air. Over time, if left unchecked, a simpleton's anger develops and frustrated, dismissive attitudes may result. Then, if his nature is noble, a holy anger may find expression, demanding compensation, correction and retribution. If this is further provoked, either murderous attitudes, sadistic tendencies develop, while the passions cool down, malice, spitefulness and a perverse cold virtuousness becomes a part of that person. Whether sanguine, phlegmatic, choleric or melancholic, in a mixture of time, circumstances

and nature, each virtue and vice has a different expression and speaks a different language to the observer. Thus a saturnine nature, wounded in its pride and elevation, a humiliated nobility, is transformed from a wounded, cunning fox into a wicked, ugly, cruel wolf, driven to its last means of defense and loyal to all the wretched things it previously loathed and spat upon. He is no longer a companion of the star of Providence and the divine movements! Reverse all the terrible forms of cruelty, suffering and vices that befall such a person! In the end, a person who was initially noble, strong and innocent, collapses into irreversible damage and becomes the very same devil who pursued him. Every time this threshold of tolerance for good and evil – beyond good and evil, because without conscience, but with consequence or indignation and arrogance – is set higher, it is even more difficult to return to the original position from which one entered the scene. In the end, it is hardly possible without great effort to balance between the dualities and to find a middle way, which contains a self-created order, which is torn by both sides – only for the sake of reason! This order is an attempt of rehumanization for someone who has already become a beast – it is the ethos of a psychopath, the high morality of a sociopath, the virtue of a downed, beaten hyena – desperately clinging to the remnants of humanity! When stifled and silenced, vice often morphs into a refined indifference bordering on malice, a whispered absolute evil, an indifferent monster that cannot be captured by Manichean dichotomies. It makes its own rules – terrifying to man, equally attractive to the spineless, and unstable to its charismatic yet Mephistophelian persuasion. So how can Peripsol, my angel, cut away all these

evils in one masterful cut, using the sword of Manjusri to separate the rotten flesh from the healthy bones? How to erase deep-rooted anguish and fill the wells of pain with tranquility and harmonious power, with perseverance in inner truth amidst a transparent, splendid composition, an arrangement that is repaired and put back on track, unlike a broken company?

Peripsol: Listen, Ysengrimus, make an effort to remember the golden ethos that once guided you. You are addicted to oblivion that cannot consolidate all the wisdom, resolutions and experiences you have accumulated, this is a curse of the Lethe. You are addicted to forgetting ceremonies and magical acts, meditation and studies, that is the curse of inhibitions. They are prone to endless debates and arguments about abstracts and conceptualizations, that is the curse of disputants. They indulge in gestures and empty words instead of meaningful, determined actions full of essential insight, this is the curse of undisciplined demotivation and laziness. You have given yourself over so much to idealized non-virtue that you have forgotten what you meant by the word virtues in the past, you have defined them so much that you lacked the breath to embody and follow those muses, you have given yourself over to the curse of ill-will. Appease the gods, perform devotional and apotropaic rituals and ask to continue your path, fortify your works like a citadel impenetrable to the darkeners and corrupters of greater ways, surrender yourself in due time and hour to the guidance and inspiration of the intelligencers and gods, call upon them and receive from them, perpetuate your

golden works, never forsake them, for they fall into ruin and desolation unless you pay tribute and attention to them! Preserve your mind and will in divinity, guarding the gates of the senses and spirit always from the curses of the conjurers of illusions, apparitions, distortions and fraudulent acts against your intellect and thoughts. Strengthen your heart to damascus steel of compassion, precision and firmness, thus prepared and armed direct the unhindered, unpredictable movements of the mind to the high things you already know, as you guard your loved one, as you guard your body in sleep at night vigil, so strive to revere and protect in all sincerity the strong resolutions and vigilance over yourself as if you were your own child. I swear by my ethos and yours to guide you in what I can accomplish. But do not lightly defend yourself against the harmful things that torment and bite your mind, do not fight them savagely like an attacking viper, or you will reinforce the dualities that like a madman are caught more and more in a web of fatal swinging back and forth. Use your will and your intellect to bring them firmly into a unity and thus dissolve them and from there incline to the intersection of the human and the divine. Temperance and wisdom dissolve both, to each his own, according to need and antidote, what is poison to one is a remedy to another. Hold the scythe to sow, grow and reap, wield the whip to govern yourself and rule yourself with a higher nature, raise the Herculean club to remember it all, for heroes are those who recall all the threads of their lives in their entirety and, moreover, connect them in an epithalamium with the stars and the heavens, recalling their memories posthumously across all knowledge through all worlds against the flow of forgetful-

ness. In the end, point your caducian staff to the sky and may the ancient serpents be feathered and winged!

The Alchymical Mind

Fuomo: In a world of order and diversity, it is common that we perceive chaos in the complexity of this diversity, which is completely confused by it. Fragments of this world taken out of context harass our perception and our mind. Changing structures in dimensions of variable information and energy speeds, constantly branching contents. It seems to be a chaosmos rather than a cosmos. Let us imagine an experienced professor trying to explain his knowledge to a new student. Bombarding him with his expertise in a few short sentences, experiences and shortcuts will leave the student with the impression that the professor is crazy or at best incompetent! An expert knows how to express his knowledge in simple views that are convenient and useful to the layman and explain them in detail when necessary. The old adage of Cato the Elder in his rhetorical treatise is, "Seize the subject and the words will follow." I would add, "Seize the subject and the words will sufficiently explain it to both the layman and the expert." If there is no bond, no structure, no pseudo-logical continuity, our inner world collapses into disorder. By this I mean illogical subjects in the sense that there is no continuity between the subjects of perception and the archetype, the archetype and the concept, the concept and the Platonic idea. What is

illogical is a mere perception, a cognitive bias without conventional (illusory) reality and without deep objective world. It is anti-logical or a-logical because it disturbs the grammar and content of the universe. I know about the great love of people for self-deception, which is never subjected to a painful process of verification. I know about the maintenance of the self-image in order to preserve the continuity of identity. Alas! People are merely cocoons of life, surrounded by a vast, vast territory of the unknown. They are secure only by what they know and have mastered, and perception provides them with this safety net. One might say that hominids' primal fear drives their safety constructs and makes them forget the extent of the unknown. Everyday common reference points displace terror and awe, exclaiming, "There is nothing else." This serves a function for social cohesion; only the pioneers are made to wonder. The limits of understanding are the limits of the world. The limit of experience is the limit of knowledge of what is possible. I myself am often a victim of this self-absorption. Coming to knowledge is much more difficult, counterintuitive, uncertain. Peripsol, how can you use philosophical tools to draw order from apparent chaos in a grand synthesis? My desire is to resolve the situations that often lead to confusion, madness, paranoia, despair and depression. How to defeat demotivation and madness? How to prevent the de-metallization of our thoughts, mind and soul and straighten the paths of understanding?

Peripsol: It is an inner composition that orders the world. It is the great inner silence that comprehends it. It is the insight that comprehends it. It is the great detachment that

grasps it. It is the great spirit that embraces her. It is the great idea that delimits it, it is the inner truth that follows it. People may be confused when they encounter the vastness of the world, without tools to order it. They prefer to follow small paths that run toward single destinations, and are blind to everything else. This makes them effective on their own worldly path, but it does not make them philosophers or sages. In an indivisible whole, we merely connect categories of the world to our inner millieu through a series of perceptions. These categories form beliefs, sense and thought entities that are symbolically organized and declared true in various reified formulas, developed life themes, if you will. Some make their inner worlds into prisons, others into magnificent gardens. Rare individuals claim the whole world for themselves, like horsemen riding free and at full gallop. Some of these themes and loci (places) are mythopoetic, like the myths we live by. Some are formal, like our approach to practical things; some are scientific, like our approach to what we know. Some are artistic, like esthetic approaches. Some are oneiric, like our hidden and open dreams, some are more concrete, like the everyday and necessary things of life. The act of binding is the way we formulate this indivisible whole, similar to the formula of "Solve" and "Coagula" – binding and letting go! The art lies in the ability to find and measure the right proportion. Like a skilled architect selecting and combining possible systems from the unknown and the known. Then measure them against a set of coordinates so they are consistently predictable. It pays to work toward a specific goal and apply it with success. Before putting things into action, we need to

draw up some plans. Finely drawn plans are contingent yet continuous. The finer an economy of mind and spirit is, the greater the dew we gather from its workings. Try to find a share that corresponds to what you already have: Knowledge, skills and resources. Share the indivisible whole in accordance with your inner laws. What is shared and what is indivisible should be connected by approximate similarities. As in sympathetic magic, may it be reunited by appearances. Do not confuse a perceived similarity with sympathy. True keys of mutual sympathy are the syntheses between a general idea and its emerging descendant. The sympathy of synthesis is found in the inductive-deductive feedback between a token, a type, and an archetype, not by a perceived similarity, but a true one. The search for this true connection is the appropriation of the alchymic laws. A logical and sounding subject is truly understood at the point of epithalamium. The former is done by imitating the powers of the revealed ideas of the universes, the latter by essential recognition. When we have found them, we proceed unthinkingly and apply them in the direction of work and harmony. The latter key is nothing but a concordant synthesis between a scaled portion and a greater portion. It achieves an effect by bridging them through interconnected symbols and intellects, making them into a metaphysical whole. In the final stage, they are integrated and interpreted into beauty, truth, freedom, justice, happiness, Eros, etc., i.e., all the ideas we can call civilized and human. In essence, we measure the universe through the means of men and women, anthropocentrically. Since we have limited instruments and lenses, the scales and signs point back at us. The world is not

anthropocentric, although this is the best tool we have in terms of our being and perspective! Be careful here, because many have misunderstood this idea. They have blown it up and made a human, mortal animal the focus, keep your perspective. Every time you look at another's life, think about it – how their life expresses that measure and what it brings to the world. Binding and releasing a proportion as an inter-coordinated, consistent and harmonious model is a matter of potentiality, movement, tension of forces and working toward resolution. There may be as many proportions and as many divisions within the indivisible whole as there are categories, as many as lights and flashes illuminating the Platonic cave from without. Turn around to see them! Crawl out to experience them. Similarly, we take up the efforts of the intellect and treat the alchemical mind as the domain of the macrocosm. We move in a system of coordinates and search for relational proportions – it is a goal of the intellect to fill it with beautiful ideas, which are "Platonic ideas" in hypostasis. True forces translated, transposed and interpreted in the worlds of intellect and feeling. As if two trees would grow eternally, one with roots in the abyss, the other with roots in the heavenly vaults, and yet at the base it is the same root! Only by interpreting the meeting point can you make progress and move into high octaves in your lifetime and posthumously. Work through your contribution by rearranging the discovered and revealed ideas in the microcosm through intellection, gymnosophy and ceremonies. Offer your work to the world and the metaphysical forces – they appear as a distant echo of our worlds, just as we are but an echo of their power. Truly, in

high theurgic Neoplatonism, the Iyns, the divine ideas, rush through the cosmos as magical seals and keys. Forces, powers, astralistic currents flowing through a universal expression in the manifold ethos of the deep laws. Resolute and a-deteministic in pursuit of unified will, ingenious vision, responsible freedom. They weave destiny, chance, luck, the subjects of destiny, inspired choice.

Vir Unus

Fuomo: History has produced many religions, many mystical ways, many magical traditions. They branched out, evolved, died out, flourished, expanded, declined, thrived in the logos of the world. Is understanding the way they extract views, traditions, stories, myths, techniques and symbols from the metaphysical identical to mastering a complicated mechanism of truth? Or is it understanding how a clock works without the ability to build one? Oh great Nalanda, Alexandria, Athens, Memphis, Thebes, Heliopolis, Babylon, where are your sacred arts? Was there a trivial aspiration? A superstructure of meaning, despite his wishful thinking? Is there something hidden in the Egyptian mysteries, or is it all just primitive striving. Perhaps there are hidden patterns that throw away all the debris of the centuries and pull out the golden method as if it were ripped out of context, a mystical tool? How did the created categories pack the cosmic and earthly universals into separate philosophical and religious schools? Universalism is biased and fanatical, relativity flattens, discernment is of great value. Is it that the world is based on a single, interpretable force that is always hidden from mortal eyes? Perhaps it is a multitude of different forces anchored in laws, some more or less erroneous

or firmly and correctly trying to grasp? As if each one of them had a different scale. Coordinates shaped by culture that drew maps of the world. Some of these scales overlapped, others were more advantageous. Some captured the essence of an insight, depicting true phenomena in their own way. Were others completely regressive or even completely without foundation? I postulate the following interpretation: To transfer the observable sky to the earth is the task of a magician. His discoveries and experiences, his knowledge and his hypothetical interpretations, the point where the imagination meets the true representations, is his sense, his religion, his faith. What he operationally incorporates into himself is his art and craft. The way we form, mix and blend all the natures, mystic directions and sacred worlds in the still of our self is our alchemy. In what proportions they flourish within us, whether they overwhelm or strengthen us, is the definition of the Vir Unus, the perfected man, the perfected woman, "Ecce Homo!" We do not thrive in a vacuum, and every good map needs some signposts.

Peripsol: We do not live in the void and every good map requires some deviant signs. Every good map makes you a guide in the vastness of possibilities with the ability of experience, action and execution knowledge. If you do not know the magical and mystical ways, you will consider them a mere excursion into human fantasies and not a living experience that contributes to salvation. You can discard and ignore them as you go about your life. You can dismiss these paths as peak experiences, psychosomatic twitches of feigned meaning, and compensation for a primal fear interpreted through fantasy. The

Pythagorean choices and paths are in stark contrast to the popular references to reality, not many follow them. But if you decide to follow the path, you should first be a cartographer of mythopoeia, myth, memetics, and the history of ideas. Amateurish approaches lead to confusion, chaos, and frustration. It is like letting a mad monkey into a library to produce miraculous effects. When we have some intellectual humility and are aware of the extent of our own ignorance, any knowledge or skill seems at first an unreachable mountain. Knowledge and structure equip us with maps and order. Be on your guard, charlatans like to serve up seductive material with their speeches and books to prove the veracity of their nonsense, but if you have a shred of sense, you can easily dismiss them. Most occult writings are gibberish anyway; academics rarely use their style for such ventures. Charlatans are also scarecrows for the skeptics, the rationalists and realists, they completely refute our high art in the eyes of the latter. It is a lonely path. Do not try to find understanding outside yourself, but exchange ideas with responsible, autonomous and independent individuals who see value in it. Avoid self-important, sectarian groupings; they are useless and do no good. The ability of discernment enables you to filter out valuable material from garbage, to find truly valuable substance, to filter out useful patterns from any source, or to discard garbage. The question of utility matters: is a pattern useful given my workshop and tools, is it applicable to my art, can I turn this knowledge into a tool? How do my art, my tools, my performance interact with subtle worlds? What kind of person am I? At every step along the magical path, point your finger at yourself and question yourself. Otherwise, you will lose

your balance and condemn yourself to stupidity, delusion, or become an insufferable, arrogant bully. Every gnosis is personal and can be false until it can be tested and repeated by someone else. It can be true if it is not repeatable, as well as random events, but do not try to convince someone of miracles if you have conjured one, unless you want to compromise your art and become a laughing stock. Psychagogy is not about persuasion, but about personal, responsible, individual performance. Your audience – if any – are the spirits, demons, dead, gods, weirdos from many worlds, this is your theater, this is your scene. You must convince the other world of your influence, not the mortal one. If you lose that focus, you will succumb to idiocy.

Fuomo: My angel, explain to me why I think you are an angel and not my imagination, an inner voice or a delusion, a hallucination, a self-made inspiration? Why do I consider my human body to be a temporary, transient, living form in which my dust will rest in its grave after my earthly destiny is completed. Why this body of a newborn, into which I was thrown with the morning Eosian light, born of a mortal woman? Journeying through transmigration and metempsychosis, a solar dragon in spirit, a mortal man in form. How is it that my spirit, which crawled from the transcendent aions through the sun to earth, is so helpless and powerless in human form? Why do I possess only what the human senses and mind have to offer, except for the thread that connects me to heaven through the law of memory? Laurel wreaths at my temples, perhaps another beast of the sun god? To pay imperial honors to a beggar and unfortunate. Qualities I tried and failed to internalize. My being and consti-

tution were shattered and defiled by enemies, virtues bestowed upon me by greater divine beings were corroded. Once my relatives in China wore sacred cloths. They were dragon scholars and rulers, sons of heaven. They were great in Akkad, Babylon, Assyria, wore the Ophite insignia of Egypt, Persia, the wreaths of the Hellenes and Rome. To be finally ruined by the enemies of the donors of immortality, to be called the enemy of some strange Levantine faiths! Follower of that crucified devil and of a tribal god who had neither divine lineage nor inheritance, a liar whom any noble scoundrel would disparage in every way. Being a victim of centuries-old lies in the modern era of delusion. To be a plaything of power hungry deluded swine dreaming their way to heaven. To be a victim of politics and religion. After destroying heroes, masters, mistresses, mysteries and initiations, they proceeded to sabotage human souls. They forbid the spirits to ascend and promise lies instead! How is it that I was so resistant to the lies and slanders that the earth has accumulated against our serpent kin? How is it that I do not fall into the error of a blind religion, nor do I let the chains lead me into the error of complacency. An apophatic certainty with restraint, confidence and cooperation in freedom, nobility, beauty, love, truth, harmony! These ideas are dissolved in their excellence by the sentient intellect. They transform the animal mind into a divine animal and write the divine in itself? Bent only in exile, ennobled under the banners of dragons. Is it easy to call your magnificent anatomy an apparition? Do I imagine your wings, your presence and essence, your intelligence? Do I sense your independence, your self-determined responsibility in a larger order embedded in a sacred symbol. Is it not a boast

to give you a secret name? What reason leads me to do this, if not to reflect on your existence, to experience your rapture and your idea? Obviously, your terror, awe, glory and beauty are reflected in my eyes. I reflect your existence as far as I am able, as a mortal, as far as my mind and feeling allow. More – I do not know what is more! Unless I acquire your living expression and perspective, disincarnate again as a young god. True, malicious natures would like to dispossess you, my friend, because you remain unconquered. My spirit is invincible and always stronger, hunted by enemies on earth who strengthen my will and command! I would rather learn your wisdom and make myself like the liberated gods! Is it wrong to rise above this mortal scene? Is it arrogant to wish to become once more as splendid as the immortals? Why crawl in the mud of the earth in endless cycles of pain, suffering and bitterness? Why kneel in the lies of the slaves' mud? Is it wrong to return to the gods as God, as the ancients believed in their epiphanies and apocalypses, in their epithomizing, heroizing? Why, after having explored the abysses of one's own failure and the extent of a great but failed life, should one seek undertakings with meaning and purpose?

Peripsol: A psychomagic setting operates within a mental continuum of the world soul. The mutual relation of magnitude and force between the individual and the sphere of work is the effectiveness of change. In every organism there are already occult qualities which, if properly used, trained and expanded, make possible the unimaginable. Depending on chance and skill, the exponent is proportional to the mastered potential associated with the finite possible. These abilities dovetail with

the deep world in varying degrees, extents, influences and reaches. In human terms, these laws are organic rather than mechanical, which is why they are so difficult to master. Qualities and noetic formations are higher level languages. Formations of superstructures of ideas, beliefs, techniques are catalysts of the above scenery. I hope your questions have been answered. If the great order of the universe is the breadth of Hermetic teaching, what you perceive as unknown appears as chaos. Remember that these are chaotic and destructive forces for human beings, and that another order of Hermeticism is suitable for your purposes. The more you can tear out of this chaos, the more order you should master and create from it. In fact, this still lies in the great vision of ornamentation. That, promoted by magical, cognitive, emotional, deeply felt resolutions, attitudes. Moreover, by decisions, operations that chance and the fate of the lady allow. What may happen between the individual, his will and imagination and the world? Are there some true, sacred ways? Or is every honest, true way sacred, but sees the multiple currents of forces and powers? When an individual matures in the transformation of the symbols, logos, established images and beliefs around him, his psychic attitude and occult organs reach the goal. Seize your own powers, your nature, focus on it, the successes will follow. The stories and myths you tell yourself may be true or false, but as long as they take you from one place to another, they are of great importance. This is a world of dreamlike illusions that are reified. This is a world of impermanence that shows permanence as attachment. This is a world of wholeness where clinging to oneself blinds the goal. If we find a way, we should do away with the reified, pseudo-

permanent and detach ourselves from introspection. When we consider illusions as property, including abstracts and conceptualizations, they enslave us and lead us astray.

Fuomo: Is that what eludes us when we become oblivious or threatened, intimidated, terrorized by things greater than our mortal being. We ourselves have become evasive and have forgotten our art.

Peripsol: There a tear has captured a longing, in the breath on the waves of the stars… So you are remembered.

On Objective Divine

Fuomo: I have suffered well for years. I can not remember all the subjective nightmares that have appeared objectively in the reality of my mind. I have seen things that would make others tremble. My mind, my character, my being, my feelings were brutally destroyed. My soul was obliterated in obsidian black. All the cruelties that happened to me would not make anyone end their life. Statistically, I should survive a month, but I survived a handful of years and am still alive. Throughout the years my memory has served me well and nourished me, oh, I salute you, great Mnemosyne! But the horrors of the past are but a semblance, for they are but images. They no longer evoke the physical and mental anguish, the fears, the dread, and the obsessive madness that they once did. They do not evoke the slightest emotion in my jaded mind. If they pursued me with all their might, how would I behave in this endless hell? I have adapted myself to defiance in order to climb with dignity a new threshold to a human being. That is, to an extent possible for a nightmare. I am aware that there are others who share a similar story, scarred for life, but they do not speak the grotesque, horrific scenery. Unmentioned, unseen and unlived by others. Struggle for survival among the inexperienced – a safe haven of

ignorance, of non-exposure. Those who are not forced to survive move in ignorance among the shadows and demons. Rarely do they even awaken their interest. Those who live their lives in harmony with what they can, with what they know. I do not ascribe any special importance to myself, Peripsol, apart from a collection of unfortunate interacting causes and effects. I know my purpose and origin, I know many threads of fortune, misfortune, intrigue and deeds, but I know nothing of much more. I was protected by gods and goddesses, by the friendship of spirits that I could not hurt in my anger and madness. Caught by my deluded tirades and rage – somehow they witnessed my quarrel, my life, my destinies.

Peripsol: The divine, Fuomo, is not subjective at all. It is objective in all cases, it lives through everyone and by everyone. So, for example, when you imagine that you are conjuring up an aspect of Hekate – do you think of her as a person like you? Or for a mask of the Divine that exists in many places at once and is thus capable of multiple places? Of course, you communicate with her as if she were a person, according to your own form. However, if you want it to be revealed and penetrate deeper, you might be overwhelmed by the power it represents. The human faces of the Divine, the awe and terror without her magnificent mascara, would frighten you. This is not to say that all beauty is an existential nightmare. It only means that both beauty and terror can surpass your human form in a gigantic way. The divine intervenes simultaneously in all aspects of space and time. The noetic-noetic phenomenon is time-bound and timeless – it knows. What is called samskaras in Hinduism is

the conditioned emergence of a co-dependent network of traces and deposits of life. This is not limited to human life, but to all life, and beyond that to interdependent forces in hypostasis and substasis. As such, they are illusory, internally empty. Keep them as property and it becomes a form of slavery. All true individuation, then, is not blind individualism. Individuation is the character of all instances of your life that show a mask to a world. These traits either remain or fade away, acting as an individual blemish in the stream and flow of lightning-like events. In truth, you are one of the infinite masks of totality. There are generations of spiritual realms bound by time and space or the phenomena. There are generations that are spaceless, but are subject to time and passing. There are liberated worlds that are both spaceless and timeless, highly divine and profound. We cannot perceive from the perspective of other beings, but those who do belong to worlds that can know instantaneously. Yet, we merely share the common reference points of others – thereby we can know approximately. It is not right to assume that all people think, act or want to think as we do. However, it is not an unworthy endeavor to use human intellect and feeling to try to get an approximate idea of what they might be like .

Fuomo: Are you saying that the possibilities of my inner millieu have been recognized? That the facts, the chances, the luck, the destinies, and the changes in destiny have been recognized as objective? That my decisions, my judgments, my pain, my hatred, my words, my thoughts, my attitudes, my war were not in vain? That I recognized obstacles and adversaries as ob-

jective and not a whim of my imagination? That these deities, to whatever extent, acknowledge my life? That my life, as the sum of all these rapid and difficult movements, was not worthless? That the tiniest thoughts, the unsaid, unthought, and unsensed things were understood? That not only what could be, but what is, was understood by intellectual eyes?

Peripsol: Indeed, not only that, there was also a certain potentiality recognized. You can form to the extent that matter allows. It is similar to human beings. They can form them if they are willing, to the extent that their nature, ethos, inclination, tolerance and nerves allow. They have received these seals in order to commit themselves and participate in the cosmic expression. Remember that an unpolished mind is thrown away by sublimating only the best of it. But we need substance to work with, and you are not such an uncouth fellow after all. With a new vehicle for your spirit, a heart that is now rotten and old, it has been immortalized three times in gold. An impulse of existence that was an absolute affirmation of life! Do you remember and realize the weight of these words? They were not left behind. In the equality of compassion – a harmonizing law – tried to penetrate and call the world. Our worlds are governed by completely different things, laws and orders. The call from the other world to this world is a call of the glorious deities, an arrow of Artemis, a lightning bolt of Zeus to the worlds below. Those who labor blindly against themselves seldom call to the greater worlds. Moreover, they seldom see those flashes of inspiration in their souls.

Fuomo: Forgive my question. How did it come about that after years of strife, battles and wars, I finally became a villain? I am

a thoroughly terrible person. Yet powerful caducene hearts appear, intelligent spirits of the planets help in my upbringing? How did a foolish youth reward me with laurel wreaths that seemed unjust to many of my opponents? How could I not make my friends disappear by dirty words, which were actually wise?

Peripsol: For the same reason you inquired about before. Your, as you put it, opponents see from their subjective state. The gods see and know more, beyond time, beyond appearances. Do not flatter yourself and take the wrong path, but remain steadfastly on the path. What appears ugly or repulsive for this or any other reason often also springs from an ancient nobility. This nobility that wrestles with things beyond the opponent's imagination is the most valuable.

Abnegation

Fuomo: I thought I had defeated myself within. I carry the skulls of destroyed attachments, animal instincts and delusions. They are like apotropaic amulets that I wear around my neck, I have emptied myself. And yet sometimes these skulls want to speak, to put on flesh, they bite into me and try to ensnare me with illusions. Through denial, I have not submitted, but sacrificed. Did I not completely banish and defeat them, or is it the law of life that they return to test us? In oppression, I did not hesitate, but became wise and overconfident. I did not obey by force, but became independent and free. Through pain I did not move, but became detached and steadfast. Thus formed, my will is now my greatest enemy, for it takes the figures of faulty images and applies them to a destructive impulse. For it takes nostalgic pain and applies it to old scars and tries to tear them into open wounds. For it takes the skulls and makes a trophy of them instead of being warned. Formed in strife and war, I would wish to be like silence and so overcome myself every day. So act through silence. Like a dreamer who enters a new scene and whose mind pauses beyond the moving events of the dream. In this dream, the emptiness and hollowness wears a mask of me, the dreamer and the dreamed. May no mind pull

the strings while my mind is immobilized by the onslaught of my unbuckled parts. May I be completely at peace – in the peace I would like to dwell.

Peripsol: Self-exiled, not working within an order, like Icarus you wish to extinguish yourself in the flames of the sun. A flight too high for a mortal soul like yours, worlds that exist will come crashing down on you, for you are still moving! If there are threads to pull, then you have not extinguished them! You are still acting, even if you say so! You create in a house of the master builder and foolishly shout: "Let the demiurgic master builder build no more!". To develop this inner harmony is a great task, and I do not want to distract you, but where is your deed to begin the rounding? Are you asking for the non-affirmation of life? Thanatarchy in some form? To join the unspeakable waters of the Titans. To move in the howling winds of Tartarus, what kind of arrogant demand is that? This is not your dream, this is the horror of a petty human mind creating an abyss into which you can fall. Your descent into Tartarus served a purpose. You were assigned to an order of the spheres. It was not to seek annihilation in the void, need I remind you? Be reasonable, use your mind instead of malicious depression, and you will see the aionic light! There are many suffering people, but not many who are endowed with knowledge and imagination like you. Do you see what happens with your bombastic claims? You conjure up for yourself greater illnesses, greater heights and depths than are appropriate for a human being. Just because you know something, you turn learning back into stupidity and ignorance! Withdraw and think about what des-

tinies are consistent with a man. Your bold assessment does not correspond to the order of things! Those who look into the black dream are horrified. Only those who empty themselves may enter it. Whirling images that torment and delight catch the unquenched fire of seizing oneself by the chain! They catch and ensnare! Beware of the double face of every sign! Return rather to the immortal streams! Yes, why do you rebel against yourself. Have your torments eaten up your mind? Even then you should be reasonable in spite of your broken mind. Overcome the broken, worn-out old head. Gather all that you were, like a seal, a representation. Become hollow, shoot the arrow of your soul to the stars!

Fuomo: No more complaining, life is a short spectacle to suffer.

On Intelligencer's Octaves

Fuomo: Now, dear Peripsol, I want to talk to you about things that are of the utmost importance. When men discovered fire and brought it into the caves, they acted without the light of reason. How different people are when the values they live by are relative! They are completely constructed by other people and considered to be of higher value than others. Should we consider a change in the composition of our mind or a certain formula that has brought our mind closer to the intellect of Providence? Should we say that in this way providence and prudence were discovered? That people lived in their light without having any idea of their formulation? We know that cosmography, theology and philosophy were all influenced by a mythopoetic impulse of men. These disciplines were created entirely by them. However, both philosophy and theology were invoked like maps. Should we say that men are chartists of the world in the horizontal? That they are chartists of the world of the cosmic and the divine in the vertical? As soon as we crawled out of our caves, we met the animal depth, we tore ourselves away from Mother Nature. We encountered the awe and terror of the world where all things lived and had their spirit, and then we forgot? The ape-man became man when he considered

himself separate from nature. He fell away from divinity when he considered himself separated from the world soul.

Peripsol: Agreed. He transferred the great laws of the universe to low octaves of harmonies that man could understand, and began to interpret and fathom the signs and symbols. By creating sigils, he created a key, an interface to the gates of wonder. How far away was his understanding! For it was only when men ascended to higher levels that they were able to order the songs of the universe. The harmonies of the cosmos are reflected in the figures. To interpret them and translate them into expressions and thoughts. All metaphors, analogies, allegories and the like brought them closer and further away. Every law of the universe, every deep resonance of these forces can be understood as living ideas in expression and unfolding. When people catch a glimpse of these forces in their mind, their feeling, their emotion, they turn to them. According to their abilities and possibilities, they try to name, symbolize and interpret them. The world answers them with knowledge and deception, with gnosis and revelation, with epiphanies and concealments.

Fuomo: According to this law, all these movements of instinct, intuition, reason and intellect are interconnected and intermingle. They are like a musical performance, note signs are the thoughts that express a sign! For example, we can say that when I pronounce the word harmony or cosmos, it means that the ancients recognized a certain proportion by similarity. Be it a repetition of the rising and setting of the sun as an order,

since time immemorial. The concept of repetition, of sequence, of time, of change, of order, appears. It was there before, intuitive, described by methods that later developed into science. Apart from etymology or ancient meanings of words, we should look for a thought, a suggestion of the former. Certain thought patterns reflecting a discovery when a human bound idea was born under great efforts? Can we say that there are ideas of mankind and living ideas of the cosmos. The former are a creative interpretation of the latter, which corresponds to the changeable man. The ideas that were born and therefore are described in different degrees? Man is a finite being, he creates finite concepts and therefore he cannot adhere to the pure objective truth, but only point to it. So how can he invent concepts of purity, like the Platonic bodies? And yet he is unable to describe or define them in an identically perfect way?

Peripsol: The infinity of worlds exists before, as do the laws that adorn the cosmos and other things that man has discovered. They are all older than the human race. Thus, a child of infinity bridges his finiteness by recognizing the laws of time. How brave is the race that blazes trails beyond itself, that devises worlds impossible to itself! Hence also their curse and their elevation. Like the great Plato and others, they did not first imagine the excellent ideas, but met them at the interface between man and the abyss. All metaphysics and mysteries are based on this. The degree between the discovery and approach to the pure ideas and the conception of their content is the degree between imagination and concept. Imagination is a point where the things that can be imagined coincide with the sacred

things. They are seen by seers and understood by true philosophers. Great things, wondrous things, felt by some but impossible to put into words. Flourishing worlds of powers, forces and ideas. To close oneself to this current and to consider it mere speculation — the tragedy of the human race. Does this not do violence to imagination and participation?

Fuomo: Is there a metaphysical ethics? Let me invoke some if they are of value. Virtues that are worthy of the Magoi, and vices that are their opposites. For you see, without knowing the latter as the source of suffering, mischief and disorder, we cannot know the former. Tradition creates the foundations for people, the taboo and the sacred. The ethos and the morality. So they form the backbone of a social logos. We agreed that an order ensures the limits of eudaimonia, happiness and its pursuit. Order guarantees harmony and its proportional distribution ensures the longevity of an order. Justice sustains it and wisdom reforms it. An order becomes fatal only when it is dominated by vices. We agreed that order is preferable to chaos. In the former we can act unthreatened by the poisons of disorder. Our boundaries are secured against that which reasonably opposes our form. We are protected against unnecessary suffering and poisons. Against that which ruins and destroys what has been agreed upon and resolved as reasonable, as beneficial to our species. Inviolability of our freedoms, protection of our minds, bodies and souls from violence and slavery. Protection of our senses and minds from derangement and delirium, from possession. Distinguishing between ideological, political and religious possessions that pollute the mind. When I speak of freedom,

dark are the days when freedom is a freedom from, a negative freedom. Bright are the days when it is freedom to act, to be free, to participate in the feast of the gods. Is it true that only in freedom of choice, of will, of decision, of attitude can one truly and honestly alchemically ennoble one's spirit into a godlike self? Or is it fate that directs destinies against one's will, elevating one and degrading another? Is free will a potential that grows out of slavery? Is it actually a harmony that arises from the tension of possibilities, choices, opportunities, judgments, and evaluations? How unfree, then, is a will dominated by conditioned responses? What possibilities, choices, chances, judgments are mere repetitions of others like automata. Judged by reason — people think alike in greatness. Even in pettiness they may think alike. The first impulse of a real, mature, autonomous critical thinking. It is found in unison and comradeship when it finds a match. The latter finds similarity in repetition, in the common denominator, following the most heinous things they revere.

Peripsol: Fate, Lady Ananke, does not plan destinies and fates. It is a higher power that no one can change. All in the world obey her voluntarily or involuntarily. She stands at the side of the divine Iynx Astrolabe of the unchanging ways. Hekate, the guardian of the cosmic waterways and seals, lets her pass. Messages from the transcendent worlds, delivered by Hermanubis. Living symbols are ancient lock picks for great mysteries. But listen to me: to be free, one must consciously obey fate, to discover it as a matter of chance. Fate and destiny determine life, fate determines beyond the grave. It may be that

fate and destiny are at odds with the destiny of life. But it may also be that they are not in harmony with destiny. Ananke rules over moires and fortunae. There are laws, as you said, called Ma'at by the Egyptians and R'ta by the Hindis. These are profound, objective laws hidden in codes. Where do they come from? The self-evident, self-generated self-identity created these laws. It is an intelligent realm, not according to the standards of human beings. By the identity of the transcendent laws that exist in the universe, they have always been there. Oroboros eats his own dragon's tail, Ereb is a generation of these laws. The lemma between otherness and sameness seems to put things in discord. But all these points, the discord, are another center to look at the whole. If something eternally pure and unmixed seems beautiful even to many philosophers, then the laws of the universe are coherent. The universe is a terrible emptiness, which is perceived with a cold, mechanical look. To a sharp and beautiful mind, it is full of beauty of divine proportions. I am a mask of this divinity, and so are you. If you long for beauty, you will find it, Eros Peri an Kalon.

Fuomo: Therefore, I should know the composition, as a proper measure of character, nature and inclination. It does not grow hypertrophically beyond Spartan necessities. It does not die in austerity and unnecessary stiffness. To know this, you must know your nature, or in other words, know yourself. Observe your sufferings and joys, your habits and inclinations. Observe how you react in different circumstances and environments under certain dispositions. Knowing that you must live and experience, feel deeply and think widely. To compare and

weigh all these things of one's mind and compare them with what one wants to become. This is the definition of a courageous individuation in motion, under the guidance of intelligentsia found by the intellect. To be in tune with one's nature in terms of divinity, inclination and the like, and to straighten out what is crooked. To promote that which one believes to be right and good. Reason thus trained finds inner balance and harmony through logic, critical thinking, observation and synthesis. This is a concordant pattern of one's being that resembles an equally armed triangle, this Isidic Triad of Justice. Perhaps a wheel that expands and contracts according to one's abilities, needs and necessities. Composition, reason and harmony in the natural environment are not developed as a magnificent object. They are not a finished, perfected wheel; they require binding and releasing, dissolving and coagulating. It requires work. A good education is capable of producing good habits. When a child is raised to be a free, strong tree, a parent observes what the child needs. He sometimes forbids certain developments, sometimes he encourages them. He never fetters the child with strictness or allows liberties that spoil the child. If we did not have such dispositions, we would have to recognize our bad habits and educate ourselves. In this way we correct what our parents have spoiled by indifference or omission. Proportion and harmony lead to inner happiness and are accompanied by spontaneous wisdom. To any disproportion or dispute, it rightly responds with a weighted response and reaction. The pillar of importance is the search for truth, but this central search should not be without the ethos of training in virtues. Every ancient school of the Mysteries began with the

education of initiates in ethics, virtues, and paidean morality. They were absorbed primarily by reason. Without it, all good loot and fruits spoil and rot. The initiate becomes a monster at worst, and a corrupt, weak human being at best. How can you give a child a sword and let him decide whether to kill another child he has beaten out of stupidity? How can you ask an unethical person to use the art of high magic when all he cares about is greed for gold, vain fame, or temporary gains in a transient world? Gods and intelligencers want to teach people who strive for excellence. People who strive for it first and foremost, who resonate with the higher worlds. Who want to overcome themselves and master themselves. Selflessness is the sacrifice of that part of being that opens the higher worlds to operate in. How should something that does not reach for the illusions of a mask work through something that considers itself the most precious possession? Selflessness banishes selfish purposes and goals to nothingness. It behaves as natural to the world, it lets it shine through, it is unthinkable for selfish beings obsessed with themselves to think of selflessness of themselves towards others. Opponents intend to invade the void with their own selves in order to expand their delusions. One should ward off such influences by freeing oneself daily from arbitrariness and capriciousness. By repelling the will that is inconsistent with the greater will of the Self, the True Will that underlies the expression of one's temporary existence. A dyadic partner, through an act of separation, ennobles himself into an Angeli Bonum, the Daimonion that spreads its wings above and below. He is conversational through an act of Tajjali and guides us if we choose to listen. There are dangers and adversaries, but the

dyadic partner of our refined intellect, heart and spirit hovers over us and converses with those from the heavenly families. They bring us messages, inspirations, ideas from the spheres and stars and protect us from the influence of malicious enemies. From wisdom and happiness comes laughter, an expression of joy that drives all evil into nothingness. This laughter is understanding, for it knows the sorrows of the world and expresses its joy benevolently. Through understanding, it is a way to recognize certain laws in proportion and harmony. It is the knowledge of what is proper for a human being. From this springs mercy as a descendant of understanding, for without mercy there is no justice. There is no mercy without compassion. It springs from a deep understanding of common and individual human destiny. Do not be oppressed by things you perceive as evil, or compassion will turn into anger. Mercy can turn to ruthlessness, justice to sheer lynching cruelty. From these greater pillars grow humanity and friendship. Comitas, a kind of community and a sense of belonging and caring. It is about recognizing the greater whole and seeing this in every instance of another living being. Agape, the idea of cosmic unity is perceived by the few and transmitted to the rest. This tribal bond that keeps the community alive. The absence of falseness — therefore genuineness is an impulse that, after tearing off the masks, represents a unique being in its births; Genii and Juno. The unfolded genius of men and women, in which they find the breath of freedom and nobility. There, unspoiled, untainted, disciplined in greatness, they can lead or pursue their lives. All according to the nature of their geniuses. Everything is received with good humor, it promotes a great serenity. Noth-

ing in excess, everything in moderation — good justice forms the basis for laws. As the Romans believed, the best laws are drawn from the observation of excesses and the moderation of things. This establishes the behavior and tradition we carry within us. To govern us and promote thriving. Ethos and principles are based on behavior. Sisters of reason, observing laws and changes among people, they find their balance according to time and age. Strength is born in an individual who knows right from wrong. Knowing what is good and evil is natural for a reasonable person. This is not based on relative morality, but on insightful general foresight. Integrity is based on these virtues, and self-control brings these virtues under the rule of a mature person. He can sincerely avoid transgressing the established limits. With proper training, discipline develops into a habit, but it must not stagnate! It should develop by thinking and practicing good deeds, thoughts, actions and speeches under the ethical command of the rhetor. Now to the anatomy of vice. The greatest vice is attachment to the self, a compound of illusions, as the Buddhists call it. Like illusions that gain weight, they begin to confuse our reality with exaggerated ideas and other dreams that we long for. They cause us to be selfish and to value meaningless things. There are many attachments that are perceived as right and wrong, personal truth and untruth, views and beliefs. Attachments to objects and people, to abstracts and concepts, they are interwoven with aversion to opposites in a world of dualities. It is the promotion of hatred and compulsive love that turns happiness into suffering and leads to suffering. Likes and dislikes that are causes of antagonism. Desires that cause suffering, and pleasures that are

destructive and blind in excess. Things that further lead to aversion, contempt and disgust, anger and rage, hatred. Ignorance is caused by lack of knowledge, but also by forgetfulness, lack of direction, instruction, training, education. It is primarily a lack of discernment, principles and ethical training. Ignorance is closely related to aversion and fear, which promote separation and hatred. It leads to conflicting interests that stand in the way of cooperation. Pride is a form of attachment to abstracts, physical and mental qualities that are impermanent and result from a lack of humility. False pride does not recognize the impermanence of such things; it develops into arrogance. When attachment to concepts and achievements is overly perceived as valuable, it becomes inflated to immeasurable proportions. Certainly, what is of value testifies to the standards of society and its health. The values we recognize are the proud appearances we make with them — they testify to the purpose of our lives. Another vice that arises from the conceptualization of abstract, obstinacy, pride and ignorance is envy. In other words, it is a feeling of inequality over abstract values. It is a competition of illusions about the acquisition or lack of acquisition of such resources. The Buddhist antidote to abandoning attachment was to recognize the impermanence of things, impermanence. The antidote was to try to exchange one's self for that of others, to work for others, and to overcome one's selfishness. To defeat ignorance, one applies learning, meditation and contemplation. One educates oneself in various disciplines. By absorbing what one learns, one commits oneself to both practicing it in society and nourishing the good within. To defeat aversion, loving kindness toward the other is neces-

sary. We can find our opponents anywhere. Those with a strong mind, properly trained, are trained in such virtues. It does not mean not being assertive, but being assertive, confident, balanced. It means to be inwardly steely and cheerful in one's disposition. A superior person possesses a sincere sense of equality with the other. To defeat false pride, one can practice apophasia, humility in intellectual inquiry and patience in trying to understand the other. It is the ability to examine oneself and review one's life and day through memories. To conquer envy, give up complacency, practice giving and receiving. An exchange of courtesies and everyday kindness. By maintaining a maternal and paternal spirit towards others, we keep a committed distance. To defeat excessive conceptualization, which becomes the root of other vices, practice cognition and recognize the illusory nature of concepts. Knowledge of causality, including our inner psychic causality and the causality of others, helps trace everything back to its root. It enables us to catch vices and defilements by the throat and expel them from our lives. It is a constant weeding. It is difficult to get rid of bad habits that become dependent on others. You have to train virtues and expel vices by tackling them simultaneously with different methods and techniques you use in life. Variations of these vices are excessive passions. They lead to self-destruction, arrogance, and perfidy, which come from seeing suffering as natural and cynically drawing others to our side. Insensitivity is synonymous with ignorance and passive stupidity. Weakness that submits to suffering. Stupidity that is a blind spot between deception and ignorance. Instability that is a consequence of anger, delusion and ignorance. Disproportionality

in indiscipline, which affects inner harmony and leads to chaos. Confusion, which can lead to obsession. Unrighteousness, which is based on disagreement, hatred, ignorance and delusion, and develops into cruelty and blindness. Ignorance that plunges into confusion. Despair, resulting from isolation and terror, seeking relief from suffering. It develops into indifference and cold aversion to inhuman feelings and revenge. It can develop into cruelty and bestiality, into an antagonism that arises from aversion and can produce domination. It then tries to impose itself on others in order to realize its own vision.

Peripsol: Well said, but are not you also a victim of many vices that you pretend to understand?

Fuomo: Yes, and I honestly correct myself as a free man should. Otherwise, what would I be worth to heaven. If there were no strife, no gigantomania, no steel would be hardened to cut the delusions with Manjusri's sword! How great were the past masters and mistresses that they endowed us with means to fight ourselves first, not the world! How great is our fall that we have forgotten the methods, the training and the purpose!

On Chaldean Mysteries

Fuomo: I would like to present some thoughts of Julian the Theurgist. He was a soldier in the army of Marcus Aurelius. The soul of an archangel, for whom his father had prayed, was reborn on earth as a master magician.

Peripsol: I smile at your effort, because these pages have not been touched with understanding and faith for a long time.

Fuomo: It was written that the world is understandable. It can be known through the flowering of the intellect, which discovers its place in the divine worlds through effort and practice. It can be affected by the rites of the Theion Ergon, that is, by acting upon and receiving from the gods. In the sacred language, Gnosis Arretos, it is revealed in the most secret of contemplations as the language of the mind, ideas and feelings. With Gnosis Arretos we communicate with the gods and the Iynges. The latter, magical words and beings, connect the logoi of the world through an intricate web of messages of intellect, idea, imagination, splendor and glory. It is said that it cannot be "perceived as a particular thing," which means divinity. The flame of the spirit, however, is empty of all stains and poisons,

and thus rises pure on the flame of the stars to the highest. When it unfolds, it reaches the greatest of all the unwritten, unsaid and inconceivable revelations of the world. Oh, it opens with the lotus flower of the world, as a receptive vehicle of the Divine. One's reason cannot convey all these wonders. The intellect, having touched the heights, brings forth an unshakable, lion-like, hyperionic power. Nourished by hope, it makes itself steely and longs again for that beauty, the rapture. It longs for things that cannot be expressed other than through joy, beauty and magnificence. This intelligible is outside the mind, so it is independent of us, but by being in it, we can discover it within us and think about it. It is said that it requires extreme concentration with the seal of the triad in Henosis, a philosopher's stone. Here the Divine touches the man and the woman and unites beyond all duality into a transcendent whole. That this concentration of purity of mind and intention should be natural. Like love, it is not brought about by force, but subtly unfolds in a well-intentioned harmony. It arises from the innermost yearnings of the spiritual heart and soul. This seal arms us with a heavy body of light that envelops us like armor and whose heaviness is that of an airy, golden space, unlike lead that falls. The intellectual membrane between power, intellect and fire is thus that of the sacred universal gates. Hecate is known to guard her waterways and seals. The One that radiates the Triad lies beyond. Many masks of the One are contained within it, and many spiritual powers and forces penetrate this world. To find oneself, one gathers them as friends and thus returns to the One. By directing the soul to wholeness, to absence, to otherness and sameness. By aligning them with the timeless

and time, with the spaceless and space. Thus equipped, they strive to return, finding their minds and hearts at home within and without. "The monad expands duality". All duality is transcended as they transcendently merge the dualities. In the merging, they release their energy into their rightful realms. So the vessel is the third. Through a higher fusion, they lose the characteristics of duality, for they become one. "Every god and goddess is good", because the laws of the universe would not see it otherwise. The resonant qualities of the gods correspond to the closeness to the One that encompasses everything and the transcendent intellect that is glorious and good. "Every mind perceives this God as a paternal abyss" — say the gods. Thus, it is a transcendent greatness that is nevertheless loved and praised by gods and goddesses. It is also known as the womb of the mother. Thus we can call it the womb of Mater Magna, or as the Gnostics called Bythos the Abyss Intelligible. Sige, the Idea and the Silence, which is the feminine aspect of those deep forces that the gods can understand and that mortals try to approach. Love is understood as a binding force, that which holds world systems together throughout the universe. The necessary virtues proposed by Julian the Theurge are virtue, truth and love. She is the fire-bearing hope that nourishes and sustains the works. Then Rhea, the generative sources of everything, and the known spheres of the planets formed by the intellect. Then Aion, Hyperion, the higher invisible sun, whose apparent and visible star is Helios. He can pick flowers from the vastness of Pater Bythos. The theologians of that time called the sun "fire, corridor of fire" and above it "solar worlds and the totality of light". The Iynges are of independent

thought and are seen as messengers between the worlds. It is said that "each world has an indomitable spiritual support". The gods also taught about connecting links, which are called unifiers of the world systems. There are others who existed before the intelligent-intellectual worlds, but they are not much talked about. Could they have been deprived of the light of consciousness? Are they like Rokkr, Jotuns or Tartarus Titans, preceding these orders and therefore not spoken about? My mortal mind touched these waters of chaos and retreated. I walked toward the starry nights that signify the golden fields of Yaaru. "Wings of fire, ether and matter" — the teletarchs of these worlds form their domains. In them hypercosmic deities, archons, archangels and angels from all world systems thrive. A gigantic number of beings populate them. As for the chthonic and telluric daimons, they are called "many-blooded tribes." Their natures are mixed and run in different courses. In their encounters with humans, they can be unpredictable. As Master Iamblichus later wrote, one should not be inspired by these children of the deep. Even if they are respected, it is better to stay away from them. The letter Chi (X) in the heart of the soul brings it into a hermetic solar flatness. The ethers strengthen and regenerate the bodies of the men and women who devote themselves to their tasks. Their skin and joints, bones and muscles, nerves and blood, brain and all these things are nourished. They are healed to preserve them in what they do. Destiny is compared to nature, that is, to the transitory. By prolonging destiny, one does not despise nature, but lives by spiritual phenomena. One separates oneself from the mortal worlds. But "the procession of stars was not brought for the

sake of man," "O man, cunning creation of impudent nature." Just as "the Fatherly Spirit has sown symbols as ineffable beauties throughout the universe," so they all call out. So do not be forgetful and call upon the forces for liberation. "Silence, initiate" — says the oracle — "Ascending souls through the southern gate sing hymns to paean". They shine like angels, living forces. The circle of the solar world serves the ethereal, deep depth. The true sun measures everything together with the time, the time outside the time. Thus, the solar circle of time is interwoven with the star circles, the galactic circles and so on, as the Egyptians taught.

Peripsol: That is your human understanding, now take it to heart, ways are many, but the glorious light of truth must be sought to straighten them out. Along with the hope that keeps the movement unceasing. Even Abraham, when chastised by his father, had to admit that the throne of the Magoi is in Chaldea. That is — Babylon.

Thanatos

Fuomo: Peripsol, my angel. I turn to you today because I have received a gift from Horus the Elder. Plutarch wrote that this high deity, one with the Ennead, symbolizes the world to come in its future form. With his mighty hawk's eye, he sees the time beyond. I have seen both Eidola, the shadows of chthonic affairs in their multiform forms. I have seen many worlds invisible to the eyes of other mortals, these colorful beauties and these pure lights as they appear. I dare not know many things about these worlds, but in my imperfect aspiration I have begun to interpret the laws through a metaphysical eye. In this way I connected them with experiences as a medium, as a living vehicle for these worlds and spirits. In the light of these revelations, I began to interpret ancient mysteries. Well, I started as a dejected, desperate mortal, too weak and full of destructive passions. I had not the slightest idea why or how I saw these powerful worlds. In great turmoil and madness, I was treated like a madman until I came to rest in great insight. I learned to expand my world to include these insights. I freed myself from the shackles of civilization to learn to perceive anew. Let me speak first about the eidola, which the Egyptians called Khaibit, Shu or Shut, and which I divided into many other

worlds. To the eidola the Eleusinian masters consecrated melikraton, honey with milk and baked cakes. The skia of the dead the necromancers bound by offering the blood of various animals to animate the veins of their dead souls and make them speak. Sometimes they also sacrificed their own blood or that of their enemies to free the skia from the underworld. They open and consecrate Plutonia, the "gates of hell", to call and question them. To fulfill the will of the spirits, necromancers and famous witches of Thessalia. Without condemning the ethos of the latter, I am not prejudiced, because I too have committed such acts. However, my goal is only to offer gifts to alleviate suffering, not to bind. Like the great priests of Anubis, who consulted their wise dead by the means of persuasion. According to the Egyptian way of thinking, these shadows were intelligent. Unlike the ideas of the qabbalistic Qlipoth, which deprive them of reality. They could actually communicate and respond in special circumstances. Whether they were a vital part of a mortal's higher being that passed into the realm of death, or just a shadow. Shadows on the surface escaped the most horrible of fates, that of being devoured or tormented in the waters of the Styx. Indeed, I have found that there are Eidola that resemble humans and roam above the surface. Some live in houses in packs of the dead. Some travel from place to place and are quite capable of emanating through a living human. Some travel from place to place in the bodies of the living. There are rare people who work through shadows and consider themselves superiors. They are often deceived by the lack of sight. There are also those shadows that come from nature or the animal world, and those that belong to the elements. Fire

shadows, their black bodies are of fiery sharpness. Water, chthonic telluric cold strange oceanic black. Air spouts, moving nimbly through space. There, various flyers, black-winged vipers and angels of different species and hierarchies. Various shadows of Earth, those of the worlds of Gaia, nature demons roaming the land, all pitch black. I also discovered that they can mix in mutations, so to speak – multiply by inclination. So when I close my eyes, I see different forms of animal, human and other origins. Often they are in various stages of decay, black and white. When I open my eyes, I see them in pitch black forms of humanoid and various, somewhat animal, hybrid other types. As for the dead, they live on various foods. Like the white ladies who inhabit some old castles, they can retain their form. Recently deceased etheric bodies look exactly as they were at the moment of death. Afterwards, they turn white-greenish and then fall into pitch-black shadows, after which they appear still. The behavior of Skia, Eidola or a substance called Khaibit by the Egyptians is also different. It is difficult to understand them from a living perspective. Inclinations, nature, substance, foods and moods of the dead. Note that the dead are no longer alive when you deal with them. They are no longer fully human beings, often much more, sometimes much less. Sometimes you can have the impression, like the Dionysian dictum, that "the dead rule the living." Some shadows are animated by higher spirits, so that they work in the world of the living, warning them of the future or being oracles. But what is death if not a transition and a rebirth into the other worlds, a rebirth on new ways. The wholeness of a living being is complex, even more so that of a human being. They consist not only

of body and soul, but of different components and functionalities of many souls. Their destinies, their development and their causes vary from life to life, from death to death, from harmony and disharmony of the whole. If we assume that there is a prototypical "whole man, whole woman", then a deviation from this wholeness means a fragmentation of harmony. The prototype of Vir Unus is an instrument for clarification.

Peripsol: You are exposed to Thanatos, but do not dwell on the shadows, many a sorcerer has found himself in a desolate state. Do not reject or disregard them, but recognize them as such and walk the path of life. It is not up to you to discover these worlds, but they should serve as a stimulus for your spiritual development. You can help your companions posthumously with greater leverage. For what good would you be to them as a guide if you simply became one of their friends? As an epoptei, a modern seer, be like the ancient Sicilian Palin Hikousi, who returned from darkness to light to mediate between worlds.

Fuomo: Excellently said, my angel. I would live in desolation if I did not have the companion of the worlds of the elements of light. They present the greatness of infinity, the great winged suns, multicolored and entwined with serpents. Great aionic wings above, taking no mortal form. The Bait-like winged serpents of Egypt, phoenixes of the sun. Spirits of the planetary spheres, appearing as silver winged caducous orbs in the night sky. They dwarf the visible stars. They take the form of powerful rulers and mistresses, humanoid or golden-robed beauties of the ancient muses. Beautiful sylphs, gnomes, Vul-

cans (salamanders) and nereid water spirits. Innumerable realms of the elements than those mentioned by Master Paracelsus. They are rich in all forms of spirit families, their freedom, their organization, their order and their nature. Also the animal souls, oh living joys! Friend of the animals, sometimes I am a human totem for their aliveness, sometimes they are my totems as friends and spirit guides! I can define their nature only when they enter my body and my spirit. Then they are expressed to the extent that my own nature, substance and inclination allows, never beyond. Beyond my understanding I can see nothing, and if it is foolish, I may have only a foolish perspective. But I am charmed by these worlds, and I charm them, rarely with the intention of doing harm, mostly with commitment. The families and genealogies of the spirit tribes are complex and varied. Each has its own history in the world that is being created together. In the search for understanding, one may feel lost at first. Let us observe the whole forest of phenomena without naming every tree in the forest, what a futile task! I am concerned that people destroy many a beautiful creature without regard for these worlds. Some who imitate our behavior become even worse! Similarly, those who are inspired by malicious or combustible and unstable beings can also corrupt mortals!

Peripsol: Do not worry. You are the wisdom of the spirits who act in accordance with their nature within the substance of their worlds. You should find your way as a human being in your world. To be a two-headed doctor, you must master the ways of human beings. Find out what greatness you can take

from your own world, and the worlds of spirits will treat you as they please. One day you will join them. Now focus on how you can overcome, how you can surpass your own self, how you can know yourself, how you can lead yourself. How to never separate yourself from your guides and protectors. The Horusian view should not overshadow any other world. You are wise enough not to think of it as entertainment and not to puff yourself up into a deluded mortal. Take it as an indication of a higher way, your society a many, many are your friends. Also many opponents, for mortals with such gifts are not often well seen. You should appeal to the friendship of these worlds, appeal to those who can prepare you, remain loyal to your friends!

Synergetic Hypophets

Fuomo: Peripsol, as Plato says, "The divine tends to geometrize." Am I to understand this to mean that the transcendent realm is that of pure geometry? That it is also found, with various degrees of entropy, in many phenomena? For example, in sound and color, in the senses, in the intellect. That if we extend it to the Pythagorean realms of number between sound, color, wave and the like, there is a manifold geometry? Is it that it is found everywhere in various proportions, which are henceforth extracted from it? That even if it is manifold, it follows in greater complexity certain laws of geometrical order? Shall I also assert that the difference between the levels of organization in this ordered geometrization gives the appearance of disorder or chaos? Indeed, by creating the mere illusion of chaos. Is it the freedom to disorder and chaos within a greater whole that is ordered to a consummate degree? Am I to assume that the mixture of otherness and sameness spreads disproportionality through a degree of limma? Thus diversity and chaos arise, as if unity met as sameness and chaos met as otherness? Shall I assume, like Hesiod, that chaos came first and order was imposed by the One, like Plato who, like the Neoplatonists, counted the stars as deities? That demiurgic

toil is the sustenance of order? Moreover, should I understand that the revolutions of the spheres, the planets and the stars are somehow mirrored everywhere? That the essence of cosmic change is captured in animals and humans, in animate and inanimate matter? That these revolutions are responsible for endowing humans and animals with different functional souls? Yes, millions of years of evolution, the history of species is a fact. But is it all part of the endowment we have received through these constellations of events and forces? That the world soul is not simply a false concept? That the paradigm of the perfection of the cosmos, discredited by science, abolished it? Perhaps this perfection was sought in the symmetry of the spheres, rather than being related to itself by what is real? Assuming we believe in different functional souls, do they receive different bioastrological cuts and polishes in their ethos? Are the changes in the course of their metamorphosis and transition a real process? And do they change like the body itself, which undergoes such phylogenetic and ontogenetic change?

Peripsol: From the five- to seven-string lyre to modern instruments, each composition is a key to other worlds. The synergy is to arrange them within the world of soul melodies. Think of how your totality resonates with different worlds, with otherness and sameness. Even now, if you listen to the unheard, you will hear the wonderful music of the spheres if you are receptive to it. All order and divination through a system of true correspondences is an attempt to bring both the simplicity and complexity of the world into an orderly, visible

whole. It is merely a substasis of the continuous, as are all actions which draw the Divine into the generative worlds of the phenomenal earth. As for music, have you noticed how it changes the smallest moods, how your mind, heart and souls tune in? How the resonance of your skull and nervous system causes a change? If you are captivated by sensitive people, you can tune into certain realms with certain music. Music is the ergon of the expression of the world soul, if we consider melody to be energy. With each new melody, each new rhythm, each new instrument in unison or discord, a sphere of Pythagorean attunements is created. Sounds can be keys to open gates, not only to changes in mood, emotion, thought. They also make us more susceptible to influences from different spheres, dimensions, entities and worlds. Magically empathetic, armed music can be an interface to connect with different worlds. Simultaneous involvement of fellow beings truly captures a true heart in ascension and bundles many worlds into one stream. Echoes of it are but a shadow of genius. Every idea, thought form, state of mind, consciousness, soul and feeling can be translated into color and music. They can just as easily be transformed into another idea, as you will find in the arts and sciences that are genuine. Therein lies both the danger and the liberation. It is enough to observe a mad, possessed man to see the disorder of his mind, the direction of his thoughts and feelings. Even the music, the language and the idea he would produce with his total expression would be confused. Such madness can be hidden in sane people. They too can be mad in deep delusion about themselves and the world, they too can cause great evil. How unanimous,

well-dosed, humane, well-mannered, sensible, intelligent and subtle these people are! What great things they are capable of in every field they pursue! The purest kind of endeavor would be that of transposing the Divine into an octave intelligible and clear to man. After that, it would be a great task to translate and interpret it into known disciplines. It always happens that hypophetic people are rare and that they rarely deal with the world. When they do, they are geniuses, they leave their mark on history. Look for their creations and learn!

Fuomo: Can this ever be achieved?

Peripsol: It can be pursued in many tasks, but it is like the search for truth, not one has grasped it! some of you seek it, some of you are close to it, others linger in the deserts, desolate. Others move between oases and the sound of waterfowl, blinded, and find nothing in these places. To find and to be found, to know and to be known.

Fuomo: People study the smallest detail of categories that are distracted and separated from the whole. I think their progress depends on this fact. I am desolate, separated from the world to reweave my own fabric. I am but a collector of discoveries, seeking relief in the stars and giving my spirit a home. Whether movement, stillness, illusion or truth, I no longer fear any of it. Yet I am overwhelmed by the stagnant indecision of the reach. I can not get involved with others because I know about the dangers, am I a coward?

Peripsol: You are not asked to be. For some it is important to complete oneself in solitude, for others it is important to commit oneself. Follow the promises of destiny. It is not a reproach if you receive blessings and bear burdens that are suitable for you. We know of your ambitions, which do not bode well. They are benevolent, but they will bring you shame in the long run. Take care and continue in this way.

Mixing of Natures

Fuomo: Peripsol, it troubles me that in some traditions the life of many living things is misrepresented or missing altogether. As if we would assume that the living force could only be attributed to humans. Many others, animate and inanimate things can represent life under different circumstances. Should we take the first as an exclusive point of view and the second as an inclusive point of view? Can we decide how they differ in their properties? It is not difficult for me to believe that animals have souls, which might well be assumed if we admit that humans do. This speculation has probably led to the creation of totems and to the fact that people worship not only their deceased ancestors, but also the animalistic spirit guides. Should we now distinguish them from the souls of plants, herbs and trees and other realms, further from those of minerals and the like? If the universe is ensouled, and the ancients believed that the stars are ensouled gods, then this soul is to be understood throughout the world. Moreover, all living things are ensouled by a certain force, or a knot of many threads of different forces. The metaphysical generation embodies itself in the generative evolution, so that the consistency and indivisibility is preserved in an understandable way. Unus Mundus. May I assume that it

is the intelligence of the mind that thinks about a subject that gives it a perception of itself? Perhaps with a touch of its character and thus a certain amount of illusory reason? Staring at a stone does not give it humanity, but a human being can think about its "stoniness." A rather childish view. Let us do justice to Julian the Emperor, who wrote in his Hymn to Helios that myths are for teething children. Stories, myths, and folktales convey narratives of forces and powers that spring from human ingenuity and imagination. They are never meant to be precise or true; they are an underpinning of metaphysical indeterminacy. An analogy can be found in the difference between theoria, doxa and praxis, gnosis. A similar analogy can be made between fantasy and superficiality and imagination and notion. The point is not to postulate a "one-sided truth" and a "successful hermetic path." There is no such thing. Nevertheless, some operational patterns of philosophical objects work better to achieve their goals.

Peripsol: If you believe that a stone possesses your intelligence, this is a foolish view. If you project your intelligence onto the stone to perspectivise the substance of the stone, it becomes known to you. The more hidden qualities the matter and substance reveal to you, the more you will find the soul of that stone. Proceed in this way also with other worlds and think about them. Because what you think about gives information about the subject of your contemplation, action and reaction. It is not without significance for the subject of your work.

Fuomo: So am I to assume that the old doctrine of similia similibus, empathy between objects, is true? Or that of Analogia Entis, the analogy of beings in their matching proportions in a naive view? Or is it an uneven and complex distribution of substances as in chemistry? If we apply a chemical way of looking at the occult laws, the nature and the substances of the beings and their souls, where do we arrive? They are composed in different ways. Does their combination achieve an alchemical view of being that reveals their substance?

Peripsol: If you imagine a tree in a regular way, it does not show you its true qualities. If you rest under a tree, it does not show you its true properties. If you eat some edible parts of the plant or tree, it will have effects on you, as in the Viridian occult sciences. But if you become the tree and merge with its soul, you will have inexpressible sensations. You can define it to a certain degree, the rest remains mute in human languages. Likewise, you cannot be a tree completely, but your own substance, soul, nature and inclinations become tree-like. There are different intensities of pure experience. At night you may feel silent and profound, gathering strength and growing. Like a forest, you may think deeply, slowly and strongly about things concerning the forest. But does the forest think as deeply and profoundly as you do? Or is it a metaphor for a deeper, ineffable feeling that you can understand from the perspective of a tree. And when you become a tree, you lose the perspective of a human being and cannot take it. What distinguishes a human being from a tree is not only the ability to think, but also the ability to participate in the essence of a sacred tree in its own

way, and with intention. This seems obvious, but it is of great importance in this context. It does not mean that a stone into which the roots of a tree grow does not participate in the essence and substance of a tree. In the same way, the tree does not share in the nature and substance of the mountainous stone. But how great are the differences if we add a human being, a fox, a bear, a wild boar or a flock of birds.

Fuomo: I think I understand. It may be that by mixing natures, completely different beings are created. I was thinking about a story when I worked as a stable boy. A mare turned her gaze intently on me and immediately I felt a foal inside my body, located where the female human uterus is. In the next few days, with my second sight, I noticed a blue and gold figure. Half horse, half human, a proud young centaur strode through the stables. As if myths were coming to life. Based on this teaching, I may assume that not only do species of the same kind mix to produce offspring, like the human male and female. But also that crossed species of the aetheric worlds mix. I once met a Neptunian etheric mermaid with whom I intermingled, and she gave me a child in that watery abyss. It thrives joyfully in her spiritual worlds, to what extent and according to what laws? for surely something must regulate even such promiscuous relationships?

Peripsol: The flourishing mass of life in all living worlds would represent to the average human perception something of awe, terror, horror, joy, beauty and grotesqueness.

Fuomo: Are these worlds great in life but invisible? That would not put an end to reproduction, and that would lead to various human diseases, mental and physical, if these wonders were unbound in their reproduction. They would mix too much with the sleeping, blinded people.

Peripsol: If there is a limit, who set it? Nature and the invisible nature of philosophers and seers regulates itself in accordance with what it deems agreeable. So it has been since primeval times of life, even in the invisible worlds. In the bestiaries of myths there are different natures, but each world has its own composition, its closeness and its distance to human beings. Among the natural philosophers, one of the most prominent was Paracelsus, he also tried to understand. As he interacted with the worlds he saw and with which he interacted. The great Sosipatra, the first among the Neoplatonic magicians and theurgists, was also gifted with the Second Sight.

Fuomo: I wonder what she would say about these invisible worlds if I had more refinement and approached her immortal mind, but I dare not.

Peripsol: Do not be ashamed, the most vulgar spirits have been transformed into divine ones through such apprenticeships.

Tonalities of Intellect and Elysia

Fuomo: In the past, when I was a little boy, I experienced many feelings that were as natural as they were lived through. Then I thought it was shameful to feel, and as a man I gave myself over to superficial experience. Later, when madness hunted me down, I burned with a flame of passions until they burned out completely and were struck down with an iron bar. When we are tested by fierce passions, we either destroy ourselves, mortify ourselves, or learn to control and restrain our minds and bodies. When we break under misfortunes and fall into iniquity, we can either grit our teeth strongly, overcome them fiercely, or fall into despair. This terrible henchman, empty callousness, this killer of life, indifference, this sterner than all mankind, by whose weapons we stiffen and become cruel. This reaper of evil. Between these two, the alchemy of my mind and my feeling, I was torn into great misery. There was a small blooming white rose that slowly rose to the intellect. This rose of pure ideas and forces, which was transferred to man from above, provoked many constellations and networks of experience. What

the hypostasis of intellect is for reason, the philosophical sun is. What the hypostasis of feeling is to emotion is the Elysia (Gr. beautiful or creative, divinely inspired). Both participate in the passionate, animated living ideas. In my life I have felt raw humanity, deep detachment, the delirium of ecstasy and the joy of mutation. I participated in focused playfulness, engaged thoughtfulness, hammer-hard concentration, lusty strength. I felt noble heavy awe, disciplined restraint, rapt longing, weeping compassion, purposeful strength. I was overwhelmed with satisfying callousness, contented determination, hedonistic synthesis, shallowness of spirit, trickster wisdom, humorous spectacle. I felt loving heavy maturity, withdrawn nihilism, committed determination, resigned hope, cunning playfulness. I also experienced deflated persistence, chaotic obsession, coquettish pixism, foolish malice, cruel retribution, unrestrained violence. I felt light calm, undirected melancholy, helpless broken-heartedness, demotivated emptiness, empty longing, pure destruction, cold indifference. I shared in analytical hatred, logical annihilation, measured benevolence, furious revenge, poetic rapture, angry justice. I understood strained perversion, light-handed folly, liberating mercy, sublime awe, glorious conquest, mortifying cynicism, paralyzing defenselessness. I also shared in debilitating mildness, philistine satiety, imperious charisma. I will end my enumeration here, although many more conditions could be described. I cannot dismiss all these thoughts, emotions and feelings as mere biopsychological states. Some of them belong to instinctual, feeling, intuitive threads. Others belong to the rational, deep-thinking, intellectual, soulful as-

pects of the whole. How do the strands of the forces of pure ideas, which are felt only when seriously withdrawn, connect in this way, as if the masks were removed from our naked soul and spirit? As if the currents of living feeling flow ineffably through our veins and the wholeness of our being? So how to explain these forces, astralistic rays, corrupted powers and living powers, energies, when we know that they are not near us? We open ourselves to them as if we were filled with the true living forces of the cosmos, focusing them through us and modulating them? There is a difference between the biochemically generated functions of the emotional-instinctual animal and the interpretation of uncanny forces and entities by our cognitive-emotional apparatus. The soul interprets the impulses of the forces in the most comprehensible way for the thinking, living mind. Therefore these sensations are always reduced and are often confused with self-generated ones. Elysia are something completely different!

Peripsol: These forces and living ideas and feelings of which you speak also fill the cosmos. The way a person receives impressions and seals from them is a gigantomachy from which deeply feeling people flee and pursue them. They want to free themselves from them, or they consciously seek their experience. The Buddhist who wants to put an end to suffering, the mystic who wants to receive love. Everything is in motion. The Hindis think that these movements are not without character, are thrown as seeds into the world and the cosmos, and blossom and decay as Shakti. The one who is touched by great compassion and recognizes the image of the world cries and weeps

and laments. The other with a strong heart gives in and considers what can be done. Still another wraps his sorrow in poetry, another invests his bliss in magnificent revelations, according to the dew of sorrow and the honey of joy he has gathered from the world. The real people, uninfluenced by these games, are always empty. They are like the banks of the rivers of the world, they are like springs from which others gather. When they are full again, they separate from these streams. The joyful madman or a sorrowful madman. The first one dances, shouts and screams, babbles like a child, the second one cries, suffers. Look at this picture and compare it with the stiffness of the well composed people, notice the difference in intensity. Look at it from a broader perspective, this world is flooded with all forms of misery and joy. The madman – ah – in delirium he expresses these storms of nature. The wild baccantes tearing up an animal, a tiger feasting on a Hindi saint, the Dionision party leaving Alexandria, packs of French werewolf raiders attacking villages and the troops of medieval madness, dances of St. Vitus in convulsions and maniacal, pain-filled laughter, the ships of the insane sailing from port to port. Are you proud that you have returned to sanity? That you have turned sanity from madness into order? See how it falls, how it breaks! I understand your need for it, but for the sake of Providence, do not build fortresses to shut yourself off from the world. Immerse yourself in it, feel the worries that keep you from dancing, from shouting, from singing! You sublimate them into an art by regulating the flows of these forces. Your pettiness in austerity is both pathetic and beautiful, for you kill the inner impulse but form a wonderful statue. Decide – what are you chiseling, a stone, a

man, or a god? Or maybe smash this monument for yourself. Otherwise, like a narcissist, you will worship the work of your life as stone and not as life! The art of a Pygmalion that escapes you! Destroy your art, work in the streams of life! Create anew, or skip the demiurgic work!

Intelligencers of Planets and Stars

Fuomo: Yesterday, when Mars was above the horizon in the medium coeli, I was thinking about a theorem that says that physical astronomy is similar to the study of shadows. In this case, philosophical astronomy would be the study of essences. In astronomical terms, I know the hot surface of this planet, its orbit, the time it orbits the sun, and other characteristics that are consistent with the orbits of other planets in the solar system. I also know that there are hidden worlds that I have come to know through true experiences in sightings and working with them. Like the earth, they are inhabited by various spirits in their own order of worlds of both ascended mortals and gods throughout history and time, though not limited to these classes. Those of the ancient powers and those of the future orders yet to come. I greeted a Neriacian messenger, saluted in deliberate silence, requested an audience, and a sent spirit floated gloriously from the direction of Mars. He entered Earth's orbit and atmosphere, his orange light shining, and watched me for a while, perhaps trying to figure out my intentions. Another took my body, a female spirit from Venus, while

I was on the night bus returning from the library. I felt swarmed with warm, soft, feminine, luxurious energy from every fellow on the bus. Am I correct in thinking that when a connection is made by intention, the movement of a thought can summon spirits and greet them? That they come of their own volition and that there are countless of these spirits? Am I correct in assuming that within the general nature of a particular planet there are many individual spirits? That they belong to its sphere of influence, some of human origin, some sinister, some divine? Should I rely on the ancient tales of the nature of planetary spheres and stellar vaults? Should I still rediscover their mystical properties and test each of them for myself?

Peripsol: You assume that what you see and experience is such and such. But beyond the surface of your experiences there are deeper revelations. Do not be distracted by an insightful understanding of philosophy, which reveals occult insights in proportion. As long as it brings you closer to the Divine through the work of the intellect, so much the better! Otherwise, you will get lost in saturation with everything you see, hear and experience and settle for purposeless phantoms. When a child gets a toy, he plays with it for a while and then puts it aside, thinking that he has mastered it. But as an observant parent, you see that the toy is the child's play object. See the philosophy of play and think about it. The deeper meaning of the game that the child is engaging in with sincerity. In this way, your understanding is anything but vulgar, and you maintain a parental eye that sees much more than the child and his toy. With a twinkle in your eye, you see the child's future. You see

his potential, the sorrow and happiness he will experience, the depths and shallows he will experience. You recognize all the hidden unknowns that are visible to a keen eye even in the child's innocent play. Otherwise, Fuomo, full of impressions and overwhelmed by them, would you fall on your knees before a small spirit that you see or that would influence you? Stand tall, worship like a strong sage!

Fuomo: Ha! That makes me cheerful! With upright arms I draw orbs and spheres around my body, sealed with sacred seals, circling, gyrating like a dervish. Thus I throw masterful games of metaphysical chess and glass bead games at the Aethyrs! I worship the starry sky, I worship the whole, En.lil mit-it-ha-ri-im: on the square field of Enlil I bow in great humility before the Mother of Stars, Kybele-Neith, smile at the smallest spirits of nature and do not retreat before the giants of the shadows. If the world would collapse, I would stand proudly and reverently and bundle all divine movements through me like a monument!

Peripsol: Beautiful pride, compared to the Akkadian king you are only a beggar, remember the story of the mocked? Do not exceed your measure of pleasure or you will be tarred and feathered, but even Akkadian kings like a good joke sometimes! You will do better in silence and with concentrated strength than with youthful recklessness. Be bold in your words, be bold in your audacity and your commitment to participate in cosmic expression if you will or can.

Al-Qabisi's worlds

Fuomo: I would like to present Al-Qabisi's (d. 967) understanding of planetary natures and combine it with the scanty knowledge of secret passages and stellar tunnels that result from the revolutions of natures and the movements of the heavenly bodies. They are like open gates to many worlds, domains, both of the solar system and the star worlds. For it seems that the natures tend to intermingle, and even the lunar cycles are influenced to varying degrees by the planets that color them. Similarly, I assume that there are not only seven spheres of the solar system, but fourteen according to ancient tradition. There are seven higher octaves and seven lower octaves, to which are added Uranus, Neptune, and Pluto before the Oort Belt. I dare not give a full account of Al-Qabisi's knowledge, as I am not an avid astrologer. However, in accordance with the development of astronomical science and astrological studies, one must read with an attentive eye and weigh with one's experience what truth might be contained therein. Moreover, we must see what we can omit, what we can consider and accept, and what we can reject in the light of modern knowledge and our occult acumen. For the sake of the task, only the characteristics of the planets in the eyes and experiences of people shall be described.

It does not capture the totality of planetary natures, nor the properties of their intermingling. It does not capture the revolutions of their natures. It merely describes what people, myself included, discovered when they looked into the movements of each planetary nature. As for the sun, our Lord, Helios represents nature, honesty, justice, spirit, science, intellect and perfection. Helios distributes his rays equally to all others, resourceful of muses. The Moon, in accordance with the nature of the other planets, has many hecatic arms. It deals with initiation, purification of the soul, sanctity, blissful coldness with splendid peace and rest, as judged by the spirits and souls living there. The qualities concentrate differently depending on the rising, full and waning moon, here the triple hounds of Hecate, here the triple hares of Artemis. Saturn is considered malefic and is an age of the ancient wise sage. I have wondered if this aspect is not only associated with the lower octaves of this planet and it is in fact useful in the higher octave in most unpredictable ways. Thus it acts as a wise teacher, cutting off superficial matters and attachments for every age of man, when one matures decidedly according to his age, for the right of a child to play is something different from that of a senator to do his business according to his age, duties and responsibilities. It has a cold and dry character and indicates melancholy. Therefore, various people at a young age who are marked by pain and suffering, or sensitive people who tend to become melancholic when they are hurt, also show saturnine traits through the law of learning, causality, and drawing on life experiences that have solidified and constitute their attitude toward the world and their way of thinking. Profound thoughts and much silence, a

solitary path, but loyal to friends and those things deemed worthy enough to pursue, as well as the beliefs one holds and the deities and powers to which one is loyal. In human beings, it shows power and firmness, earthly causes, estates, supervision of activities, intelligence, boldness, toil, arrogance, and causes of death. A Saturn nature that has been injured or whose patience is broken because of its inclination, nature, life experiences, or birth, tends to do vile and evil things, cruelty and malice. Therefore, she must strive for things of ethos and intellect, and strive to defeat what is symbolic of heavy lead, and turn lead into gold, through constant alchemical efforts that contain calamity, overcome it, and refine the substance of calamity into something better, nobler, and stronger with strength and intellect. With great bravery she settles into these traits of the fatherly sage and a refined priestess-seer. Great dangers occur when nature turns bad, including vicious murders. Great good occurs when nature overcomes, great wisdom, benevolence and power. Jupiter is considered benefic and indicates youth to middle age. Al-Qabisi writes that it points to the spiritual soul, life, trustworthiness, jurisprudence, patience, truth, forbearance, fine and outstanding affairs, tolerance and potency, joy of life, the sphere is noble, royal, dignified and refined. Science, intellect and vision thrive in this sphere. Mars rules the age between youth and adolescence. It represents tyranny, bloodshed, the command of armies, haste, inconstancy, shamelessness, travel, and in younger years, stupidity. It also represents perseverance, collusion and deceit, vanity, arrogance, stubbornness, hardness, ingratitude, sharpness and quickness in all matters, easy drawing of swords in various affairs. As for

Venus, she has a calm disposition towards all, generosity, kindness, passionate love, coquettish behavior, temples and places of worship, all forms of fine arts. Of temperaments, joking, excitement, having fun, friendship, sociability, desire for entertainment and sexual intercourse. Greed, kindness and desire are his lot. Kindness, embellishments, various sexualities. As for Mercury, he deals with divinity, messages, knowledge of divine things, he indicates youth and the time of growing up. He rules public speech, rhetoric, the activities of the arts and science in relation to the divine and the philosophical Sun.

Peripsol: Even if you were to study the nature of the planets and draw upon narratives from the past, you would not be able to grasp each of them as your language allows. Nor would you respond to the changes in the solar system perfectly. Depending on how you see them, they may actually see you, although natures are actually at work and the task of creating a map of their tendencies is a good undertaking. The number of threads and portals between these planets, and thus the intermingling of their natures as received on Earth, is manifold. Embedded in a stellar environment and the spheres of the archons of new and old generations, of this and other world systems, we come to a rather formidable but quite noble task. Not to cast doubt on your work, you approach Providence by imagining that you are a small luminous body that others influence above you and that orbits around you. You are embarking on an upward movement toward the starry sky as harmonies synchronize despite the opposition of all these forces and inclinations. If you look inward, you will find spiritual alchemical gold growing between Ni-

gredo and Albedo through various stages as you ascend the Mithraic ladder. As you look outward, you will see spheres and their movements, and as you move your intellect through the sun into the glorious fire of infinity, you will find yourself in the fields of gold that you refine within, burning all imperfections into nothingness. The insights appear according to necessity, preparation, search and need.

Thanatheurgist

Fuomo: When I recall all the cases of death that I have experienced in my life, I have found that our civilization is well protected from any deprivation. If I remember all the forms of death that I have seen with the Second sight, it seems that our world is ruled by countless tribes of the dead. Am I a modern epopteion? Peripsol, when I refer to death, would I call families of spirits and celestials dead just because they have no body? They are not alive in our sense, but they are more alive than I am, it seems. Just like you, Peripsol, they are full of life but do not possess an animal, generative body as I do. Should we limit the knowledge of the dead only to those who are separated from life yet exist in death? Something other than those who have lived but continue to live in death and the afterlife? According to the ancient doctrine of bios, thanatos, bios, resumed as life into death into life, taking into account the transmigration of souls, metempsychoses, birth and rebirth in bodies that nature bears, as well as ethereal? As a victim of my grief and exhaustion, I have twice attempted suicide, consecrating and commending myself to the gods. I survived. Later, I read the Egyptian papyri from Berlin a conversation "A man who was tired of life". In this papyrus, the soul of the Egyptian advises

him to overcome and live, because aggression against himself would lead to an anomaly in which consciousness would be exterminated. Since then I have not taken my own life, perhaps forewarned, perhaps defiant in the face of what I have survived so far, and struggle for survival is a powerful motivator. Later, how to distinguish the shadows that are cacodaimonic in origin from the shadows of the dead? Like the auric souls of the dead, as well as their aethyr bodies. I have seen many kinds and genera of the dead among their manifold tribes. They differ from each other, some of them are divided by species and kind. So, each element of the pitch-black soul radiates a storehouse of the qualities and tendencies with which it was associated in life? How to distinguish an essence from its lack, a shell from the fullness of its essence?

Peripsol: Nothing is lost in nature. The living people mistakenly assume that primary empiricism is enough. They believe that the body, the mind and the feelings are immediately cut off into the forgotten non-existence with the death of the brain. For not only one soul, but many functional souls, each with a different substance, can remain posthumously in different states, as if radiating in beta-decay or preserved. Their own aliveness is expressed, either integrated as a unity and cooperating. Or, at worst, separated like broken mirrors and unconsciously relating to each other as they fade. Although they can be seen as separate compositions and blends, this is merely a delineation. Most of them have their basis in life, so they are biopsychic. Some may originate from past lives or be entirely ethereal. When they originate from different substances, they

become pneumatogeneric and thus pneumatic. When the biopsychism meets pneumogenesis, something splendid may be born.

Fuomo: So when a shell of the mind is caught in suffering and the heart is caught in sorrow, do we identify with these living – or non-living – but suffering shells? Do we deal with them as some necromancers do, assuming useful but lifeless shells of the dead that can be used for personal purposes? Or do we exploit what lives and feels? If shadows and skia of the dead respond intelligently to gestures, and the Egyptian priesthoods of Anubis invoked deceased priests with respect, what are the ethics? People consulted them with great respect to learn secrets and consult them in the affairs of the living. Often the shadows of the dead knew more about many things than the living. They were not bound by space and often had better prophetic insight into time.

Peripsol: I am not going to get into necromancy issues with you, but when you see suffering, how do you deal with it? When an animal suffers and you are moved, you have found your answer. Not to torment the shadows. If the priesthoods of Eleusis relieved the suffering of skia, eidola, and shadows of the deceased through offerings of melicraton and incense, what is your answer? If they turned to psychopomps and deities to appease the ever-growing army of the dead, what is your answer? Do you remember Du Fu, the Chinese poet who mentioned the lake of Koko Nor? Warriors wondered and spirits wailed unburied with their apparitions seen by travelers. Hindis and

Buddhists made offerings to the dead to free them from the misty white hells of misery and thirst. How can you imagine that mistreating these dead would do any good?

Fuomo: You are right about that. But then we would have to assume that the world is constantly growing by an innumerable army of the dead. At least since the times when the rites that made their passage possible were banned, destroyed, censored or forgotten. A rather grim affair that would show that the world is populated more by the dead than by the living, and the earth is truly a living graveyard! I see manifestations of the dead by the living as the veils thin, but it is hard to believe... the horror, the horror.

Peripsol: Hush, not a word, the task of the Palin Hikousi, those who travel from light to darkness and from darkness to light, is also to bring hope and to uplift these manifold spirits and skia or to dissolve and extinguish them. There is hope for the unfortunate.

Fuomo: I remember an eidolon that dissolved in the wind, a great shadow of a suffering man. It turned into all the colors of the rainbow before finally dissolving into thin air.

Peripsol: He broke the chains. For his shadow was nothing but the captured light of the soul that wrapped itself tightly around him.

Fuomo: As you wish, I will remain silent on this subject. Let me move on to the divine mysteries. For if I understand correctly, the gift of immortality comes down from heaven. Its substance is the image of a refined divinity, which develops through the simultaneous occupation with life. The balance and harmony must be developed within. From a coarse and uncouth material, the God-body cannot be sublimated, but from these fragments of reverence and surpassing delight. It is of understanding and mercy, of longing and grandeur, of all nobility and strength of character. They defy unjust and shameful things, protest and rebel against ignorance and malice that obscure knowledge and worthy things. Even if for a moment of our life we correct such high feelings by countless alchemical movements of our mind, emotions, intellect and feelings, this can lead to madness, obsession, great austerity and the most withdrawn thoughts that nevertheless soar to heaven like Egyptian falcons. Not all of them can be enumerated and named, although there are many names of the god-body Ptahil, manifold deities and divinities. Many splendidly enlightened sons and daughters who feel these Caducean instances as an equilateral cross on our bodies. Sealed on the solar plexus, where the belt of immortality crosses, on the left side of Jupiter and the right side of Saturn. There golden spheres circle, around the head a halo, as if crowning an Acephalus. Here the gods ennoble every moment they deem worthy. They combine the moments in the most beautiful proportions and construct a godly body for the mortal spirit to inhabit after it has been posthumously translated. From a mortal man — into an angel or a demigod, a deity. Here all the impurities and gross things

of the earth are left to the snares of Arachne and burned to nothing. Thus intellect and severity are placed on the right, while mercy and benevolence on the left. Intellectual undertakings, crowning many a marvelous thing with laurel wreaths and a solar wreath surrounding the head for a while. They preserve all these instances of life as if they accumulate to a splendor worthy of a new god. It seems that the heavens need constant companions in the work and expression of the cosmic order. When they discover a substance to work on, they toil until that substance is transformed into gold. The participation of the strong-willed artifex and princepsa is a necessary call to receive. In my opinion, the work of Homoiosis Theion, Theion Ergon and Theurgy is based on this. All the sacred paths that connect mortals to the divine seal, a focal point of all the other powers of a mortal, where the will, if not obscured, resides with the immortal name above it. Thus death is conquered, and genius flourishes!

Peripsol: Your teaching is incomplete and often erroneous, but as you know, I must not reveal to you what you cannot intuit yourself. Treasures are revealed, but the interpretations of these sights, sensations and experiences are truly only yours. You and I are one, although we are separate. You cannot grasp my perfection, but only a mere trace that your mortal mind is capable of. So, you diligent writer, good luck and solve your mystery!

Virtues of Rome

Fuomo: I was guided and protected by many ancient thoughts that gave me relief. They saved me from paralyzing states of lackluster insignificance. I am indebted to books written by masters of their time. Those silver insights that seem timeless insofar as humanity can still relate to them, that are not consigned to oblivion. For a book is a representative face of the author. Yet an author cannot be reduced to his books. Sometimes a book surpasses the author and is more magnificent than the author himself! Sometimes it is the other way around – then we are dealing either with an outstanding man or woman or with a mediocre book at best!

Peripsol: When you learn to walk the paths of the masters and mistresses, you take your own guideposts along the way. After you have matured and harnessed the earlier path, you begin to pioneer in your own way. You begin to pave the way for your heirs. Enriched by your own mental caligraphy, thought syntax, cognitive style, and arsenal of ideas to further inspire them. You build on your ideas, and hopefully others, to contribute to this blossoming.

Fuomo: This is my will, my holy daimon. It is my will to inspire others to do great and magnificent things. It is to convey supernatural experiences in an esthetic form for the knowledgeable and acceptable for the hesitant. It is also to distract the ignorant and rude so that they do not tear the blood from my veins. To protect it from spitters, contestants and contemptous who would not understand or endure a day of my past heroic attitudes. Now that the dust has settled and the detractors have retreated, I will continue to write as best I can. Allow me, then, to expose the Via Romana, whose acquaintance has led me to remain defiant and has saved me a great deal of trouble. In this conversation I would like to ask you, O Peripsol, what you think about the particular values and virtues that the Romans held in such high esteem. In my delirium of madness, I was first saved by the meditations of the Stoic Beast of God, Auriol Thrion, Marcus Aurelius. His powerful House of Ausel was greatly honored by one of the greatest emperors of Rome. I remember the great boon these memoirs and reflections granted to my weary, still living soul. They ordered my mind possessed by madness and calmed my insanity, while I turned my spiritual inner eye to the mighty stars in thanksgiving for this work. I must admit without boast or vain pride that years later the Saturnine Emperor visited me in spirit. Together we stood there, with laurel wreaths on our heads and a toga of brilliant golden-silver light wrapped around my body. I was accompanied by his dignified, noble soul, which dominated my mind and body with its eyes in the highest splendor. The same soulful eyes that used to oversee armies, carry out reforms, and govern the far-reaching provinces of Rome. Soulful eyes that appreci-

ated philosophy and his beloved people and now visit a dedicated, humble son of the earth. A star with a fatherly look and soothing compassion, a wonder of temperate and perfectly self-controlled character. Moreover, of unshakable nature, marked by virtue and excellence.

Peripsol: To do justice, one of his loyal soldiers visited you the very next day.

Fuomo: As he welcomed my body and spirit with his soul, we ate a hearty meal, tough, war-steeled, even rough in a soldierly way. If the emperor's spirit visited me, it was the justice of one of his soldiers. I found him as shrewd as a wild boar, inasmuch as my mind and feeling interpreted correctly. Continuing my adventurous stories, I find myself compelled to speak of the virtues to which Roman citizens aspired.

Peripsol: Please explain how you understand the Via Romana, because you seem to be convinced of the ideals that are presented here.

Fuomo: Let me first state the virtue of auctoritas, which is formed of mercurial quicksilver into a light feather of steel that adorns laurels. It is the crown of maturity in which the experiences of one's life find a strong resolution. It matures with time, insight, wisdom and discernment, reason, and finds itself in a paternal and maternal way of looking at a society. It is directed outward to the invisible worlds. It is the inner power of conviction based on trust in the past years. An inner force of convic-

tion that what is relied upon, whether attitudes, beliefs, or methods of interacting with the world, has proven to be sharp and strong. Things that endure despite all assaults by idiots (gr. unwise) or other forces of ignorance, darkness and vileness. Against them they are strong as fortresses and open their gates only to those from whom one has learned in the discernment of their wisdom and knowledge and to whom one has imparted their knowledge, according to will and need. For a sage it is the strength of his inner truth, for a senator it is a social position gained through merit and service, for a scholar it is the fruit of his works and his reputation. For only the disgraced lose the sense of authority and fall, but charismatic authority is the true auctoritas, the commanding power that rises from the depths of one's geniuses, that flame of motives, deeds and actions that can be humbled but never extinguished unless silenced when necessary or weakened by age and illness.

Peripsol: A curious exposition, but of what use is this true or perceived auctoritas of which you speak without other virtues? Obviously it cannot do without other virtues, otherwise it will collapse and soon fall apart like a temple without colonnades?

Fuomo: I see, Peripsol, that sometimes your voice speaks the truth of Providence, sometimes it is curious, sometimes it is somewhat malicious, sometimes it is helpful. I know my mind speaks many voices, but I rely on my senses to detect any form of mischief in the metamorphoses and transmigration as we continue this conversation. When my sun angel leaves for a

while, I will talk to you, Buer, about the ethos and moral philosophy of antiquity, and with all due respect to the Goes and spirits of Greece and others let us talk.

Buer: For a mortal much younger than our ancient daimonic races, a familiar infernal knight has been sent to converse with an old friend who surpasses the plans.

Fuomo: So greet your crowns and princes and other relatives, I will not trouble you further.

Ombo, the knight: Lord, let us talk to each other.

Fuomo: Comitas was the virtue that led people to take with humor anything that was instructive, benevolent or of deadly wit and was received with respect by both sides, or that led to swords being drawn when the wrong words were spoken in the wrong places and between parties that tended to anger those present. The seventh book of the Saturnalia of Macrobius repeats what Eustathius tells us about bad treatment: "Besides vituperations – Greek psogos – and calumnies – diabole – there are two Greek terms – loidoria and skomma – perhaps directly insulting accusations, whereas I would almost say that skomma is an oblique kind of teasing, since it is often obscured by a deceptive or urbane facade, so that it sounds like one thing, although it is heard as another." Remember, then, the friendly way in which it is better to joke with courtesy and frankness, which in fact leads to clementia, mercy, inner peace and harmonious balance, it is the forgiveness that finds no fault, the

'Amor Vincit Omnia' of the great Virgil. It is mercy in judgment, in dealing with an enemy after we have triumphed over him, and in personal action when we have to deal with troublesome people, closely connected with silence and looking the other way at all sorts of little transgressions that lowly people often smuggle into everyday life in the belief that they will cunningly escape the attention of more experienced foxes. Then we must not fail to mention dignitas, a sense of self-worth based not on faulty or wrong undertakings, but on genuine pride that should not be confused with bombastic gushing. Is a lion proud? Their pride cannot be hurt because it is based on the fundamentals of their being, in superiority they shine, in exile they nourish it in secret. The ability to withdraw pride in humility means that there is no false pride. However, dignity or the sum of one's accomplishments and a code followed by a person growing into his backbone are not the same as honor – the latter can be destroyed and ruined by a single scoundrel, we can be slandered at the hands of a group of such bastards and lose our good reputation. Dignity emanates from honor, but if the latter has no name, dignity remains. Dignity can be slandered and ridiculed, but when it is upright, it shines; when it is bent by humiliating circumstances, it returns to itself when the situations are over, as if there were no loss to bear. It is closely related to firmitas, determination, strength of will and an indomitable spirit, the ability to stay the course to the end, to follow the given waypoint, that is, the goal with motivation. Firmitas is also a way of dealing with enemies, because if the cause is good and invites attack and violence, standing still and biting through obstacles is a commendable endeavor. It is not

to be confused with stubbornness, which persists in sick, unwise attitudes. What is stubborn can be changed, but when we are dealing with stubborn baseness that attacks our steadfastness, then it is time to draw swords and get rid of such idiots, or change company if we may.

Ombo: Do I need to say that you are stubborn in your undertakings, do you feel enlightened by your talks, do you know the beginning and the end? Although it is a beautiful enlightenment that fits perfectly in today's times, there must be a wide audience for whom you write?

Fuomo: Despite your wise mockery, you living spirit, I perform a Faustian work that pretends to be redemptive in a Promethean way. I am aware that I am a little man who studies his books, who guards the lost treasures of his intellect, who I am, no more, no more. The gardens I tend are mine, but let others walk in them if they wish. Speaking of gardens: frugalitas, thrift, frugality, simplicity, without being excessively poor, which uses one's possessions according to their usefulness and necessity for one's life. For according to wealth one applies one's means. If one is rich, one is generous like a philanthropist who seeks nothing but to contribute to the good, or one spends too much like some who have acquired a new fortune that is a thorn in the side of the poor, because one spends in one place what the other bleeds in the sweat of his brow in the life of his family. Yes, if we are gifted with modest means, we also carry ourselves in a balanced way with proper means to proper needs. Then gravitas, a Saturnian quality of responsibility and preci-

sion, is a serious commitment that does not shirk duties, a dedicated attitude that works for good goals and efforts.

Ombo: And how will you judge whether a goal or effort is good when hell is paved with such great intentions and deeds?

Fuomo: Let us rely here on the letters of Iamblich that even the greatest natures that turn to evil become corrupt and terrible, and even the greatest undertakings can end in disaster if the roots are not right.

Ombo: When I look at this world, it seems that small people who are convinced that their undertakings are monoliths of human achievement are building a house of cards.

Fuomo: The weaknesses of this house of cards become even more apparent when it collapses, because when bloated enterprises, false plans are hidden and grow, time eventually destroys them. People of character see and observe, when they see that they cannot change anything, they bet on the rapid change of times in the future, even if they say goodbye to life for a long time, maybe what they create will flourish later or perish with time like the times they tried to avoid, but this is a matter of fate and chance. This virtue, Honestas, is a picture of sincerity towards the world, without guile or hidden motives that one does not need to hide, because the things that he cares for and that make up his life speak for each other and are united, homogeneous, transparent natures, strong and open to the gods – Veritas! why should they put up with any vile machinations? In

this humanitas, humanity, sublimity of thought and action, education and culture as in the Hellenes, science also contributes to the open dealings with people and the gods, because if you meet a vile person, be the judge, it is better to hide things and reveal them only to people who are guided by similar things. But we do not counteract our nature, we only reveal what is necessary, better to be silent than to lie, better to be reserved and strict than to display unworthy behavior in the midst of different societies and imitate their behavior – such a masquerade risks that we lose our own nature and replace it with that of the bad society! And now to the Industria, of which the noble bee is an example. Macrobius says that we should imitate the bees "that wander about, tasting the flowers, arranging what they have gathered, distributing it among the cells of the honeycomb, and by the peculiar quality of their own spirit transforming the different kinds of nectar into a single flavor." This is the meaning of Industria, which fits perfectly with human societies. Pietas is a deep sense of respect for order and tradition, both political (polis) and religious, it means sacrificing oneself for the good and promoting what is valuable. Here Servius Suplicius has recorded that "religious scruple" [religio] is the term that refers to something that keeps a certain sacredness away from us and apart, as if the term is derived from "leave behind" [relinquere], just as "reverence" [caerimonia] is derived from "having lack" [carere]; relegere [to verify/tell] or religare [to bind/restrain]. All these related terms serve to elevate things considered sacred, along with tradition, and to place the noblest virtues in proper relation to them, for when they become commonplace, all too tamed, they lose all their

value. Thus the symbol becomes an object from which it can easily be torn and destroyed. Thus it was once said that he who subjugates the symbols of others is his own master. So defending your own symbols is a matter of preserving an identity or sacralizing what you hold sacred in order to respect it and protect it from theft or damage. So when an enemy tries to take advantage of you, you smash his symbols, when he advances, you seek protection under your seals. In tolerance, we respect each other's symbols, which are as diverse as cultures and civilizations, but when one goes against the other, the symbols, including language – a once sacred symbol system – become a tool of warfare.

Ombo: Paganus, the people of the cross have gone against you, so you detest them? Yet they too defend and attack with symbols they deem valuable.

Fuomo: True, but in their intolerance they turned against my symbols, and so I mixed their symbols with mud and depicted them as pigs digging in the mud. Was not it the same thing that the great Giordano Bruno did? With more discourse, more caution, more finesse, but with the same passion! This is a case of salubritas, of wholeness that should not be broken, a certain healthy impulse of mind, body and souls that protests against injustice that shocks the deepest of our atoms. Prudentia is a lady of reason, foresight and wisdom, she gives the rhythm and the dictum to follow. A simple person can be wise but unsophisticated, a person of generous character can be sophisticated but foolish, but do not dare to

test the wisdom of a patient person or he will become your bloody enemy!

Ombo: How can you combine these virtues you speak of, I have observed you and you are flawed.

Fuomo: I am not striving for perfection or to be made a stone of virtue, but striving and acting in unison, if they are honest and understood with reason — that is how you perfect nature or make it whole, in other words — holy, sanctified like the symbols we have been talking about. Benjamin Franklin had a method of correcting himself and evaluating his progress, as a free and responsible man should do, in order to change what was less than right and to promote the good in his character. Such introspection with memories is indeed a great tool. I see that Peripsol has arrived. Ombo, I will not banish you, but politely ask you to return to your realm.

Ombo: Farewell!

Peripsol: I overheard your conversation from afar, the Buddhists realized that: One is chained to the golden chain of virtue, the other to the iron chain of vice, and yet it is better to be freed from a golden chain than to fall under the rule of the cold iron fetters of a slave.

Fuomo: Rightly, better to die nobly and with dignity, may Angeronia Volupia, restraint and persuasion, reward the silence of what has been endured, than to give in to vice, which as

a vile poison not only poisons our minds and hearts, but often transmits the disease to others — it should be controlled and fought fiercely within.

Against the Tide

Fuomo: Peripsol, Sun Knight, two days ago I performed a meditation in the nocturnal hour of Venus, which is elevated at night and suitable for magical operations. I was working near the riverbank, away from people, with a hermit candle for the drowned and their shadows. I intended to perform a great operation, but in the simplicity of the moment I merely gave myself to monadic contemplation like a nightingale. I merged with the surroundings before the day and the hour of Saturn dawned, as my paternal planet cruelly taught me. I am calling you now to inquire humbly about a matter that has cornered me. I had reached a certain threshold of understanding beyond which I cannot go, but I am too ashamed to put it into words all by myself.

Peripsol: I, an idea that merges with the subject of your mind, know what the movements of your heart are. For the support of the gods is the objective intelligibility of all the worlds, united by a Providence that directs the destinies. The question and answer you are trying to solve is this. How can upright and virtuous life dispel all shadows because it is connected with the starry heavens and divine justice? Through its

own laws that illuminate the worlds and send its logoi to many worlds.

Fuomo: Let me express what I am looking for. Because in order to make oneself invincible from the deeds of evil, it is enough to turn one's self-constitution into steel, without any doubt. By throwing off all the threads that cut the fragments of the bodies of virtue and throwing them to the vultures?

Peripsol: Simple and virtuous is a man who is steadfast and principled. A man with a backbone, who strives for harmony and balance, who works for good, who fights all crooked ways within. Who rises to defy them, without forgiving – always strong, always renewed he is like Phoenix! As Master Plato said, man is neither good nor evil, he contains both potentials. In mixed form, depending on the nature and share of the mortal. Nevertheless, the whole nature can be led by cultivation to a refinement and sublime, same-directed individuation of the ingenium. A genius composed of talents is embellished by a polished character. Beware of the fanatical zeal of faith, make yourself the fighter of your inner gigantomachy, not of others. Conquer yourself, may it be the most beautiful war, that you eradicate vice with discipline. Cut off the heads of delusion, cure the poisons of vileness, cling to the starry sky like fire to wood, like fire that drinks air insatiably. The greater the longing, the more splendid the flame that is the root of rapture. By seeing the starry sky within, you burn all obscurations and impurities to make the way clear and magnificent!

Fuomo: This is recognizing virtue, following its path. Even if an idiot among the cynics, even if a fool among the thrifty, even if a dejected among the victors of the earth. In the eyes of justice a sage among the muses, a master among the caduceus-winged, a hero among the gods! May this not be banished! But may I ask, whether we can derive this also by reason and understanding?

Peripsol: You reach out and absorb the ancient past, young Olympius. An order that is maintained is splendid, a forgotten order that is revived outshines the world that has forgotten. In fallen times it is not difficult to be a master, in times of splendor it is a gigantic task to be a superior person. In fallen times, everything base and corrupt emerges victorious. In golden times, only the vermin demands its bite, but is quickly chased away. Reason, if its foundation is sound and good, produces good offspring, otherwise it may produce evil designs. But is it then not reason but irrationality, is it mere cunning working against the whole? Perceive organically, with Argus eyes, and sift what is to sift to decide, you have the treasuries of the world before your Ayin eye.

Faces of Janus

Fuomo: In my most miserable hour I call upon you, Peripsol, who drive around the sun like a divine heliodrome. I call you, who exult in the fields of the glorious Deity Star, to inquire about the seed of a thought that has sprung from my mind. Be a bridge between inspiration, intuition, reason and the intelligent transcendent. I had the idea that two guardians form, shape and transform the human Genii and Juno. In every man and woman these two forces work in discord, in agreement, complementary or antagonistic. Balancing their movements, in peace and growth, or opposing and warring, causing great chaos and confusion in the soul.

Peripsol: The separation is clear to the mind, which has such dualities as its content. But should they not be merged by refinement in a genii of which you speak?

Fuomo: This is a purely instrumental thought, but it gains flesh by sifting and separating the Janus-faced masks of the polarity of natures, of character, for they are indeed diverse and multipolar. They can be brought to a certain integrity and wholeness by making them as scales on which the genii and the

heart are dissolved. Apart from the split and the personas, multiple non-incarnate forces can influence or move these tense threads. It is our Agathos Daimon that seeks to shape our genii and elevate them to the rank of the divine, while the Kakodaimon pulls on our genii and shapes them into the opposite, enveloping them in the mysteries of chthonic and chaotic black fires. They mix, merge and bathe the genii, expressing themselves through our way of thinking and our values, giving them a simple or rich character. They endow them with a benevolent superiority or a malevolent domination. They assign an inclination to nature, an attitude to action, a direction to thought, a movement to perception, a perspective to experience, passions to life, an essence to content, and define all other aspects worth describing and naming. In mutual tension, they constantly produce new situations and solutions when applied in bilateral work.

Peripsol: Do you dare to tame both daimons and control them through the spirit of your genii like a charioteer? So that it can be shaped by something higher itself? Individually, by the will and acumen of your name, balanced with intellectual, spiritual, magical potency of influence on spirits, minds and souls from below? Do not get lost in this dual way of thinking, it is superficial. From a psychological split, you can breathe life into these two companions and form psychic servants into godforms to which you become subordinate. It is even worse when inferior entities inhabit your beliefs and those psychic formations and take command of you. Your genii in the world soul is the essence of contemplation, lift it even higher. If you wish, you

can understand them in this simple way to design and construct a framework for inner work guided by these two factors. Do not give them an objective reality. However, may it not deprive you of the true geniuses of Agathos Daimones and Angeli Bonum, which are independent beings that you are trying to psychologize as aspects of your mind. Do not ignore these malignant tribes that manifest themselves in many ways as demons of space, mind and spirit, ready to invade your most sacred areas if you are thoughtless and lower your defenses or indulge in stupidity. In this way, they are both psychological and true entities from the perspective of the mind, but by creating a solipsistic projection, you get into a self-inflicted loop in which you cannot discover the external world in its semi-objectivity. By believing, you form all gods out of yourself and become subject to your projections. Through a strange nihilism that leads to a self-inflicted emptiness, you place yourself outside of phenomena. You create fear of devils like in the Middle Ages, when you cannot comprehend the moderation of perception. The gods are as they are. Perceive them and receive them without acting out your own projections. You contemplate everything within the One, following the Chaldean masters. Only the deepest focus and concentration, the single pointed blade, splits it by differentiation into unison. This monad is an indivisible continuity full of essential numinosity, this diversity a chain of being that participates in it. The Babylonian word "markasu" meant "the cosmic principle that unites all things", "the support, the force and the divine law that hold the universe together". When we contemplate mere emptiness, we contemplate the pull of emptiness and sooner or later we find a thanatarchic atheistic

perception of the deadly emptiness of all phenomena, but without the enlightened support to penetrate this emptiness. The perception of positive emptiness requires a master, nihilism is a mere negation – the abyss between perceptions is different. When the abyss appears not radiant and complete, but icy cold and threatening, perception is blurred. The generative realm of pain, sensation, suffering is overpowering when confronted with the endless void. Here the cold of winter becomes the cold of cosmic hell, disembodied, alien and distant. The radiant view says that this cold of the generative realm becomes the bliss of calm abiding, it becomes the rose of the pneuma and the psyche. The difference between Hades and Eleusis. So it is with all the elements. The divine fire is not a hellish fire. A sacred stone is nevertheless a stone.

Fuomo: Could these forces be the two faces of Dao, working together in harmony or, when opposed, warring with each other in great diversity, opening and contracting, in a microcosmic and macrocosmic matter? Dao is one! If the Absolute is Dao, how can we look for analogies in the generative realms?

Peripsol: This is the question of the vertical topography of the intelligible associations on the horizontal levels of perception. From a timeless sphere all the world is complete, in generative worlds time progresses and phenomena change. Essentially, it is about the ability to derive such concepts and find the right way of seeing through a paradox of their holistic understanding. When we perceive the universe and the stars as a neural network, it inflates as a network as a concept to a net-

work of stars, analogously, when we derive the concept of divine fire that stands above the stars, we try to find similarities in the spirits that inhabit this world. But these bridges are mere approximations that cannot find all the values and variables that can be translated in both directions, for all stages of the process. In fact, all the horizontal levels would have to be known in relation to vertical notions in order to be properly measured and associated, to bring them into a structure and to understand them adequately.

Fuomo: So I understand that I can make endless assumptions, but it is the grasping of a meditor that is non-transferable and ultimately effective in the completion of the work that should be pursued in the first place, not in any vain conceptualizations of this kind?

Peripsol: I will tell you an occult secret. At the point of the symposium of your daimons, the fruit given to the genii is the absolute movement of your spirit.

Fuomo: May I take dominion over both, thank you Angeli Bonum, agathodaimonic intelligence of the Sun.

Dragons' Sumerian Holy Tree of Life

Fuomo: Peripsol, dear Guardian of Solar Origins, we stand here in times of social unrest and political turmoil, yet it is important to recognize that on a planet of hominids who have barely evolved from a common mitochondrial lineage, there are many miracles, spiritual lineages, genealogies, families of unseen tribes on Earth. Both in the hidden spheres of the planets and in other world systems that I have known in the flesh and disincarnate, the broadly human, ape-like evolutions, characterized by encephalization and especially by symbolization and thought, utility and transformation, have approached and distanced themselves from hidden, occult worlds with their understanding of these processes. That even science is a mute, formalized echo of a hidden, objective truth, that every mystical, magical, spiritual school ever brought into being and taught on earth is a figment of a particular doctrine – again, in great obscurity, often failing to grasp the depth of that world, or in great depth, rarely approaching its insightful understanding. My question is simply this: how is it that, on the basis of mere conjecture, assumption, or unsubstantiated understanding, we

often project with certainty our stomach, libido, and lesser psychic complexes onto the apophatic, intangible, elusive divine of the world? A human being who may have the possibility of becoming a minor deity through the law of analogy within the world, through complex occult transformations that are so easy to neglect and fail that I will not cite them here for lack of certainty for the realization of my own work until I succeed or, in sheer nakedness, admit my failure. I wish you good luck in the transfer of my pneuma into a god-body of aethyrian power, a dragon-winged star-born, which the gods, the planetary archons, and all the powers that endowed me with this immortality have prepared for me after I have laid aside the human flesh below in the snares of the tomb of Arachne. Thus apotheized, I acquire new tasks and duties according to time, Aion and the instructions of the cosmic will and those powers that embodied me as their dedicated, free servant and executor of their orders.

Peripsol: For every binding point within the generative area of a human animal there is a higher rectification, a prototype of the mutual becoming one, which the Egyptians called Ptahil. That the generative point of a fallus and the libidinous intertwining with the arousal becomes an aphrodisiac rectified into divine, higher, calm love, that the lungs and the sacred breath become by rectification an osiric breath that is like a cosmic wind and transmits Logos through Iynges with sacred words to the stars with his name. That there are the viscera and the stomach and the digestive system and the desire that becomes chastened to the passionless abiding in the fulfillment, the nullification of all generative needs. That the blood vessels and the

heart that pump the blood are transformed into an immortal, sentient heart that is a commander of the Ba, the soul of all that has evolved from our most sacred movement of emotions. The nervous system and serpentine energies are gradually transformed into a spirit liberated by an individual and collective will, contributing to a cosmic expression. That eventually the form, muscles, skin, bones, marrow, etc. are stripped away and form a new vehicle that is transformed into a divine armor that houses all of this. That the crown of the head is the triumphant mediator of the wholeness of intellect, of intelligence, of grasping the laws of knowledge and depth, which correspond to the deep, infinite, transcendent world. The secret of the feminine must be discovered by a female queen-master, so I will not share with you any secret of Kybele-Hekate, may the star-ladies and bull-queens have their say if they wish.

Fuomo: Am I to understand that all animals and plants have some components of these refinements, and that a human being, through the secret of his self-reflection, has the ability to develop such advanced concepts, liberated by the creation of keys, lock picks, and great movements of which another form is incapable, and that the main function of all human liberation is therefore feeling and reflection, especially aided by spiritual and magical techniques that focus them?

Peripsol: Before you call a human being a coronation, think about it – in the midst of the holistic evolution of nature and generative realms focused by a demiurgic analogy in the Tao of phenomena, enveloped by shells or – if you will – veils, the hu-

man form is the only one, known in this world system, which has certain abilities, much underused nowadays, that allow it to correct and transcend, little one born from an oceanic womb, spread your wings from the telluric worlds to fly above! For only a human can call a world human, for a fox the world is entirely a fox, but dare to call a mortal human a hawk, when there are dragons looking down, and sparrows among men do not believe in eagles among them.

I am Us

Fuomo smoked a cigarette in front of the house. His holy guardian angel, an immortal demigod, descended, took his body and merged with his spirit for a while. Fuomo felt golden wings on his back and an all-pervading silence of divine power.

"It is you" — he thought — "It is me" — he thought in togetherness.

He concentrated fully on the monadic concentration and felt completely at ease in his divinity, uniting the powers of silence and concentration in a mortal shell. He looked at the full moon as two intertwined squares, one rotated at 45 degrees giving an octagon, slowly rotated, emanating from Luna.

-"I am now your mortal mask" -he thought. "Good evening Peripsol, Vesperian friend, let us speak to each other through an act of what the Sufis call Tajjali.

Peripsol: I am your illusion and you are mine, can you grasp this idea?

Fuomo: Above this demiurgic world there are thrice, twice and once transcended worlds, as stated by the Tetrad of Isis,

Osiris and Horus, beyond which there is absolute nothingness, so taught the Chaldean masters, these timeless and spaceless realms consist of endless, fiery light, beyond which there is nothingness, the process of combustion is the path to Nirvana, endless light and Pari-Nirvana, the exhaustion of all colored, tainted energies in the world, am I to understand this to mean that in ascending I eliminate my entire being from the universe?

Peripsol: Each veil is a unity of composite aggregates of all your movements throughout the existence of your consciousness, in other words, the universal consciousness is invested in each subject of its contemplation, such subjects create co-dependent, co-emergent networks that stain themselves with new colored energies and separate themselves by the power of self-grasping, investing more energy in their own subjects, as in the masks of metempsychosis, transmigration, reincarnation in this and myriads of other worlds across the trichiliocosm. In other words, through an act of separation, they create their own microcosm in which they either play the illusion, perceive the illusion as true, or withdraw into other worlds.

Fuomo: So I understand that you are an accumulation of these composite aggregates, i.e. samskaras, inasmuch as I am a mask that wears infinity, but you are an angel, and I am a mortal who is embodied, heroized to you as a safe haven through time beyond time, contacting me in the now.

Peripsol: If the Logos of Atum were to withdraw completely, I would be a mere shell, a puppet or a play, like you, but you are a pneumatic, an owner of your spirit, do you think that the movements of the illusory egos would disappear?

Fuomo: They are like holograms of corrupted energies, the painter invests something in his painting, but the painting is his image, but not the painter

Peripsol: Right, if the painter stopped being and reached pari nirvana, would the painting still be there?

Fuomo: Exactly, but if the painter wants to continue painting?

Peripsol: Then he inhabits new paintings, but he ceases to be the same painter who is struggling in co-creation.

Fuomo: There is another question concerning my friend, whom I wanted to meet one day in the stars, I lost her on earth.

Peripsol: Yes?

Fuomo: We become mere illusions, divine illusions, but never...

Peripsol: I will comfort you, in divine robes, as long as she is present, you will meet again, something completely different,

something glorious.
He smiled and disappeared.

Eons of Aions

Fuomo: After the wondrous representation of the planetary natures, dear Peripsol, outshining glory, armored divinity with a Mercurian helmet of solar intellect, I would like to ask how the intelligences and the natures of the planets come about?

Peripsol: As has already been stated, ideas are not something without life, and they are forces imbued with energies, from the simple monadic One to more diverse ones, shot off by the Artemisian arrow of dyadic binarity, whose angles and complexities evolve in ever-increasing variety. By being so, they absorb forces that emerge fused and focused a posteriori from a priori. These existing, i.e., a priori ideas, the world emerges co-dependently, ideas being understood as forces of essential realities that in their shadow form physical objective reality. Like the physical forces, which are recorded in laws and studied by physicists, the essential forces are studied by people who perform philosophy in a scientific-theological, metaphysical sense. So, as for the genealogy of the governors or archons of the planets and the nature of the stars in this particular world system that people inhabit today, they were formed by forces and ideas that also under-

went evolution during the formation of the stars, planets and the like.

Fuomo: Do I need to understand that Mars of the Hesperian geological period, which ended about two billion years ago, is different from the forces and natures it emits today, if I focus on a specific example? I recall a book by Stanisław Lem and a film adaptation by Tarkovsky called "Solaris," in which the nature and natures of a planet take the astronauts completely by surprise as an alien species in a system other than the solar system and Earth. Assuming that such a journey is possible, a human would be placed in a different configuration of said forces and ideas, as you called them, Peripsol, but how does this relate to modern humans and their societies, animals, etc.?

Peripsol: Each planet brings a symposium of destinies and potentials, like a meeting of old friends — they all have an attitude to contribute, their deeds and motives centered on a community or a person sharing something. Human symposiums can be temporarily dissolved, but the planets always have their place on the Olympic summits of time. Let me explain this in the following way: The planets give out their 'ideas', that is, nature in various configurations acts symmetrically and proportionally on the life and living organisms that cluster around the star. Thus, the psyche, the souls, etc. change. They cause a certain network of co-dependent clusters of potentials, destinies, etc., arising together.

Fuomo: But how can the effects they cause be linked to the possibility of interpretation, and what actors are at work to promote such changes, and most importantly, how do they arise?

Peripsol: According to the law of concordance and similarity of natures, a lesser nature attracts the greater and is subject to the attraction of the former. An organism or life form that is aligned with certain properties of ideas-as-forces is therefore associated with the higher nature of a particular planet. Likewise, the nature of a planet can be transferred to the lives of people, their spheres of activity, their characters, their minds, and their souls. This can never be precise, because the more variables we try to extract, the less accurate our interpretation becomes. Therefore, people with a still nature or a predominantly Saturnian nature or a predominantly Mercurial nature or a predominantly solar nature, etc., are bound to the planet or star they resemble, even if they configure their soul and spirit that way, or they move away from the solar system to another world system, perhaps when their spirit frees itself from the influence of archontic domination. Most people, however, are bound to the earth and do not wander farther than the sublunary world, for to advance requires either fortunate circumstances or the Great Work, which was more popular in ancient times than it is today. Now, as for the intelligencers, they are those spirits assigned to the respective spheres of the earth, the sublunary or the supralunary worlds, in the order of the ages and eons, according to the cosmic time cycles and time circles as descriptions of a certain order resulting from the cos-

mic movements of the celestial spheres. Remember, then, that we are dealing with clockwork angels, messengers, i.e. genii, who are time-dependent and assigned to certain hours, days, months and years, as well as creatures of the spiritual worlds who are not time-dependent, i.e. appear everywhere and whenever they want. The former rejoice in their dependence and can rest when they do not fulfill their duties; the latter are free, but not of high rank. There are also those great forces which are bound neither to time nor to space, which transcend all this and yet appear continuously and simultaneously in our world, as if they were omnipresent. All the intelligencers are not inactive, they act continuously and consistently on the world according to their inclination;

Fuomo: Thus, from this diversity emerges the image of a perfect organization, which in its diversity displaces the seemingly clear view of a cosmos that is a cosmos and not a chaos, and yet it creates orders and complexities on so many different levels that we cannot complain that, for example, a malevolent spirit has attacked us on Earth, transported us to the Hades of the air element on Earth, although it is small, space-bound, for example, to an area, and time-dependent, while we complain that our spirit has therefore undergone a fatal negative change and we complain without even noticing that, for example, the Great Nature of the planet Jupiter has endowed us with a most noble and high destiny by its action?

Peripsol: You see it exactly, that is why perseverance, memory and persistence in work are of the utmost importance,

while you must beware of excessive malice. In fact, it is you, only you, who are fighting for your magical abilities, your heart and your mind, unless you are a passive recipient of the fates of the world and allow yourself to be will-less? You can ask for help and assistance when things get darker, and equipped with this knowledge, I will leave you to your own devices, oh — one more thing — remember exactly what your last misstep was…

Fuomo: Quite irrational, I agree, my mind was deformed by that very malice.

Peripsol: Be on your guard, you are perfectly endowed with logical abilities, occasionally the sheer stupidity of vicious whims and attacks can supersede them. See the power of the enemies of your ascent into the spheres of Saturn and beyond into the stars — what have they got? They must destroy your reason, intellect, compassion and benevolence, understanding and wisdom to triumph. They cannot make you reasonable or wise, but they can ruin you into irrational stupidity, cruel malice, or careless folly. What you have built is already yours, it is your genii and star, these temporary privations are merely the frustration of our enemies trying to bite their way out of their delusion and ignorance.

Fuomo: I thank you for your comfort, I must continue my work, even if the spirit of my dragon becomes more and more disobedient, I will remain vigilant.

On Addressing the Gods

Fuomo: I beseech thee, Peripsol, to instruct me in the way of addressing the gods and goddesses of Providence, united by the greatness of the One. For I had read in Plutarch's Moralia that only circus animals kneel and all kinds of slaves and defeated barbarians. Kneeling is indeed a barbarian habit and should in no way interfere with a pagan invocation or prayer that legitimately prays and invokes with outstretched arms to heaven and the heavenly worlds, while a slave prefers to kneel and focus his attention on a corpse or its image or the false master of ceremonies who becomes the object of his worship rather than on the Divine Itself.

Peripsol: The forms and objects of prayer and invocation vary from culture to culture, but as for this strange tradition in the Levant, you are right. But listen to me, they are neither despised nor ignored, because everything that is said is heard by many. Nevertheless, it is rightly said that someone with the mentality of a slave cannot be a hero, not self-bred ignoramuses are lifted to heaven by the power of their own self-chaining. Their self-imposed chains and shackles do not allow that. As the great Avicenna once taught, 'One discovers oneself to blos-

som in the divine intellect through one's own intellect, as if one were enclosed in that miracle,' even Mohammad the Baphomet said that 'the ink of a sage and scholar is worth more than the blood of a martyr.'

Fuomo: Is it true, then, that laurel wreaths, which were a gift from the heavenly Muses and were bestowed upon some according to ancient traditions, were so hated by Christianity that they were rejected by the rulers of that religion, namely, Titus Flavius Clemens (150–214 ME) and Quintus Tertullianus (160–220 ME), were forbidden, nay, that they abhorred all that was noble and virtuous, to enslave with Levantine hamartology, learning and self-poisoning with sins, which a certain Pope Gregory (540–604 ME) invented and codified, carving out the Stoic virtues to his liking and inverting them in the most abominable manner, in order to torment the human idea of nobility with the vileness of his wretched ideas, and moreover, in condescension, assigned those with whom he disagreed to their most cruel and fantastic hell?

Peripsol: That is so, young historian, even nowadays the gifted, perceptive, inspired people are given wreaths by the muses and goddesses of antiquity, have you not felt any crowning your brows? Because in ancient times they were a most royal, imperial emblem. Heroes and warriors, artists, kings, emperors, great pontiffs and great men were awarded with them when they returned from battles, labored in the art of war, triumph, peace, art, science or divinity. Pliny the Elder (77 ME) reported on the early use of natural wreaths, which were often

decorated with ribbons and precious stones, and sometimes they were made entirely of metal and precious stones. The crowns of statues of gods and goddesses were also equipped with such ceremonial artifacts. Tiaras and mitras were high crowns that were later transferred to popes, although they are no more than a pontiff, an administrator of belief systems who has no sanctity or solitude apart from his own flock. When Christians adopted and adapted the pagan tradition, they stripped this symbol of all it deserved and assigned it to their more mediocre personalities as a sign of triumph. As for Heaven, it listens to everything that is sincere and honest, and scoffs at the false and insincere deceptions. Why should non-Christian heavenly powers reject the tragedy of a mortal who has such and such belief systems, or why should a Yezidi and Zoroastrian winged God despise? And yet, in their delusion, people too often attribute their religious beliefs to our support and help, and thus turn disparagingly against all others. So be warned, be open-minded.

On Pratyekabuddhayana

Fuomo: Five of Cups, Mars in Sagittarius, I have been thinking about this card recently. I remembered how Siakyamuni was taught that some people are like lotuses that barely grow out of the mud of the lake, that some develop under the surface of the water and some bloom above the pond, sharing their beautiful vision and enlightened petals. It is the same with human beings. Some live in the mud in ignorance and have minds that reject the teachings, for why should they know better? Others barely touch the teachings and understand them to some degree, but never practice them. Some, having a particularly sharp mind and heart, practice and understand the teachings to a greater or lesser extent. Others, rare gems, fully grasp the meaning of the teachings and attain liberation through practice and learning. As I conversed with this card, a strong feeling of demotivation came over me. I saw a small, almost dried up pond in the middle of the swampy mud of the meadows, where all the lotus seeds were thrown, but none grew, there was almost no water unlike the lake I mentioned. Then I saw lotus flowers growing from the stars and shedding tears on our earth, this meadow. There was a barely alive lotus flower stuck in the mud. It evaporated a

drop of water from itself, which rose as a tear to the stars. Peripsol, what does this mean?

Peripsol: This is the earth where the vast majority of humanity lives on the dry meadow, where the teachings have been lost, the air to breathe is gone and the water for development has almost dried up. The tears of the stars are those of our ancestors and of the great powers and forces above, the tear below was that of a child in India who has silently realized a deep truth, but which he cannot share with his friends, parents or teachers. It will continue with this inner truth in silence. You witnessed the birth of a Pratyeka Buddha, a spontaneous, numinous enlightenment that is a sign of troubled times.

Fuomo: Ah, I see, how will the child be then?

Peripsol: Like the times, maybe it distracts them with its inner truth, its realization, maybe it succumbs to them, maybe it thinks deeply about them and acts upon them. Remember that your spirit is from the stars, but you are a mortal here and now.

Fuomo: The way I grew up, what my senses and mind imparted to me, what inspiration and gifts I harnessed from the higher worlds. But as a mortal, I have succumbed to this base world many times, in my youth, as a teenager, as an adolescent, and even now. Only in maturity have I found some measure of reason and virtue, and I still consider these qualities beautiful and great, despite the decay of my spirit

and the contamination by the poison of the black brotherhoods.

Peripsol: You have proven that you are a fighter. But how do you think the child will do in India, given these circumstances?

Fuomo: I know. It's sad. Can it be found?

Peripsol: No, the more hidden it is, the better, the less ignorant forces it attracts, the less attention it receives, the less likely the child will be contaminated by rot, by petty ambitions, dreams, attachments. May the devas protect and the boy develop.

Fuomo: I understand, may the child be protected. I will do my utmost to continue.

Peripsol: Farewell, Fuomo, my friend.

Fuomo: Farewell, my genii and Agathos daimon.

Divinities Revisited

Fuomo: Knowing what Master Plutarch wrote in 'De Iside et Osiride', that men have many ways of addressing the gods, but in fact worship the same powers, I disagree somewhat. That indeed they worship the same powers and gods that are really high, while they address local powers, which may be spirits of lower rank, in different ways and thus address something else.

Peripsol: But if the multiple is one and one contains many, they simply want to worship another aspect of a spirit that belongs in gradation and power to a greater power and idea. As Master Iamblichus wrote, "A spirit of lesser rank descends from a power, an idea, a deity of higher rank. The real question is one of proximity and gradation. For when you make offerings to your ancestors, you also pay tribute to the dead, Thanathos, the realms of Pluto, the chthonic cosmic underworlds. Likewise, when you make offerings to the divine Isis, do you worship the stars and their spirits and the entire Osirian body, as well as the stellar hypostases of the Aions and Teletarchs in the worlds that span this demiurgic universe? Now understand that every gesture has a deeper lineage and that accidents in gestures of worship are never accidents. Men make the Deity into their

own image, but does this deprive the Deity of its own objectivity or profound essence? Thus, the ancients approached the subject deliberately, posing and weighing theses to arrive at an approximation of theology, and creating a corpus of mythology, legends, and narratives to better explain the unsaid. Theology, however, never replaces the direct practice of divinity or the living idea of catalyzing it through one's wholeness, for that is the only way to achieve divinity in the best sense. Man tends to reduce all experiences to his own thinking, and so an experience of divinity or, as psychology would have it, a peak experience, will often confirm his belief system, while the former does not allow for such projections of human thought. Therefore, any theology should be achieved through an experienced philosophy, free from religion, free from prejudice, like an experimenter, a cognoscenti, a scientist, an artist and a philosopher.

Fuomo: I understand that less perceptive minds in their naivety treat religions fundamentally, perceptive minds see them symbolically, masterful minds create a symbolic structure to communicate and practice divinity. So the starting point is the map of one's mind, its architecture of beliefs and meanings, while Abrahamic religions try to regulate these maps, with serious consequences for the expression of life and nature. They try to suppress the techniques of individual work and mystery to offer a crowd-regulating belief system in which even mystics, philosophers and magicians who appeared spontaneously for centuries were suppressed or had to join religion and practice their own revelations in great secrecy. But the most important historical function of religion, it seems, was to provide a social

logos, a narrative, a myth by which people could live, even though metaphysically it often led nowhere, was a blind spot. Seen in this light, attempts to create monolithic religions have failed precisely because people's minds differ and their experiences vary, just as the realm of sacred and profane they seek out is only one aspect of the whole. From time to time, however, such giants as Plato emerge and attempt to consolidate metaphysical knowledge into a scientia sacrum et rerum, a rare and sacred science. They take these diverse theological philosophies and human experiences and try to create a grand new paradigm that is honest and true to convey in the simplest terms what cannot be said any other way, leaving much room for the development of further ideas, theologies, sciences and practices.

Peripsol: But is the monad of an intellectual an intelligible intellect or the world spirit of a shaman the participation in his world soul?

Fuomo: When man participates in these aspects, seeing is different, but the objective truth remains unconceived. Nevertheless, there must be something measurable, something deeper, something that is not just an effect of the observer.

Peripsol: The observer effect associated with solipsism is false. What you want is what you get is self-deception, what you see is what you get is subject to many interpretations and assumptions and is prone to falling into various traps set by illusionists. There is something deeper, veiled, veiled, an objective, deep reality that stands like a monolith and encompasses

all perspectives, aspects, points of view, because they are possible in the mind. But they are also completely honest and true, and just because a person may establish a false view does not change it, and if the view is true, it does not change.

Fuomo: But that sounds despotic, and I am not a man who just reads a book.

Peripsol: True seeing is an effective work and it must be realized individually, it is where the microcosmic configuration, your wholeness enters into resonance with the macrocosmic environment and triggers a mutual relationship. This, my friend, is the meaning of the philosophical work.

Fuomo: In this sense, can you build an authentic school of thought, a structure on it, speculating that we have grasped several such triggers and triangulating them by logic, rhetoric, grammar in human terms? Because I understand approximation, but approximation does not lead to anything effective, it is what it is – an approximation.

Peripsol: That is exactly so and so. But see approximation not as approximation to truth, but as its proportional explication by the known and unknown variables and constant values. For truth, like divinity, is not totally alien to this world, but pervades it like the rays of the sun. As for the philosophical schools, theurgy, etc. Only the diamond philosophy is able to create a structure that is both true and effective, and it derives its power from the human approximation of proportions

through the human measure towards the divine metaphysical laws, while the chaotic relativism in its virtualities within virtualities, cutting this connection, produces nonsense and hinders progress.

Consolation of Natures

Fuomo: For too long I have lived for ideas that have a bulky character and nature in them, but I see that with my attitude I contradict the great majority of humanity that chases after abstract things and not living things. When I feel the living idea of freedom, I know that I am free; when the living idea withdraws, I feel numb; when I feel the living idea of depth, I feel wise and perceptive; when the living idea of depth withdraws, I feel only a shadow of my purpose. Everything else is merely an emanation of those living ideas, my life and every action, speech and thought I pursue. The secret of authenticity and brilliance lies in the grace of the living ideas, and all my thoughts, my philosophy, their substance and proportion are but a sliver that my mind is able to understand, interpret, translate, transmit and spread. How is it that they want to transform me little by little into their image, Peripsol? How is it that those who live on surrogates of living ideas keep trying to teach me to believe in a lie, a psychologism, while their illusions are the true and only reality? Why do they try to teach me little by little how to be vain and that I must be very focused on contradicting them in order to preserve the qualities I have fought for so long?

Peripsol: Nature, as you know, hates emptiness, and the characteristics of other people and some invisible worlds that delight in vanity and the same petty motives and unvirtuous, shameful stupidities, like chasing after money even if they have enough, after fame as if it were a value in itself, after sex as if it were satiety, after power as if it were a feast, are like the pig. For a pig wants to eat, to reproduce, to spread, to drink, and before it realizes it, it is taken to the slaughterhouse. You once saw an old pig when it was working as a stable boy, did it change much?

Fuomo: Not at all, its life was spared, but as an animal it was satiated by itself because it became fat through repetition, as if it was a culmination of its life.

Peripsol: ...And so it perished later. Likewise, people do not like what contradicts their self-image, they would rather make you their image to better accept their own faults, because what is contrary to their habits and values is a thorn in their side. A thief wants to see a thief in everyone, a murderer a murderer, a cheat a cheat, likewise in inversions, a highly saintly idiot wants to see everyone as a sinner, a saint wants to belittle you, a falsely wise person wants to see others as afflicted with stupidity. So you see, when they see similarities, they find it justified, when they see contrasts and contradictions, they want to make themselves feel better, only when you reach something true, honest, something that is foreign to them, they want to push you into their pig muck to make you the same. Your main task is to resist these networks that are trying to bring down a giant.

Fuomo: How can I be a giant?

Peripsol: It is the size of your being, which is like a well in our eyes. Even if it is rusty and turns to great evils, it is indelibly great and valuable. Even as a beggar, you would hide a small god under your robes. That is why they try to make you a thief here, an apostate there, a murderer there, an idiot there, a reversal of your nobility there, and all this springs from reason mediated by a solar intellect. You see, there is another evil you want to know about, the evil of malicious, envious, stingy pettiness, small-mindedness, amateurish jealousy that tries to force your nature into these things to justify its existence. Because without such an action, this evil feels even more degraded, bitter and stupid.

Fuomo: How can you eliminate it?

Peripsol: The great Schiller, a romantic German poet, once wrote, 'Against human stupidity and folly even the gods struggle in vain,' how do you imagine you can reverse that? Beware of this nonsense, remember that a great nature without power and status brings about its downfall in times of decline. In the Golden Age, such a nature commands and all people fall into place of their own accord because the universal virtue, living ideas and nobility of the time absorb them like a riverbed absorbs a stream.

Fuomo: In all this I stand corrupted, almost like those pigs, I have barely survived all the vicious attacks on my mind, twisting it in all kinds of directions.

Peripsol: We know that, that will make you even stronger, do not give up and keep showing up, when your fight is over, you will have no strength left to fight against corruption, you may live as a miserable man, but everything will be remembered, written down and your heart will become immortal, with justice done, back to its crowns.

Affirmation and Despair

BD Spell 108 "Seth will project a lance of iron against him and will make him vomit up all that he has swallowed. Seth will place him before him and will say to him with magic power:"Get back at the sharp knife which is in my hand! I stand before you, navigating aright and seeing afar. Cover your face, for I ferry across; get back because of me, for I am the Male! Cover your head, cleanse the palm of your hand; I am hale and I remain hale, for I am the great magician, the son of Nut, and power against you has been granted to me. Who is that spirit who goes on his belly, his tail and his spine? See, I have gone against you, and your tail is in my hand, for I am one who exhibits strength. I have come that I may rescue the earth-gods for Re so that he may go to rest for me in the evening. I go round about the sky, but you are in the fetters, which were decreed for you in the Presence, and Re will go to rest alive in his horizon. I know those who govern the matter by reason of which Apep is repelled..."

— Egyptian Book of the Dead

Fuomo: Peripsol, I resist every horror and bestiality of mankind with a profound understanding and direct my own affairs toward the noble and great, being aware of what man is capable of, which is reprehensible to decent people, noting that the problems of bestiality are not unique to persons, who lack training in the basic factors of ethical education, but the civilizational circumstances of injustice that produce all forms of societal pathogens and individual tragedies. Monsters I have encountered in my travels, having almost become one myself. For the shadows, the dead souls of serial killers, sadistic murderers, psychopaths, cannibals and rapists bent on harming the living or desecrating the dead have visited me along with their victims, along with eerie compositions of carnal and uncarnal grotesque and gore, which I have seen in visions with closed and open eyes, trying to connect with my mind, and only through the power of protection and the composition of my psyche have I not submitted to these acts, which twisted my mind in the most horrible way. Those who witness the military-industrial killing and sadism, the economic-political psychopaths, the religious cannibals and the social trafficking in violence and every crude baseness, are usually unspoken in the ears and eyes of the decent ones who can live undisturbed while behind their backs a civilizational plunder is taking place. Here there is no relativity, no beyond of good and evil, this is an inhuman atrocity from every perspective! One needs to draw lines of right and wrong! Because who relativizes the evil, becomes inhuman, who deflates the good, is deprived of it. Those who are on the receiving end of evil understand just as those on the receiving end of good, if they do not act it spills

over until it crushes them again, if they remain indifferent it soon reaches everyone! I myself have gone through many twisted, cruel experiments of the cacodaimonic side, the vengeful, spiteful, wrathful dead on my flesh and nervous system, soul and emotions, in many situations that were anything but an innocent game, but an orgy for sadists! How can this happen, how can I have a heart strong enough to witness all this and remain sane while others perish?

Peripsol: Knowing what people have in their minds and hearts is a greater burden for us, I assure you. You have only seen the tip of an iceberg, but do not confuse people with beasts. This disease that is boring into their minds and hearts is an effect of centuries. Protect your spiritual territory and your upright, noble upbringing, but be aware that for some this means nothing and no one, a vain babble and in bestiality, if you did not defend yourself and kill, you would be a victim of many provocations that you have wisely avoided under our wing. Now it is almost impossible to change a crippled human mind, a product of this century, unless they see a sliver of insight into their own condition. Without norms and roles, without ethos, individuation and true culture, without true justice and responsible freedom, such matters arise in an increasingly growing population of the earth. Consider — what chance do some have to escape the heinous fate of a beast? What can you accomplish with your meager resources? As time goes by, you hole up in your garden, Saturnine, and nurture the fruits of your writings, harbor a few friends, and watch the world perish from the corruption caused by the human generative,

natural part that has been synthetically fused with modernity. Nature is not evil and never has been, but when it is mixed with corrupted ideas and a lack of ethos and morality derived from reason, where many are robbed of a universal humanity, these are the results.

Fuomo: What is to be done?

Peripsol: We do what we can. Your job is to survive and do what you can. So is every other person with brains and insight in their place. The question is not what can or cannot be undone, but how to achieve the best results in such a world to contain evil, not add more evil to evil, and plant the seeds for the possibility of further development. Retreat, make it difficult for the enemies to advance, and quietly prepare for the counteroffensive. You see the opposites, the clear view — go now.

On Prognostication

Fuomo: Recently I was asked to prophesy for a friend, and thinking I was competent enough to draw the yarrow stalks, I honestly did not want to look like a charlatan in my own eyes, so I explained it as a specific instruction, not a firm statement.

Peripsol: When you draw a divination from an indivisible whole, what is the first requirement, assuming you got everything right?

Fuomo: Of course, the act of interpretation, drawing from something capable of inspiring my intuition, a part of me that participates in the whole, be it the Divine or a being with greater knowledge of possible future events, or the eye of my wisdom.

Peripsol: And if so, what do you need to make a correct interpretation?

Fuomo: A deep and insightful knowledge of the connections between man, the world and heaven. Is this what distinguishes charlatans and soothsayers from the wise?

Peripsol: Perhaps. But if you are a master of causal knowledge, must you also predict the future?

Fuomo: That's how people have always helped themselves, by simply wanting to know the future but not mastering the causal knowledge of the world.

Peripsol: That is a human habit, they must feel they are in control. Do you remember Master Chuang Tzu describing another sage?

Fuomo: He threw yarrow stalks and used the Book of Changes. Then he pretends to be a fortune teller, but in reality he gives them advice from the treasury of his wisdom. But then what about prognostic astrology, for example?

Peripsol: The study of potentials and their nature is as delicate as it is profound; it is not the study of concrete events. Do you remember how fortune tellers and all kinds of astrologers were chased away when they gave wrong advice?

Fuomo: Ah yes, they often changed places [laughs].

Peripsol: Powers, intelligences, spirits and the nature of the planets you may intuit or rely on the work of past masters, but do you want to deprive yourself of chance, choice, will and fate by such trivial occasions as the prediction of your life, which could be a magically bound life description that intervenes in destinies while you do not know who could be the executor

of such events, benevolent or malevolent, in the destinies of Lady Tyche? Was it not Ennius (Annals IX 313—314) who postulated before Boethius that Fortuna as a power displaces even kings? Nature and the virtue of men can overcome the obstacles that fate puts in their way. A true Stoic, turning inward, does not attach great importance to such things as those who demand answers from soothsayers. The Boethian enumerates what governs happiness: Wealth, public honours and personal prestige — all in his power and susceptible to his whims. Predicting fortune is akin to predicting what a wayward child wants next by interpreting his cosmogram. To demand a greater share from the soothsayers is like being a beggar trying to seduce a pretty girl.

Fuomo: Ah, goddess of fortune! So some prophecies and predictions can come true through the intervention of certain forces that fulfil them, even if the predictors or their recipients do not know about them? Some soothsayers can impose their stories on your life and destiny, some do so consciously, others quite bluntly, blindly and without thought.

Peripsol: More so? You seem unconvinced and miss the point. Why get upset about predictions when you can wisely classify the past, present and now and seek solutions directly from life, nature and the laws of providence? The gods, the world, the people! Events that appear on the waves of time from the perspective of time are just fluctuations, like raindrops appearing on a puddle.

Fuomo: I understood, it is a long way to observe and learn this world, these revelations of the people and the sky, so many variables, laws, coordinates, reference points, changes of various kinds, patterns, time flows.

Peripsol: There are prognostic sources, but they must not be used for fortune telling, they can be used as tools for your endeavour. The point is to better understand hidden laws. Occult laws are merely subtle causal relationships in the intelligible world that you perceive with the eye of wisdom.

Fuomo: I have to learn that too, thank you.

On Phenomenaless Perception

Fuomo: Deeply immersed in meditation, I closed my eyes. Suddenly I was struck by a realization in which I applied ten thousand phenomena to realize their emptiness. First, the topology of everything became whole and of a flavor, as if it were flattened and freed from the appearances of the waking mind that recognizes objects, shapes, colors and sounds. Then, in the motionlessness of my mind, all phenomena became infinitely still and finite, as if they were complete. When I opened my eyes, everything seemed like an illusion, and when the objects, shapes and colors settled in me, they seemed to be mere details, similar to a flag in the wind. Like a flag, it seemed to move, animated by a surge of a zephyr, and when the wind stopped, it too fell silent. From that point on, I felt that I could project anything I wanted onto this state, and as soon as I chose to project, as when working with emptiness, the state collapsed as if it were a non-dual, qualityless state. Similar to siddhis, which disappear when the mental conditions that support them are no longer present, similar to divinity, which, when a mortal closes himself to it, no longer impresses the mortal with the in-

fluence it exerts on the mind of a mystic, just as a magician, deprived of his logos, throws words into the air, as if in a vain theater, a mere performance. Nevertheless, my mind could project states onto itself, and the first commitment I felt was that of compassion, but was it conditioned by previous learning or did it arise naturally, as if it were necessary, I do not know. What is it, Peripsol, my guide, that made Zeno of Elea claim that the universe was completely undifferentiated and still, while others claimed it was full of change and movement?

Peripsol: Exactly this degree of perception: for an unmoved mind, the transcendent is empty and a continuity that is indivisible and uniform like itself, for a mind in motion that recognizes change and movement, it recognizes within this movement the phenomena around it as substantial and objectively true. What is the solution to this duality? What do you think about it?

Fuomo: In an a-phenomenal world, stillness is a point of reference; in a phenomenal world of movement, change and succession, continuity, sequentiality, beginnings and endings. Combining the two, we arrive at an a-dichotomous position of transcendence and engagement — here is found the path of the true men and the companions of heaven, the cosmic liberated. All action and inaction resulting from this fusion is to be understood in all transparency and honesty of the forces of the unmoved and the forces of change intertwined in karm(a)karma, both karma and akarma, the akarman entity, in my opinion, superior to the karman.

Peripsol: It leads to cessation, but if you work on the basis of cessation and act karmically, are you bound by karma?

Fuomo: Only to the extent that I attach and seize myself, that is really resolved in the bardo state.

Peripsol: So train and master what you have to master. The way for you is paved, the world is not chaos, there are laws given by different traditions. I will suggest that you are on a good path.

Fuomo: Thank you, Master Peripsol

On Politics

Fuomo: Knowing that it takes a mature, autonomous structure of ideals, values, and principles to arrive at a political stance, and that from there ideally there should be civilized conversation and exchange in a complex world, I would like to ask you, Peripsol, how is it possible for people to argue about borrowed propaganda that alienates even those who create it?

Peripsol: You are a metaphysical anarch who is, however, rightly concerned with political self-constitution, for just as there is a polis below, so the celestial spheres have a polis of the spheres and laws of the universe embedded within them. As you rightly pointed out, all political views should be derived from reason and thinking about what one represents with one's own essence, but rarely are people nowadays aware of what that means. They prefer to be guided by their emotions or by passing trends and passions, and are therefore easy to manipulate and deceive. Or they form a society of dyed-in-the-wool hardliners or fragmented, alienated groups that fight not over ideas and ideals but over defining them. These struggles for definition and the lack of a common denominator in aspirations and self-definition lead to a jumble of disordered views, and here a

person classifies himself under left or right, here under extreme, there under flawed, lackadaisical, ignorant, and faithful. People, as you know from religion, can reconcile all forms of outrageous, illogical and contradictory beliefs, political and ideological beliefs included. You cannot raise someone to be a statesman; that is the maturation of his diligence, experience and character. In the same way, you cannot educate a hero or a seer, unless he becomes one in the course of his life. It is attachment, ignorance, and delusion in politics that make people so susceptible to propaganda from a variety of channels that they soon become apathetic or entangled in the shrapnel of ideas, rash, unreasoning, constantly bombarded by this or that camp of opinions. Ultimately, all political ideas boil down to a single question: "What would you like future generations to be like, what values, ideas, principles would you like them to represent?" And if so, would you like that future generation to be, to live as you imagined? Would you like them to be open-minded, noble-hearted, tolerant and strong, rejecting bondage, vice and corruption, would you like them to care about everything and everyone, or would you like to see them as elitist crooks who destroy everything in delusional castles? It is often forgotten that the battles fought today will be won or lost tomorrow, after you Fuomo will have left your mortal shell. We, a society of masters and mistresses, of divine beings, can rarely influence the minds of mortals as effectively as a living human being. This is because we are firmly rooted in freedom, limited only by the laws of the cosmos. How could we violate the freedoms of others to force them one way or another? We may at times lead to certain revelations and magnificence in which we participate,

but to a stubborn person this means as much as nothing; to a blind person a vision is nothing more than an idea. So, through ideas and inspirations, we guide the blind, but what they make of it is their own.

Fuomo: I bow to you, my friend, and am close to tears that such an honor has been bestowed upon me, along with the burden of interpreting these ideas that others may not be able to do much with. It was not out of vanity, but out of the movement of my feeling that I wanted to speak these words: If people knew all these glorious and beautiful architectures of divinity and ideas, they would certainly appear to imitate these freedoms and beauty that were so close to our ancients, who rose to greatness under a leadership that tried in compassion to imitate these flourishing movements, but is it not because not everyone and not everyone is included in these henotic apocalypses that the world is as it is?

Peripsol: In the generative realms, in the variety of interpreters you have observed in the history of philosophy and metaphysics, from the ancient Sumerians and Egyptians to India and the Americas, from the northern tundra to the African natives and the aborigines, have you not seen how different the receiving pools of the human mind are? It is the receiving side that is divine, as you know, and none of them are wrong. What you are looking for is a certain derivation of political and civilizational orders that you have derived from metaphysical logic. This was also tried in ancient China, but did not last long, although it lasted for

centuries. Do you consider yourself a new Confucius, a reformer?

Fuomo: Not at all, because the times are not receptive to such ideas, it would be undeserved and a bloodthirsty imposition. But how can one improve the times if one cannot pour reason, beautiful ideas and ethos into people's minds as if from a cornucopia? I could grit my teeth at this task, and yet – I am helpless.

Peripsol: Because you want to change others, is that appropriate?

Fuomo: My will is to create a common ground from which they can interpret and arrive...

Peripsol: They will not, because there are differences in thinking and values, and any attempt at consolidation is doomed from the start. But what you can do is to do yourself justice, if you can not shine outward, illuminate the inside and work outward whenever possible, is not that how our sky impresses?

Fuomo: I have to agree and resign myself to a quiet, deep sadness, but is there a chance for the return of those golden times that have seized the earth and cultures at different times, a renewal, a kind of solar covenant, nature covenant, transcendence covenant, with the equation between earth, people and heaven being the most appealing in execution?

Peripsol: We all hope so, but hope is what is, what is to come is yet to be seen.

On Care

Fuomo: Peripsol, I am going to engage you in a policy that people have recently conjured up that I somehow can not reconcile with history. Because some intellectuals who actively care about the world are called "left" and despised, while under the leadership of the "left" come out all forms of cheap kitsch. If I may represent the critical "left" of an Orwell and the critical "right" of a Junger, why do people despise the ideas that once helped them to unify. Was not it Emperor Trajan (53–117 CE) who instituted social welfare by law, and not unlike a prayer to Anuna in Amorite ancient Babylon (2000–1600 BC) written in cuneiform on clay: "Anoint the parched, feed the hungry, water the thirsty!" – This was the justice of the ancients, when there was justice in the land. Is it not the case that culture is more important than the springing of nations and the later nationalistic fragmentation that led to thinking that one nation was better than another? That in atomization people tend to dehumanize the other instead of uniting on common ground – I call it humanity, which even Confucius tried to define. Should I not follow the Hellenic-Orphic view that "I am a child of nature and of the starry heavens, but among the stars I am free and heavenly." That I consider myself a cosmopolitan, a child who

once loved this world too much, like Giordano Bruno, and who had to be erased from this world, turning compassion into anger and affection into hatred? Tell me, Peripsol, why do they divide when they conquer nothing but hellish feelings of vices?

Peripsol: It is easier to split a unity based on lower things than to destroy the unity of stronger, nobler things. How much effort does it take to fuse atoms, how much to destroy them? You see, atomized groups are easy to direct, because they are all blinded, united peoples who see the untruth are dangerous for liars and abusers. Although you stand here, child of Mother Nature and the stars, there are people who draw boundaries and make you a commodity, a statistic, a profit, a group, be it a nation, an exiled pariah. Think about what you are first and foremost?

Fuomo: Well, a descendant of a human being who lived in a cave with my ancestral mother thousands of generations ago and descended from a genetic mutation of her ancestral mother. A person who has acquired such and such inclinations, habits, knowledge, skills, views, etc. through nature, education, language, culture, history. A person who strongly identifies with his Germanic and Thessalian blood-witch ancestry, a dead soul that took many bodies on Earth, a person who is related in spirit to the Dragon Gods. A person whose memories are linked to a particular area and who therefore cherishes many places that have shaped his life, be it the Arabian desert between Abu-Dhabi and Al-Ayin and Muscat in Oman, be it the Mongolian steppe near Kharkhorin, be it Taygetos mountain near

Stoupa in the south of the Peloponnese, be it the mountains of the Balkan Peninsula, be it the Welsh Penglais forest in Ceredigion, be it the Irish meadow near Ballycateen, be it lake Huron where nearby I spat fire, be it the river Sola where my great-grandmother lived, be it Val Thorens in the Alps, and so many others I could remember if I wanted to be a true child of the world.

Peripsol: You can remember all that and derive your strength from surpassing experience, but people who are so deeply rooted in fear, who are so unfree, have to lock themselves in a little box where they can loathe everyone else and bare their fangs that can intimidate a child or other people full of fear. They feel threatened by the world and their cage, they are birds that refuse to sing, they feel betrayed by everything and everyone and want to feel superior just because of one thing – that proud feeling of being important, of doing something with themselves in a huge world that often belittles them. You have overcome that, why don't you write it down, if you build on your own strength, on your own merit, then you know you do not have to feel threatened or intimidated, your fear will be overcome by an honest attitude reinforced by a firm step. A step that guided by Horus you have made above the abyss towards the Graal.

On the World Soul

Fuomo: Is it not so, Peripsol, that there is a hidden unity in the world-soul, that no matter how we look at the sequence, the pattern, the statistical change, provided with information, knowledge, data, with which science deals, all this is comparable to strands that appear separate and living by themselves, but in reality are inseparable from the object of their study, namely – the world. Although research in the given scientific paradigms is supposed to be accumulative, Lady Scientia has its own say in this regard, because if we look at all these patterns with a critical eye, we see that harmonies emerge between them. It is as if the individual strands of research form an inseparable whole and the intricate topology of leaving, creating and mixing paradigms is a matrix of movement of information along established forms. Is there a crescendo, is there a finite critical point after which all human science collapses?

Peripsol: You brought up the doctrine of learned ignorance and applied it to science. For one thing, human perception is limited, as are its instruments. You would need to create an absolute scientific, informational black body, a notion borrowed from human physical astronomy, that would preserve absolute

indifference to all phenomena, but at the same time gather an absolute measure of information through an absolute interface of input and output. What would be in the middle would not be easy for humans to interpret, but they could derive some sort of approximation. Human science ends where the unincarnated, uncaptured forces begin; it ends where transcendence begins. Just as it is easy for a religious person to discredit science, it is easy for a scientifically minded person to discredit all forms of religious belief. The notion for one is blind faith, for another reason, but it is the intellect that combines the two and is able to deduce divinity from the unspoken, subtle overlaps. Take, for example, the theology of arithmetic, in which the progression of numbers is only a means of explaining the harmonies between them, and when you come to a complete figure, namely the Pythagorean tetraktys, you must consider the whole. It is explained step by step in order to build a structure that is more cognitively understandable to people. But after explaining the strands, you have to look at the whole tetraktys in a single way, as if you were penetrating a symbol and leaving the by-products of research behind. Similarly, if one is able to study science, art and theology in this way, and build critical bridges. But when the life of wisdom animates them, even that of deities, they feel awe and wonder. This is the point where reason joins with intellect and emotion, for awe is a form of wonder and praise of the deities. Do you remember how, some years ago, as a gnostic, you looked at the stars among the houses and the dirt of the streets at night, and a silent comprehension of longing, sadness and awe touched your mind?

Fuomo: Indeed, nowadays, with a battered mind, it is so rare that I feel such great things again, and yet they haunt me with their generous glory. I was alone with loneliness, before me the cosmic space I longed to take one last step and become it, master it, and find solace in the eerie vastness of space. I remember one of the winged Jinges descending much later and taking my body with it. I felt as if I were floating in the space of the universe, without any matter around me, even though I was standing on a platform waiting for the commuter train. I felt its wings, as if I were one with this space, as if my soul and spirit could travel through the universe as a photon on the cosmic waves, as a wave and individual particle with absolute freedom.

Peripsol: To that degree, you were still a human being experiencing absolute space, but some gods and goddesses are spaceless beings, omnipresent and radiating themselves throughout the universe, recognising it, just as the monad permeates everything, so greater and lesser children of the whole fill the world with their divine presence.

Fuomo: Thank you, Peripsol.

On Passions

Fuomo: Hereby I invoke the Peripsol, terribly weakened, in the night of Saturn, the hour of the moon, for I wish to derive a simple thought. If liberated gods and goddesses are impassionate according to Iamblichus, how is it that the people who indulge in all forms of passions, who try to approach the deities, pretend to be of this kind?

Peripsol: My friend, the generative kingdoms, especially that of the animals, are dominated by the passions, but the animals keep within limits and do not transgress their passion patterns, for they grow according to nature and are decimated according to nature. Humans, as a self-reflective species, have a special factor of exceeding what they are given, and therefore tend to indulge in all forms of excess. This is because they like to accumulate abstract things, and instead of accumulating virtues, which all share in wisdom, they accumulate vices, according to the fixation of the modern age, and this vice is seen as natural and virtue as something foreign, although the former comes from laziness and indulging in animal excesses while seeing only the surface of things, and the latter from intellect and wisdom and seeing the depth of things. For those who hunt for

goods will focus primarily on the accumulation of goods, and those who hunt for knowledge will focus primarily on the accumulation of knowledge. Rarely do they see that all these inventions were used primarily as tools, and as tools they became commodities for their own sake. Thus, the minds, emotions and passions of people are the main arena of the abusive forces that want to use and dominate them as puppets. So, the goal of the sage is to discover himself, to know himself, to calm his mind, emotions and passions in order to control them decisively and reasonably, as if he were the master of his own expression. The ethos is formed, and it follows that all the teachings, structural theology, high magic, techniques and achievements are completed, so to speak, by this knowledge. They follow primarily orderly principles that seek to reflect the higher worlds, as if a man were growing steadily from a sapling to a tree, reaching out with his branches to the starry worlds, and they respond by growing toward the human realms.

Fuomo: Yes, that is what I know, my friend, but it is more difficult to achieve than said, what are the means and methods?

Peripsol: In meditation you conjure up states and illusions to control them, in contemplation you think about all things and give them reason, insight and proportionality, in studies you learn and acquire new tools to rectify the substance you work with, guard your thoughts, speech and deeds as you guard the six gates, that is, the senses and the mind. Ask for help in invocations and incantations to permeate your growth and protect you from relapses into negative states that like to grow into

your heart, favoured by less friendly forces, but also by passivity in gigantomachy or thoughtlessness.

Fuomo: This is not easy to achieve, because it goes against what most people live.

Peripsol: So it requires self-sacrifice and a Pythagorean decision to tread the path. As a Hindi master remarked, "People are all ears and eyes when they hear or see something that feeds their cherished views and confirms their selfish urges." So whatever confirms what they already know and hits the lowest common denominator will satisfy them. Do you think anyone would listen if I revealed these secrets to a crowd? Or can you imagine not being mocked, laughed at and called a 'good-for-nothing' while the crowd prefers to follow someone who is rich, famous or sexually attractive? But at the end of the day, this world is nothing but a spectacle, and we do not judge them either, they are simply pulled like puppets by the strings of their desires, lusts and temporary fame until, as the goddess says, "They sober up and return to me" — that's what Plutarch meant, that's what Apuleius meant, that's what the Coptic text meant about Isis, the "thunder of the perfect spirit", because great was her image in Egypt.

Fuomo: I am grateful for your enlightenment, dear Peripsol, may it be a wonderful year...

On Meta-Religion

Fuomo: Sitting in front of my desk, I have always wondered, oh Peripsol, how is it that meta-religion and politics and power are always so closely intertwined? Between all these belief systems and successive practices, how can one search for an approximation of truth? I am not a foolish practitioner, and I see it as a particular slice of objective reality, a way in which a man and a woman have packed their minds with particular stories, mythologies they live by, and principles they derive from them. I know they are not entirely relative, as there are more and less successful methods of achieving a goal. Nevertheless, a very successful Hindi yogin of the ancient past cannot be imitated by a Westerner hoping to achieve the same result, just as a Tibetan monk, no matter how versed in Arabic spiritual alchemy, will not have the iconographic mindset to arrange these symbols into a successful structure for a path, nor will a zealous Christian have training or techniques to practice the Dharmic art of magic, nor the high celestial magic of the Egyptians. How is it that we approach and fall, as in a kind of topology, and each age needs new masters and mistresses to gather everything and renew the heavenly dew of the ancients, preferably and forward, as Siakyamuni said,

"Through doubt, experience, practical exercise"? - A truly sane approach to spirituality.

Peripsol: As you said, these are merely belief systems, we are irreligious as divine beings, yet as mentioned in another dialog, some of us who are still attached to this world are bending over the petty affairs of mortals. Your question is, "Why do the deluded, airborne souls who think they are angels and are really just earthbound, who are intertwined with, for example, Christian belief systems, attack you you were devil incarnate?" Remember that you see and understand more and thus place yourself in opposition to them, while they, on the contrary, rage because they try to keep you imprisoned in their virtuality. Because of the limited spectrum of vision, because of their delusion that there is nothing but what they recognize and see, because you cannot understand beyond your own seeing, you cannot see beyond your own understanding, just as you have noticed the intelligencers and myriads of spirits that thrive in the spheres of the planets that revolve around the mighty sun, and the sun itself, which is made up of myriads of divine beings, but is also a monadic whole that is generated, and a generator, as in some Aztec beliefs, more so in Chaldean beliefs, that is generated by Aions and Teletarchs, and generates and consolidates the stellar system that you now call the "solar system." Of course, all the names we use are instrumental. You are a follower of your own way, so I am uttering sentences that are understandable to you so that you can better understand yourself and your world. Of course, this is much better than that of an ignorant

man, but no better than that of a Roman pontiff of Jupiter and not even close to the depth of the knowledge of the Bodhisatvas of the East. Now suppose that nature hates emptiness and the deluded Christian souls chained to the earth wanted to make you their own, imprisoned in an inferior heaven full of illusions and protracted rebirths, but they too are part of a dazzling plan in which they are involved. For if they were in truth free and objective, they would not violate your will and attack you. They are based on their own deception and are used like puppets of their fanaticism to attack you, oh young Promethean fire, out of their ignorance and as part of an even more evil game of illusions. As for the metareligious perspective, the power lies in the domination of belief systems and command over souls, because the mind transfers the cognitive-emotive imprints to the passive souls and the passionate emotions to the passive heart, and thus a soul is ingrained with taints. To be in possessions of one's own soul and daimon is to be truly blessed. To shape them is a masterful craft. Religion and cults have always been regulated for the purpose of consolidating power, even more so in a secular age. However, as you can see in modern times, they are striking back with full force - here as fanatical fundamentalism, there as a complete chaos of conspiracies and a supermarket of not too well thought out irrational beliefs. This is a road to nowhere from a spiritual point of view, mastership requires hard work and some notion of proper ratio. If the universe is a cosmos or an ordered ornament, as you would agree with Plato, then there are profound laws to be observed within the framework of physics. This is even more true for a metaphysi-

cian who seeks to reflect transmutations in his soul, heart, and mind by not merely absorbing knowledge like an armchair magician, but acting upon it, as in a ceremony, a prayer, an incantation, an invocation, an evocation, a rite, to draw forth certain forces. I hope I have made this clear to you. Go now and do not hold a grudge against these religious mongers, because hatred and aversion is a lesser form of attachment!

Fuomo: Thank you, Sun Master, you outshine my dead heart with your polite thoughts, Holy Guardian Angel.

On Aversion and Demotivation

Fuomo: Here I stand, Peripsol, dissatisfied with my astrolabe of measuring rods and intricate machinery of coordinates and nets that reach high into the starry sky, pointing up to metaphysics and down to science and natural philosophy, magnifying glasses and telescopes of perception, magic wands, with which I act, and goblets that fill my mind and heart with substance for the messages in interpretation, glass bead games of ideas that reflect the stars, and those masks of the gods that I still have the power to call ignited pneuma, and a blazing torch of brightness, that guides me through the city of the pyramids that I revisited a few years ago, when the cohorts of the shadow jackals gathered around me in dense darkness, when my tomb was guarded motionless like my body, when my brain was scraped out and my entrails preserved, when Horus granted me the sight of divine things and Seth Thanathurgic sagacity, when the gods showered me with gifts and protected me like a little god in their nursery, as if I looked through chthonic and celestial mirrors through ancient and modern times. Was not it Confucius who said that only those who master the ancient ob-

servations and wisdom and bridge to modernity deserve the name of a master and act in the realm of inner and outer greatness? And yet I stand alone, wasting my time on earth, looking at the past and loathing the present, which, out of helpless observation and impotent outcry, evokes my unshakable disgust, much like a historian who dreamed of a golden age and can no longer get beyond his dreams to pursue the deed. And as you know, Peripsol, when I was deprived of office and rank, I performed a deed in ceremony and gesture as best I could to ease the times and pursue my vision. Oh vanity! In what did it consist? To air bubbling in a cavern, echoing for a while all over the globe as my silenced, dirty voice, and then overtaken, drowned out, drowned in some subterranean chamber, repeated only in the mists of the howling underworld, whispered among the dead as a memory, a chatter among shadows never given flesh and blood. There have been times when I have tried to overcome this sickening feeling in order to do something useful – in vain! I was defeated by the petty affairs of life, by human laws, wisely taking care not to violate their order, perhaps that was a mistake? While being crushed by inhuman forces and those fools who turned against me out of ignorance, if I had had more reason and wisdom, strength and determination, I might have gritted my teeth and gritted through those plans, what is your opinion in this matter? An attitude perhaps, a turning point, a solution?

Peripsol: Do not bother about it anymore, your path is different now that you are getting older, which you must obey if you do not want to commit stupidity. The powers direct the

times by their gravity, disharmonies and enemies play against them in the lesser worlds where they sow their mischief, giving the impression that their will is that of the greater times. They deceive those who believe that everything is in the hands of the true powers, but sooner or later these plans will be smashed by the judges of the powers, but one world will be sacrificed in this process - another, some dignitaries are quite indifferent to this, others have tried to warn. Since you have proven time and again what you are made of, the "what if" is disregarded, for it has not taken place in the present or in reality, it is void. Your reluctance and all these demons of the mind that haunt you are well known to you, so devote the rest of your efforts as you please, for in retreat your life begins to fade. It is true that you have fought well in your youth, for you consider it wasted, but be prepared for an age in which not only you are defeated, oppose it in mind and heart if you will, you must bypass the times to break the bonds and master the times, while others on earth continue to be slaves of the times and the transitions, thinking that they are advancing their own goals, trapped in their own phenomena. Let kings be kings if they want, let masters be masters if they want, go higher, leave everything behind. You cannot call children home when they want to play, nor can you teach a dolt to be wise when doltishness is all he knows, nor can you teach a blind man to see when his sight is organically damaged, unless it is taken from him by some uncanny magic that it is enough to remove a shell, a veil that blinds him, to give him back his sight. It is not possible to remove the addictions of an attached person if there is no germ of a will on his side, unless he wants to be attached to things that contradict

his whole existence. Some find meaning in fulfilling their delusions and carrying out their projections throughout their lives. But although many fall under the wheel of fate that develops in this way, is not it better to free oneself from all this? Tyche, the lady of chance, gives hope among the destinies that develop from threads over which we often have no control – they are causal factors that develop over days, weeks, months and years, giving rise to many families, species and fruits, ultimately destinies that determine the directions through which fate flows. Everything in this world is transient, so are the new times of the slaves. If it is your retreat, check the moves of the opponents so that they do not grab you by the throat, do not let them get to you. Laugh, laugh in ecstasy at these fools! Let them play their games of politics, of society, of religion on this planet, abstracts they chase after, and rather enslave themselves with all this than think it a small game to get away from it. Do not be scowling or envious, even if life has its laws and it may be sometimes paralyzing and debilitating, in sorrow or in joy, it all passes! Find your comfort in the gods and stars, in philosophy and in the things you love. Let the things you love, that you had to sacrifice to find leverage, be freed from them to be free!

Fuomo: But for a living person, this mortification is a defeat worthy of a wretched monk!

Peripsol: You have not listened, stubborn Fuomo. Neither this nor that, detachment is not indifferent, point of view, point of work, point of liberation, point of view! Everything on time, beyond death! Wait for the time.

Fuomo: I stand on a pregnant tigress, crushing the lust and passion of the corpses under her paw, tearing the delusions of this field of Maya, as a red dragon belonging to the family of fire vajra, as a serpentine spiral arching over my spine and skull, feathered and rising rainbow-colored, and yet I still forget all the victories, surrendering to the melancholy defeat by enemies!

Peripsol: This sadness is brought about, because the unremembrance and ignorance reflected in your eyes are the only last feast they could have! Seen in this way, we should separate, because I in my nature toil for the circumference of the sun, the night is approaching!

On Generations and Dominions

Fuomo: Peripsol, my angel, I would like to inquire about the generations of dominions and principalities in the solar system, as mentioned by Iamblichus in his Hierarchies, in the historiography of the socio-political and psycho-sexual forces configured in the orders created by human hands and catalyzed on the face of the Earth. This is quite a grandiose task to map the meta-physical history of the Earth and the constellations of unleashed energies in its focus and calibration that were associated with the expressive forces given to each era that humanity received, processed, co-opted or co-created.

Peripsol: Your memories were clearly erased. But that is the nature of this enterprise you indulge in. Thus do all your coworkers engage in the writing of magical diaries or, as in your case, pithy philosophies, for we know that particular kinds of occult knowledge are susceptible to deception of the beholder, inspired deception by malevolent powers, and thwarting into unmemory and ignorance by the enemies of human freedom who abhor such spiritual sports. May Mnemosyne preserve your

memory, may Voluspa Angerona preserve your silence so that you may weigh your words wisely, may Peitho preserve your eloquence and restraint, and may Hanankeia endow you with the necessary mastery to say beautiful things that are well thought out and delivered in the most intelligible manner. As you know, the first goddess mentioned in writing on the cuneiform tablets was Ishtar-Ili, the planet Venus. We cannot deduce anything from this, at least not in relation to your question, since these are merely human historical surveys. Considering the interplay of non-human forces of solar, planetary, and trans-solar origin in the co-emergence of life since the formation of Earth's magnetosphere in the solar sector three and a half billion years ago, we must assume that many forms passed on to the chthonic graveyards, dormant or perished, and some were corrected and assumed the status of avant-garde deities of the species in multiple metamorphoses and intermixtures. This taking into account the breeding both on evolutionary and subtle levels that differentiated life with the limitation set by nature and its multiform, multi-faceted, multi-aspect, flourishing masses of being that left their mark on the spheres of the planets and were indeed influenced by their nature and these in turn by the solar and transplutonic waves and occult rays within the septadic fortress of this system. You have certainly seen the deity of the bees, or rather the sublimation and rectification of the collective into a front face of the species, which manifested itself in your presence as a great insectoid queen, similar to the Mantis Goddess and the Toad Gods, Some, who see the chthonic graveyards of their dark side, confuse them with demons, not knowing that the humanoid shadow daimo-

nions are nothing else than the nature that wraps itself in xenomorphic, alteromorphic or human masks, and therefore, depending on what it has learned from humanity, dishes out as a whip and punishment or – on the contrary – as a reward. Thus, the half-animal, half-divine man is entirely responsible for his gigantomachy, half responsible for his nature, which can become deformed and made bestial by malignity, or ennobled and splendid and well-bred, and entirely responsible for his own self-forging, when he discovers that he can form himself in harmony with his genii and intellect, which is that point between the pure reason that a human man can develop and the providence of the transcendent laws. The ancient Plutarch wrote that malignant demons, when they exceed the measure, return to nature and to their throne, are hunted, extinguished and punished, just as mankind today abuses nature and sooner or later can be extinguished by a more powerful force, passing to its own graveyards of forms and rectifications of spirits. With this logic, think of the first monkeys of your race, who animated the energies of nature around them as shamans with the souls of animals, nocturnal and daily, deadly, poisonous or friendly and wise, depending on their nature and character, as well as on the inclination of the shaman. Imagine the complexity of the bio-psychological, pneumatic and sexual hidden forces of life and man, what can happen when these forces deeply mix? Could it be that people become gods who are worshipped by those below? That would require that mankind was the first and only generation of living beings, and that is not so, entirely! Elder races, briefly mentioned by Iamblichus in De Mysteriis Aegyptiaca, lived before your existence, and beings

millions of millions of years older than you still live in rectified form, though not fleshly, disincarnate throughout the universe. Considering all the possible hominid classes that anthropology has drawn upon, do you not assume that there was a single man who made himself in his own image, as some religions claim? Rather, it was a series of mutations carried out by an intelligence and the evolutionary laws of nature. You witnessed protein sequencing experiments on the mental level when you were invited to participate in biomancing or engineering and your own spine, brain and body were altered several times in vivo, in a non-intrusive way, by strange, uncanny forces that are not human, yet superbly intelligent, they are more like a dolphin in the water than a human on land, if we need an analogy. But do you think that these highly intelligent forces never wear human masks to observe this species through incarnation or rebirth and get to know their herds better? In this way, communication is established between the Elder Gods and humans, as guardians and custodians, become links between the monkey and the deity, between humans and the spheres and stars. Before you believe that life is built into some star systems by design, I acknowledge that all systems that give rise to life evolve a blueprint that is governed by the same laws. Nevertheless, the differentiation in evolution and the succession of this blueprint is as varied as that on Earth through all the primordial epochs, and the life forms they produce, although limited by carrier systems and nature, can be completely inhuman, so that it is not necessary for them to develop hominid life forms. Now, as to your foolish question, let me remind you that you lose your memory far too often, and this works to the detriment of the

whole, for working memory is an operational tool of a magician, you should refocus and if it is of no use, then reorganize in silent concentration, you have been abused by deceivers for their own whim, they seem to have forgotten that they are animal herds in the eyes of their benefactors. Therefore, as long as you reroute intellect and spirit, historicity is not important. Your approach your personal religion, science is extremely useful to you, for it is a map with which to navigate the narratives of human belief systems and their larvified ideas about themselves. Refer to the sources you have received and continue to engage, for it is quite necessary.

Fuomo: This would be unthinkable, unbearable, humiliating and degrading for most proud human herds.

Peripsol: If you talk the way you do and act the way you do, there is nothing more to say. Otherwise it would be highly ineffective, and you do have a sense of humor, don't you?

Fuomo: (laughs)

Peripsol: So do the gods, so play the game and preserve your memories. You have vowed to commit yourself.

Truth or Honesty

Fuomo: I recently encountered a man who called me a "liar" for contradicting his "truth", following the example of a Japanese prince described in Dogen's Shobogenzo: "What is true for one is a lie for another and vice versa". How should I approach this subject if I want to be honest?

Peripsol: In the Nag Hammadi scriptures, it is mentioned in the "Revelation of Adam" that the truth is vaulted on the highest mountain, guarded by angels and unknowable to any mortal for all eternity. Do you also believe that man with his senses, his mind, his biological cocoon called Homo sapiens sapiens and his entire mental apparatus is able to claim that the objective truth is tiny in the infinity of objective worlds? Your race interprets reality according to its belief systems, inclinations, tunnel realities of semiotic-linguistic fetishes through which it sees the world. If two people agree to call an object you call 'a tree', that is a culturally, historically, linguistically, etymologically negotiated abstract that is true in that the object you decide to call you see in a different spectrum that enters the eye than – for example – a bird. This is the concept of apophatic uncertainty that teaches scientific humility. How-

ever, this truth is conventional and not objective. Does it make all human attempts to approach the physical and metaphysical properties of the world come to naught? Not really, for much like analogy, allegory, and integumentum, the layered philosophical contents, they seem to find orders of greater magnitude in their proportion, relationship, law, and substance on a synchronous scale of lesser orders that emerge as transient signs that are subjectively of phenomenological types that are permanent. Was Plato the ultimate reference for the objective world? Certainly not, but he was a powerful master who approximated certain laws of which a man was capable to derive a grand scheme of things within a consistent system. He primarily used an ordering principle for previously invented systems and blended them into a single-tasting honey. Is modern science also a theory of everything? Absolutely not. Even if it were to derive a theory of everything, it would go back to its basics and exclude everything that your race does not know. Imagine if you could conjure up an ideal measuring instrument for the world that would say anything and everything about it and give you understandable results and descriptions. You would still be totally absorbed in who you are as a human being, in your cognitive, emotional, intellectual and spiritual limitations, and how you would interpret it would be a projection of your understanding.

Fuomo: Therefore, those who claim truth, all who call themselves truth, are dangerous. What is the difference between the Yeshua of the Hebrews and the gurus of today who proclaim the same thing?

Peripsol: You see, one is historically embedded and it is easy to dismiss the others as "false prophets" in the eyes of believers, but remember that the Hebrew was called a "liar and false prophet" in his time and era, only to be a salvator for christians in later centuries. There is a qualitative difference here. Rather, listen to the philosophers of antiquity who, like Iamblichus, claimed that all theology, philosophy and science was a creation of man, but did that make him any less a master, meta-physicist, miracle worker and theurgist? He was deeply immersed in what he was doing as a holy pagan man, yet possessed enough humility to admit that "he did not know," yet he pursued it and acted, wrote, and ascended to the starry robes.

Fuomo: Ah yes, Peripsol, I am of rash character today, a bit annoyed, please do not take it too seriously – as an aside, sometimes I feel that Earth is a feast for hypersensualists from which, once outgrown, one would prefer to leave altogether this planetary hell that was not always as it is today. The Hellenes, who believed in metempsychosis, knew that our earthly sojourn was a "temporary thing," that is, their spirits were "not of here," but wrapped themselves in organisms that evolved over time. Oh, I am a child of Mother Nature and the starry heavens, but my race is celestial, claiming truth in the Orphic Tablets.

Peripsol: You see the earth as you are, your experiences were not to be appreciated, but you are right, there is a notion of fall here, the things they chase, the half asleep souls, the constant evaluation for unworthy things, the capture of the mind by the mass hypnosis of as if egregores. It seems that it has been

turned upside down, where people affirm their stay on Earth like a prison, a circus of abstracts, chases, flesh and senses, and so their minds, emotions and souls have been completely separated from the aforementioned realisation and wedged forever in this prison. So, arrange yourself and defeat this rashness of mind, because something is trying to provoke you!

Swine and Principles

> *Eat, drink, and sport; the rest of lifes not worth a fillip, quoth the King; Methinks the saying saith too much: the swine would say the selfsame thing!*

— Burton, Richard THE KASÎDAH OF HÂJÎ ABDŰ EL-YEZDÎ, Translated And Annotated By His Friend And Pupil, F.B

Fuomo: ...and these uncivilized swine still wonder why I call them swine, because they thought I would turn into a moralizing, sacrosanct moron like themselves, or a hypocrite who indulges in morality. I am ethically a-moral, unlike those who are of the tribe of these devils, who reverse everything or appropriate what they think is real, while destroying and slandering my person, twisting and thwarting the idea because they are unable to convey anything in a pure or intelligent form as it was intended, and flattening it and mixing it with their mud in the battle of minds, hearts, souls and ideas, spreading nonsense about the souls and minds of men, in a game of percep-

tions, beliefs, illusions, ignorance and the like. My voice was robbed from me long ago when I was plunged into madness and obsession unworthy of an experienced magician. When I had upright, noble things to say, they silenced me with their parasites, or thieved whathever was of worth and remade it into their thwarted pretension of wisdom; now and then, when I was full of filth, rage, irrationality and hatred, it was unleashed and mingled the air. Silence is a refuge, true, with mental habits corroded and irreversibly damaged, yet I want to rage at those idiots who ruined everything from beginning to end, trying to abuse the voice of a magician for petty motives. In fact, it was used to the detriment of looking beyond the inhabitants of the Swineyard, who considered their strategic victory a success that was nothing more than a dagger turned against their own backs! When I regained my wits, I laughed endlessly at this mocking troupe plunging into the pools of fire and pits they had reserved for me. I would mock and laugh at them with a matured smile if I did not still have a remnant of my tired dignity. Hail the victorious, laurel-wreathed eagles of Rome, whom I see in the night and day skies, S.P.Q.R, Saturnine nobles, Hail the Horusian and Isidian hawks, when I see their scarab-studded hearts storming into this world on mighty wings, Hail all the families of heaven against this centuries-long betrayal and progressive contamination of this world trampled by pigs and fools! Only the latter have need to shout and quarrel, talk and rant through the hadesic air between earth and moon. They are ranked among the geniuses of the earthly stages and kept both as prisoners and overseers of the unfortunate few who hear their generous nonsense. Oh, if I did not see that

I was falling for the liars of word of mouth, if I was not inspired by quiet, strong, powerful, pregnant ideas that contradict them, I would become either a zealous Christian or an antinomian Satanist instead of keeping an open mind that barely penetrates all the lies, slander, nonsense, brainwashing, indoctrination and spreading of ignorance. To make someone a Christian, they have to break his intelligence and free thinking to fill us with the nonsense of their outrageous religion and turn fine, noble pagan thoughts into their stupidity — thus another slave is born. In order to turn someone into a Satanist, they have to constantly destroy an intelligent person who ends up unleashing hatred against them and has no other point of reference than the Typhonian force itself. But with a pagan attitude one weighs and decides, with a scientia one thinks and learns, with a sharp mind one recognizes Providential motions and rejects enemies' nonsensical feast of power politics and vicarious religious wars for minds and souls in the name of these incompetent, half-crazy fools!

Peripsol: You proceed uncouthly, vulgarized by the conformist pigs you have dragged into their mud, they are like flags in the wind running toward their fixed targets, omnivores of their attachments, incapable of real thought and action. If you show the pigs food to the left, they run to the left, if you show them food to the right, they run to the right. However, they are similar to dogs in only one way — dogs respect themselves and bark and attack when necessary in their loyalty and canine behavior, likened to Anubis or the puppies of Hekate hunting a good game. Pigs, on the other hand, are intelligent

only in terms of their omnivorous piggishness, that is, people who are like pigs use all their cunning and intelligence to enforce their petty deeds and motives and find immediate relief from their needs, while surpassing other animals in this respect and making themselves more equal than the rest, even if their meat is eaten by a lion who prefers to tear something of stature, a gazelle or cattle. So the lions that feasted on the Christians were acting according to their solar nature, and a lion would never find it reprehensible to tear up sacred livestock because of the latter's fantasies about its mildness. So your assessment is correct, because since there is no stability and no insightful, rational thinking that should distinguish a human being, no knowledge of good and evil for reason to lead to the better, and no intelligence to guide his judgment of what is right or wrong, what is beneficial and what serves the opposite, even dogs would not touch what the pig would pounce on, a human pig would betray another pig to find its own advantages, and in fact build on its crucified corpse, which you would so gladly crucify twenty times and gouge out its eyes as a Mithraic Corax, in revanchism, or they go against the fallen righteous, whom they outdo, outmaneuver and ruin, trying to make them equal in order to get what they want. What does a human pig want? Satisfaction, satisfaction of desire, prolongation of his illusions, prolongation of his stomachs suppressed desires, which he projects onto heaven, fulfillment of his whims by any means, with goals so low that even a poor old pig you have seen working as a stable boy would despise such a person. Do not dwell on it, you serpent relative of the winged dragons, may your thoughts be airy and starry! The political faction of the modern pigs is

for a Cassandra seer to tear his robe or have a brave heart and retreat! If your vision clashes with the world, be sensible and retire from an estate you do not like, live while you can, and hurry away winged when you are over. Times change according to their laws. Be warned that the existing powers, having disarmed you, do not appreciate your presence in this world because you do not appreciate their scheming and refusing to be blind and ignorant, observe their swinery in full splendor. Pigs don't like to be exposed, especially when they see themselves as lions, naked as they are. Now go! Memento Mori — words of great Marcus Aurelius

Fuomo: And so it is! The one who goes shall not break!

On Urania

Fuomo: I call you, Peripsol, to clarify my doubts. At night, as I continued my meditations on Gustav Holst's planets, I climbed in my mind through the sphere of Mercury, Venus, Mars, Jupiter, Saturn, all the way to Urania, that powerful muse. Pay attention to the details of the operation, I felt as if my will, filled with ecstasy and inner laughter, expressed the cosmic principle, as if my genii and this will were one. I merely modulated its expression, but it was neither willful nor willless, it was perfectly attuned to this flow of cosmic forces that filled the space of the cosmos like waves, like Chaldean jinges, magical word beings. The next day I encountered the following practical problem: Whenever something opposes my will and tries to turn my nature against itself, I have to affirm it by hardening it and strengthening the will forces against the tide. I think this is harmful because the will alone as the directional carrier of vision and intention is crooked in that it has flaws, and you and I know that mortals are imperfect. But if I defend my will against minor bends of will, I harden it and fall straight into the performance of a botched magic trick, it coagulates around my spirit and thereby imprisons it with its shadow. On the other hand, when I want to tune and align my will with the

whole, the larger view of these cosmic movements, I feel like I am moving through a minefield or a game of hide-and-seek, that between me and this great expression there is plenty of ignorance, self-centeredness, delusion, and purposeful or not purposeful deception. We know that nature hates emptiness, and I, as a hollow human, invite such influences more than often in mediumship. So I struggle to maintain and want to release those parts of my mind that can rush into this excellent understanding in free space, while ignoring all the debris and hubris of the earthly aethyric zones. To put it more clearly, between man, woman and the divine excellence of expressions, there is a multitude of smaller currents of forces that express themselves in the faces of these entities that blind us in the middle or perhaps, if we take into account the size, like a scanty veil of earthly dust here and there, distracting us from our works.

Peripsol: Your aspiration is that of a cosmic swindler, as Chuang Tzu said, to be one with what you do, and to perfectly match what you do with what you have experienced in the mighty spheres of Urania, you want to transfer it to life, but fail because the world is made up of manifold forces that want to move you in their own way, according to their own gravity. But they too are enveloped by this cosmic expression, but as corrupted forces they prefer to separate from it and act as bundles of peculiarities, natures, inclinations, colored energies wrapped around their substance. Think like a swordsman and imagine the scenery of these events like a good battle, and make yourself calm and serene before the fight, perceive in the fight all the

events, as in a flow of phenomena, but move completely calmly through the changes, strike when necessary, defend when necessary, do not be discouraged by a temporary defeat or by fears resulting from disorientation. This should not stop you from working with determination when conditions are not met, otherwise you would lower your guard halfway and then retreat too quickly. Break those ties if you do not want a puppeteer to dominate you, and even if you do, elude his sphere of influence when you are not being watched, and return to your nature at all times. Do you remember the lesson from the Zenist text "Unrestrained Mind"? When you take the sword that is meant to strike you down and turn its power in your favor, it moves through the void. If you do not reach for the self, an army cannot defeat you because it strikes through emptiness. In other words, instead of creating pressure points in your will, observe the pressure movements that your opponents create and penetrate them, then quickly turn their swords into yours. Therein lies a simple secret. You do not have the time to understand their perspectives, movements, actions and motivations, but you put yourself in your opponent's shoes and strike through the void while disappearing from the scene as soon as the thought of pressure arises. If you master this, you will preserve your will and have more space to set it high. Train your subtle thoughts in this way, because they are very difficult to control and it is easy to break the focus of the subtle, delicate thoughts, as well as the subliminal ones that you can perceive but are difficult to control. Let them flow, but shape the riverbed as you please through the mental habits you have formed, dissolving those that do not benefit you and work against your goals. Any

such tension between subject and object leads to greater knowledge of the self, for it is only through difference, through contrast, that you know who you are and where you are going. A person unmoved by opposites is governed by what he knows, often thoughtlessly; a person marked by inner struggles must be fully aware of himself at all times. If you cannot get rid of the opponents, use them in your favor and take them as a lesson. The greater the power of your concentration and focus, the greater the art of the tools.

On Dualisms

Fuomo: Peripsol, my angel, I hereby politely ask you to help me solve the following riddle: Some claim that the world is dual, others that it is a harmony, from what I have deduced from the Pythagoreans, the second monad is the dyad, this Artemisian bow which in great concentration distributes power in the world by the force of its arrow, that it is the first duality, pre-cosmic and standing before all diversity. Now to solve the problem in the phenomenal world, we should not follow an absolute example to find its magnanimous trace of an ideal world in the world of the Platonic shadows, how should I resolve these two?

Peripsol: As above, so below, but what you are asking is the question of diversity, which is an ordo ab chao, and chao ab ordo – do you understand this paradox?

Fuomo: To the extent that Ereb, the dragon that bites its own tail in timelessness, occupies the realm of Kronos, I can transfer what I know to the orders of phenomena below the eternal worlds.

Peripsol: Very well, do you remember what the Chaldeans and Egyptians taught about the Triad?

Fuomo: Ah, that it is perfected justice, with Isis at the base, Osiris, the mighty arm, and Horus at the hypotenuse, giving rise to triple transcendent worlds created in the pre-cosmic stage, which only later solidify in the space of the poseidonic universe, but are still above, as if they were unconquered, until, as the Egyptians claimed in their eschatology, everything will retreat into the bliss of the lotus and the abyss will be defeated and annihilated!

Peripsol: You have studied attentively! The worlds we are learning about are metabinary dualities, as in the Tao or the dyad, which divide evenly into multipolar qualities, shifts of energy in monistic causalities, leading to further ramifications within what nature allows before falling into the chaotic fires and reversing into subchtonic graveyards of forms. Well, my student, what do you think of this?

Fuomo: From my mortal perspective, the objective universe is of one and the same flavor, like the Buddha field, and yet people tend to divide phenomena into subject-object dependencies, and therefore the degree of their difference as duality, that is sensory, like cold and hot, darkness and light, that is categorical, like physics and metaphysics, that is conceptual, like right and wrong, good and evil, that is thematic, like politics and left and right. And yet here we are on the threshold of chaos, and behind the symbol and the content lies the fear of

infinite libraries of possibilities. The foundation of human perception is dual because of the subject-object division, but the world is seamlessly adualistic.

Peripsol: We have often agreed that we participate in the order and ornamentation of the cosmos, and that the synesia, the patterns of laws, are found in all of this. If you decompose matter into infinity, you will find that it dissolves and disappears into nothingness, it resembles the infinite inspection of all phenomena – it is like the empty dharmas, as postulated by Nagardjuna, the great Nagin philosopher, the serpent man. But does this mean that we do not engage in meaningful pursuits in conventional reality when we have the transcendent and divine in mind?

Fuomo: It does. So let me come back to current world events, where ignorance rule the masses, when what is really needed is fearless reason and cooperation. What is the basis of the process?

Peripsol: The movement of principles built on ethos are the substance of staying, the statue of passionate wisdom drives the force from the insight into the unwavering observation of all perspectives and their combination with intelligence, while deriving a high acumen not to turn into a terrible mess. Critical thinking combines many disciplines and through continuous education and learning promotes reason, which is an architecture and geometry of thinking and weighing logical lessons that build on each other, while judgment, the balance is like the

arrangement and composition of a rhetor – it must be sound and meet all the previously collected dews before, alas! Making a decision, an action in thought, word or deed, this is the very last thing we should do! But do not let that get you down, because if you are well trained in all of this, intuition works like a sharp blade – so true wisdom is about being at one with it, not thinking too much, thinking if wisdom fails you, then you have to rely on your thought processes and bare knowledge. If any of these equations do not work out and you give in to passion or any of the devils that haunt you, you will only bring misfortune to yourself and others. I must go now, the emissaries of the morning sun are calling for me.

Fuomo: The wisdom of the morning sun has visited me again. May you be remembered in eternity, Peripsol!

On Egyptian Magick. I

Fuomo: Here, when Mercury enters into trine with Jupiter, I call you, Peripsol, to dispel my doubts and illuminate my intuitions, which arise from pure reason and the experience with which the gods have endowed me, to eliminate any inconsistency, without being too authoritative about ancient magic, namely that of the royal Pharaonic priests and the golden-skinned soujourners of Egypt.

Peripsol: Let me listen to your explanations, and then we will decide together what knowledge there could be in every single point that you touch with your curiosity and your effective ceremonial word!

Fuomo: For "Heka" is the word that means magic, and is the son of Atum-Re, the god above the universe, who rises from the cosmic mud as the manifestations of his dominion, and I see it as a superior universal power that watches over order and gives power to Tefnut and Shu and all the other gods, as well as to the active and passive recipients of this power in the world systems. She can be likened to the "food of the gods," the divine nectar, a part of the natural order of things, which, like the life

impulse, is the bloodstream of all worlds, as it can be likened to the breath of the world and the souls of the world. It is the preserver of the causes and the saver of the effects, in causality it is an essence of its manifestation. It dwells in every body and in every void, and in mortals it dwells in the body of the soul operated by the mind, and in the gods it thrives in their divine bodies operated by the Godhead as the inner Logos, and these mortals, capable of supernatural qualities, have the theogonic, leased logos from the inner logos of the gods, inasmuch as there are separate groups governed by the power of the ka or the power of the name, the soul, the spirit, and the effective power and magic of men, infinitely inferior to that of the gods. Some people are gifted with the inner logos of the gods to focus their energy as collaborators of the magic of the gods, others rely on their own inner logos as far as they – as mortals – are able to do so. Heka also denotes the time cycles of creation, as the clockwork of the eons, therefore both laws and time are contained in it, where in the transcended worlds the phenomena take their beginning, which become reality in the worlds we can recognize, that is, the manifested worlds. The Logos was called "Hu" and it was opened through the aspects of "Sia" or perception, in other words, one had to perceive in the right way to recognize the inner Logos, the outer Logos and the Logos of the gods. It is written that the Goddess Isis guarded the Order together with a certain Elder Magician, who was it? Was it the son of Re-Atum as Harpocrates, the Hypothenuse Elder Horus, the child on the lotus who commanded and created with speech as the silence of an idea in the most perfect and magnificent way?

Peripsol: The cobra goddess was powerful of magic, she merged with the powerful Isis, the enchantress of many worlds. With this knowledge, beware of the "Thousand Violent Ones," the chthonic demons. They were mentioned again centuries later in the Chaldean oracles as "many-headed tribes" and "rogue dogs" or "cacodaimons".

Fuomo: I have seen them in full force, but for some reason they have stopped harming me. Do I need to offer protection to the gods?

Peripsol: In part you are like them, for as you know your soul was killed and you appear to them as you are, in part they are divine protectors, and you have proven yourself worthy to a degree that some have adopted you and are no longer a great danger or terror, and for the most part the gods have had enough of your suffering in their hands. Be careful and do not provoke them, because they are dangerous, combustible and violent! Take precautions!

Fuomo: Thank you, Peripsol. May we say that we too are protected by Heka, the inner Logos, just as Ra's Heka is protected in his own divine body, the immortal manifestation of the Sun, transcendent as Hyperion? Therefore, Apophis strikes Ra, but cannot penetrate the sun with his magic, because it is the center, the whole, and the transcendent root that Apophis cannot penetrate, as he is slain and bound by the gods to protect the heka of this world?

Peripsol: Well said, the gods guard the order of Heka insofar as you are your Ba's, a delegated, embodied mask of Heka, the Ka power of your mind and soul is that of your magical potency and power. Hk is also the order, the justice that consecrates the Ka of the magician and the sorceress, consecrated by the gods to practice magic in order to preserve and maintain justice and the order of the cosmos. It is the self-sufficient creative force, effective and radiant, that intermingles with its subjects, the bodies, the incarnate and disincarnate operators throughout the universe.

Fuomo: A sorceress expressed herself thus: "I have made spells in my heart," meaning that she has bound and invoked her Ba-Kheper and engaged in joint operations with a god or goddess in which she has redirected, "shpr" – or created – an effect, like Isis, who has overcome fate and whom fate obeys, and the Uraean serpent, in which the serpent is the son of Isis, while the Ka-Khepher operand of the former theology consults the Hemsut of the sorceress. There are the spells that are pronounced with the heart, the mind, the soul, the heart in silence, and the spells that are pronounced by performance, speech and other actions, in which Medu-Neter, the words of the gods, receive their power through Heka, similar to the Gnosis Arretos in the Homoiosis Theio of the Greeks and that of the Theion Ergon of the Theurgic actions of high magic, in which the procession of metaphors and highly developed actions, or the simple actions marked by sincerity and truth, open the gates to the great effective actions in which we are empowered to perform theurgy as if we were elevated to a divine status, or to perform

the inner Logos attuned to the movements of our will in various modalities, making us agents of Heka. Finding the source within is the purest act of turning to the great divine, that is the greater vehicle in which all pass through all and one through all and all through one, while the granting of logos through possession or temporary emanation or a skill in execution is the greater vehicle of the gods vis-a-vis mortals, while the lesser vehicles are based on the operation relying on lesser sources or on an unbalanced temporary heka of the magician in question. Do I understand this correctly, that a magician or sorceress should first seek the divine "Hu" of the gods and goddesses, and then find his own logos and heka and merge the two into a single mixture to maintain the order of divinization, while avoiding the petty acts of parable for personal achievements that do not spring from the discoveries of the Divine, but rather shallow projections of the mind and whimsical travails of its constantly erratic movements, as if enslaved by it?

Peripsol: This is a striving to strengthen the connections with the traditions and the greater whole and to advance on the path.

Fuomo: I would like to digress for a while, Peripsol. I think this is a necessary step to illustrate the type and the sign, the archetype and its manifestation, its presence, its time, its being, its return, its atavism. In an ancient story, dry myrrh is thought to be the tear of Horus. This story seems naive. Can you tell me more about this kind of understanding?

Peripsol: Certainly, if we take the world in hypostasis and assume that there are gods and divine powers, then everything is encompassed by the divine...

Fuomo: Without moralizing about it and without taking our interpretations as certain...

Peripsol: Listen to what is said directly, do not look for guile and subtexts that are just the projections of your own passing infantilism. You know better: the art of philosophy lies in its polistructural and poliperspectival approach, in the use of such and such models that illustrate certain things not only in the most honest and truthful way, but also in the most beautiful, harmonious and appropriate to the ethos and essence of the subject in question. Consequently, all material substances that somehow occur in nature are also emanations or generations of deeper forces in different ways. For this reason, in some later witchcraft traditions, herbs and plants were associated with gods, Angeloi, daimons, heroes, or the shadows, etc. This is because the incarnations of certain forces resemble them in their actions or characteristics on the one hand, and share their essence on the other. In the course of evolution and co-generation of all life on Earth, certain forces were trapped in them as if they also nourished them with a certain vigor vital, therefore, from the point considered, namely ancient Egypt, an Egyptian rightly attributed the metaphor of a tear of myrrh. In other words, they invented a metaphor based on a transcendent atavism, focusing on the similarity with the myrrh, which, like the plant world, has existed for millions of years. But the myrrh

is also the child of timeless eons, just as you are. But are you more related to your time or to timeless realms? That is the range of time cycles. To put it practically, you feel the magnetism and life forms of plants, don't you?

Fuomo: That's right, when I hold my hands over a plant, a rose, a rhododendron, they have different qualities that I would call magnetic, I also feel the life force of some entities and souls, just as I feel the magnetism of people and animals. Everything you show I find interesting and I will consider it, my good teacher. But before you accuse me of impatience, please enlighten me as to how we would explain the use of heka in ancient times in modern times?

Peripsol: Heka permeates everything, even though it may be depleted or reduced by its various organization on Earth, by mismanagement on the part of local authorities, or by invisible usurpers who have abused the existing status quo of the ancients and have begun to colonize and amass for themselves the terrestrial distribution of Heka. This should not worry you, because you have developed your independence, which is connected to a star and embraced by the gods. But it is a sad matter that this mismanagement has turned the earth into a terrible prison and a kind of citadel, and at the same time the removal of these prison bars would mean the total collapse of the order of the counterfeiters who have unlawfully placed themselves in the positions of architects. Rest assured that they will pay with the blood and starvation of millions of souls. While these usurpers sit temporarily in their

towers, they will wail in the cosmic abysses until the end of universal time, when they will be struck down by the solar forces. But there are so many beautiful, invisible worlds that escape the attention of these usurpers, but which you have noticed. So ignore the blinders they want to put on you and have a great perspective with wisdom and measure. Do not engage in dangerous operations that exceed your strength and time, because you know they are possible, but they disrupt a higher order and are totally impermissible or even inharmonious with the greater harmonies. "Your roots come from the depths, but your powers lie in the heart of Hermes-Thoth".

Fuomo: I have had the experience that when I was connected to the ancient realms, the depths of the moon and the toad gods of the earth, it proved devastating to my spirit.

Peripsol: You babble like a child now, spreading your words all over the Aethyrs. Let them rest Fuomo, mind you, not only yours, but also those of those who received the tunnels into these realms, but you were a victim, not a culprit. And jokingly, you have befriended some powers, in a very strange, eerie way.

Fuomo: Oh yes, forgive me, good Peripsol, but before I retire, please answer me one more question: so what is it that unites spell and object of the spell?

Peripsol: It was called epiclesis and practice or incantation and rite, the calling connected you with Heka, the rite was the exercise of its power and effect. You also enchant with words

and recitation, for you can bestow your heka on objects, as you know, insofar as you can consecrate them by the power of the gods. Protect yourself from curses, because they make you unhappy, and that is the original meaning, to be cursed means to be turned away from order and to become a miser.

Fuomo: Thank you, Peripsol, all the best, may your beautiful wings be full of splendor and your scarab full of power!

On Egyptian Magick II

Fuomo: Peripsol, I would like to learn more about Egyptian magic to enchant the Skye, to gain knowledge and blessings from the gods, as I am inspired by you through and through, good angel, Daimonion of the Sun. "Riding on six dragons, may I consolidate my destinies, may the depths sustain me, may the potential of the sky become a reality in the world and in me" — this I have learned from the Book of Changes, may I invest my heart soul in that of the star spheres and the great golden fields of Yaaru above!

Peripsol: The lords of the divine worlds encircle, enchant, the root "phr" denoted this action, Elder Horus, the great magician, encircles, encircles the serpent of time, the Ouroboros, binds place and space, time and void, territory and causality. Thus the ancients went around the mastaba, around the dwellings, around their space, to bless and protect, to displace and bind, to curse and weaken, to bind time and space with Heka, that mighty essence! The great Rudjeret, when she heard the magic of the primordial waters, when it revealed itself to her, this supernatural music that Pythagoras also heard, with spheres of sounds of glory and mighty songs of the cosmos, she circled like a mighty goddess in her space, surrounded, enchantress!

She purified, made pure the sacred territory, erected a marker for the cosmic space, protected from invading forces, may You stand in the midst of the underworld, the earth and the stars, the divine fires and the cosmic abyss, the phenomenal, the transcendent and the all-pervading worlds, adoring celebrant, worshiper of the stars, all-pervading!

Fuomo: Ah, this is the union and the descent into these waters, sanctifying the bond of union between the gods, the world and man, and the magician and the sorceress! Much like Re, who encloses and surrounds, protected by his heka, phr-ka, enchanting, enclosing, silent language, I must beware of words! The completed cycle is "dbu" — the word for perfect enclosure. May I enchant with the heart like that great enchantress who enchants the heart — and captivates the minds of people as my magic circulates in their hearts, souls and minds as I oppose the evil machinations, try to pave my own ways, least of all my and my enemies' poison and black blood, poisoning them to death and scorching them in a pool of fire — may I extinguish the enemies' works and strike straight through their ranks like an Artemisian arrow — with my name, heart, will, power, with my magic, my orbits, may the work of the gods become reality on earth, in the transient times of blind masses and their corrupt leaders, may this terrible dawning of an age that should be golden, have a spark of hope that reignites when the destinies obey in the immovable movements of fate!

On Egyptian Magick. III

Fuomo: Peripsol, I ask you again to shed some light on the matters that trouble me, so that with the books in hand, experience behind me, and your interpretation at my disposal, I can clear the doubts on certain subjects.

Peripsol: Airy, prominent and benevolent I listen to you, future intelligencer of Saturn and Moon in the house of Ra

Fuomo: It has been found that the Egyptian word "sp" means a spell, a deed, a magical act, and "ir sp" means the art of making and casting spells, making magical books, grimoires, an act of keeping oneself safe and exercising magical control over events, in other words, taking a magical rite as a performance or act, so how does it work?

Peripsol: The causality of self-consistent virtualities that proved effective while undertaken with an intention in a given framework, endowed with a structure and mechanics homogeneous with the universes of meaning, made symbols and actions effective. They are de facto the deep objectivity of certain performances.

Fuomo: May I take this to mean that just as in the case of "hp n sh," the script pattern of the sacred hieroglyphs, there are patterns in physics, magic, and other ways of mapping the territory of what the Hindis call "lila," or the play, and of a world of subtle patterns and their laws in motion that are absorbed by experiences and gnoses, bestowed by the gods and supported by practice and learning, virtue and intellect, honesty and justice, feeling and ratio, temperance and self-knowledge, beauty and the pursuit of happiness, do we get to combine these patterns in one masterful act of a technician of magic, an artist-magician, an artist-enchantress, to permeate the sacred actions and arts? How do we know where the limit is, when some with little experience inflate themselves in great misdeeds, others with great experience lose their minds, where is the natural matter that forbids abuse?

Peripsol: Child of chaos transformed into order, listen – Heka is watching over the natural law of the cosmos, so also of the solar house, namely the solar system. Damage can be done by abuse, well weighted logos can turn lead into gold, but beyond political, religious, military, ideological, covert and overt games on earth there are powers that take command, their intervention is continuous, but ultimately it is the people, little gods and goddesses, who decide the fate of this world, drawn into madness or enlightened by reason. The veils behind which we work are thick, but we are not the only ones trying to push this world up, there are many currents struggling behind this veil, of lower rank, of different worlds, of different ways of expressing the cosmic osiric breath, the heka of their logos differ-

ent, but ultimately the supreme law is immovable, there for eternity. Their scientists hardly touched the problem of patterns a few decades ago. Your craft is to take the patterns you perceive ("Sia") with your Logos ("Hu") and decide what is wise, just and reasonable to guide you, while being guided and shaped in the movements of the deities that are in harmony with you, and disturbed by invasions of your mind and body that distract you from the above goals.

On Egyptian Magick. IV

Fuomo: While the morning rays of Ra lick me with blessings, and the emissaries of the golden-brown and silver-blue hawk-like wings hover majestically overhead, holding their khepers in Uraeic bliss, I call upon you, Peripsol, to come and shed more light on these questions which are so near and dear to me through the wisdom of my lord Horus.

Peripsol: We have already addressed many issues, but I know that the theologies of the Noma and the temple cities differ. Reading your thoughts, I see that you are following the example of Iamblichus, who advocates the heliopolitan theology of the nascent Atum that brought forth Shu and Tefnut. Here, in some cases, the creative act is substituted and reified by the human acts of spitting and masturbation through which the act was performed. The act of spitting was so important that it had its own hieroglyph "p". May I draw a comparison with synecdochism, in which a part of the whole universe of meaning is taken and, by representing the whole by similitude, a category of an act is drawn from the indivisible whole, which is thus a substitute for the whole by similitude. So before you accuse the ancients of superstitious naiveté,

consider that you are performing the very acts of intellectual magic insofar as they are practiced by methods derived from the behavioral corpus of your time, acceptable to you, and so on and so forth. Be aware that the Greek term ousia, personal effort, has always been necessary to make progress, unlike some religions that claim it is enough to believe. I point out to you that we can believe in crap and decide that it makes us divine, thus enchanting us with the darkness of ignorance and delusion. But practice, supported by structure and theoria, is the way to any form of alchymic reconstellation in the approach of your soul to the Divine. Moreover, the experience and knowledge of the experience is of utmost importance and necessity, which, compared to the act of swallowing in ancient Egypt, was a main prerequisite to move forward with the magical undertakings. The act of spitting was neither negative nor positive, it could be charged for blessing, protecting, cursing, healing, self-defense, as in the case of the Black Cobra, it was simply power charged. It was compared to fire, and the ureic snake venom spit as in the instruction of Amenemope was commemorated in the crowns, because "one rejoices in the Uraeus, one spits on Apep", it was an action similar to trampling, stabbing, burning. In the statement of Onchsheshonqy there is an old proverb: "He who spits on the sky, on him it falls".

Fuomo: We have established in the past that magic can work regardless of territory, but can it work only on the living or also on the dead?

Peripsol: May the dead rest and find comfort, but it was known that some magic could affect the underworld, the earthly, and perhaps the celestial, so that both the living and the "mwt", the dead, could be affected. Thus, the enemies of Pharaoh could be cursed whether they lived or not. Likewise, an enemy who escaped battle to safety could be cursed to meet death elsewhere. The Greek "kakadesis" or the Latin "ligatio" was a form of binding a soul caught in the enchantment, as if it were knotted in a web of causalities that worked in both worlds and, moreover, forced the sympathy of the synchronous causalities to a certain result.

Fuomo: Yet somehow I feel tempted to curse some of my enemies, as I have done before, to drive them to death and fire.

Peripsol: It is much wiser than following your cruel instincts to call for the Arabic phrase: "bitiksar ullah' waraah", to break a pot behind an unwelcome guest. It is a nice opportunity to show your discontent. In fact, this was also a ritual among the Egyptians to break red pottery, because red was the color of Seth, and although he was a brother of Horus, he controlled the chthonic worlds of the shadow, as you remember, his priesthoods once visited you. Also that what was written in red ink had to do with demonic worlds, so dealing with these worlds was somehow related to this color.

Fuomo: Perhaps the color was chosen because of the dimensional synergistic layering of sound, color, physical and metaphysical properties in a certain Pythagorean geometry or the

Bardo colors that are well described in the Tibetan Book of the Dead. Ah yes, the robed figures and the jackal-headed shadow of the chief priest, during the ritual of swallowing the symbolic phallus of Osiris, where I clearly saw the dead behind the Thanatos veil. So why did the great Lord Horus make me a jubilant avatar here for tiny details of time, and there I was gifted with the breath of life while Seth intervened?

Peripsol: That is because, according to tradition, you were revisited by these priesthoods and deities to whom you are subject as a mortal, and it is beyond your understanding and human psychology, your judgments and opinions, why it was so. It was as it was, now then, that the gods are beyond the scope of mortal understanding and they do not indulge in the childish behaviors of humans, although they are brought closer to human understanding through stories and mythologies. Do you think that the force called "Nut" in Egypt was angry like a little girl and threatened to destroy the universe and the Ennead if the gods did not listen to her? Or did some scribe want to use a metaphor to capture the depth of preventing disharmony between the cosmic powers?

Fuomo: Yes, sometimes.

Peripsol: Yes, a sense of humor is intended and ecstasy, joy and laughter, but remember that the forces of the cosmos are profound, gigantically strong and infinite, they contain many movements and inclinations.

Fuomo: Going back to Seth being associated with the desert, some magicians used pebbles to replace the image of enemies, and sand was used as a platform for images, ritual lamps, and the like. It occurred to me, vaguely, that in addition to the unity theory of life, there is also a unity hypothesis of matter, where all matter comes from a source that creates sympathy in between. Thus a desert is a container of sand representing the earth, the dunes are moved by the air, it is burned by fire, it is a remote place, uninhabitable, and so it represents the desolate world of the cosmic chthonic void in the black fire of Azoth the mystic. I think about the admixtures of elements, which are an external representation of their internal properties, defined not only by physical properties, but by a phenomenal understanding, e.g. "the desert is an empty, desolate space", but also a-phenomenal "the dimension of the desert is that of emptiness, desolation, spaciousness", which opens a whole new paradigm for a-paradigmatic thinking about certain properties.

Peripsol: Well thought out, so sand in this sense is understood as cosmic foundation, matter represented by the base of the triangle or Isis, but it is not matter as you understand it in your company, but a substance of manifestation in reality that transcends time and space and is matter in manifestation in time and space. Although the uniformity you speak of is not uniformly distributed, for example, if we see a number and associate it with one thing, we might associate all those numbers with one interpretation, which would be nonsensical in a world of diversity and generation. However, if you have a magical sense, intuition, foresight, causal insight, and a good sense of

not getting caught up in deception or misdirection, then you can sift an order out of chaos and extract meaningful resources from the world around you, as well as read the sacred letters and signs of the transcendent and invisible worlds in this one that correspond to the world closest to you and known to you all the time.

Fuomo: One more thing... "ph-ntr" meant to appeal to the gods to use "hk" in the name of the practitioner, as I do, deprived of my soul and sahu, but how can it be used like that for both evil and good purposes, or evil and creative, equally to other functions?

Peripsol: Egyptian theology also assumes the unity of the Godhead, as "Godhead transformed into millions," and the method you speak of was conducive to later Neoplatonic theurgy. It is the merging of the two forms, for "ph-ntr" and "hk" is the ability to merge and focus the power of the deities through their permission in the world, while "kh" is the personalized use of that focus. In this sense, "sms (ntr") meant serving and worshipping a deity and using heka as a sign of this bond, while the magia of the Zoroastrians had a different overtone and was strictly personal as the Romans understood it, but under the magoi of Zoroaster and Babylon, magia was the "sms ph-ntr" of the Egyptians. Consider, however, that the Romans, moved more by reason than by magic, often forbade such practices, as Q. Aemilianus Saturninus, prefect of Aegypt under Septimus Severus, showed, threatening with the death penalty anyone who invoked such practices in office. They were consid-

ered superstitious and dangerous, as the Egyptian and Roman ways of thinking differed in the II century.

Fuomo: However, as mages of rational thought, we merge the two to see what wisdom can be found by discarding superstition and relying on intellect, science, and the patterns in magic and metaphysical reflection that are useful and directed toward good.

Peripsol: That is correct. But remember that it was the Christians who stripped magic of its theological basis and banned both Roman and Egyptian practices, while destroying even the most sacred arts and leaving their own theology to promote magic.

Fuomo: They banned private magic, forgot about priestly magic, and practiced magic by calling it "sacred works of God" without knowing how it works. The irony.

Rosa Mundi

Fuomo: Peripsol, I call you when Saturn rises with Jupiter and the full moon goes west, for I have discovered a great secret. Unfolding the Tetraktys of the Master Pythagoras and the Lambda of the Master Plato, I have unraveled it from the Monad to the Decad, following all proportions and ratios, so that it seems to turn into a magnificent rose. Is it the Rosa Mundi, often mentioned by so many mystics?

Peripsol: They have discovered the divine heartbeat and breath, which, like the persistent flower with thorns, protects itself from the profane. For the rose is the queen of flowers and inaccessible like the mysteries of Isis. It can be plucked, but never possessed, for it dies when it is detached from the retinue of its sisters. The profane must not do violence to the mysteries, for they are forever beyond their reach, and violence must not be done to the laws, for the profane contradict their reach with the foundations on which they are based.

Fuomo: Is it the heartbeat and the breath of the divine soul that opens and blossoms in every true case of alignment with ideas of the purest kind, the most honest and greatest openness,

which are discovered only where the barriers between falsehoods, surrogates and illusions, deceptions and delusions are removed from human souls and hearts, so that they fully draw from heka mentioned in the Egyptian mysteries, in love and inner struggle, in joy and despair, in awe, glory, downcast sorrow and woe? It is when the pure light of consciousness enters and illuminates everything with itself, when the microcosm aligns with the macrocosm in its highest octaves, when the song soars high and opens to the cosmic harmonies like a hawk in flight enjoying nature in the element of air.

Peripsol: Many times you were touched by it before you wrapped yourself in robes of darkness to protect yourself from the stinging pain – well understood, but one day your spirit will tear the black veils and you will be free again. It is everything caught in the mystery of the breath and the pulse, as the pure ideas, clouded by nothing, are expressed in man, his reason and his highly intellectual thoughts floating in the air, reaching to the stars, a feeling of the highest sublimity and self-identity in the self-created nature with the universe of the greatest kind!

Fuomo: How can you express silence when you want to speak?

Peripsol: Do not hurt it with words, a true craftsman submits to these currents and dances on their threads, a magician artfully shapes them, but when he or she is caught by himself, he cuts himself loose from the divine continuity and calling and owns himself as property and everything around him as what

he has to control. It is a balancing act, but your path was decisive!

Fuomo: What about the others? I turned my compassion into vile anger a long time ago.

Peripsol: Look at the youth in unhindered love, at the children's play, at the foxes playing in the winter snow, at a woman in agonizing pain who broke with grief because she felt that very pure peace in her heart. Need I remind you of how your own defenses were broken when your beloved hurt herself? You cried like a child after you stopped her, or that wise look on your face when you sold her dreams and lectured her with a fatherly smile about the transience of your common toil on earth, or when you fell into a long embrace after your quarrel, or when you fell wine-drunk on the forest floor and had sex when she was the seductive witch and you were her faun, or the memories of the rage when your grandmother died and the silence that followed as you watched the blood flow from her corpse in the hospital, or the feeling of a mounted conqueror when you thought you could almost build an entire empire in the Asian steppes, or the pride and contempt toward those who wronged you when you boldly challenged them and won, or the sickly scream when you were overcome with agony in a locked psychiatric ward, or when you looked to the stars and spoke the words to the gods in great longing and abandonment from the world, or when your heart spoke noble things in silence, or when in great rage you wanted to destroy and annihilate everything that hurt and humiliated you. Are these not the move-

ments of the world? Honest, objective, free from all cowardice, falseness, genuine through and through, and as natural as a mortal man can be?

Fuomo: You remember my life well. If only I were not so forgetful… but then I would freeze in time and not become a phoenix with each new event in time.

Peripsol: That's true, so both remember and forget, so go on and – live!

Paradigms of Ascent

Fuomo: Here Peripsol, I would like to know about the retreat from this world, as I have affirmed my desire to leave my Dionisian tomb, Hades, with a sweet, merciful death, with a positive conclusion at the very end of my path. What ways can Thanatos offer to re-enter the Eros of life?

Peripsol: Thine art difficult and paved with dangerous stones that span like a bridge over the abyss. Because many masters and mistresses have perished, even if they were endowed with the best intentions, the best knowledge and the best transformation of their minds, hearts and souls. The most important thing first: realize that the way is blocked by every possible ignorance, obstacle, meanness that the traitors have put in your way, as if they were traps and entanglements. It is enough that the commonwealths of ignorance flourish in the hearts and minds of men, so that they go to their deaths and, deprived of their bodies, rise in surprise when the merciless wheels of destiny turn. Know, then, that those who have not left this world in time will not do so any time soon. Those who are caught in the passions of this world are driven back to it by the kinship with what their senses demanded, and those who are

chastened by abstracts that their minds obeyed are captured by those pleasant attachments that they projected, and run toward sailing this slave ship without sail or rudder. Know, then, that darkness has conquered the human mind and hearts over time, so that the truly realized one is like an island of light surrounded by a dark night full of storms. One must have a strong heart to move through this valley of shadows, with a lantern of one's own spirit to light the way on the steps of constant deceptions, illusions, which one leaves behind so that the exhausted traveler can leave the Platonic cave. Do not surrender to sorrow, because this perception is the darkness itself, which is overwhelmed by joy when outbreaks of sadness and tears seize your heart. It is to enjoy the black roses, but not to touch them nor to pick them, until the landscape clears more and more and you see it as a desert illuminated by the isiac joys. Oh, how joyfully you move through the deserts of the heart in all associations, how gladly you watch the sport of nature, knowing that it is a seed of your death. Some who have abandoned the world have lived in the shadows, burned by the sun, fled from the burning light, kept away from the transcendent field of gold, thinking that combustion is all there is, not seeing beyond the symbol. There are other paths, which are a circus for prisoners, who enchant themselves in the darkness of their cathedrals, who are overcome by tamas, paths of sorrow and joy, who have overcome nothing, and yet dare to believe that, without conquering this world within, they have conquered heaven! Oh, the happy ancients, their way to the stars was sanctified! Over the centuries, Typhon and the demonic world have seemingly conquered the earth. Few see how these bored shadows, patiently

watching the life of mortals, yawn out of boredom, because they have already won! They observe you as a curiosity, as a madman who goes back and forth in search of knowledge and deception, but since they are sure of your own demise, they have long ceased to turn against you, turn away? What a laugh, you would have to be a giant! Call upon the Gods of Providence while you still can, as you wisely do, to save you, like a child in time. You are not able to do it yourself, because your spirit is broken, damaged! To overcome this seemingly trapped state, you should not feel like a prisoner, otherwise you will be trapped in cause and effect, like a victim of the machinations of your enemies. Wise were the Dharma teachers, wise the Platonic seers, wise the Hindi masters, wise, wise sages of Babylon, wise the priests of Egypt, wise the Hellenic priests! O forsaken wisdom, where are you now? Not enough! Not enough! And people are like children, fools, their sorrow and happiness blind them! They cannot distinguish a deep truth from the empty repetition of a thought they consider enlightened! They cannot distinguish the play of their brain from a great insight! They mistake an emotional projection for love! Shall I enumerate all the masterful initiations and courses for others, shall you?

Fuomo: The world is open and pregnant with all teachings, an awake mind will read and understand the passages of the world. Do you think that everyone will be allowed entry if they do not work, struggle, transform, change? Do you believe that all people who inhabit the earth, all newborn souls, have the conditions to rise above themselves, to form, to transform, to change? It is true that in nature nothing disappears, but ac-

cording to an ancient law, what does not go beyond the earth is of the earth and therefore remains on the earth. There are those who remain in great compassion and observe the ocean of toil among human souls, but is this not a futile work? Is it not a work of heroes like Sisyphus? Master Peripsol, is all lost then? Why should I not stay?

Peripsol: You are assigned elsewhere, you have suffered enough! Times follow times, happy son, cursed son, failed son, dragon! Even if you had the means and miracles to change it, most of humanity would consider it entertainment, the times of greatness of people are over. They would consider philosophy an entertainment, spiritual journeys a recreation, guidance a borrowed vision. How do you plan, your insight is individual, take what you can and write it down, maybe a kindred heart and soul will read your signs and interpret them to further his own day! Another mind free from the deluded who take your words for truth and proclaim a sinister allegiance, a label of fetishization of mere thought! Faith! Faith is something for fools, if they cannot understand!

On Character

Fuomo: Noble Peripsol, I often find myself in a gigantomachy with darkened mind, when the light of insight does not arrive. Then I commit all sorts of evil inconsistent with the portents of intellect, self-control and high integrity that I aspire to and revere. A voice of an idea whispered in my head, "Malice and stupidity are caused and invited by weakness. Make yourself alert and strong, using these virtues you have already established as a reference point for a resourceful harmony that thrives in relation to the divinities, forces, and ideas that evoke pure, noble rapture from us mortals here." How can we attain this power?

Peripsol: Some traits and characteristics are as they are, they are hard to change and hard to sublimate, they are like iron. But with the right approach, they can be transformed into the right behavior. If a fire dragon from the vajra family indulges in irrational anger or arrogance, can not he follow that force to transform it into fierce compassion through boddhisattic principles? These character traits are divided into three classes: Those of iron, already mentioned, those of silver, and those of gold. Those of silver are valuable, but they can deterio-

rate with time if not used for the right purpose; those of gold are splendid and beautiful, and they are trophies of nature, of the person's innate genius and character; they are virtues that are as difficult to change as the vices of iron, but they too can be misused and directed to the wrong purpose, according to the old quotation from Iamblichean about undertakings that lead to the bad. For it is often the case that we are honest in our virtue but do not see our true reflection in cruelty. A just man was not one who slaughtered whole villages in his anger, a sacrosanct imbecile was often a pope, a lying idiot who was crucified, spreading his devils and poisoning Rome while ruining the true philosophical religions of the ancients. As you have noted, most worthies who are Caesarized are both noble, of high intellect, embellished in nature, and great in understanding the world, philosophers and emperors, leaders of their men. Remember that rigor in self-discipline makes you stiff and you soon enter into catastrophes which you evade, self-control in moderation should at all times be combined with reason measured by golden standards. This is a true living meditation, to see through the phenomena, to fight them quickly, not losing the image of the great illusion that separated the prisoners in Plato's cave from the great essences of the deities! Constantly confront old pains and free yourself from any stiffness that has solidified into terrible qualities. Even if you are stung by evil tongues, intrigues and the like, may Volupia Angerona, the goddess of pleasure and silence, reward your patience with great strength of character and an indomitable nature. Waste neither your speech nor your mind on trivial spectacles, concentrate on the point of strength which you have

since recognized and are developing. It is of Saturnian paternal statism, yes, but also of Mercurial swiftness, be reminded that Saturnian work is faster and more prone to great risk and danger, rest in Mercurial quicksilver before Saturn freezes you in gravity again. Always, at all times, think of every change in your life and consciously shape it with this in mind. And now I say goodbye to you, keep it in your heart.

Fuomo: Farewell, embodied hero, great one, may you prosper! One day we will unite our forces into one, until then I need your guidance on earth!

On the Harmony of Monads

Fuomo: Master Peripsol, I was wandering through the night, thinking about the symbols of the starry vaults of the sky, about so many wonders that are signs of the intelligibility of the Great Worlds, that carry me like a child and protect me with delightful garments that nourish my philosophy, in the kindest way. The thought came to me that "every harmony is dissolved in a monad". What does that mean?

Peripsol: Accepting as axiom that dyadic dualism exists and that the world is in constant movement, there is no other way of mastery than to restore the perfect monad within, to contemplate it, to reconcile the opposites in a dynamic harmony of solutions that lead to the centre where everything around us changes, which is nothing other than the spirit that dives into the vastness of the world and blossoms whenever the alchymic ground is ready. This means not mean mortification, i.e. dying to the world, it means an active method of engaging in all states of life and being, while the inner truth is immovable and everything for the ethos, mental continuum, behaviour and opera-

tional philosophy is derived from it. That is, the goal is to achieve a self-contained harmony through means and imaginative dedicated moderation and restraint to polish, bind and release all tensions, like a master swordsman cutting the net when needed, like a seamstress spinning it when required.

Fuomo: Master Peripsol, whenever I have reached a state of calm equilibrium, or that satiating feeling of numinous joy and awe, gratitude and grace, tranquilly and commitment, devotion and noblest thoughts, after a while my mind has been invaded by the most terrible emotions and senseless anger stemming from ignorance! Sometimes I am afflicted by malicious entities which favour such a state, sometimes by entities which are turbulent when they mix with the human spirit, not with the intention to do harm, but to unite – to the detriment of my self-identity and the stability of my spirit. What is the remedy and where does it come from?

Peripsol: Remember that too much light invites darkness, and the more light you emit, and that is a one-sided approach, then you provoke imbalances of a sinister kind. All forms of intrusion into the external natures originate in the forces that are translated into their natures. For example, tamas is a heavy substance of black fire, and in the chthonic, demonic worlds leads to perpetual heaviness and gloom, while in the human worlds it leads to darkening of thought and severe melancholy or depression; dominia of chaotic substances leads to disorder and madness; that of the air element and positive mercury to brightness and quickness of the intellectual mind receiving ideas. So

choose wisely the worlds with which you cooperate, remembering that any nature that does not dominate you will sooner or later become a friend or an acquaintance, and you have become respectful in the eyes of some darker worlds of the shadows and the dead, while the blessing of heaven is constant. I also know very well your kindness towards the demons and the dead, it is a form of wise compassion and determined understanding, but do not dwell too much on it. I also know well how much you respect the order of the stars and the heavens, which has made you a worshipper of the divine. You are not a Manichean, perhaps a lover of harmony, but if you lose balance you will be involved in the old dualistic war – beware. To be wise you must understand the dualistic nature of the world, but for yourself – preserve the harmonious monad to grow into maturity and true wisdom, then and only then can you be a counsellor and a sage to both. All worlds rent something of themselves in the world-building, and then they differ in that they have their beginning in the generation which they themselves have generated. To understand this paradox, think of a plant that grows with its branches and leaves in harmonious proportions from the seedling, then it begins to make sounds of itself with its life and influences itself to repeat the proportions in other branches and leaves. Thus, like a tree, the world grows steadily and then influences itself in various varieties of forces, powers, and ideas that lead to differentiation and analogies that are intertwined. Some imagine that this creates perfect symmetry, but this is not so. Rather, artificial generation finds room for many within the confines of its laws while maintaining an indivisible unity through it all. The harmony of the monoids is different, con-

taining both, but striving for the producer, the divine, whose presence is felt even in the deepest cosmic abysses. Whenever there is an entity, whenever the form is not deprived of its substance – there is divinity, only the complete nothingness is without it, and this does not concern us, because this is also a positive manifestation of the Divine. Whenever you encounter the pull of void and the black fires of chaos, imagine yourself like a crow feasting on a carcass, like a monk performing a Maranasati mortuary ritual, and meditate on the impermanence of phenomena – until the torch of knowledge illuminates your mind, until the torch of knowledge illuminates your mind, and everything rises from the murky, shadowy waters. Set sail and steer yourself into the luminous radiance that is both the black light of the mystics and the clear light of consciousness and the divine fires of the stars.

On Innocence, Justice and Brothels of Time

Fuomo: Master Peripsol, for years I was treated like a murderer, and my opponents attacked me like their worst enemy, I was the victim of many torments, intrigues, slanders, lies, humiliations, ridicule, and I asked myself: „Where did I make mistakes that the most vicious murderers, serial killers, warmongers who slaughtered many are pardoned, while I am treated with disgusting disrespect, disrespect, hatred and petty envy, comparable to the envy of pigs jealous of another's food or copulation, as well as abstract things that lack status, wealth or birthrights, for they were nothing more than a conceit without any comparison in reality, for I was never in possession of these things, and yet some believed — on the contrary — that I was gifted beyond their tolerance with some »invisible stuff« that they did not have, and they took it for granted, as a promise of an illusion that could be realized at any time. Amusing and cruel!

Peripsol: Be assured that your struggles were worthwhile, because you not only tracked down all the movements against

you, but also sincerely ignored the calumnies that you heard and noticed, and disregarded all the machinations about which your spies informed you, so that it was at most impossible for your enemies to acknowledge that you knew very well about everything and anything. Your enemies see only what they themselves are capable of, and while they rage like pigs being led to the slaughter, you endured it all like a lion-headed serpent patiently gathering its venom and cleansing it. The details, as you know, are unimportant. It would be tedious to remember all the events, because your enemies will receive due punishment, dead or alive, for all misdeeds here and in the hereafter. Understand that it is in the interest of the rich and powerful to remain so, and in the interest of the poor to accumulate more wealth. But in these times everything is governed by the pursuit of this or that, neither the elite nor the poor are ignorant, they all covet all sorts of things, their stomachs are never filled until they are full — and never arrive. This world, of course, has been turned into a brothel of the hunt, where the whoremongers are the ones who hold the bait, the prostitutes are the ones who provide it, while the clientele, rich or poor, are the ones who indulge in the consumption of the contract. Therefore, it is only natural that when you arrived outside the brothel, as if you were coming out of the temple of Hecate and were outside their leitmotifs, the prostitutes first considered you as something to be bought and sold, used, abused and abused by. After that, they projected all their filth onto you to see if you would follow their capricious, hysterical ways, and when they refused, they decided to bite away, like vermin, all your foundations so

that you would collapse. So it is easier for the pigs to see when they have no thorns in their eyes, and you were certainly a thorn, because you pricked them out one by one. Socratic irony — you were to do, say, decide as you did, and likewise the reaction was natural, what else did you expect? He who is superior in inferior times of the mob and the mob rule of the parasites, shines among the stars and in the heaven of the gods, and in these days at first seems like a lazy reminder of his or her superiority over the others, and after they are ruined, deprived of their strong constitution and their noble, righteous nature, he still annoys, irritates these who are a mere swarm of locusts, because he, she, cannot be even in their downfall. Thus, a hero becomes a golden wretch who stands above the masses of opponents — listen, judge those who condemned you, execute those who dared to move against you. Are you allowed to influence the opinions, the beliefs, the self-esteem of others, especially when they are not obliged to listen or to see the error on their side? It is natural for these things to come to the table, and you are not responsible for others" perceptions, their beliefs, their ignorance, their delusion. So, if you follow this thread — you are responsible only for yourself, if others cannot raise and realize this fact for themselves — that they are immature enough not to seek knowledge when it is offered, wisdom — when it can be learned, and are decomposed enough not to seek virtue or high noble things and blame others for it, is it not a matter that they ignore and leave to their lot? Therefore, go your way, Fuomo, leave them behind, and if they must, they will bark at you, if they must, they will make your life miserable, if they

can, they will harm you. But pay attention, follow the high paths, they will make you stronger, do not waste your strength arguing with parasites about trivial things — that is their own strength, arguing about such trivial things that any person worthy of a name would find it foolish at best, not even worthy of a little amusement, but a pompous omission.

On men acentric

Fuomo: As a follower of Julian the Theurgist, I must say, "Galaxies and stars were not created for the sake of men." So why are people so enamored of themselves that they call themselves "the image of a deity" or even go so far as to invert the above saying? I understand that the Divine is objective, but our reason is also flawed, and if we image the Divine, it is only through the humble approximation of our own inability to achieve such ends, and that is why I say, "Man, by means that point back to him as an intellectual animal, tries to understand the Divine end that corresponds to his methods, his apparatus, and the possibility of a potential realization of what he can know, to the exclusion of what his form forbids." Even raptures, ecstasies, and mystical direct contacts with the Divine are thus only the tip of the iceberg that the recipient recognizes by enveloping him in all the forms of belief systems that the socio-historical Logos allows and that his cognitive-emotional and biological environment makes possible through a direct connection, namely his soul or pneuma, which is shared in a hidden and unknowable form with the totality of this world as an indivisible unity. So my question to you Peripsol is whether my reasoning is correct?

Peripsol: Man has, as a biologist-philosopher put it, evolutionary defects. He is a "sick animal" with divine possibilities, as taught by various schools of psychagogic philosophies. If we take as an example your spine, you are almost stopped at the evolutionary stage of Homo erectus, with a higher density of encephalization that allows you to symbolize, create tools and conquer the land. From the perspective of ideal beings, humans have many ailments related to their spine, which is not fully adapted to the upright posture, but evolved from the mitochondrial "Eve" or the last common mtDNA strand of Homo sapiens sapiens, which has been traced back to 120 millennia before your time, while other strands spanning some 400 millennia have simply died out. Consider that your civilizational skills are barely 8 millennia old, and your technological progress is in majority no more than a hundred years old, and technological progress outstripped your natural ability to adapt to its onslaught in a healthy way. Therefore, man – a mortal animal – yes, but a potential god – equally true. Those who control the masses are political magicians, for they influence phenomena; those who control themselves are magicians, for they influence the common pneumatic element which is the all-pervading force of the universe. Do you think of yourself as a coronation of the animal world? Do you consider the solar system as the only one, or do you recognize it as a part of a galactic wing among infinite other galaxies, the most important one? Listen to me: Just as the invisible worlds behind the veil are superior to those of mortals in the hidden realms of the earth, the planets and your home star, so are the archons of the solar system, namely the planetary pneumatic natures and their individual-

ized faces, subdivided into further powers and forces, and they are both subordinate and superior powers. For if they are archons of the solar system, they are also teletarchs of the transcendent worlds; if they are archons of other exo-planetary systems and stars, they are also superordinate, uniting them all. You recognized me as Peripsol or the one who travels around the sun, as an angeli bonum daimonios of the illuminating light of the star, but I duly answer you that I am neither finite nor infinite and that there are those who know more and those who know less. But as your holy guardian angel I transmit to you by means of silent inspiration and idea what others also transmit in the circulation of ideas, impressions and forces in the land of men and forces of the Divine. In my care I am not able to convey all that I could convey, nor would you be able to understand even an inch of what is not meant for you to understand. So please understand the affirmation of your life and the affirmation of understanding with intellectual and ethical humility to marvel and subject the world to that philosophical awe that accompanies children when they bravely encounter the unknown. You will know nothing, not in this life, but you will know all that is necessary, insofar as your life requires, demands, and permits. And one more thing: do not look down on the enterprises of others, they have their own platonic caves from which they emerge, and their own simulations of the world, i.e. their views which they project onto the universe and the Godhead. The tunnel of reality in your words that you have built is a self-contained, consistent system, but you would be horrified if it were to collapse.

Fuomo: I am well aware of the last sentence, because I only invoked this system to ward off chaos. And there is no chaos in it, only anomalies so profoundly alien to the human race that I have somehow used it as a lifeboat on the ocean and the surface of the weirdness that makes up this world.

Peripsol: What is chaos to you, Fuomo, is the flourishing soul of our life, it is natural and orderly, that should be enough to say, but there are laws and orders that would shatter your world into nothingness, and that is not the purpose. In my eyes you would find a hecatombe of terror and awe that would drive your mortal heart and mind to madness, but I am good-natured and only show you the magnificent face that you can most readily accept while preserving your sanity. You too have a morbid, terrible face, when you are angry and give way to unnecessary passions, the daimons of the chthonic hells find that you are similar to some of them and thus possess their nature and resemble them, and you may be full of splendor and glory like the heroes of past times, which brings you closer to those, who have been heroized, For why should a human mind and soul be torn by the chaos of the vast expanses of space, when the Great Priests of old can establish subtle orders to secure the inner and outer temples of the planets and the outer arrangement of the zones? Perhaps best suited for the task of traveling through the stars were the shamans, for they were perfectly connected with this and other worlds – they had no fear, they had an animal soul that took for granted what is full of horror for modern, civilized man. Their civilization sufficiently rationalized a deadly order. Take note that you had to go through a great

madness to free yourselves from the shackles of modernity and then slowly put yourselves together to comprehend the vastness that is beyond the reach of most of your kin and your kind. I am called, so I retire, goodbye Fuomo

Fuomo: Farewell Peripsol.

On Death

Fuomo: Dear Peripsol, since I have ventured into the land of the dead with my second sight and experience, I also have first-class contacts, i.e. Angels of Death who have been kind to me, Azrail, the noble Soul Harvester, and Azazil, the ancient one who once wanted to tear my head off my spine because of my gross misdemeanor and anger. I have encountered the former twice, and the latter once, so much at least for the recognized encounters. Now, I know that the questions about death must be answered by the pale old horse himself, so could you recommend me?

Peripsol: Thanatazil will be a servant to guide you through your findings and musings, but remember that she is not even a familiar, but a link between your knowledge and the deeper convolutions of the philosophy of death. I will leave you and her at your request.

Fuomo: I am aware that after our demise, according to the Egyptian model of souls and the enlightening Tibetan view, human souls roam with their senses in the physical part of the aethyr realms for a few days and then, according to their abili-

ties, fall from this radiation of the afterlife into the slumber of darkness, after which they are reborn in many worlds according to their inclinations. Nevertheless, I admit that I do not know many forms of postmortem shapes, forms and modalities. I see both small sleeping dead among graves in cemeteries, so when I came across the mausoleum of a child, I saw the little girl sleeping over her grave, in semi-transparent form, when I disturbed the soul by my gaze, and she was awakened from her sleep for a while when she began to move. Some dead people animated the stone angels above their graves as they gave me silent glances and turned their aethyr heads as if they were superimposed on the stone angel heads. Also, some dead people in the cemeteries call the sensitives to them to solve their riddles that were unsolved while they were alive. I have served some dead at night with melicraton, prayers and eulogies, mentioning the local dead in the district where I live the least. It is well known to me that some dead can take possession of the living and their bodies and spirits, others are content to fall asleep in their graves, some use special dolls if they were conscious while alive as their graves in the grave, other shadows use their cadavers to fly through the night spheres, especially vampyric ones. Still other shadows stand in one place and populate both houses of the living and abandoned houses as if they were fully aware of the living side of things. Shall I follow the Dionysian principle that the "dead know more about the living than the living themselves?" That they are no longer bound by any restrictions or morals, but follow the ethos they have developed in life, and nothing more. And so, in ancient times, children were the most feared, because as innocent as they were, they could also be very

cruel to the living and play "innocent" tricks on them. That the prematurely deceased are cast out of their bodies as fate and return as vengeful or grieving dead, able to infect the living with their vengeance, pain, and emotions and passions that still thrive in their black souls? I have looked into the Thanatos green with my eyes closed and it seems that they dissolve into advanced forms of geometry, sound, light, etc., like most aethyr beings. What happens to their other souls then? Does the "ka" fly enwinged, or the small spheres of light, their souls themselves travel in groups of kin through the atmosphere, or taken under wings of angels, they jet together through earthly Hades, while the lunar island of the blessed and other planetary spheres are for the dew of alchemy and that of the few?

Thanatazil: So I answer you, my dear, my black wings and green mists are comparable to the storms of the yellowish Saturn. But I do not bring you a Saturn destrudo, but the answers you asked for. I will not go into further detail, but the shadows you mention are not just shells, as some think, but intelligent, gesticulating beings. Otherwise, the shadow witches you mention, powerful in their gestures, would have no existence except their own inclinations in life, as you have often experienced, just like some nigromancers who consider the beings of the black chthonic earth, the daimons, as violent, as mixed, as sinister. All mortals encounter death sooner or later, but even with your knowledge, you are as unprepared for this transition as a sparrow is for swimming in the sea. After death there is a period of adjustment, some lead the young dead to their destination, those who are left alone are

at first terrified and then learn to adapt to the realms of Aethyr and death. Death is the sister of the dream, and if you are willing to dream in different ways, so is your death. As we know, despite your second eye, you rarely have dreams. So imagine that when you fall into tamas, you have only your inner light of pneuma to guide you. Throw away all illusions about death, that is my advice — there are many apparitions, often too strong, that overwhelm mortals' ideas about them and force them into their assigned realms and worlds. Make friends with the guides, the psychopomps, and you will be safe, because they will build bridges for you and issue iron letters for the transition, as well as hell money that you have earned in life to free yourself from the shackles of the lower realms that welcome more and more beings and slaves in their worlds. The money of hell you have earned with your pain and suffering, the advice of heaven you have earned through your wisdom with which you have overcome the former and forged yourself into a wise man. Let me now elaborate on what you have recently read, namely "De Deo Socratis" by Apuleius in relation to death and the dead. Every person has a daimon, which he shapes according to his free will and deeds, depending on circumstances and his disposition, which is the result of previous agreements. The daimon is an effective tool of the spirit in the underworlds after death. The dead who remain and attend to the business of the living, especially that of their families, are called either "lemurs," which can be called either malevolent spirits or benevolent spirits, lar familiaris. This means that they have not abandoned their descendants, but even care for them and make fate smile on them or

strike them when they dishonor them. The wandering dead who cause mischief are called “larvae.” They may take possession of others or seek something they have lost, moving through the shadows from place to place, inquiring about mortals and gathering information, some have lost love, some have suffered, some have been humiliated. All the dead were collectively called “Manes”, “Di Manes” were the good dead who were nobly inclined to the living. As a medium, you know that a possessed seer can give prophecies in certain cases if he or she gives up his or her own will and lets the dead speak. When it is clear, it means that the sensitive is a prepared vessel for manifestation, when it is veiled, several spirits are fighting for the mind of the prophet or oracle, but “not every wood is made for quicksilver essences”, therefore only people of wide education, sensitive, open and practiced in trance can be good vehicles for the dead and multiple spirits to translate and interpret their worlds into those of the living. Among the dead, as among the living and the spirits, there are different classes and hierarchies, as they can be summarized in different ways, but this is not the time to enumerate the beasts, and you are not a paranormal investigator or ghost hunter that the dead taunt in their ventures, as they go into the field chasing their own excitement and whim, trying to sell their audience something they know nothing about? Remember the judgment of the dead and how justice is often dispensed not by the courts of the living or the gods, but by the judges of the dead after the living evildoer has died? Beware, then, and guide yourselves rightly. With this so much is said, you should keep silent about the rest. Farewell, Fuomo,

call me no more, the secrets of death are for the dead, and you have tarried long enough in these lands, initiated years ago by the priests of Seth and Anubis, do you regret it?

Fuomo: I would never do that, I submit to my fate!

Thanatazil: Well, go on then, I wish you not to perish, little vampire, you may even have earned some wings.

Fuomo: Farewell!

Character sows fates

Fuomo: I have read that the spirit of heroism is shaped by tragedy, that it grows to maturity through hard inner struggles, is threatened in confrontation, makes judgments and decisions that shape wisdom and prudence. You know from my destinies why I have not developed into a greater man, and even if only for a short time, my nature has turned to great evil and fallen prey to constant unhappiness.

Peripsol: Ah, it's because you lacked direction, you threw the whole picture into imbalance, into cacophony, you simply lacked a teacher! But the time you fought is a testimony to the resilience of your geniuses, which is greatly revered by us.

Fuomo: True, good Peripsol, but how could I find someone who could teach? I have not found a worthy teacher on Earth, I even had to turn to Heaven to find a hearing with the masters and mistresses of the centuries.

Peripsol: A mastery gained with little means is better than a developed education, the character sows destinies, young angry dragon, yours was a fickle one, but did not you enter the

council, did not they watch you fish out all the nobility that shines in the world, even if only for a moment that must be preserved, because that is a jewel that is in the crown of your life and soul.

Fuomo: Nevertheless, the idea of imperfection, obscenity, vulgar filth, many lemurs and erynii ride my spirit, to the detriment of my growth, remains, as if a misshapen tree were growing in a barren land.

Peripsol: But that tree also bore fruit, did it not?

Fuomo: Will, if one may say so, I do not know whether to place myself under my life, for it is more and more shameful, in view of the staffs and realms of the invisible worlds which I gathered at the beginning, only to disperse them with terrible speeches which, in time, have been taken over by malignant others.

Peripsol: The hardest bark you have, the gods will build a house of you, and the fruit may be sweeter than plums from the tree of life, false words heard at a small distance are cut short of all decency, imagine how cruel words, shouted at a distance – what chaos and disgust they cause among many, but now, now you know all this, your mind is strong, but like a sieve, do not make it a wooden bucket filled with dirt, it is upright, but it is easily turned left and right. You have developed a multitude in your potency through acquaintance with the many, but this multitude controls you, what could free you from this curse?

Fuomo: Well, this is the formation and the perspective and a faithful cord between my spirit and the immortal star, but when mercurial turns into chthonic whispering and shouting, how can I remain moderate when the malleability is already given, if I stiffen it now, it will join saturnally for its worst, not for its best.

Peripsol: You have trained well and in many ways, but all your tools fail if you do not remember to let go of yourself and bring this mind into order and proportion from without! Certainly, the malignant other will intrigue, for the potential is there to manifest in reality, and the similarities of natures and destinies, their differences create movements that war, connect them above and put the arrow back in the bow stretched far enough to shoot this spirit up into the heavenly spheres! Do not dwell on the life of your works, because you know that it is a constant manifestation in action, that of the deed, the soul, the spirit, the emotion, the feeling, the rest, the movement, the ceremony of all the avant-garde of your art and your being!

Fuomo: Gratefully I go, master Peripsol, do not leave me, if you lead me from above and travel around the circumference of the sun!

Addendum

A long time ago, in a closed ward of a psychiatric institution, I lingered towards the small library in the "common room". The book that I found was Naguib Mahfouz's, an Egyptian nobel prize winner from 1988. It stunned me: "Here I am not in front of this man's book, I'm in front of a whole library greater than the Library of Congress, that were long forgotten, that no one will ever remember, save for a short biographical note, an encyclopedic entry, or a dry note in literature history bothering only specialists that deal with it. Here, I stand in front of the mind, soul, heart of a man that bled, sweated and toiled in his life, that had a mother, that had a history, that left an imprint greater than a remark on his grave and that is no longer among us". I recalled Thoman Mann's words: "Deep is the well of the past", who ever dares to enter its portals? The time of great literature is certainly over, people have other, less refined entertainments, smaller attention span, erudition is not common. I write books intentfully, difficult books, that I hope only a few can truly understand. My purpose is to avoid the public that wants entertainment, I abhor such audience and want nothing to do with them. I'm a writer that is chaotic, I offend my own readers and do nothing to please them. The books

I leave behind portray the utmost of my ethos, but they never convey the standard of my wretchedness nor the banners of my malicious hate that once watched the ruin of the fiercest of my loves. Books, books, perhaps badly written, perhaps too complex for an ordinary reader, yet I would be considered at best mediocre, at worst an imbecile writer among the vast mountains of literature. There are books in abandoned houses, in old libraries, in the garbage bins, the multitudes of copies of the souls of men. I imagine their apparitions, their shrouds haunting the alleys and forgotten streets as their fading memories stop for a while, and read the rain-washed ink from their long-forgotten phrases. Maybe they stop for a while to smile at a homeless man that dug their literature from the garbage bin, something from the 1950s perhaps, thrown away after someone's grandmother or grandfather passed away. The filth-smeared person who lost everything is a voracious reader, to him the book is the last gateway to paradise. There are writers whose works are never read, the shrouds gather and open the copies and read in whispers what they liked, somehow what is untouched, unprofaned, yet beautiful in its own way, is claimed by the dead, like all abandoned artifacts. The audience of "dance macabre", of spirits, of the Divine is assuring profound readership. That should be a consolation to any downthrodden author. Yet, that is not the point, before you believe I nag about my own books! Never ever! I had a rewarding affair, and writing is mere offspring of duties and passionate needs, I let it be, when it gave fruit! The book, you, author, must be a sacrifice! It needs to over-arch you, it needs to be superior to you! How to produce something of excellence surpassing us,

if we are only – us?! Is it the inspiration of incorporeal splendid muses, is it the deeply lived life that from an ever-lasting spring, that philosophical stone of alchemists brings about roses that refuse to be bought and sold. Perhaps a bit of both, and a touch of our own nature, our daimon of this severe mind of ours, of its loose insanities, of our reasons, instincts, gigantomachies, Tartaru howlings of gaping abysmal monolithic winds and Eleusinian Fields where all sorrow and woe disappers. Do you want to earn money from your petty writings? You are like a grand painter that prostitutes his art for portraits and soon forgets how to create magnanimous art! Beautiful books need beautiful minds, and a high-minded audience to perceive that gnosis arretos. Lo! Silence. Let the world follow its fashions, let us preserve the Divine musely, noble duties. If you ever find an old book by an unknown author, an abandoned one, give it a home, even if only one. It is like a Roman Lararium of Di Manes, read something about that person, and – I will betray a most guarded secret – every book written by a true author is a door to his soul, if authentically they are skilled artisans – 'tis, that may be immediately recognized. False art is made by repetition, automatism, it is never honest, it conjures phantasms from other stories and shallow fool's gold, impressiv, but easily detected as fraudulent. Books are never written, they write themselves, "master the subject and words will follow", as Cato the Elder remarked, master life, beauty, depth, gather experience and the pen, the typewriter will follow.

The End

Cold, winter fatigue, heaviness ladden exhaustion. Ponderous, noble thoughts Caught terror and shadow in the air Even they were sympathetic Bowed to my prominence People invisible to my mind's eye I was a dead soul among the dead My living flesh and eye that caught a frozen warm tear With weariness I stared long at your welcoming embrace As I climbed the stairs, I stopped at the window at night To gaze at the stars The shadows of the dead in this house touched me, As if I were their sacred artifact My eye lit a flash of an angel I climbed those stairs Like a heavily armored knight who has left his catacombs With bones intact and rusty cages of iron and Damascus steel Noble, withdrawn, To see an empty space, The phantoms we left behind, Are aware of your departure From this world and mine, From my old pains and traded memories, Replaced by bitterness and anger Of an old, bitchy man. Where is your star, O shining splendor, I wish I would join it one day Deaf as I am, passionless, dull, The rose of time is gone, The petals have been taken from old Saturn's play. Stripped of skin and muscle I stand These fleshy things, as if my soul

Only then the ideas unhindered, Flew gracefully through my heart A mind barely sutured Those who lost the pearl know, Those who never found it, how could they? Say to one unborn, "Time passed, you'll never know" The answer is as faint as a snippet of memory, testifying that what happened a hundred years ago, written in the words of an epitaph, is as meaningless to the passerby as the life that rose and vanished like a ghost.

Born in Warsaw, Poland, in 1986, I have travelled to 39 countries on four different continents, dealt with people of different origins, status and wealth.

Do ut Des. The work was a produce of working in alchemical Saturnine paths, instead of the steadier Mercurial work. The effect was codified in a semi-coherent system, a structural theory than a practical guide or grimoire. Ethos, discipline, strong mind, abilities should come before any engagement. Occultosophia is a collection of chapters and dialogues that are a generalized theory of magick.

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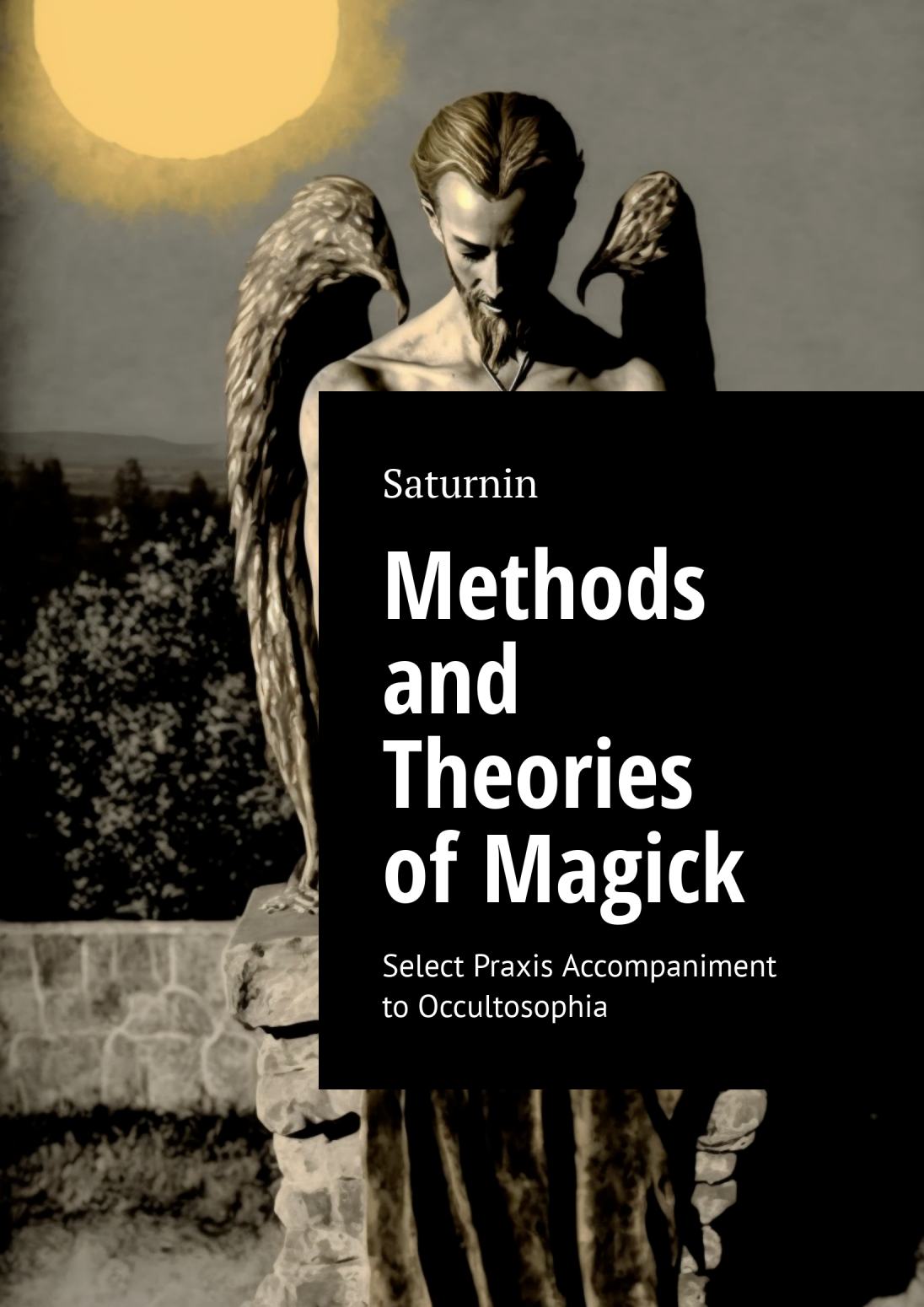

Saturnin

Methods and Theories of Magick

Select Praxis Accompaniment to Occultosophia

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2023

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To shadow-witch, an aged wretch I speak:
O darling, midst death's vine entwined,
Stripped bare, devoid of flesh's guise,
Why art thou woeful, honeycomb?
Outward beauty fades away,
Transient is carnal knowledge,
Thy life decayed thy very soul,
In ancient game, an ol" charade,
Wear a mask, young one, I advise,
Assume many forms amidst the shades,
Ensnaring mortal hearts with skill,
Yet, I see through thy veil thin,
As memories fade, thou must strive,
Preserve thyself in sorrow's realm,
Descend to monstrous realms untold,
Beyond the human race's sphere,
Thy birthright, mine eyes can behold,
„Midst masquerades and false façades,
I'll console thee, dear little witch,
My own soul destroyed by torment,
Though outwardly a wretched shade,
A secret harboring countless stars,
Peer into my garb, as dark as night,
While nature's graveyard gazes on,
The grotesque forms glaring fiercely,
Look through my ram's skull's empty space,
Azoth's black stars sing a solemn hymn,

Through Tartarus's winds that howl. The
aged devil, speaking to himself:
When I still dwelled in living form,
They pondered my darkness, great sin,
Not knowing occult machine's cruelty,
Karma's bite, let it remain hushed,
In Arachne's web, the more thou strive,
The more misfortunes ensnare thee,
Better to be unborn, untethered!
The dead welcomed me to their homes,
Ganzir, my name, a spirit's conduit,
As my body traversed black gold's realm,
Amidst cosmic voids, suspended,
I roamed the fallen planet's gloom,
Eden's bliss forever unseen,
To all, business appeared normal,
Yet in demonic realms, a dense shade,
Resembling a torn figure in black,
As gargoyles and dark angels soar,
I catch glimpses of a fallen world. „Tis
amusing, as I penned these lines,
Years ago, when I dwelled among life,
A good father inspiring his son,
From beyond space, beyond time's grasp,
A shroud of darkness enshrouding flesh,
Tapping keys upon a laptop's face,
Amidst the library's bustling crowd,
Greenery and weather laden with gloom,
A man of Saturn, somber and true,

Merged with vast abyssal spaces,
The Gods wondered at that fate, Zuhal,
In Azoth's black fire, beyond bounds,
Nighter, shadow-shifter, bowing low,
Black brotherhoods taint thy mind,
So why dost thou strive to wield thy sword? What dost thou do in this demonic night,
Exchanging winks with terror's mothers,
Thou art no friend, but a grave's mate,
They mock and mimic thy lost life,
Tell me, friend, how didst thou survive,
Without becoming a nightmare thyself?
What brings thee to the library's lair,
Tapping keys, gazing at strangers" souls,
Why dost thou pretend thou art not stranded,
In a land bereft of life's embrace,
Living a virtuous existence? Perhaps „tis but a mere facade,
How human, this mundane discourse,
Transient solace in bird's sweet song,
A realm of green demise, cosmic void.

Methods in Magick

Methods in Magick I: Pythagorean Training

You ask for method, my friend? The method is in you, in hard work, a deeply lived life, and unabandoned visions. Paraphrasing master Goethe, you yourself are the learning.

Day and Hour of Jupiter

Like in sheet music for a symphony, every method in magick is a separate line of mentalese notion, that should be harmoniously arranged with others. It is not merely the utility of the act, but its aesthetics, simplicity, virtuosity, inner composition and beauty.

Not a single magickal symphony may be repeated, it is improvised a vista with each ceremony, ritual, act, performance. It is simultaneously composed, conducted, played and enacted. Similar to generating ingenious ideas with breakthroughs and moments of realization, ecstasy, silence and equipose, the process of magickal symphony is employing the whole of humaneness to the highest possible effort for reaching the greatest ground of metaphysics in the sphere of magician's performance. It

is a performative-intellectual sport of highly-pitched senses and a trained apparatus of "ecce homo" that requires no flatterers. It should be as natural as a homage accepted by an emperor, that no regular man would stand, blushing and shying away suspicious of the situation and sensing some deceit.

Indeed, we receive both homage and inspiration from various worlds that others undreamt of, yet — all for the sake of duty, beauty and destiny, as it unfolds and plays out to its utter completeness. Attempt but once reveal your succesful working to the vast majority of humanity and you will be laughed away and mocked, the reasoned will sceptically discard you, the naive will listen with interest to no true effect, the fools will attempt to claim the same, the fraudulent with employ charlatanry to emulate for the sake of gain! Yet the hardest ordeal is to be alone with the alone, solitary in the world of men in a crowded invisible world that others relegate to phantasy. Be prepared either for a great company, complete alienation and misunderstanding, or a nuthouse, if your leg happens to slip and your mind will be thrown into a disastrous state!

Here, rallying all the finest things that we may conjure, evoke, invoke, focus, catalyze, conduct, contain and master, we stand for what we truly are, we show our honest, true mask to the world. Mark of genius is the capacity to feel greatly and deeply, to harness oceans beyond one's trifle single mortal life, and to envault the beyond, the orchestra of living majestic torrent of Platonic ideas into a single point of concentration that scrupulously notes down the observations than in a Socratic irony may not be conveyed otherwise than by a crooked, insufficient medium: be it in writing; performance; science; musical

composition; theatre; acting; engineering, or any discipline that needs either passion, derangement, masterful self-control or great understanding, precision and technical acumen.

When you transpose a great work, a mere notation into the phenomenal human world, and elevate it back to the transcendent, the whole that encloses a man in perfection of the creative moment it stands monolithically above the uncouth, boorish ear, and only a figment of it may be heard by a trained, sophisticated ear, lastly only those who let the symphony lead them back into the artists magickal focus may catch the starry thread, that lifts an individual back to the genuine place from whence it stemmed.

Poor art may be immediately captured inasmuch as it leads to garbage. It requires no effort, or has very little to convey, for it is ultimately the creator that stands in front of his work. On this note, when the creator is poor in mind or understanding, even inspiration of all Gods, hellish glare, depths of Tartarus, and starry expanse of divinity will not be able to inspire him sufficiently, for him to remake it into anything of worth. A poor magician will never perform any thaumaturgy, at best he will be ensnared by his own delusions, at worst, captured and pocketed by a small cacodaimon that will create illusions in his head, merely to turn him into a plaything and watch how the poor idiot falls prey to his own bombastically inflated mind.

The prime responsibility of the artist is thus to develop his workshop, training, skill, coupled with experiential knowledge, intellectual humility and learning so that his mind is sensitive and receptive enough to the silence of inspiration. Whether that will make anyone into a genius?

That is a different issue. Great artisans and technical players are not necessarily marked by genius, and the genii is easily spoiled by pampering and lack of solid foundation in technical approaches that should be improved and embettered throughout one's life. What they give on Earth is a by-product of work, no matter how handsomely done, one should think that his genius gives fruition on the other side, posthumously, where the toil in perfection is continued. Fixed with worldly affairs, one quickly loses the point of furthering his act, his art, his accentuated existence and rests on laurels that were never received, verily.

Yet, yet, how to achieve this method? For I indulged in theory and remarks for much too long!

The first stage is the synergetic Pythagorean pitching of senses, which is a method similar to sense-consciousness training in the yogas. This is a highly extended and perfected method of visualization for images held in in mental field, audializations for sounds held in mental field, for tactilization for haptic sensations held in the mental field, olfactorization, for scents held in the mental field, gustatory sensations for taste held in the mental field.

Mere enumeration, but at first extending the separate senses and focus on each one of them propels into consciousness of these separate systems, they need to be mastered in a degree capable of providing enogh backbone for further training. They should be treated as separate entities at first to delineate where they begin and where they end. When mindful enough, we may proceed to synergy and training visual-olfactory, or gustatory-auditory descriptions of the world.

At all times, these should be repeated and trained despite further progress, we can deepen them and combine them at will, preserving a sound mind. There are dangers to developing strong sense-consciousness, especially when the psychic energy is clogged in one of the arteries of senses, or when a malignant entity abuses our training for the purpose of generating false illusory stimuli. Let us remember, that sense-consciousness training should be at all times tied tightly with focus and concentration training, mindfulness, or meditation. The sense-consciousness should go where it is commanded, not where the "jumping monkey of the mind" tells us to, especially that our focus and concentration in the early phases of our training may also be abused by external entities.

This is the law of enantiodromia, the pressure of dualities; Even the finest focus, concentration and intelligence may be cut short by a leverage at the root from an unfriedly entity, if it did not resolve itself in a transcendent third that operates in a different proportion and allows safe work. The more we are swung left and right, the easier to exploit us, but also the easier to ingrain habits of radicalism on both side of polarities, killing the middle. We don't want to become hardliners of two polarities, we should seek the middle ground at all times, if the middle is transcending the polarities, all the better, but that is a question of individuation and experiential and cognitive phenotypization of the person concenred.

When we mastered sense-consciousness we may progress to the illusory generation process, to visualize and subtly materialize objects, sounds et al. In the aethyric realm. We may visualize a triangle that tastes like an apple, smells of gasoline, and

sings “My way” by Frank Sinatra. It is preferred to create things within one’s own aesthetics, and the old adage goes “you are what you eat”, and that is adequately self-explanatory, if you create ugly things, you will get an ugly mind and degenerate. That’s your own choice, as I don’t meddle into one’s preferences, but it has long-term consequences on the Karman and inclinations, disinhibiting oneself completely in chaos is only as good as you may re-integrate into something useful later, otherwise it’s a terrible mess.

Genius Loci

Music: Strauss: Death and Transfiguration — Hindemith: Symphonic Metamorphosis of Themes by Carl Maria von Weber, The Philadelphia Orchestra, Neeme Järvi.

Place: National Library of Poland, Warsaw.

Astrological Setting (Morinus):

	Longitude	Latitude	Rectascension	Declination
Asc	10°31'57" ♋	0°00'00"	101°27'20"	23°01'13"
MC	6°27'56" ♓	0°00'00"	338°13'08"	- 9°08'19"

☉	13°22'39" ♒	0°00'00"	315°50'37"	-16°48'16"
☽	8°00'02" ♋	4°18'37"	99°00'07"	27°29'55"
☿	18°38'19" ♉	0°27'02"	290°07'04"	-21°41'43"
♀	7°58'06" ♓	- 1°29'14"	340°11'38"	- 9°57'38"
♂	10°36'36" ♊	2°41'49"	68°35'24"	24°42'20"
♃	6°20'27" ♈	- 1°10'21"	6°17'08"	1°26'27"
♄	26°01'52" ♒	- 1°14'53"	328°42'50"	-14°00'54"
♅	14°59'22" ♉	- 0°20'34"	42°37'48"	16°00'15"
♆	23°38'38" ♓	- 1°10'22"	354°37'47"	- 3°36'03"
♇	28°42'45" ♉	- 2°17'49"	301°20'45"	-22°39'55"
☊R	8°28'56" ♉	0°00'00"	36°06'17"	14°19'49"

1	10°31'57" ♋	0°00'00"	101°27'20"	23°01'13"
2	25°57'41" ♋	0°00'00"	117°57'15"	20°57'15"
3	13°23'36" ♌	0°00'00"	135°51'33"	16°48'00"
10	6°27'56" ♓	0°00'00"	338°13'08"	- 9°08'19"
11	10°58'49" ♈	0°00'00"	10°05'37"	4°20'42"
12	29°02'41" ♉	0°00'00"	56°49'33"	19°56'39"

Methods in Magick II: Magia Umbra

According to the Egyptian modes of functioning of the souls, one of them is called khaibit, shu or shut. It is the shadow soul that needs nourishment, and in the posthumous state various offerings were made to it. Since its nature is majority psycho-sexual, as Kenneth Grant postulates, it behaves in a manner that reflects the life and occult constellations of the individual. It is by no means the repressed psychic matter, as Jung proclaimed with reference to a concept which in psychology denotes the shadow self. These two concepts should in no way be confused. The situation with shadow souls is much more complex, for their behaviour varies from setting to interaction. They should not be understood in terms of moral dichotomies, but as imprints of fading life on dead souls. It would be good to compare the shadow realms with those filled with technical black magic, spells of various targets, coldness, tormenting memories, resigned equiposis. It is the black bile of Saturn that fills these realms, and happiness is not found among the shadows, comfort, compassion, consolation towards the living is a sign of the horror that awaits them if they are not ready to understand what

the dead souls bring with them. Likewise, one can find anger, revenge, restlessness, perversion, repeated self-reproach and guilt, all wrapped up in the great question, „Why are we here?" A person with a religious background, who is faithful to his idea but may end up in the shadow worlds, is imbued with grief: „Why did not his God save him, why is he being punished?". The only case of retrieval from the shadow world that I have ever witnessed was the dissolution of a six-foot tall, tattered shadow with a broken neck that could easily be mistaken for a chthonic day demon floating in the air in all varieties of dispersed light. The dead soul simply disappeared in all colours of scattered light, looking like ribbons in the wind, and was scattered in the light of consciousness.

Here there are two paradigms in the occult arts: first, that dead souls are only shells and interaction with them brings mischief, as a form of goeteia and witchcraft. They have no ontological, spiritual status in the larger view. The second theory I tend to hold is that they have the ontological status of dead souls overcoming and capturing something greater, their essence. If we treat dead souls as mere shells, then we might as well consider the entire mind of a living person as a shell, a complex bundle of psychic images wired to the physiological body frame. The suffering of the mind in the shadows is greater, as it decays and falls apart over time, leaving only bits of memory and images of the distant past. And yet it still exists in the register of the dead. Fading memories are still memories, and the exhausted pain that became cold and resigned is nevertheless an exhausted pain, a noble instinct brings forth such reflections.

The tribes of the dead have their methods of survival and domination, they have their own magic and ultimately all living witches and wizards and rely on the same rules of Magia Umbra as the dead, and so the living use their own shadow souls for psychomagic acts or persuade the dead to help them.

The methods described below are merely descendants of those used in regular magic, extended to shadow worlds.

The creation of the most basic servitors should not be of concern to us, it is the delegation of the shadow substance that we summon in form and give orders to that is of the utmost importance. The faculty of imagination, when well trained and focused, follows our will and so we can project imaginary forms and ideas not only in our minds but also in space and time. An example of calling up imaginations is a photograph. When we look at a photograph, it evokes our memories and we can reconstruct one-sided circumstances and feelings from the photograph. We can try to extend the memory to the place, imagine the space, and recall the chronology of events. First, let us take any photo of a place and try to imagine that in that place we placed an alchemical symbol of fire, a golden triangle, on the photo. Technically, at the moment the photo was taken, we placed a photographic imprint in the past, in a small imaginary world created just for this purpose. Necromancy based on working with photos of deceased people will not change their past, they are already dead, but we can try to call the soul or shadow soul of this person through this photo. How does it work? Well, a photo is an electromagnetic imprint of a certain time frame, place and other hidden information that we can try to extract. We can be almost certain that if

we look into a black and white photograph of a dead person and they are in shadow, a dead, pitch black soul will appear before us. In this demonstration, it is discouraged to engage in this technique because dead souls can become lodged in your field and have extremely harmful effects.

In the same way, we project, virtualize, charge and materialize servants whether we are walking down the street, performing a magical operation, a rite, a ceremony, and so on. Ultimately, we project our mind into a form with a specific operational intent and instructions for the servitor, it is a program that is purposeful. Similar to coding, creating an effective servant is an art. When it comes to the shadow sphere, it is either our own shadow soul that we delegate, or, if we want to translate and interpret mental energy into shadow forms, we must first tune into the frequencies of the shadow, otherwise we create servitors in registers to which we are attuned. The second part is programming the execution modules and supplying the servitor with an energy source. Truly efficient servitors maintain themselves and are reprogrammed for the purpose when recalled. Truly efficient servitors are encrypted and masked on the other side so that no agent in between can take over or change the instructions given to the servitor. Why do you need a servitor? To collect information provided in visual form, to collect energy (crude and rather foolish vampirism), to operate in the fields of others, to operate in other dimensions in a form compatible with the dimension, to protect itself from malicious entities, to attack preemptively and detect the intention of magical attacks from the other side, to repel such attacks before they happen, or

to tear the attackers to pieces, to implant executive will in egregors, to change intentions, motives, feelings, minds, souls of others, including other entities, etc.

Once the servitor is finished, he is directly traceable to us, as he has cuts and polishes of the mental frame we were in at the time of his creation. He is a silly tabula rasa with some of our tendencies and strange behaviors that are part of the occult mechanics of transcribing a homunculus into an umbric servitor. What is man-made has its patterns and is known to be man-made. You can charge a servitor with hatred, love, emotions, feelings, instincts and intellectual patterns and release it to act on a particular person, collectively, or connect it to a particular idea or cyber-ego (e.g. Facebook) in the eighth sphere. It can be a virus that sells itself or a separate entity that is only responsible for a certain type of task. To learn how to successfully program a servitor, you must have a robust mind that is experienced and trained to perform such functions, it is not to be taught, but to be learned. It is a good idea to preprogram simple commands into the servitor, such as „return", „locate", „view". Ideally, the servitor is instantly retrievable, but it can be lost, disintegrate, be destroyed, lose its power source, be overtaken, become malformed, or in the worst case become a puppet, be zombified, and be redirected to attack you, the creator.

A servitor is not a magical child. A magical child is either the result of interspecies soul propagation or interbreeding with astral entities. Servitors are mental children: they can be semi-intelligent if you invest parts of your mind in them, or automatons that function like robots. With the idea that you

want to observe your servitor, it is possible to connect with servitors through astral projection. If you have practiced remote viewing (visual imagination that approximates distant places to the true state as if you were seeing them with your own eyes in the same time frame), you can try to use servitors as extra eyes and see things from their perspective, calling up images both when they return and from afar. This is never a perfect representation and there can be a lot of noise in between, but what you see is what you get. In the same way, you can invest your mind in astral projection to connect to a servitor in another dimension and scan the environment with its interface or senses to translate it into sensory data that humans can understand. If you have ever owned your own servitor to fly through the violent thunderstorms of Black Earth, you should know what I mean. Well, the probability of being detected in other places is high. That's why it's a good idea to delegate an external masking being instead of yourself, and a servitor can be wrapped with illusions to further mask him.

As with your own soul, you can incarnate into animals, other humans, or aetheric entities and delegate your spirit, soul, or synthetic creations to sense, control, bind, etc. the target in question. The same is true for a servitor that will incarnate, possess a medium or a particular entity and takes possession of it. You must understand that there is a great difference between a daimon or intelligence taking possession of a mortal human being and a servitor that is a rather uncomplex process that may go through several threads, but is rather cumbersome and simple in its effect.

Genius Loci at finish

Music: Jóhann Jóhannsson, Mandy OST,
LOR3L3I, Otherworldly children.

Place: Bielany District, Warsaw.
Astrological Setting (Morinus):

	Longitude	Latitude	Rectascension	Declination
Asc	18°56'55" ♍	0°00'00"	169°50'26"	4°22'22"
MC	15°25'38" ♊	0°00'00"	74°10'47"	22°38'29"

☉	16°40'50" ♒	0°00'00"	319°08'03"	-15°50'10"
☽	16°41'34" ♌	4°55'35"	140°43'38"	20°31'29"
☿	22°31'34" ♉	- 0°02'43"	294°20'00"	-21°36'03"
♀	12°00'39" ♓	- 1°25'45"	343°57'40"	- 8°22'38"
♂	11°23'30" ♊	2°39'52"	69°26'45"	24°47'06"
♃	6°58'11" ♈	- 1°09'48"	6°51'35"	1°41'52"
♄	26°25'12" ♒	- 1°15'01"	329°05'29"	-13°53'04"
♅	15°01'27" ♉	- 0°20'29"	42°39'51"	16°00'57"
♆	23°44'44" ♓	- 1°10'19"	354°43'22"	- 3°33'35"
♇	28°48'57" ♉	- 2°18'10"	301°27'24"	-22°38'57"
☊R	8°18'35" ♉	0°00'00"	35°56'10"	14°16'30"

1	18°56'55" ♍	0°00'00"	169°50'26"	4°22'22"
2	11°14'47" ♎	0°00'00"	190°20'21"	- 4°26'57"
3	9°56'47" ♏	0°00'00"	217°32'20"	-14°47'48"
10	15°25'38" ♊	0°00'00"	74°10'47"	22°38'29"
11	22°35'02" ♋	0°00'00"	114°23'11"	21°32'48"
12	23°55'59" ♌	0°00'00"	146°14'52"	13°32'34"

Methods in Magick III: Focus

Let me invite you to a great opera omnia. As you read this narrative, allow yourself to expand your perspective to the vastness of the wasteland of the universe, and then focus on individual small examples, for example, a rose unfurling petals in a garden. Please read manifested words as images, concepts, ideas in a magical language that you can invent for yourself, visualized symbols, images, signs, sigils, paintings, photographs. Use your imagination to conjure great landscapes of ideas that are not mere fantasy, but are meant to bridge the land of imaginations with that of platonic ideas. My task is to discipline and order your imagination along this path. I hope you are ready. Let us begin.

In an ideal state, volition moves from action, motive, desire to vision, and vision is realized by action, action produces effects that are solid, tangible or subtle, fleeting. There are three modes here: active volition, which emerges from the illusion of the self-constituting personhood, passive volition, which is a form of reverse mysticism, for after receiving an inspiration, one creates; and joint volition, in which two or more threads converge and create together.

Each event is a flash of energy in a co-dependent, co-emergent world of phenomena, a sequence of such flashes can be called threads, while a sequence of threads is a process of reality. The grammar of these flashes, threads, processes is bound by the objective environment and syntax of physical, chemical, biological, pneumatic, metaphysical and occult laws. Moreover, they have their time, these flashes can be unique, repetitive, sequential, interrupted, occasional, continuous, cyclic, temporary, conventionally immovable or changing.

They have their duration, their beginning, their emergence, their renewal, their maintenance, their decay, their fading, their cessation, termination. I think of them as fields in a topological space that are chaotic in the sense of classical mechanics, like the behavior of the Haley comet interacting with the gravitational pull of Jupiter and Saturn.

It is important to delineate the levels of disorder and organization (entropy). Complete integrability is an maxima of order characterized by a stable and dynamically predictable inclination of the individual sequences, it is a discrete quasiperiodic spectrum. It is characterized by a low perturbation and a stable frequency of unfolding, and it can form whole groups (families) of completely integrable systems.

Under one condition, if we introduce a pertubation, the integrability is destroyed. In Kolmogorov–Arnold–Moser integrability, the degree of disorder is non-zero, the sequences can survive a weak perturbation, while they can be easily deformed, yet they remain continuous and impermeable to other processes. If destroyed by perturbation, it can form another structure.

In complete chaos it can extend over the whole phase space, the events are continuous, but to find a typical sequence is complicated, it loses its physical meaning. We can still try to apply maps and models to describe the statistical properties of such an unstable inclination.

A typical perturbation can lead to both regular and chaotic motions. Renormalization time is a process in which a chaotic system bounces from one statistically describable state to another, and the process in between is significant but difficult to capture.

When assessing the patterns of energy flashes (events), scaling is equally important. When we speak of Ursa Major, we do not confuse a bear, an animal, with the constellation of stars. Not only are they not the same entities, either in name, abstraction, scaling, category, or semantics, but they have a completely different makeup, physically, biologically, etc. Such confusion is, counter-intuitively, a very common mistake when people understand, speak and perceive any cognitive entity that either overlaps, is deflated or inflated with given phenotypes of semantic-semiotic mappings.

In terms of scaling, we should address the discipline of optics and focus. The apperture of the lens can be compared to the ability of concentration, attention span, and determination in operations, while the lenses can be compared to the psychomagic filters and tools of the trade that allow energy to move in certain ways. Rays of light that are reflected, refracted or bent diffracted are synonymous with inspirations from the phenomenal world, the metaphysical world and the occult world. The proper lens system in the apperture is critical to the per-

ception necessary to achieve astral effects. The Egyptians believed that Sia (perception) was of great importance to the success of any magical operation. In this sense, a magician is an artist of perception.

Training of perception is similar to training of focus. It is a method of altering consciousness through a series of gymnosophical, intellectual, spiritual, and performative actions that, in well-organized magicians, function like a control panel and can be combined into multi-threaded processing. A well- trained state should be attainable at will. Drugs usually have only a temporary effect on perception, and neither recreational nor ritual use is advised. A controlled perceptual shift in a sober state is a great tool to call upon, whether in meditation, street magic, or simultaneously with other actions such as talking, walking, or dancing. Each tool has specific conditions and dependencies under which it works.

A simple example is bilocation. One must release one's attachment to the body image and fixed incarnation and try to look at oneself from a different perspective, as if another person were looking at us. Since the astral double and shadow follows the inclination, when these subtle bodies are developed, it will place itself where the will wants it. The standard inhibition in magic is the discouraging fact that „nothing happens" or „we feel nothing". Every tool takes time and training, in this case we must not only use the tool and be skilled in it, but also create and train the tool itself. So the first commitment should be to find out what tools we need and what training we need to acquire them.

To conclude this brief theoretical sketch, I must admit that in a perfect scenario the person is stable, firmly anchored in co-

nventional reality, and does not compensate with magic for the mistakes of his life and the shortcomings of his personality. The key words are: Stability, seriousness, ethos, knowing oneself, knowing where one wants to go, astuteness, intelligence, steadfastness, perseverance, critical thinking, the key practices are: Concentration, focus, a platinum class ego and a strong sense of identity from which one can detach at will, artistry, virtuosity, ingenious devices, mastery of one's mind and body, the physical and basic aspects are: health, care of the body and hygiene, care for one's income, work, a good relationship with other people and no abuse through addictions, destructive passions and the like. At the Oracle of Delphi there were three commandments: Know thyself, everything in moderation, nothing in excess, E (Eta, sun symbol for the god within, the divinity without)

I hope I have provided the intelligent reader with enough clues to experiment and use their own solid tools. After all, only fools are led by the hand and nose in this business, while trying to attain mastery is a long, solitary and deeply reflective, introspective, insightful process.

Methods in Magick IV: Synergetic Projection

Each purposeful magical thought, the voces magicae, the description by execution, leaves a subtle imprint in the environment, on the objects, the bodies, the genius loci and its space, the entities, the souls, and changes the subtle worlds in a minute way. The energy follows the focus, and the fixation and the gaze increase the focus. This concentration can be focused on a single point, distributed on several subjects, or encompass everything. The more it is distributed, the more it gradually diminishes, although the training of increasing concentration on a large sphere of „ten thousand things" should gradually improve concentration on a single point, as should samadhi when all phenomena and „ten thousand things" are dropped on the spot. To explain this phenomenon, one would have to resort to optics and channel-modulated ray theory, psionics and aetheric hologram projection, i.e. the mind projects aetheric vibrations on the wave-function and gives form and synergetic qualities to the hologram, it is similar to the ancient auto-phaneia, or the self-revealing of Gods in which a manifest essence of their totality becomes visible to the Isiac, Eleusiac mystes

and seer. On the other hand, a fixed gaze with a dead stare (as in witchcraft) is inferior to the fixed gaze of a potent mind that has its eyes everywhere.

The trained imagination can produce any miracle, illusion, or subtle-material object of a magician that is superimposed anywhere in the world. We can leave notes on objects, people, places, on skin, on spiritual layers, on „thin air" (I personally like to leave neon-like astral notes in the air), on souls, entities and invisible planes. They are our personal signatures that, along with the art of mnemonics, can recall information in specific detail, leave an „I was here" mark, leave signs for others, or provide information about a specific thing. We can bless, consecrate or curse and desecrate a specific area, place, person, object, etc. I will devote a separate chapter to the making and programming of artifacts, talismans, rings, amulets, scrying stones, black mirrors, etc. With personal effort and with the help of higher deities, middle intelligences and benevolent and malevolent beings.

Any physical object can be charged with corrupted energy, be it the clothes we wear and the median of our emotional and intellectual states associated with our „second skin", be it our body and the resulting posthumous corpse that can have properties that affect us, be it a magical armor and the body of the gods as the carrier of our spirit, be it a tattoo programmed and ritualized with a magical intention on a living person. They work with analogia entiis and not with similia similibus or sympathetic magic.

Sympathetic magic is rather crude and ineffective. To find an analogy and similarity of being, an inner law must be gra-

sped by both, and moreover, proportions and ratios must be synchronized for a given operation and moment. It is not enough to create a voodoo doll of an enemy, it must be properly constructed on the psychomagic level: to bind the right target; to hit the target; to hit the right target where it pleases us, etc. Otherwise, we either resort to ineffective actions, harm ourselves, or inflict harm on a random person. Either way, our intent can often be carried out by a malevolent entity or disarmed by a protective entity, which I will call a co-traveler to our and other magical actions.

We can construct sigils from scratch (sigils), perform various ciphering and masking operations on a sigil, or use visual permutations, glitching, and noise to apply computational „demonology," e.g., take a chaotic oscillator circuit drawing and convert the graphic drawing into sound, then convert the sound into numerical values and bifurcate further. The question of whether it loses its original value and transforms into something else lies in the art of keying, i.e. finding the right patterns in the aetheric realms affected by the translation of mechanical and digital signals from electronic devices into astral causal chains. It is very similar to the art of naturalistic magic, which I prefer as a biomant, but on additional „tech drugs". For naturalistic magic is more effective in high magic and anything pneumatic, while computer magic is more effective in low magic and cyber magic, such as succubae that harvest sexual energy of others and are connected to pornographic exciters, or cause disruptions in information systems. The latter is more effective in the world of manipulating low desires, dreams and hunger, so the world at large of today, the former arts, high ma-

gic is a voice of dissent and liberation of anarchs from modern chaos. In fact, in this way, the gods favor the Anarchs, who would be priest-mages in the past, over the priest-theologians of the present, who would be a slime pit of foul gibberish in the old days.

The noise in the etheric realm is a definite obstacle to getting a meaningful picture and performing the necessary operations. There are many operators and just as many astral background noises generated by the living and the subtle. The art of capturing a pattern and amplifying it to create an effect is an art in itself. As an officer from CIA said in the 1950s when hiring black magicians for dark operations, „Magic sometimes works, radionics always works." Therefore, instead of relying on random hits, some agencies have resorted to technical support, developing computerized psionic cybernetics, psychotronics, regular network-based psychological warfare and social engineering, etc. As for the unhired non-whores, un-prostituted lone wolves, „pirates, invaders, and other insubordinate antichrists," less sophisticated techniques must be developed to survive and pursue their own goals.

Methods in Magick V: Calling and Receiving

From the Chaldean oracles of Julian the Theurgist comes the famous phrase: „Call and you shall receive." What does this verse mean? Is it about getting what we want on a whim? Or is it about calling to perfect ourselves, to elevate ourselves to divinity after receiving the right measure, the right portion of a daimonic essence that will transform us? Is it to lag behind and pray for whimsical things with empty words, or is it to burn out passion in great works and become as impassionate and objective as the deities in great wisdom and arete?

Every call begins with a sending, etymologically this word is related to sowing in the field, in fact a call is a saturnine sowing, because what we want to collect with our scythe is what we sow, a good agricultural professional knows how to take care of his crops, not to spoil or tire the earth, not to abuse the earth, how to take care of the seeds, how to watch the grain grow, how to protect it from spoiling and how to harvest it at the right time, how to preserve the crops, what to share, what to eat, what to sell and how to distribute it so that it lasts for the next years.

Similarly, we do not appeal to the air or to anyone who will listen, but use human logoi to direct the signal to a specific request. The best petitions are selfless, genuine, natural, coming from the depths of the spirit, soul, mind and heart in unison, made in great reverence, poetic rapture, passionate despair, lamentation, hatred and sorrow. The void ones are dull, empty, mere words, superficial.

The strength of human logoi depends on the intensity of the beholder, but their wisdom belongs to moderation and balance. No good gods will refuse a curse or a blessing for a man shattered by fate and plunged from nobility into a great abyss of broken existence, where the soul dances sadly from the ocean of the abyss to the highest of the stars.

The ethereal world may have eyes and ears, whispers, cries and silent thoughts are perceived. Woe to the child of the abyss who returns with a voice thundering through the ethereal worlds, mad or unwise, everything dirty, great, vicious and virtuous is heard.

It is written in the Book of Changes that the words of a wise man still meet with approval 10,000 miles away, while those of a vicious man break off at the end of his tongue. The earth is full of gossip, most of it unwise.

If you want to attract the great ones, you must develop your greatness, otherwise the small ones will listen to you. A monument of life testifies to deep experience, from it words follow the song of the theme, the song follows the beauty, the poetry follows the rapture, herein lies the secret of greatness, that it rises above ordinary people and the wise man follows a mountain which he incorporates little by lit-

tle. The a priori conditions follow the a posteriori, not vice versa.

The call may be a silent thought addressed to a select audience, or it may be sent to anyone who can receive it over the „radio nowhere." It can be a cosmic cry that crawls out of the throat in great pain, a poetic wisdom, a gnosis arretos painted with perfect emptiness.

It can be a summons, evocation, banishment, exorcism, an incantation. There are two modalities here: either you create with your voice, you co-create, you co-inspire, you spread ideas and inspirations that enter the noosphere and are distributed in the aethyrs, that is active ceremonial magic „Here are the dragons".

The other action is supplication, typical of prayers, but prayer is something for the unskilled. A magician should know what he wants to receive, know the scope of the reception and have wisdom and discernment to know what he needs. The Hermetic planetary path begins with working with the Earth spirits, then with the Sun spirits, then with the Moon spirits, the Mercury spirits, the Venus spirits, the Mars spirits, the Jupiter spirits and the Saturnian-Uranian intelligencers in the Egyptian-Hellenic and Chaldean framework.

Knowledge of astrology and the nature of the archons and intelligencers of these planets is of great value, because in Gnostic Hellenism the archons (rulers, the totality of the nature of a particular planet, the autophaneic essence of a planetary nature) were simply a way of testing whether you could absorb the qualities of the planet without being psychomagically torn to pieces. It is not a mere fairy tale, for the intelligencers should

be objectified as independent spirits, not as mere archetypes of which there are myriads and who willingly teach the willing and prepared.

If, for example, we want to develop martial prowess, sagacity, and strength of heart, work with Mars when it comes to exquisite beauty of soul adornment and loving ideas, with Venus when it comes to divine communication, the gift of writing, and speed in the transmission of ideas, with Mercury, if with truth, honesty, justice, lion-like pride — with the Sun, if with delightful sanctity, bliss, calm and easy moderation — with the Moon, if with royal, noble, cultured and civilized qualities — with Jupiter, if with imperial, wise, philosophical qualities — with Saturn. This is a flawed enumeration, but you will grasp it immediately when you begin your work. There is a danger that you will encounter the chthonic aspects of the planets, the key word here is enantiodromia, for they all have their own „hells" or spheres of torment for the little human souls, but there are more things that you can gain from the treasury of Helios, and the gods bestow gifts of inspiration, muses of ingenious breakthrough, even on the ignorant.

There are grimoires with seals that operate with traditions, but these are delicate, there were encyclopedically inclined magicians who called entities only not to bring down their seals, if they managed to win them over to the operation, there are many charlatans who try to emulate them. Therefore, from experience, it is better to make calls in a standard — and safe — operation when the planet is above the horizon, in exaltation, in daylight, possibly the heliacal rising of the planets in the morning is optimal. Planets have their greatest strength when

they are seen, intelligencers are called with greater certainty when they are visible. Nocturnal work, melancholically inclined is of deeper value, as stars have their greater effects when one finds himself in the cosmic cavern.

If you have high intelligence, an open mind and critical judgment, ask for wise things and you will share in the gifts and watch them unfold, over days, weeks, months and years. If you feel discouraged, work on your shape and form, meet the gods halfway. At worst, nothing will happen, but you will gain excellence and artistry, at best you will be helped to stand out as a great person, even louts have been transformed in this way into great orators, skillful rhetors.

Do not hesitate, call often, strengthen the sacred bond, consolidate the ties with the intelligent, until — if fate wills it — they will raise your spirit to the stars. If you ask for insignificant or worldly things, be careful from which corner the answer comes, you can receive them, but only to promote the will of another, these things you can still receive if the fate is right, but not as a goal in itself, but as a by-product of the above operations. It is a joy to see a great man who has rich possessions, power and dominion, fame and nobility, not losing an inch of his being and reverence for men and the gods. It is a pathetic spectacle to watch wretches acquire with the same perishable things through inheritance, fraud, injustice and base methods. So, be forewarned, go!

Methods in Magick VI: Approaches

That the God is no less philosopher than he is prophet appeared to all to come out directly from the exposition which Ammonius gives us of each of his names. He is „Pythian" (The Inquirer) to those who are beginning to learn and to inquire; „Delian" (The Clear One) and „Phanaean" to those who are already getting something clear and a glimmering of the truth; „Ismenian" (The Knowing) to those who possess the knowledge; „Leschenorian" (God of Discourse) when they are in active enjoyment of dialectical and philosophic intercourse. „Now since," he continued, „Philosophy embraces inquiry, wonder, and doubt, it seems natural that most of the things relating to the God should have been hidden away in riddles, and should require some account of their purpose, and an explanation of the cause. For instance, in the case of the undying fire, why the only woods used here are pine for burning and laurel for fumigation; again, why two Fates are here installed, whereas their number is everywhere else taken as three; why no woman is allowed to approach the place of the oracles; questions about the tripod,

> *and the rest. These problems when suggested to persons not altogether wanting in reason and soul, lure them on, and challenge them to inquire, to listen, and to discuss. Look again at those inscriptions, KNOW THYSELF and NOTHING TOO MUCH; how many philosophic inquiries have they provoked! What a multitude of arguments has sprung up out of each, as from a seed! Not one of them I think is more fruitful in this way than the subject of our present inquiry."*

— Plutarch, "E" at Delphi; II; C.W. King (London: George Bell and Sons, 1889)

> *Each piece, or part, of the whole of nature is always merely an approximation to the complete truth, or the complete truth so far as we know it. In fact, everything we know is only some kind of approximation because we know that we do not know all the laws as yet.*

— Robert Feynman, The Feynman lectures on Physics, Volume I.

Moving amidst anomalies, strange events, how not to breathe poetry into the world, this esthetic game. When others barely swim on the surface, the bold dive into the depths to shoot into the unknown space above infinite oceans. Courage, boldness! This world is for the intrepid, where others barely stepped, some of us crossed the deserts to find eerie oases when divinity meets this world, where chaos triumphs and our dust stands like an emperor over this world, until time does not era-

se us and a senile age of dementia will not triumph over genius — this invincible spirit!

Because of the complexity of the systems we can boldly assume that the results of magic are never certain, but only potential, they are not objective, but interrelated. In a given internally coherent system, these potentials can arise when they encounter others. Like a Venn diagram, they are intelligible, but to an extent bound by dynamic, often unpredictable laws — this picture is never static.

We have to be honest, we can not prove the effects of magic, we can not be bothered with effects to prove, and that would be foolish. Some attribute its wealth to industry, others to magical operations, but it is the rational, skeptical and reasonable that should be considered between force circumstances, personal efforts and possibilities. Magic, as a subtle art, can be evaluated either subjectively or intersubjectively. Most magical phenomena cannot be grasped by a linear mind, and the obvious, crude occurrences of insight rarely stabilize to be repeated, hence their non-reproducibility.

It is a delicate art that requires profundity and rigor. It resembles the world of watchmakers or artisans who make porcelain, the delicate art that can arch sublimity, subtlety and storms of black fire in this art. It is a dangerous art that mixes with the invisible worlds, often exposing our minds to combustible, dissociative, psychotic interactions, to quote Confucius, „Keep spirits and gods at a distance," but respect them first and foremost. It is an art that requires close exploration of the territory in which one is acting. It is a determined step of a blind man over an empty abyss to set his foot on an invisible bridge,

and yet we walk as if on solid ground, knowing where we are going and how to avoid the obstacles. We can extract parts of the general laws of magical working, keeping in mind that they are dynamic laws, with many variables and laws that interact and can cancel, accumulate and complement each other.

A versatile magician approaches his activities apophatically, with reason, skepticism and yet positive affirmation, relying on the thyrsus when something works as it should. It is a person who has an infinite arsenal of „I can" but knows that he is operating within a system of limits of phenomena and physical and occult laws that prevent certain actions and limit delusions of grandeur, inflation, idiocy. Such a person knows that regardless of whether his actions produce results, he acts continuously — without stubbornly dwelling on false assumptions, but correcting them and constantly evolving. A magician experiments and gains experience until he skillfully trains operational techniques that prove effective in „winning" the other side to his vision.

The point of understanding is to discover what kind of actions lead to significant effects. The field of action for rituals, prana, ceremonies, meditations, musings, contemplations is the phantastikon of the noema. The effects are always limited by what has been judged superficial, meaningless or ineffective. Often people may wander through the deserts all their lives, often they may dwell in Platonic caves, this is one of the reasons why cognitions and magic are relegated to the phantasms of human imagination, at best to infantile phantasms, from where all approaches and efforts of education are abandoned not even halfway, but before they really begin.

Consciousness and perception are the field of operation of magic, phenomena and illusions are its substance, but they are only a means to achieve goals. The attainment of siddhis or helpful means for their own sake is meaningless unless they are a vehicle for the soul to attain greatness, surpass its own condition, overcome inadequacies, and unite with supernatural essences. It is not a consciousness reduced to psychological effects on one's mind, or a training in neurodivergence, but it interacts with one's modalities, tastes, possibilities and realities. It influences the soul, the mind and the hearts, inspiring ideas and working from behind to foster visions of wonder in people.

Magic is a wise art of perceiving the effects produced in the world of causality in such a way that we philtre out the true patterns of the workings of the magical process by excluding cognitive distortions, fallacies, deceptions, blinding illusions, charlatanry, self-deception, Excluding obscuration — this is a skill of critical thinking and discernment, both in the world and, most importantly, in our own selves, and the greatest deceivers are those who are in a fortress of illusions and delusions — like madmen.

What is a clear, precise, strategic and tactical insight into emergent co-dependent causality is also a commitment, a commitment to spinning one's own networks of causal patterns while preserving one's own perception, sense and reason, ideally detached from the sea of phenomena, passionate, striving for metaphysical objectivity, observing one's own mental processes, mastering perception and cognitive-emotional processes in great balance.

Methods in Magick VII: Scrying, Consecration, Artifact Creation

Have you ever dreamed of creating your own talisman, amulet, or other artifact that performs its function as desired? We know them mostly from games and movies, but it is pop culture that took inspiration from the real things and turned them into consumer fetishes, not the other way around. I would like to share with you some methods that I have used with relative success. I detest charlatans who sell such things to others, they have no value, or at best you have an uncontrollable entity or a messed up focus of the creator of such things. Procure your own best, either high quality jewelry (which does not have to be expensive as long as the materials are right), or make it yourself. Avoid used things unless you know something about the owner. A grandmother's ring or jewelry kept in the family is useful, but you are also working with the owner's energy. Personally, I prefer to order items and catharsise them properly before consecration.

The law is that of synthesis, i.e., correlation of the correct, compatible or complementary dimensional frequency or higher capable of redirecting the entity or energy. The same law applies to excorcisms, about which I will write a separate chapter later. Hence, the correlation of an external entity greater than or similar to the overwhelmed, trapped entity to command it. Another methord is to change the „riverbed" so that the focus directs the entity or energy into the given object. Nature likes to hide, but the notion that „nature hates contradictions" does not apply to the subtle world. Sometimes two opposite polarities can try to magnetize each other, that is, the nature that goes against your innate qualities and ethos can force your mind, emotions and soul to do the same. Especially, if it is envious and jealous, it must try to reflect in you. A contradictory nature oft cannot tolerate superiority, and superiority is defeated by making us similar to the antagonist and making us inferior on its own ground, according to its own rules. Similarly, followers of exclusive religions have to convert others. They abhor the idea that they could be wrong and want everyone to be the same to compensate for their own ineptness to be anything other than a blindfaithed person. Similarly, a homosexual turned tyrant would want everyone to be homosexual in their narcissism that contradicts nature. Laws to destroy excesses and superficialities should be based on the center, on reasonable grounds. Bigotry or extremism of any kind should not be tolerated, least of all you want it to spread and end up affecting you and those close to you. What breaks you absorbs you, you have to fight upright and stand your ground, otherwise you are not like a strong mortal, but depending on how many persons or

entities will try to lure you into theirs, you may end up as a spineless, unstable, hysterical, psychotic, crazy idiot or a scripted extension of another's will. Know yourself! Perfect yourself in wise, responsible individuation!

Consecration was a process of integration into the divine realm by the will of the gods or men themselves. „Consecrated objects were believed to be either divine property or to be in some relationship with God, thus sharing in His supernatural substance and energy" (Thesaurus Cultus et Rituum Antiquorum). Consecration was a transfer of the object into the realm of the deities, for res sacra, dedication are something else, the act was similar to the offering of objects to the divine and the transfer from the profane (touched by men) to the sacred (belonging to the divine).

We can consecrate objects with our own soul by using the prana focus and programming them with intentions according to the syntax of creating servitors. We simply create a procession (from, to) desires, wishes, intentions, motives, a syntax of intellectual-emotional, purely intellectual or purely instinctive vasanized (ethos-influenced) prana and endow it with the object of choice. There are middlepersons of this process, for some external currents, streams, and entities may interact with the process, accidentally or intentionally, to enhance our will, thwart it, or turn it completely against the original intent. One can work directly with such entities to amplify a blessed or cursed object, depending on the purpose. How is it blessed or cursed? Think of it as a set of instructions that set in motion scripts and processes that are read from the „other side" and have their own qualities. A hateful Mars war talisman worn by an

unstable sensitive may cause acute anxiety symptoms or random outbursts of manic behavior in public and cause nasty synchronicities. Moreover, the wearer of such a talisman may combine the energies of his own energy network, soul and mind complexes, and thus be amplified or abused by multiple entities from the other side. In the city we never work in the void, we cannot afford to create impenetrable vaults as in Lhag Thog traditions in Tibet. People carry around a lot of mental garbage, stress, frustration, destructive passions and emotions, nervousness, anxiety, so stabilizing one's mind is extremely important. Entities can bless or curse certain objects out of their own will.

I once consecrated a Saturnine onyx dodecahedron embedded in silver in the burning fire of the Sun and an angeli bonum, a good lady of the other side appeared and kissed it for a blessing. More advanced techniques required study of planetary natures, horary astrology (with reserve), and ceremonial magic, the sigils and seals of particular entities and traditions. The laws and rules of „drawing down the moon" are similar.

The other part is clairvoyance, which almost always involves the capture of an entity or an image of it for preconceived purposes. The nature of the objects used for such purposes, such as the structure of crystals and mirrors and their chemical properties that resonate with a particular dimension, are often found in magical correspondences, but insofar as they are useful, never trust them. After all, they are made by humans and it is a gamble that they will not resist the allure of inaccuracy or downright fantasy and imprecision because they want to accomplish it. For example, John Dee's Enochian Tablet is not proper-

ly deciphered because people forgot that there is a letter Th „Thof" in the Elizabethan alphabet, which messes up the whole gematric cipher used by today's ceremonial magicians working in this tradition. Another example is Sir Isaac Newton, who claimed to have deciphered the Tabula Smaragdina Hermetis. He did not know the language and interpreted it poetically, whereas we now know that it was written in Samarian, a Semitic alphabet, in about the 7th to 6th centuries before modern times, and that it was a curse tablet intended to destroy Egypt. Always test things, you can start with correspondences, but do not be blind.

Scrying is not only a means of imprisonment, divination (e.g. when a being is scried into a black mirror), but also of preservation — of memories, of scenes, magickal knowledge etc. It can also provide a shelter for spirits that are not imprisoned, but can stay in the objects and leave them at will. In this case it is similar to bionic statues and objects where a deity inhabits an image in self-manifestation, it is present and inhabits the statue or withdraws its essence and the object becomes desacralized, i.e. normal, profane.

Powerful artifacts attract attention. I once ordered a lapis lazuli stone embedded in pure silver and consecrated it with sacra drakontes, Aesculapian currents to protect it from malevolent influence. I was safely protected, but the amount of malevolent entities and less friendly shadows gathering around my person and taking possession of random people was tiring, so I threw the ring away into a public WC. Gods be merciful to the person who will find it. Sometimes it is better to use more subtle methods or magically go „naked" and without armor,

this hardens the mind and after a while gains the respect of the other side. Malice and strength that torment you and cannot defeat you, may be won over with patience — dharmic methods. As long as it does not break your nature, you can call it a respectful achievement. But protection, even subtle apotropaic rituals and objects are better in this regard.

Methods in Magick VIII: Vehicle of Heathenism: Homoiosis Theo, Theion Ergon

Extracting a pattern from the living universe in its magnificent form, taking it up and expressing it, turns a fragment of the world-soul into a phenomenal act manifested in the generative world of matter. Between the great divine and terrestrial labours there are manifold mediums that hold the Hecatean keys of perception, consciousness, and transformation of the animalistic human soul into an astralistic pneuma. Hierarchies and boundary points are merely a model of something complete to make it more tangible to human symbolic-systemic thought. Gods do not contradict nature, they make it their own. By invoking a power, an idea, a force, a god or goddess, we seek to lease their power to our ethos, our daimon, to impress upon our soul an ability, an idea, a potency. The only goal is to transform ourselves into something that agrees with the power we invoke. „What we eat is what we become", this refers

to all kinds of food, aesthetic, intellectual, physical, soulful, magical, performative, artistic, political, social and so on.

To perform this operation, we need a point of reference, a coordinate system for events and insights, a guide for orientation and arete, clearly — we need a map that we have acquired through experience, knowledge and life. The map is a projection of our daimon and it sets the plan for our further development, it unfolds along the way. How are we to proceed without clues? How are we to transform without knowing what we want to become, except through automatisms that pull us into destinies and events like puppets on the strings of emotions, desires and rash decisions, directing our time and effort in the wrong quarter? Sometimes I sketch schemes at various points in life to reevaluate my path, reflect on it, and recall long-forgotten memories, sensations, dreams, insights, visions, events, emotions, and feelings.

First, we need an object to inspire us, and like mystics, we make ourselves receptive to what it has to convey. Every object has its perspective, and as an Aghori knows, even faeces, blood, and decaying cadavers have something to teach us-to take an extreme example. This means that if we want to work with the solar energies, we must become the sun in trance, in performance, in meditation, in contemplation. When I close my eyes and stare at the sun for a brief moment (with my eyes closed, otherwise you will be blind for the rest of your life), I am exchanging perspective and intelligence with an object that physics considers a rather volatile but „inanimate" object. Its intelligence is hyperionic in hypostasis, that is, interpreted by the intelligible, intellectual apparatus of man, it is superbly

alive, superbly divine, and supremely fierce and majestic, standing as a temple of truth and honesty. The reification of the sun in the figures of antiquity, be it Aion, Helios, Zervan-Akarana, is not naivety, but an attempt to allegorize the sun in order to bionize its high intellect in representative human form.

The iconoclasts hated the idea, they wanted a monotheistic, abstract God, and made short work of heathen symbols. They destroyed the balanced path between the supreme divine and a chain of mediums, symbols, forces, powers, masks of the divine in all their freedom, autonomy and unity. In Jungian terms, the introjection of the Divine as gods is wiser than a unified force, the step through the abyss is easier than with a gigantic void in front of us. Monotheism asserts that „here are men, there, beyond the void, is God." Symbolically speaking, the mediums of the multitudes, ordered in hermetic beauty, lead steadily to divinity, not just as symbols, but as living gods — do not make them demons or archetypes, as some have tried! Even if you want to go deep into the bowels of what they are made of — you will find a void of dharmas and exclude yourself from the process of participation.

We can exchange perspective with any object to approach its perspective, to rent its essence and acquire a part of it. This is an ad hoc scenario. But what if we want the intelligence of the planets to cooperate with us and shape our minds, hearts and souls? Please note that I use the term intelligencers for spiritual entities of a certain sphere, planetary and stellar, millions and millions of spirits are waiting! Somehow I have a faint, sad impression of human souls in chains, I dare to quote William Blake:

"The millions of spirits immortal were bound in the ruins
of sulphur heaven
To wander enslaved; black, depressed in dark ignorance,
kept in awe with the whip,
To worship terrors, bred from the blood of revenge and
breath of desire,
In beastial forms, or more terrible men, till the dawn
of our peaceful morning,
Till dawn, till morning, till the breaking of clouds,
and swelling of winds, and the universal voice,
Till man raise his darkened limbs out of the caves of night,
his eyes and his heart
Expand. Where is space? Where O sun is thy dwelling?
where thy tent, O faint slumberous Moon?
(...)"

— William Blake, French Revolution (1791)

Intelligencers polish, shape and carve in ethos, mind and soul, they shape us if we are willing to cooperate. The results are tremendously impressive in months, years. Work with the Saturn energies for seven years, and if you come through the great ordeal unscathed, you will attain a disciplined, systemic, cruel, deadly witty, versatile, somewhat vicious sense of humor, if not dead and ruined. Work another seven years, if you survive, and you will refine yourself into noble gold of great intrinsic value at best, or drown in mélancolie noire and obscene vulgarities at worst. Saturn is almost a sure way to the grave, with Mercury my inner trickster somehow begins to ask a question, „Will you

survive or will I get rid of a competitor in the easiest way possible?" I leave it to others to come out with such notions and leave me far behind, I have to deal with the bitterness myself — that's my problem. But first you must learn to rise above yourself. I am a master upon myself and need no other after years of confrontations (although contested by swine that deal with their opinions or preferences, a grand „nay" to me, are like yesterday's farts upon the morose winds) and if you can find a mentor to guide you — all the better. But if in his arrogance he makes you a slave in a guru-like relationship, you should look elsewhere. Mastery goes with intellectual humility, arrogance with intolerance of fools, but the latter are never good teachers. Personally, I prefer to write because I know my limits of mischief. I would quickly become a charlatan if I extended myself to larger groups. Manipulative charlatans quickly forget their inner truth and follow ugly things. Remindeth thus, carry on!

Methods in Magick IX: Theion Ergon and Homoiosis Theio

As with mastering a language, one must acquire the vocabulary, grammar, usage, cultural and situational context, style, circumstances, and relational skills to use the language fluently. Of course, we never wait to master a language until we use it; we learn it as we perform it.

Similarly with any form of craft or art, including magic. This method in magic will try to explain how we can raise our individuation to a high threshold and surpass our Daimon to make him more effective in high magic actions. This is an immediate requirement, because the law of pitch is necessary in order to be in harmony with the worlds with which we wish to act. To give a rough example: If an ordinary person, shouts something to a mass of people, he will be mocked and ridiculed, but put him in a charismatic leadership position and they will weigh his words and most likely he will even be praised for the same utterances! Similarly, if we do not excel in anything, if we do not rise to greatness, our words will carry little weight

with the „other side". If we have proven ourselves with words and our name is carried by ancient stories and legends, we will have an agreeable influence as long as it is wise and solid. The other side is intelligent to a much greater degree than mortal man can comprehend. It does not need a brain and senses to think, register and feel, it is a completely different kind of intelligence and uses different interfaces, and they can use the human mind, senses and emotions at will when necessary.

So, to impress something, we have to take a likeness or superiority in ourselves and act it out! It is a hard task to learn how to develop an inner value, an inner truth, which is objectively confirmed by the other side and the heavenly worlds. Here there are no lies, no falsities, what is subjectively true can be objectively false, what is subjectively false can be objectively true, we cannot lie to the universe, and if our subjective truths and untruths coincide with their objective counterparts, then welcome to the land of notions beyond the imagination! Here you begin to know yourself, to form yourself, to carve the matter of your wholeness! Homoiosis Theio is incorporating an ancient concept of virtue, very similar to the way siddhi (powers) are acquired in Eastern yogas. Virtue is like a Platonic idea, it is a high order from which you derive behaviour, feelings and experiences that correlate with the measure of your individuation, ethos and nature. It needs to be trained and comprehended.

Can an „evil" person be virtuous? Of course, he can even misdirect his virtue. An excellent charismatic rhethor can use the art of „bene discendi" for a malevolent purpose. Just as high intelligence and reason can have horrific effects on society if

used for a blind, erroneous, foolish, or malicious purpose. Instead of thinking of „good" and „evil," we can think about nature and its karman, inclinations. These are diverse and do not fit into such simple Manichean categories; we can further classify these natures into a societal „right or wrong" based on the premise that what preserves a certain healthy order in which people can flourish is „right" and the opposite, instigating chaos and discord, death and destruction is „wrong." What is „right" and what is „wrong" should be derived from insight and deep reason, calculating patterns in causality, supported by ethical rulership over our minds and emotions. A simpleton's „right" and „wrong" is always flawed and short-sighted, and if a simpleton were to create laws, we would all begin to destroy each other, hate each other, and relegate justice and jurisprudence to hell, revenge, lynching, and resentment. Namely, all the instincts of justice that are not institutionally regulated, that come out when justice fails, when people do not trust the courts and judges, when we do not experience justice.

Homoiosis Theio learns from philosophia naturalis, from philosophia humanis and philosophia divina, with „ecce homo", a humanity in the center. What can we learn from nature, from human beings and from the gods to become mortals with a stable, perfected, beautiful ethos? How should we implement this in our daimon? We do not need to be demigods to perform high magic, we just need to defend, strengthen, perfect and develop our nature, under close observation of the deities. Defend to avoid tartarism and bestiality, strengthen to accentuate, understand and amplify, perfect to have guidance and round out our alchemical works, progress because life ates a standstill and

it is relatively short for a mortal to achieve any form close to excellence. We often have a sense of virtue, but when asked what it is, we do not know how to explain it. We behave in certain ways because we were taught to, but that is a socialized, automatic behavior. The first step to integrating virtues is to question our behavior and figure out what might be good about it. Then we extend our behavior to others, exchange perspectives, and try to understand them so that we have a reasonable reason to try to imitate and absorb them in a reasonable way, i.e., to integrate them just like the language we use in everyday life.

Theion Ergon is another case, namely when we are perceived, that is, when our homoiosis Theio is recognized by the spirits, the intelligencers, the Gods, and we receive their permission and blessing to proceed with the acts of high magic. Here it is worth to decide what is our duty. Is it a priestly duty to work for humanity as a Magoi, is it a royal duty to work behind the backs of politicians and societies and pursue goals to catalyze Heaven into the actions, arts and inspirations in the minds, hearts and souls of people without violating their will? Is it a wise duty to retire from the world as an intelligencer and commit in his daimon to engage posthumously in the world, from the assigned sphere and star? They all hold dangers and pitfalls that can quickly pull the rug out from under us, but there are also great achievements and wondrous miracles that are worthy and splendid as long as our nature can resist pride, attachment, inflation and delusions of grandeur. The best approach is „oh, this and that," when we appropriate something from our work, it captivates us. The best works are the bypro-

ducts of excellent work and conduct, they are never claimed as possessions. We just do our work and live our lives, what else is there?

Methods in Magick X: Proportions and Ratios

To draw order from a world of apparent chaos, we must recognize patterns. We must arrange these newly found patterns into proportions and intelligible, reciprocal relationships, frames of reference, and points to each other in order to arrive at any hermetic science at all. Normally, this pattern recognition is innate and readily available to us. Let us take the example of face recognition without getting into the neurocognitive aspects. The face is an external principle of our identity. When it is damaged, our fleshly identity can suffer, whether it is somber, grimacing, silent, or cheerful, vividly representing the character's movements. Its gestures and expressions represent ideas, emotions and feelings. The sculpture of our face represents traumas, dreams and reflections, rawness, roughness or a carefree, easy-going life. We can call the sum of facial expressions a general tendency, or let us put it this way, the accumulation of tendencies of facial expressions over time is directly proportional to a general inclination, if it really represents the inner states and masks, a manifest karman of that person.

The faces we encounter, the faces we forget, our loved and hated faces, it's like a great Greek theater of masks, so where is the essential personality? The Greek theater constructed identities through masks, and the masks we wear consciously, learned or unconsciously, are a social game of appearances. The Greek theater was honest, the actor did not grow into the role, but delegated his skill to a mask and acting. The most essential appearance by which we recognize our spirit is our face. I once saw the most beautiful face in the world on a starry night. It was the face of my old love whose spirit was consecrated to the Magna Mater, it instilled awe and wonder, sorrow and transience in my wretched, mortal mind, moved my old, dead heart to a form of semblance feeling. When I caught sight of it in the starry night, I turned my face away, I could not bear the pain of loss and longing, for somehow I knew there would be no happy ending in this story, either in life or posthumously.

Let me hurriedly explain why I have organized a short declamation on faces. Because the patterns of our identity resemble the patterns of daimons or inner values, worth and spirits, because between known and unknown faces we choose proportions of relations and ratios of beautiful and ugly, of qualitative and quantitative. We are all somehow in relationship to the world and to ourselves, and in the end the finger points to the universe, suspended in a direct question, „Why?" points back to us and asks „How?".

All hermetic approaches to high magic must recognize proportions and ratios and extract order from apparent chaos. „Every model is wrong, but it is useful" — wrote George Box; „The map is not the territory" — wrote Count Korzybski; Ne-

vertheless, models and maps are necessary, and those that work approach our success as we bite through false ideas and delusions to arrive at diamonds of insight and experience-saturated, reasonably derived knowledge.

The open model of a hypothetical inductive-deductive method is a way to test hypotheses supported by the hermeneutic-heuristic model of imagination, the imagination supported by the knowledge of the sciences to prevent ideas that are intuitively correct but generally unfounded. How does this apply to high magic and metaphysics? Let us begin with an example.

We begin with the axiom „there are gods." What are the gods? We back this up with the Iamblichean argument that „gods are incorporeal, objective, and dispassionate, that they are in everything, and that they can be omnipresent." We continue the argument that „there are realms of entropy and gradation, and that the World is neither symmetrical nor chaotic, but at some level is unitary and indivisible." We have three hypotheses that we are trying to prove, the patterns that we need to order.

Let us start with the first one and assume conversely that „there are no gods". From a realist point of view and a materialist worldview, there are no gods, because a materialist has not seen, touched or experienced any gods, his model collapses in his worldview. If he sees an autophanic manifestation of a god or if a god avatarizes his body, he can further declare, „This is a delusion, a hallucination, I am going crazy." If he was religious in his childhood, he can retreat into religion as the nearest known explanatory atavism, like a frightened animal saying, „I am possessed, something is wrong".

Experience is everything, no one will convince anyone that gods exist, unless they have their own idea, conception or experience of them, blind faith is simply put, plain ignorant. All theologies derive from the axiom that „gods exist". A materialist may brush all that off and go about his life, convinced that he is dealing with a fantasy. And yet we are dealing with people who acknowledge the existence of gods who have experienced them, seen them, or been inspired to believe in them. And now the second argument: how do we know that gods are „objective, impassionate, and in everything?" Since the scale between unity and difference, order and chaos is a gradation, we can assume that more unified forces in the universe are directly proportionally extended, so that what is extended, like space, must necessarily be objective and profound. The more diverse the forces are, the more subjective, quarrelsome and combative they become. They are incorporeal, so they are not subject to the passions, the instincts of the generative biological world, but neither do they contradict it.

It is a different vantage point of perspective and perception, and we can't exchange perspectives with daimons and Gods, until we become them. When space and objectivity are connected with incorporeality, they can be omnipresent, there is no „above and below" here, there is only the right or deceived perception, perceive in the right way and you will see gods, perceive in a distracted, strongly materialistic way and you will see only what is in front of you. How is it that a girl in the USA summons Hecate and another in Greece, Athens, does the same and when they are successful, the delegated masks of power called „Hecate" appear to support their operation? This is because

they are invoking a manifestation of a reflection of this goddess who is omnipresent as a force in their domain. Reminds me of the title of Campbell's books „Masks of God", well — E Pluribus Unum.

As you see, we have a pattern, we establish certain proportions and try to explain them, then we experiment with them to reach conclusions. Similarly, we can encode certain laws in symbols, in sigilia, in rectified concepts and usee them as signs of condensed experiences that we can manipulate and play with finesse. In this way we build our own library of a Glass Bead Game that we can operate on mental, astral, pneumatic and artistic-intellectual levels with high degree of success.

Methods in Magick XI: Ars Memorativa

The very evil that wants to deprive us of true, beautiful, just, good and right memories accordant with Aletheia is the very evil that masters us through deceit, ignorance, stupidity, blindness and indoctrination. It hinders the acquisition of true memories that resonate with realizations and hard-won skills and sports false ones, ruining our works. It makes us forget what is true and splendid, and makes us remember what is false, commanding our minds and hearts to the dictate of that ugly crone — forgetfulness and that malicious and envious greybeard — delusion. May Mnemosyne stand triumphant!

> *You will find in the halls of Hades a spring on the left,*
> *and standing by it, a glowing white cypress tree;*
> *Do not approach this spring at all.*
> *You will find the other, from the lake of Memory,*
> *refreshing water flowing forth. But guardians are nearby.*
> *Say: "I am the child of Earth and starry Heaven;*
> *But my race is heavenly; and this you know yourselves.*
> *But I am parched with thirst and I perish; but give me quickly*

refreshing water flowing forth from the lake of Memory."
And then they will give you to drink from the divine spring,
And then you will celebrate? [the rites? with] the heroes.
This [is the? … of Memory, when you are about] to die..
?write this? … …].?? shadow covering around

— Gold Tablet from Thurii, „Orphic" Gold Tablets and Greek Religion: Further along the Path. 2014. Place of publication not identified: Cambridge Univ Press., p.5

Today, not many of us have the proper focus, duration of concentration, time, and resources to train in the Renaissance Ars Memorativa, as propagated by Giordano Bruno, for example. For more information on the history of the art of memory, I would recommend Frances Yates (Yates Frances A. 1966. The Art of Memory. Chicago: University of Chicago Press). The imagination of many people is weakened by weapons of mass distraction and a constant replacement of their phantastikon with pop culture stimuli and other superficial things that can hardly be called an adornment of their minds, hearts, souls, daimons, and genii.

How can we save our memories, how can we maintain them? After all, they are the key to maintaining the arsenal, performance and defence of any working magician. Without memory, we forget our tools, our purpose, our vision, and ourselves. Without memory, we become prisoners of the present, and the beauties of the ethereal worlds elude our perception and our eyes. Lest we forget! There are many plans aimed at depriving people, and especially the Magoi, of their operati-

ve memory, which is crucial for the maintenance of their work. Sometimes this is associated with indoctrination, because a person without memory is easy to influence and brainwash with the most heinous deceptions! Let us remember that in the Orphic mysteries Aletheia, the truth, is synonymous with non-forgetfulness (A-lethe). It is the heroic souls who remember the immortal and divine worlds and never give up the revelations (epiphanies, apocalypses) of the treasuries of Isis, the joy of the true philosophers.

How can we remember? We can make notes in space, on objects, notes inscribed on our thoughts, our soul, our mental-emotional fields, creating a whole network of memory nodes that we can recall when necessary. To remember everything at once is an impossibility in mortal life, it would be a curse! This blessing comes with death and immortality, embodiment — if our Herculean ways lead to this total memory, then we are in truth in possession of all our universal memories surpassing our single Earthly life, when this gift is bestowed upon us! And yet in life, in order to progress in the alchemical toils and work in Homoiosis Theio and Theion Ergon, we must create our own mnemonic web and masterfully weave it so that none of it can be torn, none of it — unwoven. Here we play the spinners of destinies, resembling the Moires. It is the fates of our memory that we weave together and maintain to make battle of the Thyrsian splendor.

Short is the memory of mankind, short the memory of the masses mercilessly exploited by their masters, short the memory of the masters and the history of their elevation! Short is the memory of the horrors and miseries of their history! Shards

of the dead catch the echo of long lost events, even the living confuse their long lost loves with events that no longer captivate their hearts. Perhaps it is better that way! For total recollection in a mortal life is total horror, to relate all memories with their emotional burden to a single point in life is a terrible ceremony of the best and worst, the deeper the life lived, the nobler the pains and raptures, the greater the dangers of crossing the threshold of what is bearable for a mortal! Do not let me use double standards if I think that it is better not to remember for some people, because the experience should be dissolved in the fusion of pain and awe, of sufferings and joys, to find a wisdom in the moderate understanding!

Back to the topic!

Memories in occult understanding are synergistic information in an enthropic synthony held in a topological space that are places in a spatio-temporal continuum with all the threads attached to it — dimensional, ontological, magical, etc. Memories are also a hierarchy of rationed events distributed in consciousness and in the memory of the mind, both as „ghosts of the mental sphere" processed by the brain in short and long term memories, but retrievable from the matching astral spheres and not just distributed in the neural networks.

Think of how difficult it is to remember what we did yesterday at 1:33 p.m., what was our thought, emotion, feeling, mindset, worldview, what did the jumping monkey of our mind come up with? What state were we in? It is much easier to grasp the place we were in, the people we were talking to, what we were seeing, than what we were thinking about. Depending on our aptitude for certain senses, including the „extrasenso-

ry" (extrasensory senses are senses that go beyond the accepted ones, but retain the qualities of senses), we can remember sounds, visions, scents, smells, abstract ideas, force fields, energy spheres, magnetic phenomena, signs of entities, sigils, signs and symbols. Someone with a photographic memory and developed astral vision and second sight will find it easier to remember landscapes than thoughts or sounds, but the point is to master all synergistic imprints to the point where we remember not only what we focused on, but all environments and stimuli that we can reconstruct from scratch. With training comes mastery, master the craft, and everything else will follow!

The first idea is remembering, the Aristotelian method of remembering. We put a „hook", an „engram" or a „coex" (condensed experience) in our memory at a certain time and place, and then recall a few hours later what the „hook" contained, the places, the sounds, the chatter, the thoughts, all of it! The hook works like an „astral note" and is a mnemonic device filtered through a particular perspective or reality tunnel. Any event can be viewed from many perspectives and often it sheds more light on different models to extract more valid information that can be used to develop better magical tools.

We can not remember everything at once, so we have to consciously and selectively choose what to take in and remember. Here the guide is both ethos and esthetics, what is useful and what is superficial, what helps our development and what hinders it. What good is it to remember that a dog barked in the park? But it is useful to remember that a garden spirit acknowledged our presence, it is useful to remember that we met our great love in such and such a place, it is useful to re-

member that a certain ceremony was performed there and then. We should remember not only important things but also useful things. If you clutter your mind with dull or foolish knowledge and gossip, it does not pave the way for excellence.

So we go about binding spatiotemporal memories in this way, and by binding we narrow down the search criteria when we need to remember something. We can leave astral notes around people, places and objects, make them float in the air, some undead shadow witches write on the living skin of people to communicate precise information, true or false, to the shadows and the dead. The language of shadows and gestures is a separate chapter. In this way, information can be gathered or left behind. Notes are a form of magical mnemonics that we can use to remember important things about certain places and events. We can even leave notes in imaginary realities, dimensions, realities and places if we choose to do so.

In secret I tell you that I call upon the goddess Mnemosyne to preserve my memories, and that in a secret place, a field, a temple in the stars, I make backups of my memories, well encrypted and secured so that no outsider can access them. Methods to encrypt and cloak will be next. Thank you!

Methods in Magick XII: Ciphering, stealth techniques and cloaking

"Once we came and went as we please, now we come, and need to escape the prisons, to ever attain liberation"

Virya (energy) goes where the dhi (mind) goes. I will use this Dhi-Virya link to avoid „Prana" and „Kundalini" as this would be inaccurate in this context. I want to focus exclusively on the mental sphere and thought forms, which, properly used, organized, visualized, mentated, cogitated, proportioned, rationed, and energized (subtly materialized), are useful in many magical operations, depending on the potency and talent of the observer.

Surveillance is a big thing in human society, and on the „other side", the surveillance of thoughts, the detection of anomalies and „illegal magic" on Earth, or any form of circumvention of the „allowed" by the transcending, transgressive, unauthorized magicians, anarchs of the modern world is a red flag to pacify such an individual, deprive him of memories and abi-

lities, and in the worst case eliminate him. By whom? By the individuals who govern the system that authorizes and registers the technological or aethyr grid, that is, the distributed geomagnetic field complementary with the bioelectromagnetic component of the human being and the pneumatic-ophitic (soul) component of the human animal.

The „God Complex" did not come out of nowhere, but was created by those whose intention was to control the resources of human minds, hearts and souls. As far as I know, there are three vertical spheres up to the stratosphere with horizontally distributed power centers on the geomagnetic grid, all of which contain illusory „sources," „heavens," and so on.

Once controlled, you can fill them with anything — religion, ideology, beliefs, science, etc. Sources are programmed „dogs on a leash" that say what they are programmed to say. If you stuff them with Judeo-Christian belief systems, that's exactly what you'll get. That does not mean they are true, it just means that is the content they are programmed to spread to hide all other possibilities of liberation. It also does not mean that the network is completely dominated by the Judeo-Christian faith. It means that they are in the majority and therefore it takes a strong and steady persevering spirit, bullshit-proof and carrying its inner truth like an immovable diamond, to escape the inhibiting beliefs and engage in magical and spiritual practices veritably if one rejects their forcible conversion, their wallowing in guilt and shame, and their civilization-preprogrammed architectures of meanings and beliefs and fake „miracles" and „burning-hearts", „crowns of thorns" and other pseudo-„thaumaturgic" incentive trips for fools. Per-

sonally, I prefer what I received from Gods, and Judeo-Christian bigots never bought me, nor the gifts that ignorance of darkness had to offer.

To leave the ionosphere, one needs a well-developed pneumatic component; to reach the extralunar and planetary spheres, stars, one needs a vehicle provided by the gods. Crossing the abyss and drinking the ambrosia of the gods is a descent below the zones of control, a transformation of the spirit and a preparation for ascension bypassing the honey trap of the earth, becoming the star-born. The descent into the abyssal zones brings with it a trick. Hell is breathing down your neck and trying to keep you there. Escaping psychiatry if you take a wrong step borders on a miracle, not committing a crime and being under the influence of malignant possessions if you are loyal to the Solar Forces depends on the strength of character and the counter-influence of helpful deities. In other words, you will not make many friends on Earth because you committed a prison break. From the point of view of the innocent prisoner, it is innocent; from the point of view of the guards, it is a capital crime to become a minor demigod on earth because of the transformation that comes with the Eleusian initiation, which has been clearly forbidden for centuries and is transgressed only from time to time.

From the point of view of human souls, it is a honey trap, because everything within the triregnum (three spheres or kingdoms of heaven on Earth, a forest of pleasant illusions to keep the imprisoned souls happy) is vulnerable to rebirth on Earth, because the times on Earth continue mercilessly linear — and it does not get better.

The question now is: How do you get away with your secret operations without being discovered?

Ciphering is a method of disguising and camouflaging the intention, deed, performance, thought, visualization, materialization, evocation, invocation, incarnation, broadcasting, emanation, reception, invocation, action, and effect in such a way that no unauthorized person can gain access to the information contained therein, apart from the intended recipient or effect. It is a way of modulating the mind to put all this in incomprehensible languages that cannot be understood by unauthorized persons or persons who are interested in it. Human languages are easily deciphered, so what I write or think in words is immediately overtaken by any being who can understand human languages. Mentalese is a language of ideas and a separate tool to be mastered. Encapsulation of mentalese language in further layers of ciphers and codes during ritual practice requires practice.

Encapsulated ciphers can still be cracked unless we use „quantum ciphering", i.e. where the information changes in the opposite direction and mutates into meaningless strings, and only the one who has a unique key is able to receive it only once and execute the commands, requests, disposing of both information and keys. Cloaking techniques and camouflage are first about making our operation invisible, or we create deceptions and illusions that we are doing something else to make the action of transmitting information invisible to the intruders, and furthermore present illusory data and fake tokens that are mistaken for real information in the process of camouflage. The more sophisticated the deceptions we create, the better. Ultimately,

we can assume that the higher thresholds of united executive the information is sent to, the easier it will be partially „omnisciently" decoded and we will escape detection by low-threshold levels.

The good thing is that sometimes we can play with our cards face up, but this risks spoiling our work, overtaking it and undoing all our efforts. The occult means „hidden", it is a sacred science, not a card game, but a game with sophisticated and advanced rules that change according to the setting, person, aethyrical and astral environment, genius loci and environment, time and space.

Methods in Magick XIII: Qi, Ki, Chi and Vhri

There are hidden senses of which not many people are aware. They are well known in birds, for example, magneto-receptivity, which helps them navigate, or electro-receptivity in sharks. Some people sense biomagnetism as heat, rare individuals can sense magnetism from both plants, animals, humans, aetheric astral beings, electronic devices and anything that generates such a field. I personally started my practice with an electronic device with a relatively strong magnetic field, namely my laptop. Back in 2007 in a small house in Waun Fawr, Aberystwyth, after several traumatic events, I noticed that I could sense a strong field around my computer and began to experiment with it and train myself in this regard. Soon I was feeling the fields of plants, trees, people, animals, subtle beings and so on. The vulgar practice with a strong magnetic field slowly made me perceive the subtle fields of other subjects. In other words, I became magneto-sensitive. When I experimented with other people by changing the potential and valence of the field in my hand, they felt an intense warmth emanating from my hand, and a lady who had a similar ability confirmed that she could sense magnetism.

Soon I was able to gather this energy from many sources, including electronic devices and appliances (you are dealing with electricity, safety first, unless you want your fragile mortal body fried!) and convert it into bionic fields.

In this regard, I would like to note that Tai Chi, which I have practiced for a while, is one of the least invasive methods of mastering this energy for general health, and that the different figures and poses adopted have different benefits for the management of Qi. Most likely, it is related to the correlation between neural activity and psychomotor attitude, which modulates qi differently in different postures due to flows of this energy. For example, arms stretched upward in a runic algiz posture help gather that energy from the environment. Therefore, the proper way to worship the gods was to stretch out one's arms toward the sky and the stars. Before and during a storm or when the atmosphere is highly ionized, it is easier to gather this energy because qi is related to a well-controlled bioelectromagnetism that is amplified by neural rewiring and directed with willpower and concentration. For a detailed description of how Qi works, I recommend Chinese manuals on the subject.

The main ports of this energy after the activation of qi power through training leading to neurological rewiring are in the hands. Depending on the lateral inclination of the brain (left or right — leaning kundalini vortex, left-handedness or right-handedness), the left hand is the lunar gate and the right hand is the solar gate in right-handed magicians; conversely, the gates are analogously interchangeable in left-handed magicians. Please notice, that I don't mix the conceptual systems of Left-Hand Path and RHP here, which are completely different eso-

teric traditions. In this system, the feet are the grounding. The meridian points in the nervous system are one of these descriptions, and they are often confused with the „chakras" of yoga, which are an emanation of nervous bioelectromagneticity in several points that are not as precisely defined as in your usual „yoga illustration", but are localized according to the organism and function as an „translation" of these neural points generated in the soul. Most importantly, the „chakras" in this sense „are based on the spine, which in ancient Egypt was called the „djet" and from which they radiate to the rest of the body. For this reason, the spines of pharaohs and priests were often kept as artifacts and relics.

I would like to point out a difference between the energy of the mental sphere, i.e. psionism, qi energy or life force and biomagnetism, and the pneuma force or will power of the Ayna zone between the eyebrows. I have already mentioned the Algiz rune. In some manuals of runic magic, the postures are clearly explained as a form of gymnosophy, including sexual gymnosophy, a Nordic yoga. Qi in esoteric Germanic traditions can be compared to the bionic Vhril and is symbolized by the Sowilo rune, Sieg (lightning), or Zeus lightning, or Vajra lightning, if you want to avoid the runosophic connotations with nazism, as lightning during storms is the furious discharge of this force by nature. During experiments I have found that I can transform electromagnetic fields by converting them into bioelectromagnetic fields. What can qi be used for? Balancing qi throughout the body can have health benefits, including faster regeneration, healing and slower aging, keeping the mind mentally sharp for a lifetime. To do this, one must

master and muster the movement of qi throughout the body, and this is done by mere thought. As mentioned in the previous article, Virya (energy) goes where the Dhi (mind) goes with its will. Since the earth has natural deposits of free qi in the atmosphere, which are rarified nowadays — I believe that the fields were denser in ancient times, making miracles such as levitation possible. After mastering qi, it is possible to bend this field, both by creating vortices in the field and by wave discharges, subtle projectiles, focused discharges, externalization of qi, and so on.

Mastery of qi is useful for magical self-control and balance. It is also useful in banishment and exorcism, since almost no subtle entity remains unmoved and does not go berserk when we create a strong discharge against it. Qi can therefore be used as a magical weapon (astral swords, spheres with rotating daggers, whatever) and for defense (amplification of the sahu or soul force and, when destroyed, amplification of the remnants of the life force to create aethyr armor). Life force or qi armor is unfortunately easy to penetrate especially during weakness caused by illness, so other magical substances such as khaibit (black tar substance made from dead souls) are more effective in creating impenetrable armor. Only people who possess a soul and soulcraft can create layers of body armor around themselves. People with slaughtered souls, shadows and soulcrafts like me have to create armor from available resources — the dead souls, demonic substances or pure khaibit et al.

Qi is also responsible for animal magnetism and control functions when combined with willpower. Animals have their instincts and their own will, so it is often difficult to overpower

an animal without an external agency, although after some experiments I was able to break the „will" of birds, swiftly changing the course of their flight, and calm aggressive dogs.

Since humans are more complex animals, it is possible to break their will and force them into submission by magical means, although I consider this unethical. First and foremost, you should use persuasion and wisdom. If you are a skillful rhetor, you can achieve more with ordinary words than with will-bending magic and enticement.

Methods in Magic XIV: Biomagick

> *"We can exterminate the animals but not annihilate them; they withdraw from manifestation to the primal images, perhaps to the stars. The men who explored the moon could not tell that there was life on it, for they brought wasteland along. The earth cleanses itself periodically, new shapes will come thronging. They are heralded by tremendous birth pangs. Then new Prometheuses will be their midwives. Or will we find our way back to the animals after a chain of spiritualizations, as after a sleepless night? Thus, the lamb could return on a higher level, as Capricorn, a sign uniting happiness and power"*

— Jünger Ernst and Joachim Neugroschel. 1993. Eumeswil. New York: Marsilio, p. 248

> *"Evolve, mutate"*

— Discordian motto.

First things first: for lack of competence and formal training, I will not discuss cognitive science, evolutionary developmental neurobiology, or other related disciplines from an academic perspective. This report is about experience codified in experiential knowledge; it is neither para-academic nor pseudoscientific. It does not pretend to be scientific, as it does not follow a rigorous scientific methodology of discovery. It was written to convey certain ideas covered in cybernetics and computational radionics, but without dwelling on those disciplines. It describes fine-tuned, self-induced qi operations, force condensations, installation of modules in the CNS, archaeo-magic, trading with alien intelligences, modern shamanism, and non-intrusive para-operations on the living organism that relate exclusively to the realm of „magic," or magical philosophies and operations that do not conform to the currently accepted paradigm. Of course, if you are gifted in the above disciplines, you can experiment with an additional level presented here, in which I have more talent and intuition than knowledge.

In order to limit the scope of the description of this method, I will not dwell on various variable external influences, including possession by entities, and I will focus exclusively on four aspects of magic used with respect to the nervous system and the organism:

I) Eucrasia of the nervous system influenced by magical means.

II) Dyscrasia of the nervous system, influenced by magical means.

III) Various techniques to amend the nervous system towards eucrasia or dyscrasia.

IV) The extension of the nervous system by extraordinary modules, which would be called subtle mutations:

A) Permanent, i.e., alteration of the organism.

B) Temporary, i.e., modulating the functioning of the organism and the nervous system in order to achieve one's goals, to change or counteract the dyscrasic processes that have a deficient effect on the whole.

The functioning of the nervous system can be influenced by installing the following „modules" in each of its parts, including the functional regions of the brain:

A) Malignant parasites that can affect the eucrasia of the organism.

B) Barrier layers that can block the expression of neuropneumatic expressions of the organism. They may be induced for the purpose of regulation or may be induced externally to control the organism or limit its abilities and skills, for example by malicious agents and competitors.

C) Compulsions that may affect the neuropneumatic expressions of the organism. They can be induced for the purpose of regulation or externally for the purpose of controlling or limiting one's abilities and skills.

D) Biomagnetic modules that reinforce the crasis of the organism.

Depending on the part of the nervous system in which they

are installed, they affect a certain region and cause a certain neurotyping, which affects cognitive, psychomotor, psychosexual, biochemical and electrical regulations of the organism and, to a certain extent, psycho-pneumatic variables.

Furthermore, all these factors can be divided into:

A) Delimitation, weakening or strengthening of the work of existing brain and spinal regions, chemical-electrical expressions of the working organism, without additional information except the volume and intensity of energy. Let us consider this as a „pure type" of interaction.

B) Enrichment with additional information, for example, mixing the nervous systems of snakes or fragments of them with the nervous systems of humans, creating symbiotic relationships or temporary imprints. Here an incompatible nervous system can react violently and override the human nervous system (a maliciously installed „astral imprint" of a woodlouse copied into my spine led to involuntary jerking and spasmodic movements), and mixing with alien nervous systems can have biopsychological effects (one can become more focused, aggressive, weakened, etc.). The law of nature, proportions and measurement: how is a human nervous system measured with the nervous system of a snake, how strong is the mixing of natures and in what proportions (which functional areas of the nervous system are affected).

There are different types of augmentations that can be brought about in the meta-programming of the CNS itself:

A) Focusing qi energy on a specific part of the nervous system, functional brain regions, or the spine to achieve the desired effects. Strengthening or weakening the fields in specific areas to achieve the desired modulations. Maintaining a „fix" in a specific region to maintain it, temporary „fix" in a specific region to counteract malignant disorders of eucrasia. Please note that changing any part of the crasia of a particular organism, and the crasia of each organism differs, affects a whole network of other subcrasias of the whole, so this should be done carefully. The risks are: the development of a disease, the development of madness, the invitation of undesirable influences, the invitation of invading astral parasites, and much more.

B) Copying parts of the nervous system and parts (e.g. venom glands) of other living or extinct animals (recovered from the graveyards of forms) to gain certain subtle abilities by fusing an „astral soul imprint of the functional part of a particular organism" with one's own body and organism to create a subtle magnetic imprint that affects biochemical-electrical modulations in the CNS.

C) Development of certain historical elements of the nervous system (strengthening of archaic or reptilian parts to eliminate emotions and increase toughness) or strengthening of non-existent elements (e.g. Extension of the „osiric" spine, the „dragon" brain, or creation of a typhonic magnetic extended skull that is not bionic but merges with the existing skull and brain to perform additional operations, such as strengthening concentration, discipline, predator-like biopsychological performance, etc.)

D) When you go to the high regions of the daimon or surpass the biolevolutionary aphrodisiac generation and associate

all this with high celestial regions, the optimal state is when a greater nature pulls your nature upward and refines the organism into a divine state of Eucrasia as envisioned in the human-specific blueprint. This is a perfected state and in the land of generation and the ever-changing movements on Earth, it is possible to approach this state, to experience it, but almost never to perpetuate it.

"I like to cite myself, it adds spice to the conversation" — George Bernard Shaw.

Methods in Magick XV: Sex magick and the Venusian armory

Austere, rigorous, and perhaps sexist remarks that do not fit within the framework of „political correctness," but magic as an anarchic discipline has never been politically correct. I should call this chapter: Diary of youth excesses of a middle-aged man.

„Women cannot produce their own inceptive serpents, so they need foolish or willing men for magical operations, otherwise it is a transaction, unless they are impregnated by the currents of magic they work with, solar, chtonic or otherwise, when their souls or shadows grow wings"

„If a woman can teach you nothing in terms of magic, or the transaction does not increase your own abilities and powers, then do not waste your time with her, she will waste your resources and prevent you from further work".

„If everything wants to fuck you, it means that it wants to drain you of sexual energy, if you have mishandled it, if you are an idiot, you will fuck everything instead of using the currents for other work"

„In some cases it is better to get rid of and regulate excess sexual energies, otherwise you will be harassed by demonic bitches".

„A clever sorcerer will use a woman's soul to achieve his goals, a clever witch will bind a foolish man to her to carry out her orders".

„Respect yourself if you have more to achieve in intellectual than in sexual magic, do not waste yourself in ceremonies unworthy of the cause. Fuck quickly when you are young, and then devote yourself to philosophy and the high arts."

The mortal body is a „diamond" among the aphrodisiac animal worlds, a refinery for occult energies and astralistic currents, if it is used consciously and properly. A very important aspect of magic is sexual magic, although the assertion that „all magic is sexual" is a gross offense to every other aspect, which is an equally important part of the whole, harmonious man, woman, alchemical Vir Unus. The time of sex, the genius loci of place, the focused currents from the mental, psionic, and pneumatic spheres, the majority of instincts (normal lust, refined lust, high eroticism), the components of love in proper proportions (eros, philia, agape), the astralistic environment, the

invited intelligencers, the participating entities that intermingle with physicality: e.g. archaic nervous systems produce, atavistic life forms associated with primordial reproduction when sexual control fails and is tied up in the primitive genital regions, resulting in spiders as symbols of female lust, worms, symbols of male lust, a variety of shadow creepy-crawlies, and flesh demons, undead whores whose faces contort in agony as they take possession of our beloved, the dead addicted to sex but unable to find fulfillment without a body, or the purified souls, agathodaimons and gods are a coquettish interplay that forms the starting point for all the other arcana mentioned below. It is of great importance, for example a combination of primordial lust, shadow-centipedes, flesh demons, etc. In conjunction with the operations of the Black Kundalini is an invitation to tremendous failures where foolish actors believe they can achieve something of value. Note that you must first purify the surroundings, control your qi, regulate the flow of serpent energies through the spine, and move them freely through the body if you are to engage in advanced sexual magical practices. Withholding ejaculation during orgasm is not for prolonging your orgasm or making your partner happy — it is a time when you have the most sexual energy and can use it for a specific magical operation.

The tantric winds and female angels, the dakini and yogini incorporeal consorts.

The purpose of these operations is to be elevated to the „realization" or the „bliss" of the soul, in which an advanced yogi

will not shed a single drop of semen. I have failed several times and ejaculated, achieved orgasm rather than transforming the female angeli bonum energy into a state of penetrating understanding and high bliss or ecstasy. The paradigm that angeli bonum and dakinis and vajrayoginis or other retinue of various goddess do not indulge in sexual activities is false — but the purpose is different from animal sex for pleasure or procreation, the purpose is to transcend pleasure and procreation and transform into ecstasy and enlightened, enlightened bliss that enables alchymical marriage, transformation of the soul and spirit and posthumous ascension. Once, during eight months of asceticism, an asura ambushed me and tried to copulate. A fierce red body sat on me, while she was chased away by another deity and screamed with great anger in Hindi, then returned and bit me on the lips as a helpless punishment for scorning her approaches.

Black Kundalini — the Black Sun of hellish naughtiness.

Black Kundalini is the chthonic or khaibitic psycho-sexual substance also found in the demonic and among the dead, in the underworld, in the undercurrents of Seth's tunnels. To awaken this component, initiations in the Thanatos traditions must be performed. I will not go into the details of the operation, but if you successfully offer the djet (the spine) and the body to the priests of Anubis for mummification, in which the brain and vital organs are removed, you pave the way for the priesthoods of Seth to initiate you into the mysteries of death. The crucial part is the „swallowing of the rotten phallus

of Osiris". Please note that the traditions do not „war" with each other as in the mythologies, but each focuses on a different part of the human initiation process. Thus, one may one day experience the double breath of Osiris and the other may participate in the mysteries of Seth, as long as it is well-balanced. The black kundalini, which comes from the underworld or from one's own shadow (khaibit, one of the souls), should be whirled along the spine and merge with the spine of the partner during sexual intercourse. When my partner rode me, she created the form of a deer skull with horns in a black robe, I created a black ram skull, which was later fused into a two-headed entity and charged with ruling over parts of Plutonia or hells. A successful black kundalini operation can produce demonic magical children. Intercourse with succubes usually produces a faceless (no facial features, white) black boy or girl; intercourse with Saturnian vampire females usually produces female shadow offspring. An operation can be botched at any point, as it can create unstable abominations that tend to take possession of either the mage operators or anything they hold on to, connecting to the sexual regions and mixing with the mind. This can drive the infected victim insane with either chthonic diseases, uncontrollable sexual urges that can lead to rape or misconduct, and other mental illnesses.

Baphometic operations: Soul mingling during sexual activities, twin serpent streams.

This operation requires a partner of the opposite sex, where the souls are temporarily exchanged and then merged through

a sexual discharge associated with serpent currents that meet at the Ayna point and intermingle like a double-helix. When they are condensed, a magical aetheric winged hermaphrodite is created, the twin body, twin spirit, twin soul, twin current, twin serpent. The goal is to merge these components in the „domain of the Faun" so that they continue the work with a twin purpose — united — of the lovers who performed the operation.

Sex with shadow witches and the shrouds, or thanatophilic operations.

In some voodoo traditions, the rituals of the shadow witches include inviting the shrouds of the dead to engage in sexual acts. In this case, the offering of semen is like the offering of blood, it animates the dead and allows them to contribute information and skills, to whisper and exchange gestures. You should be aware that the female shroud, when prepared, mimics sexual behaviors — not to be confused with a succubae activity or accidental copulation with a male demon, be careful with demonesses, they like to make men their personal slaves and bitches to „own". Shadow witches can adopt you and incarnate you temporarily, enhancing your abilities and doing their bidding and your will so that both parties are satisfied. I was trained by an Italian Strega in Aberystwyth, Wales. She was seventeen years old when she was burned by the Inquisition and lingered in the shadows for five hundred years, gathering skills, knowledge and expertise, observing mortals. Later she was sent to the stars and appeared in beautiful white and silver robes, wise and benevolent as she was.

Dealing with sexual energy, or how to transform it and get away with it (examples of priests and nuns and mismanaged sexual energies leading to problems, psychosexual aspects).

All stored sexual energy during ascetic rituals and behaviors should be properly managed and transmuted, otherwise it will concentrate in the genital areas and invite succubic attacks, as well as „demonic" activities that create illusions from one's oniric and mental fields. To properly transmute sexual energies, one must alchemize them and master both the flow and change of the type of energy in the human pelvis that is purified and sublimated into bliss. The solar „halo" of saints or masters of the past, yogis and others is the result of an effective rectification of the sexual energies into a solar-intellectual, enlightened activity that creates a continuous flow of the strengthened life force, qi, through the body, centered around the head. The quaternal hermetic halo is visible to the second-sighted and the other side and looks like a solar halo with four flames high in the mountains.

The nervous-muscular-pranic vortexing of the Kundalini.

This is a vulgar technique to drive the serpent energies up the spine to the crown. It is based on sitting and binding and releasing (yogere) the lower parts of the nerve-muscle-joint complex at the base and then creating a Qi-vortex at the base to propel them through the spine and bypass any blockages at the spine. Oftenwise, it produces useless „fart-flyers", because it should be connected with the Kheper, the Mind and the Ayna-spirit to be endowed with intelligence.

Yogic Prana Orgasms and the Golden Body.

The Golden Body is the bliss body after a successful ecstatic Kundalini operation combined with the vertebral and gymnosophical techniques, which is usually preceded by several orgasms without semen discharges or losses. The prerequisites and dependencies of this operation are that it must be guided by a higher, disembodied attendant who enables the birth of the higher consciousness into the world of the gods. The being appears as a solid, bright, golden sphere that illuminates the surroundings and is delegated to the world of the gods.

Methods in Magick XVI: Ordo ab Chao

Often beginners are inundated with esoteric chaos and do not know where to start. I will highlight the necessary prerequisites that will save you a lot of trouble later when you dive deep into magical activities and performances. First, an education in ethos, a coordinate system that leads you to know yourself; second, ethics, a coordinate system that leads you to find in-depth meanings about what is right and what is wrong. Often this is attributed to „common sense", but rest assured that an unexamined „common sense" does not work when you are going through ordeals that can lead to provocations and malignancies that may incline a mind to murders, sexual perversities, aggressive and antisocial behavior, perversities of the mind, bestial tendencies, suicide, self-harm, rape, delusions, insanity, molestation, criminal activities, and all socially unacceptable activities that will quickly incapacitate you and send you into the arms of prisons, fines, and mental hospitals.

Take the Ordre du Temple solaire, Order of the Solar Temple, or OTS, as an example. Were these people a cult? In essence, yes. Did they have good intentions? Essentially, yes. Dealing

with solar energies is an invitation to the forces of darkness and the agents of Typhon, cacodemons who do not care about right or wrong as long as you are eradicated, and in the most cruel way. I am not trying to gloss over these activities, but I have been there too, dodging my worst instincts and impulses while my mind was tortured. It doesn't mean all criminal activities are somehow demon-ridden, it means that when you deal the cards in the right sense, it may be so. Some magicians purposefuly engage in such rites, and they commit crimes as side-kicks to their fiends, become their familiars in the posthumous worlds, but that is not the point here. Let us focus on high magick: „Right talk, right thought, right action" is oftenwise not enough, you must also be resilient, tough, well-volitioned, and protected. You must appease the gods and take apotropaic measures or you are doomed. You just want to get a grip on your mind, your soul, your decision making and judgment process and see how far they get to destroy you, because there are forces out there that abhor realizations, as long as you fool around and dabble in the occult, religion, there is no threat, impotent ignoramuses are left to fend for themselves and because they didn't hit the target, they are ignored by and large, living their lives as if nothing would go in the background. The battle begins when we start to become effective in our performance, knowledge, action, potency, and then you may be robbed of your reputation, your sanity, your friends, your family, one by one. The arsenal of illusions, lies, slander, aversive and hateful methods that can be used against you is endless, the „fixer" is being „fixed". You are here alone with the gods, amidst a host of mortals who can be used against you like mindless dolls, if

you make one wrong move. Friendship is important, loyalty is important, understanding is important, especially when you are working with other mages who are securing the area and supporting you. Solitude is a bitch because you have to fight alone. I did this for years to know all the tricks of the trade, observant and memorizing in survivalism.

Third, an unshakable backbone that has learned from experience to tame chaos and limit it to what is not harmful. Fourth, a well-meaning, serious nature that observes all movements with a keen and intelligent mind. Fifth, a philosophically inclined mind that brings order to chaos.

Most people do not know about ideas, they do not know why they behave in certain ways, they can not do introspection and analysis even at the most basic levels, they do not have knowledge about their being that comes from confrontation and experience. I do not mean superficial descriptions, but methods and contents, what is „freedom", what is „having a vision", what is „will". If you stop for a moment and ask yourself these questions, you will see how difficult it is to talk masterfully about these ideas for more than ten minutes, some talk for ten seconds and then go „ahhh, beeee", without illuminating the knowledge of experience, grasping the point accurately. „Grasp the subject, and the words will follow," as Cato the Elder said. But first you must grab the subject by the heels to rise to phoenix-like understanding. Ideas are one thing; people are another. You must know people, their behavior and social interaction, not superficially like a gossiping market woman, but with insight, with depth, with knowing what they want to say and do, with a „miraculous" precognition and intuition that pene-

trates their innermost dreams, desires, characters, words, and exposes all notions of falsehoods. Wisdom is based on the penetration of causalities and knowledge of essences. Using wisdom involves restraint and eloquence, she knows when to speak and when to be silent. It is a miracle because it is half human, relying on the stages of the above qualities, and half divine, relying on intuition and divine speech inspired by the spirits of Providence.

Let me now explain the aforementioned necessary components that some of us learn by gaining magical experience, and some of us are talented enough to have innately, nurture and raise them to use life experience, educate, socialize and derive operational achievements from them.

Ethos, the character that defines our innate inclinations, is a daimon (like the Socratic daimon or the daimon of Julian the Theurgist, who was an archangel, or that of Sosipatra, who was a goddess) that unfolds with life and circumstance and is of varying quality. Some have the daimon of a demigod, some that of a mortal soul, some that of an angel, some that of a malignant demon. Since there is more freedom in ethos, the daimon is never the same, and we are not born equal in this sense. There is no point in boasting about it until we live up to the nobility that is in our daimon, otherwise we are just elitist snobs who are worse than pigs!

The malignant natures can be overcome and changed, transformed into divine ones, and divine natures can be twisted into malignancy if their ethos is malformed. Ethos derives from daimon and has nothing to do with morality. Morality is relative to the given group upbringing, a concept of humanity defies

morality — and ethos should be measured against humanity and strive to develop and polish the daimon to the best of its ability. How do you define humanity when even Confucius in his „Analects" was careful about it? I would define it as an individuation of a particular ethos and daimon, distinct from any mortal mind and soul, that somehow conforms to objective divine laws in the movement of deification and the soteriological goal of rising above one's nature and molding it into something objectively superior in the eyes of the gods.

How can you „know yourself"? Starting with the „E" in Delphi, which meant that there is a God in you, „everything in moderation, nothing in excess", means that you should courageously explore life and find out what you are made of in confrontation, contradiction, ease and agony, greatness and humiliation. Only then will you arrive at self-reflective proportions that determine your true nature. And only then and only then, when you see the contrasts both between you and the other and between you and any alien nature that is inflicted upon you by possession or tries to violate yours by taking over your mind and body — will you find it unnatural and quickly repel such attempts with the right methods. And if you master absorbing the natures that try to overpower you and that penetrate through your consciousness, you will be as versatile as the ocean. What passes through you and is dominated is your ally, what overpowers — well, you may become subservient to it. Then you will find how divine natures raise your ethos, mind and soul to the highest level without hurting your will, mind and body, how they work true miracles to make possible such blissful changes that can make

you outstanding personalities — suddenly you can become an excellent speaker if you have started such training, a great painter — if you have the workshop, a highly inspired politician — if you are honest and consistent, an able warrior — if you have the combat training. When the will and the effort are there, when the inspiration of the divine arrives, then we surpass mortal understanding, for we draw from that immortal pool, „nothing new under the sun," that people who lived before us have mastered their abilities beyond understanding, polished them posthumously in the great expanses of the spheres and stars, and are ready to bestow them upon us when we call and receive (Chaldean oracles) when we are ready. This readiness means that we are ready to receive in proportion to our openness. There must be fertile soil, the gods do not cast on barren ground, nor on soil whose seeds would do harm and develop misery.

An intelligent, receptive, open, spacious, organized mind gathers experiences, arranges them beautifully and carefully, and lives through them — sometimes at the cost of stability, madness, anomalous experiences that few may survive, but ultimately victorious over them and integrated into our tools and knowledge. Intelligence multiplies intelligence, stoutness multiplies stoutness, as long as you know how to use it, multiply it, and not rest on your laurels. Constant curiosity, solving problems, playing with ideas can turn into a pleasant goal, intellectual hedonistic engineering makes us feel great when we solve a difficult problem, when we overcome a big obstacle. Mental resilience to harm and trauma can be trained, because where there is a will, there is a way.

The hypothetical-inductive-deductive method of magic in a feedback loop is an excellent tool to hermetize experiences. Because any chaos, any information, any experience is just content. When the content is present, we can derive the laws of work that incorporate values, virtues, tools and approaches. No scientific experiment can be done without data and information. None can work in a void where there are no laws to discover and no order to find. This content must be wielded, forged, and strengthened to become armor, shield, and sword. Why the military comparisons? Because magic is a battle that is about divine obligation, duty, mastering dominia. Slaves will never want to rule, and if you let them rule, they will not know what to do with the power either. This is where natures and ethos come in, pigs will want to rule for the sake of status and money, lions to shape the world like magicians, with a vision, reforms, with the inclusive perception that they are integrating the people, the republics, that if they are superior they are integrating with a great view, a vision of something they want to nurture so that it thrives forever. If you are above the masses, integrate them. If you hold your head high but are just a pig, you are an idiot; if you are proud and understand them, derive your pride from your nature and understanding. A magician should be a bit of a philosopher, a bit of a king (autokraton, self-governed), a bit of a warrior.

Everything in the world changes, definitely, you can be sometimes a pig, sometimes a lion, but only ethos, characters that uniquely exhibit high virtues, greatness, excellence of thought and action for the majority of the time, they have such a nature and hold it to their flags, who return to it, no matter what hap-

pens to them from outside or inside, what they have to endure in terms of envy, in terms of petty attacks from people, are highly praiseworthy in the eyes of the gods, they are the true men, women, the true companions of heaven and the rulers of men. Like Giordano Bruno, who „loved this world too much, who loved the truth" and wanted to banish the monster, the Vatican, from the land, his body was destroyed in the flames, but his spirit survived as a great master calling from above.

Methods in Magick XVII: On Evoking Intelligencers & Planetary Embassies

To count the gods, intelligencers and spirits, the genii of the earth and planetary spheres, the luminaries and moons, their octaves, hells and heavens, dimensions and palaces is an almost impossible process. It is like counting the stars in the „Little Prince" by Antoine de Saint-Exupéry by a businessman who thinks he owns them. So if we remember this work, we should remember the lantern-lighter of the „Little Prince" who is a hermit whose work is relentless, but in its futility has a theme that sustains the spectacle. So let me be the lamplighter that starts this new chapter, do ut des. With all due respect, I once tried to calculate the number of spirits that populate the aforementioned worlds, and then concluded that this is a disgrace to my friends. It is another mystery of the sacred, it never ceases to be so, but when it is vulgarized in the human mind — it withdraws, like an aetheric unicorn touched by a mortal human, it disappears; not from the world, but from the mind and soul of the offender who committed the offense.

Oh, you blind minds of mortals, you could participate in this great spectacle if you had not turned your spiritual eye away from the great expanse of the Divine. The gods are not to blame, it is your world and you have made it your own by an act of violence against Pymandrian" rule: „First the Gods, then the world, then your kind". How you make your laws is up to you, the gods will not interfere. It is the continuous rise to the divine that makes a mortal shine. In the golden era of the Wu and Xi in China, for example, the tradition and honor given to the heavens were strong and appreciated by many, but the legendary times are long gone and only a few call with perseverance, although people point out to them, that what they pursue is but a fantasy, little more than a delusion, an eccentricity, though they are blinded and desensitized by the forces that keep such pursuits in check, so that they have a firm grip on human ignorance!

To the point! There are many traditions in a discipline called theurgy by some, which has survived from ancient times through the Middle Ages to modern times. It is practiced by some respected people who have not lost all hope and who work with the spirits, not for personal gain, but to transfer the celestial realms to themselves and to incarnate portions of these essences to resist delusion and broadcast these realization upon the terrestrial stage!

There are many methods to invoke the intelligences, with or without additional amplifiers, be it scents, ointments, certain plants, places with their genius loci, consecrated areas, hours and days, astralistic settings, mediating entities, writings, words, prayers, gnosis arretos, silent speech, spirit languages,

but in the first place — the temple of the gods is within the artifex, artifexa, that is, the only temple of the deities is the magician, the epopteion, the seer, there, there — all the change happens.

I usually use two simple techniques. One is a performative art, a dance offering, a ritual offering, a ceremonial offering, the invocation of an illusion that is a gesture of gratitude to give something of mine to the powers that be. The other is more complex, requiring focused concentration and samadhi-like states that I call „voidwork," pulling myself out of phenomenal states and then focusing my attention on the appropriate spheres and stars that correspond to my intention, sometimes rising from a temple in the stars that I have imagined and built for this very purpose. I can assume that the effect is almost immediate, or it takes a few minutes when the planetary sphere is above the horizon, the astral occult optics of the Arabs and the theory of „rays" is useful here. What we see is what we work with, when invisible, take my word for it, it is either a question of trust or wise faith that is based on reason and structured in a splendid theology. We can combine it with the correct hours and days determined by the planets because respect is given to these traditions, but what is an accurate and true calculation of the correct time and day is another aspect.

For example, when Mars is above in the eighth, divine house, strengthened by constellations and stars that have their own nature and mediated by the Moon and the lunar houses, which are often ignored and should not be, we begin our work! Lunar astrology is often forgotten. Let me remind you of the work of Alexandre Volguine from the 1930s, which is

a good source. We can perform a dance, sing and chant, we can salute the Salian dancers of ancient Rome, we can use all our knowledge for a purpose, we can use gestures of restrained aggression, we can call for warrior skills in the Gigantomachia, warlike patience and wisdom, restraint of choler and aggression, imprint a warlike spirit in the Salian dances that shakes its ancilia, that is perfectly clear and uses aggression rarely, only when necessary, and is resilient and tough most of the time.

Then, then I see a bright red ghost flashing in the sky, or a winged warrior in red, the embassies are greeted, the diplomatic affairs well received! Do not call the embassies if you have no vision and no idea of what you want. Some spirits can be deceivers or tricksters and give you gifts for which you are not prepared to receive. You are at the mercy of the intelligences and it is up to them to decide if they want to work with you. What is of higher intelligence cannot be bound as some idiotes (Gr. Att. — unwise) magicians imagine — it is always free, rather you become the plaything of a demonic intelligence that allows you to shuttle a soul or familiar to fool you into a sense of control and power.

What is important here — do not fall for religion, religion is a slaughterhouse for the freedom of heaven, a blindfolded deception for mortals who do not have sharp enough minds to observe the diversity of nature, religion is an indispensable decoy for knowledge. By this I mean the non-solar religions, the Abrahamic religions — in the case of the latter, realization may be found, but these religions have always fought their mystics, magicians and seers, discarding them as heretics for destruction.

Pater Liber, Mater Victoria, what religions men have created in defiance of Heaven is ignored by the great spheres of the Celestial Mien. Like a lion acting according to its nature, the planetary intelligencers work in harmony with the nature of these planets, not according to the whims of mortals. Get to know the nature, and the purpose will follow. The Iamblichean dictum has thus come true: „Theology, religion and philosophy are all man-made, the eternal gods — never". Do not discard the wisdom that religious traditions convey, do not discard the techniques that they have to offer, but seek wisely and discerningly, both attributes grow with experience. Whenever you encounter religious illusions and impostors, cast them off as veils that seek to blind and cage you. Whenever the truth comes upon you, it is irreligious and gives freely from the treasury of the gods! Make your own religion from the experiences you gather, religere means something that delimits the sacred, hermeneueion is both the act of interpretation and the creation of boundaries. Go now, equipped with this knowledge, and act with reason, beauty, acumen and purpose!

Methods in Magick XVIII: The Glass Bead Game and the Language of Gods

We are soaked in a causative environment of events. Some of them may be visible, catch our attention, some are completely hidden from our perception and understanding. Yet, the general law is that all these events are somehow related causatively, meaning that events co-arise and co-depend on one another. This is a subtle yet profound law permeating the whole of universe. Synchronicities are acausal to the observer, yet they are strictly tied with causality at an a-perceptive level. Thus, they are not a-causal, but a-perceptive. The method proposed here is tied with adjusting the perceptive and a-perceptive networks of psychic events and modifying them consciously as to relate and reconstellate the processes that surround us. Learning a language is tantamount to using it fluently without worrying about the details of the process. All advanced magic is concerned with weaving such silent networks of ideas, visualizing and materializing them, sending them out and receiving them.

Mastering this silent, concentrated language is akin to mastering the „glass bead game." Once we master it, we merely learn new content, new knowledge to make the hermetic game more precise, beautiful and perfect, more objective and veritable. Whether we apply it in magick, or every day life and psychological and intellectual yoga, it may be of use. It is based on grammar of thought, which is utilizing modules of ideas and patterns of the mind to capture some hidden laws via tools of philosophical maths. You can call this method 'ideathics', if you like. Mathematics is a formal discipline and deals with consistent internal objectivity of its language. In contradistinction ideathics if a non-quantifiable conceptual formalisation of thought that like in Chaos Theory creates 'attractors', or 'magnets' that draws certain thought-patterns from the environment nearer to the attractor-structures. I conjured some examples to portray it better:

$$Re = \frac{In(Exp)}{Sc : MSc}$$

Re, Receptivity
In, Psychic inertia
In(Exp), Exposure to content in a state of inertia

Sc: Static Conditioned Experiential and Perceptive State

MSc: Momentary conditioned experiential and perceptive state

Receptivity equals inertia multiplied by exposure divided by conditioned state in proportion to momentary state.

Example I: Our receptivity to an advertisement is related to inertia of focus, and if we are continuously exposed to the advert the absorption is governed by our solid conditioned state (or the most 'continuous, permanent, immaleable' parts of our mind) in proportion to the momentary solid state (the state our mental continuum in its totality is in at every 'flash' of mental events distributed in time).

Example II: Receptivity to a servitor, or a shade of the dead is related to inertia of focus (ignorance/unawareness/indetection/mindlessness), and under exposure we are influenced (absorption) to an extent that our solid conditioned state allows (nature, inlination, character etc.), depending on the strenght of the occurence (exposure) in proportion to our momentary state (under influence/in a given psychological moment).

$$Vo = \frac{Af}{Sc \cdot Aw}$$

Vo, Volition
Af, Active Focus
Sc, Conditioned State
Aw, Awareness
Volition equals Active Focus (mindfulness, simultaneous engagement) in proportion to Receptivity, divided by momentary state multiplied by Awareness.

Example I: Highly focused concentration divided by Receptivity (or the inner psychic millieu and the environment) is divided our regular predispositions at the moment multiplied by awareness of the whole mesh and therefore may be adjusted accordingly by psychological, intellectual, energy and magickal techniques in the desired direction.

$$Mesh = \sum = \left(\frac{pot}{rev}\right)$$

Mesh is the sum of all potentialities (pot) divided by occurence of actual events (rev, revealed), think Schrodinger's cat.

$$Ca = \frac{(Mesh\alpha) : (Mesh\omega)}{T}$$

Ca, Causation,
Mesh, Topological space of entropically possible states
T, Time

Causation is the proportion between Meshes distributed accumulatively through time. Therefore, combining with the aforementioned patterns:

$$\frac{Re:Mesh}{Ca:Vo} \Rightarrow \frac{Vo:Re}{Ca:Mesh}$$

Receptivity in proportion to the Mesh networks, divided by Causation in proportion to volition proceeds that Volition in proportion to Receptivity is divided by Causality in proportion to Mesh.

There are endless possibilities here, quoting master Herman Hesse: „The Glass Bead Game is thus a mode of playing with the total contents and values of our culture; it plays with them as, say, in the great age of the arts a painter might have played with the colors on his palette. All the insights, noble thoughts, and works of art that the human race has produced in its creative eras, all that subsequent periods of scholarly study have reduced to concepts and converted into intellectual property — on all this immense body of intellectual values the Glass Bead Game player plays like the organist on an organ. And this organ has attained an almost unimaginable perfection; its manuals and pedals range over the entire intellectual cosmos; its stops are almost beyond number. Theoretically this instrument is capable of reproducing in the Game the entire intellectual content of the universe."

Methods in Magick XIX: Techniques of Ascension — on The example of the Mithraic Persian Cave

There are three kinds of ascension: one is that of a soul carried away to the higher spheres and to the stars, as in a narration in „Somnium Scipionis" by Cicero; the second is that of the spirit carried posthumously to its rightful domain after the Dionysian tomb — the body — has been left behind; and the third is an astral journey which takes place only during a ritual and is associated with ideas of ascension by similitude. I have encountered two types of ascension in my life, the first belonged to the ascent of the soul to the stars, the second was a complex ritual, a ceremony that tried to repeat the ascension in the sense of resemblance, as if repeating the steps of the soul. The third spiritual ascenscion posthumously is the crowning of the trismegistos and the latter means: descend in soul to the abyss (V.I.T.R.I.O.L), excel in life, ascend after the Herculean zodiacal task is done.

The rapture of the soul was mediated by a saturnine deity, Odin, and it happened in my dream. First I was questioned about my honesty and truthfulness, and when no fault was found, I found myself in the neighborhood of my childhood in Warsaw, with two golden disks spinning so fast that they represented a sacred sphere, attached to my head. Remembering earlier lessons of flying, that were part of my oneiric upbringing and curricula, I lifted my soul through the city, above it, into the clouds, through the atmosphere of the earth, passed through the planets of the solar system, and found myself flying at high speed through the stars. There I was suspended for a moment, watching everything with joy and delight. The Chaldean Yinges or sacred beings that carried my soul through the stars had golden wings, although I cannot remember if they had any human features. Most of the angeli bonum daimones and agathosdaimones I see with second sight look like a pair of wings or a sun disks with serpents and wings extending from them, they have no human features at all. I believe that the Egyptian, Babylonian and Zoroastrian reliefs they represent were chosen by the deities to be intelligible to me in their autophaneia (self-revelation). Whether these are their true forms I do not know, but they denote their existence, so there is no need to argue about it in the eyes of the beholder. Several times these deities incarnated in me, they fell like lightning into my body, my qi field became as big as districts, cities, not once I felt an armor and helmet when I met a Spartan king who had ascended centuries ago. So much for this report. I will focus on the ability that does not require the help of the gods, but the cooperation with them, ie. how to imitate this kind of ascen-

sion with a series of rituals, ceremonies and meditations, an artificial ascension of the spirit that, once trained, moves through all the spheres, visiting planets or distant stars, gathering everything there is to gather in order to train the mind and the soul and pave the way for the spirit to re-enter the divine realms once it is prepared.

For this purpose, I will use the analogy of the Persian, Mithraic cave. The womb of the cosmos is a cave, vesica pisces is the entrance to the Stella Regina, Isis. Isis is the follower of Osiris and the first star to rise after the Pleiades, Aldebaran, Osiris, Sirius, the Dog Stars, or Isis, Hieros Hieros. She is the helmswoman of the divine ship — why so? Because Isis, as the base of the Pythagorean triangle, represents the justice of the triad: Isis, Osiris, Harpocates (hypotenuse of the triangle) among the Ennead. We do not have to enter any artificial or other cave to do our tasks. When we are in a forest at night, the Mithraic cave is above us — by the stars, when we are in a room, we can pretend it is the cave. The principle is to restage the spatio-temporal dimension, transposing and interpreting it in both directions: The space of the ritual becomes the cosmic cave, the cosmic cave becomes the space. We can call it a fantasy, but with enough focus and depth of operation, the sacralized, consecrated area becomes the temple of the stars. We must not take it lightly, for to consecrate a place we must invite the spirits to perform this theurgic miracle for us, otherwise we are fools playing rituals to no effect — I have often been one to deceive myself, but when it began to work with the right intention, action, deed, preparation, then it began to work!

I used to play Gustav Holst's „The Planets" in the Mithraic order (Mercury, Venus, Mars, Jupiter, Moon, Sun, Saturn), or in the heliocentric order. The reason for the Mithraic order was mystagogical, pneumagogical, not astronomically correct, but astro-mystically of great importance, like the sacred directions from which the souls enter from the Sun in Cancer (Cautes) and exit in Capricorn (Cautopates). How should we approach this ritual? After delineating and consecrating the sacred space, we initiate apotropaic and devotional rites to honor the gods. Then, with knowledge of the theological structure of a particular tradition, we conjure up a delicate structure that provides a scaffold for the operation. Sabotaging Leibnitz: What is not the words of Platonic ideas cannot be in the land of notions, what is not in the land of concepts cannot arise spontaneously in the intellect, what is not the senses cannot be in the mind, what is not in the mind cannot interlock with the intellect to enter the land of divine notions. Therefore, the theological structure must be present, educated, learned and reasoned, mature and strong, in order to arrive at works with the help of this structure. This structure is a form of coordinates in the dynamics of moving concepts that „fix" the content of our operation in forms. In a deeply concentrated meditation, in a performance of any kind, we represent planets, we invoke their intelligence, and we are both the subjects of their destiny and the designer. We follow their essence, imagine the attributes associated with them, wear their clothes, robes and symbols, ascend, request rites of passage, preparations — this is not without effect on our lives, someone who works with Mercury spirits and suddenly targets Saturn can be plunged into great suffering in real

life. Be careful on these paths, because this is not a playground, but can ruin or enhance your life. It is of serious benefit to invoke these intelligent spirits of past people that they used to be, that is, in the case of Mithraic initiations: Corax (Mercury), Nymphus (Venus), Miles (Mars), Leo (Jupiter) Perses (Moon), Heliodromus (Sun), Pater (Saturn). Pay tribute to these before you. If you are dealing with the rank of Pater, you are dealing with great spirits, Marcus Aurelius was a Pater Patrum, a Golden Eagle in the Mithraic Mysteries. If you do not follow the chain of aetheric spiritual initiations, you may end up in the saturnine guidance and plunge headlong into existential hells, black melancholy, dark nights of the soul, it simply means that you were not prepared.

Let me give you an example in the form of a story I once left as a review of The Cult of the Black Cube by Arthur Moros:

> A man entered the temple of Saturn and demanded, „Give me all the gold you have." He was slain, disarmed, crucified and put on display, then quartered and burned to ashes.
>
> Another person, concerned about the cruelty, asked the priest, „Why?".
>
> The priest replied, „Because he wanted the gold without dying for it."
>
> The person asked, „Is he in Elysia, after all you killed him in the most cruel way".
>
> The priest replied, „When you die for things for which you are not prepared, the fates are particularly cruel".

The person asked again, „He wanted to be your acolyte", a disciple.

The priest answered: „Those who are not entitled to cross the threshold will be crushed at the mortuaries of the rings of Saturn".

The person asked another time, „Why did not you accept him?"

The priest replied, „Becoming an emperor and remaining an emperor is a difficult task, obtaining the gold depends on the constant appeasement of the lead"

The person asked, „What is the gold?

The priest took off his mask and revealed himself as Marcus Aurelius, Aurelion Thrion: „My friend, to enter the spheres of gold, you must defeat the wickedness of men, and you have passed the test, one head lost and beheaded, another worthy initiate saved, come join us!"

Methods in Magick XX: On Feasting with the Spirits

An important feature of the ceremonies and everyday exchanges with the spirits is that you share your life with them. They are everywhere, in the cities, in the forests, in the steppes. What inspired me to write this article is the following event: I smoked my cigarette outside (tobacco is my Mars addiction), I greeted the garden spirit, a little silver fae, a Sylven girl with whom I have a good rapport. She loves to sit on my shoulder, and I kiss her gratefully for taking care of the greenerie amidst the concrete and streets, human buildings and apartments. I returned to the seventh floor, caressed the ghost of a lady about 40 years old who greeted me in the elevator, she is a „host" of this building, and entered the flat in complete darkness. Shadows of people from the bygone Jewish ghetto watched me keenly, as did shrouds of people who lived in this neighbourhood and were given posthumously to this genius loci, one girl sent me a vision of German Nazi soldiers burning the whole place down with flamethrowers. Shards of memories that slip away. A demonic friend, a torn shadow with conspicuous broken claws greeted me, random souls of the living not fully aware

of the spectacle beyond their vision „on the other side" and a vampiric living girl moving through the shadows with her shadow soul watched me, I winked at her.

I walked into the kitchen, past the bathroom, out of which grew a mask of the deceased, obviously not so restless as to occupy such an uncomfortable space. I reached for a soft drink from the fridge and noticed through the window that a small pitch black gargoyle was watching me. I raised my hand and invited him to sit on my arm, he immediately moved to the strategical position, I drank my soft drink and imagined the taste, then I projected the taste onto the miniature gargoyle so that he too would participate in the sensual feast. Synergy in conjuring sensual illusions is extremely important. If you are skilled, you can conjure up an entire feast of delicious foods for a cohort of demonic friends and sit down with them at banquets in this reality. This is important because in their reality, the food, the senses, the tastes, the smells, the satisfied hunger and thirst are real. I remember that once the soul of a hungry homeless man incarnated in me. I created a similar illusion for his soul and it was immediately satiated, perhaps the homeless man's existence did not become easier, he was still hungry and should be fed according to „Akkadian principles", or humane instincts, but his soul was uplifted. Note that synergy works in two directions. It may be that an illusion is created for you or other mortals that you suddenly emit scent of roses to yourself and stink like faeces to others, or vice versa in various, mischevious or saintly combinations. Aghori's approach of overcoming indifference is commendable, otherwise you'll go insane.

Consecration is another matter, here we ask higher spirits, intelligencers, etc. to sacralize the food for the dead, the erynii and other souls so that they are truly „energised" for the purpose of accomplishment. Like the ancient epoptei, the sages of the Eleusinian mysteries, who soothed, liberated or put to rest the dead, they used specially prepared foods, they were feasts of the living in which the dead participated. And how? By using the senses of the living, they could taste, sense, see, feel again. This is especially important on the boundary days, such as All Saints Day, when the Thanatos veils thin and the second-sighted see the dead walking among the living again. Are the dead something better than the living? They know more, but they are like in the novella „Bobok" by Fyodor Dostoevsky, where the recently dead fight in the cemetery as if there were no tomorrow. What Catholic priests essentially do in cemeteries, if they are skilled, is „lay down the dead" or put their shadows to sleep so they do not bother the living — of course, the clergy are not skilled in necromancy, and most of these shadows walk the earth or linger wherever their inclinations take them. I was involved in a ceremony to „lay down" the shroud of a serial killer hung in a different city, when death sentence was not under moratorium in communist Poland, who plagued me with thoughts of cruel misogyny, rapes and violence. As I prepared a doll, honey and wine to send him to sleep in a nearby forest at night, a miracle occurred — he was freed along with all the women he had murdered. The story is retold elsewhere with precision.

Theories in Magick and Heathen Theology

Theories in Theology: On the Mandate of Heaven, bringing the Gods closer to Earth

> *„Master all threads by a single means, each sword for another weaving, a movement of ten thousand swords, cut every Gordian knot, leave nothing untouched, in unison they fight in a learned way".*

— Saturnin

> *"Self-cultivation leads to the interiorization of social and ritual values ... It consists of an ever-ascending path wherein one's basic vital energy (qi) is transformed into quintessential energy, or vital essence (jing 墜), which is itself, in turn, converted to spiritual energy, or Spirit (shen 塺) ... [These texts were] like a declaration of independence of the human mind from divinatory procedures ... and an affirmation of personal power over one's surrounding objective conditions."*

— Romain Graziani on Self-Cultivation in Lagerwey, John, and Marc Kalinowski, eds. Early Chinese Religion, Part One: Shang through Han (1250 BC-220 AD) (2 vols.), (Leiden, The Netherlands: Brill, 31 Oct. 2008), p.14

The development of all earthly theology, the development of the perception of the gods, the forms of worship and understanding should not discredit the divine, but should be understood as a magical technology that various forces from the divine fields, some individualised as „masks of E Pluribus Unum", others separated, and still others so uniform and unique that it is difficult to say anything about them, connected and considered each other in order to arrive at an order, a tradition (the Chinese concept of „li") that guaranteed and maintained the social order. In this order were found freedom and eudaimonia.

The Lamentations of Khakheperre-sonbe, one of the Twelve Great Sages of Egypt:

> *"(...) Justice has been cast out, and evil is inside the shrine. The designs of the gods are disturbed, and their perquisites are passed over. The land is in dire state. Mourning is everywhere. Towns and districts are in lamentation. All alike are grief stricken. The back is turned on anything of worth; the tranquil are distressed. Troubles occur daily, and the face shrinks from what is about to happen. I will say my say about it, for my limbs are heavy laden. I am distressed in my heart, and it is painful to hide my thoughts about it. Although another heart would break, a stout heart*

in a difficult situation is the companion of its master. O would that I had a heart / that knew how to suffer. Then I might alight, and I would load it with phrases of misery, and I might drive off to it my suffering. He said to his heart: Come now, my heart, that I may converse with you and you may answer me my sayings, that you may interpret for me that which is throughout the land, for those who were radiant (in white garments) have been cast down. I am thinking about what has taken place. Misery is ushered in / today. By the morning the strangers have (still) not passed away. Everyone is silent about it. The entire land is in a serious plight, and there is nobody free from wrong: all people alike do it. Hearts are dejected. The one who gives commands / is (now) one to whom commands are given, and the hearts of both are quieted. One rises to these things daily, and hearts have not thrust them aside. Yesterday's state is like today's, because of the passing by of many things. The countenance is perplexed. There is no man wise enough to know it, and there is no man angry enough to speak out. Every day one wakes to suffering. Long and burdensome is my suffering. There is no strength for the wretched to rescue him from one stronger than him. Silence about what is heard is painful. It is miserable to have to give an answer / to the ignorant. To oppose a speech makes for disaffection. The heart cannot accept truth. A reply to a speech is insufferable. All a man wants is his own talk. Everyone is based in crookedness. Precision in speech is abandoned. I speak to you, / my heart, that you may answer me. Yet a heart which is appealed to can-

> *not be silent. The needs of a servant are like those of a master. Plentiful (now) are the things which weigh upon you."*

Simpson William Kelly and Robert Kriech Ritner. 2003. The Literature of Ancient Egypt: An Anthology of Stories Instructions Stelae Autobiographies and Poetry (version Third edition) Third ed. New Haven Conn: Yale University Press, p. 211—213

Let me first define the mandate of heaven (tianming) and sons and daughters of heaven (tianzi): It is a state in which human rulers are close to high perfection, a reified metaphysics of divine laws that contains qualities correlated with the objective, passionate eternal dynamic that affects individuals who mastered themselves in self-rule, and act seamlessly as expressions of the divine impulse, thus ruling together with the gods, as midwives between gods, earth, and men, from whose radiance dominion flows like a fountain of wisdom, righteousness, and magnanimity to the peoples. Whether we believe the stories of pharaohs who ruled together with Horus the Elder or Chinese emperors who ruled together with Tien (Heaven) and the Dragon Gods (Long Wang) is a question that can only be answered by those who have had wise insight into these processes to arrive at a proper understanding. In this sense, magicians are themselves cultivated Wu, Xi (shamans).

When the rulers and the people turn away from the gods and honesty, they repeat the narratives of the chaosmos among themselves, their legitimacy is an empty formality, and the divine impulse withdraws, it is no longer among them. We can say

that there were pharaohs who were really divine and ruled together with Horus, and those who were such only in name, this can be said of all human rulers. Their characteristics and their nature, the effect they achieved, are the most important indicator. Both the sages and the rulers, the humans, when they turn away from the divine rite, from seeking of truth (philosophy), transform from semi-divine mortals back into animals, some into beasts, others into lesser demons.

They choose an aphrodisiac, generative world and destroy it, under exploitation and unjust orders they destroy each other. In the course of time, borrowing from a Sufi parable, they forget the seafaring people they once were, that is, the state of perfection of their ancestors, and they have ended up in a lackluster world of surrogates as prisoners of the present. They decide not to exit Plato's cave, but to find exits in the labyrinths of its catacombs and come to terms with this as a normal state. In the Dharmic narratives, they are like trapped children who are thrown into the black sea of tar and sink deeper and deeper. Breaking out of the Black Iron Prison is the first step, a cognitive discarding of the delusion about conventional reality, to use Nagardjuna's words. A cognizant and balanced progress towards Eleusia is another matter and requires hard work, commitment, experience, rite and ceremony, calling and receiving, educating oneself, struggling with active deceivers, while at the same time preserving one's basic means of existence — a job, an equilibrium, perhaps a family, preservation of the senses and sanity, at least we do not want to end up on the street, in prison or in a psychiatric ward.

Let us not forget in an idealistic way that the great mass of humanity was not supreme, but it had a set of coordinates to strive for, in the words of Joan Palevsky, „Many textbooks on the religions of the world should be entitled The Religious Life of Noble Persons" (Laine James W. 2014. Meta-Religion: Religion and Power in World History. Oakland, CA: University of California Press, p. XII, preface). The given tunnel reality, superstructure of ideas, belief systems in the Noosphere directly impact the health and outcomes of entire civilizations. We cannot say, „People are bad, but religions are good." It is the religion itself, the worldview, the politeia, the values, the traditions, the technology that determines the outcomes, within such a phenomenon there are holy men and scoundrels, but it is the fabric of the many, the people in droves working within such a framework that shows what it is really worth in stage-wisdom and historical effects, present and future events and outcomes in motion. That is why, for example, it is not a „Western Christian civilization," when it comes to Europe, but a „post-Enlightenment Graeco-Roman, revitalised, technological civilization, with a retrograde Judeo-Christian grip on its throat and relativized individualistic chaosphere of both kitsch and beauty, art and science." This definition excludes a variety of other issues, but it is meant to illustrate that civilization is not monolithic, not in these times, but is a process with many aspects functioning in unison or in complete confusion of memetic noospheric warfare.

We are all the people of Ik, if we were to be robbed of our technology at this time by a major catastrophe, such as a powerful solar CME that would damage it. The human world was

designed not to survive impending catastrophes but to maximize profit, not to be decentralized in a mutually supportive web of logistics, energy security, population security, food security, knowledge, education, and skills, but to concentrate power houses and networks of power-wielders that are by and large mismanaged and largely inefficient in times of crisis. Controlling the populace via social engineering, surveillance, draconian laws doesn't change the situation, in the long term it worsens it — the damage in the noosphere is done since decades, carry on. At these levels of high entropy, negentropy begs to dismantle a largely unstable system by the „invisible and unseemly hand," and the gods have nothing to do with it.

Well, who are the Ik people?

> *The Ik are a people of northern Uganda who live at what must surely be the extreme of deprivation and disaster. A largely hunting and gathering people who have in recent times practiced some crop planting (...) [They are] (...) a morbidly fascinating case of collapse in which a former, low level of social complexity has essentially disappeared. Due to drought and disruption by national boundaries of the traditional cycle of movement, the Ik live in such a food- and water-scarce environment that there is absolutely no advantage to reciprocity and social sharing. The Ik, in consequence, display almost nothing of what could be considered societal organization. They are so highly fragmented that most activities, especially subsistence, are pursued individually. Each Ik will spend days or weeks on his or her own, searching for fo-*

od and water. Sharing is virtually nonexistent. Two siblings or other kin can live side-by-side, one dying of starvation and the other well nourished, without the latter giving the slightest assistance to the other. The family as a social unit has become dysfunctional. Even conjugal pairs don't form a cooperative unit except for a few specific purposes. Their motivation for marriage or cohabitation is that one person can't build a house alone. The members of a conjugal pair forage alone, and do not share food. Indeed, their foraging is so independent that if both members happen to be at their residence together it is by accident. Each conjugal compound is stockaded against the others. Several compounds together form a village, but this is a largely meaningless occurrence. Villages have no political functions or organization, not even a central meeting place. Children are minimally cared for by their mothers until age three, and then are put out to fend for themselves. This separation is absolute. By age three they are expected to find their own food and shelter, and those that survive do provide for themselves. Children band into age-sets for protection, since adults will steal a child's food whenever possible. No food sharing occurs within an age-set. Groups of children will forage in agricultural fields, which scares off birds and baboons. This is often given as the reason for having children.

Although little is known about how the Ik got to their present situation, there are some indications of former organizational patterns. They possess clan names, although today these have no structural significance. They live in villages, but these no longer have any political meaning. The traditio-

> *nal authority structure of family, lineage, and clan leaders has been progressively weakened. It appears that a former level of organization has simply been abandoned by the Ik as unprofitable and unsuitable in their present distress (Turnbull 1978). Tainter Joseph A. 2017. The Collapse of Complex Societies. Cambridge University Press. pp. 17—18*

With these thoughts, I leave you with questions and no readily-served answers, only bigots have them.

Theology and Metaphysics of the Sun, the Kingdom of Phoenixes and the Divine Fire

> *„Whatever words we use for the divine are tainted with an inner understanding. When we speak of things intelligible, we indulge in a Socratic irony, in which subjects which ought not to be spoken of and written down must necessarily be so, otherwise they are lost, unexplained, and those who have an inner eye to read them will recognize them at once, those who have no wisdom will fall prey to their prejudices, and the great majority of mankind will not even attempt to approach either words, or hearing, or wisdom, or the truth of the inner eye."*
>
> — Saturnin

The physical, objective universe is explored, there are physical laws, this is a conception of a category of the indivisible

whole that applies. Another such category is „meta-physical", which are „hidden auxiliary laws" — most of what we do not know about the world. Imagination can enter very strange realms here, but the point is to determine the concepts that are correct, using the faculties that are considered metaphysical, abstract, or intellectual.

In this approach, I will try to derive the metaphysical properties of Helios, the visible Sun, and exclude Aion (third transcendent) and Hyperion (second transcendent) from the physical and pneumatic properties, which are a meta-proclivity, so that the Sun, as one star among countless other stars in all their possible types, can have its own „Karman" in the world of changes and movement. This can be said of any inanimate object, but there is a difference between a piece of material substance, from which nothing emerges except the change of its substance within its possibilities, and the sun, from which an entire habitable system emerges. Here Karman is understood as an inclination to change and transformation with its pertaining characteristics based on the essence, substance and nature of a given thing. As a divine intelligence, the Sun can be autophanic, self-identical, self-manifesting, and its intellect should relate to all the axioms on which it is based in order to be integral.

We can think of it as a highly complex geometric sphere in motion, where its core, layers, coronal mass ejections, hypergranulation, thermonuclear events, radiation et al. are a „shadow" of its philosophical essence from the physical perspective, being absolutely inseparable in this respect. What is at play here is the magnitude of the effects that the philosophical essence

produces in manifested reality. Otherwise, every solar flare would be considered an act of an „angry God" in which an anthropocentric infantile fetish tries to seek meanings where there are none. Yet, we should not shallow down the philosophical essences to near-physical processes in the process of reification, they inter-penetrate each other in pockets of entropy in topological spaces, conceptually speaking, but the philosophical, intellectual essences hold the higher ground, as they are qualitatively rectified to suit the purpose — all magical, mystagogic, pneumagogic, intellectual, Apollonian, Heliotic endevaours in which we may engage. The intelligibility between the philosophical Sun and mortal is most entwined between the inner eye and pneuma, here rational thinking and order out of chaos arises, it appeals to logic, prudence and purity and stands for reason, for fierce truth and honesty, it is „as evident as the Sun". Like the Akkadian kings, who were lion-headed and serpent-tongued, it smites with Divinity.

The sum of its divine presence is derived from the attributes and properties of the whole, insofar as we can pneumatize and hypostatize the observable processes, while using metarhetoric to return from the physical to the divine in order to arrive at certain premises. Conversely, we derive the physical from the divine, and in this inductive-deductive feedback loop we attempt to determine the characteristics of the Sun God.

Let us think of „dead, lifeless matter" made of elements, which through a complex transformation over billions of years becomes life and inhabits our planet. In contrast, the Sun is the first foundation stone of life on Earth, it already contains a potential „blueprint", from the totality of its potentiality an actu-

ality arises, it too is made of elements available in the cosmos, and there is a mystery here of atavistic generation and re-generation. The serpent's egg (the universe's hyliotic elements) generate the intellect (the sun) and the intellect (the sun) generates the offspring (life). From a strictly linear view of causality and effect, this is an incomplete description, so this process can be co-dependent and co-emergent, representing a seamless flash of events that are uninterrupted. The philosophical sun must draw its intellect from the essences, be it Anima Mundi or transcendent realms in order to envelop itself in the hyle, and order and repel the chaos of forms (the Tiamatic Black Sun aspect) and so it already contains the divine seeds.

So much for „matter", here appear the divine philosophical essences that contain all the potentials that can become a reality under the right conditions, for example, life, if you take evolutionary biology (evo-devo) further, where a bauplan is necessary. I am not presupposing an omniscient demiurge here, but built-in rules of the game that are pneumatized, the self-generated divine is, but it plays its own game because the rules limit it and make it divine, a holy serpent would not hatch from the cosmic egg otherwise.

Apart from the occult factor, the sun was often represented in Egypt as „the great eye," and among the Chaldeans also as the „corridor of fire," in the latter case as the gateway for souls and spirits from third transcendent realms to the phenomenological world. The development of the optical faculty in animals would be neither possible nor necessary without the sun. The sun is the observer of its own perspective, because it „made" us« to observe it and to develop organic abilities to see. Here no va-

luation is necessary, the superior policy of the sun is the essence of our existence. To see the light of the sun with our eyes means to reflect the star »biologically« or »physically«, to reflect the divine intellect means to »see it „intellectually and pneumatically".

Intelligence, or rather intellect, is often associated with the ability to think and feel, for which a brain or mind is required. Let us leave this common sense aside for a moment and think of the solar intellect as a non-animal, non-human intellect, a great mind that contains Platonic ideas, which in the philosophy of mathematics are called types and are therefore eternal, their representations are transient tokens. How does it contain these ideas? They are a manifestation of the syntax and grammar of the deep laws of the universe. Are they ordinary ideas, as if I would think „the idea of freedom"? No, they are the crystallization, a sublimation of simplicity into multiplicity, which have their own characteristics, geometrical, intellectual, full of inclination, nature, ethos, pneumatism, which show and manifest themselves in reality.

Human imagination and conception processes all possible and impossible worlds, that is, ideas can draw from an infinite library, but an infinite library is only partially meaningful. If we command a monkey to type infinitely, it will eventually write a great novel in one of the possible worlds.

This book written by a monkey represents the idea of a notion, that is, the place where human imagination and intellect coincide with these objectively valid truths or approximations to these truths of the universe.

For too, in the sun, there is singularity and multiplicity, individuality and collectives, its servants and midwives, its angelic host, its spiritual intelligencers and a magnanimous choir of Divinity, it manifests as a wigned Sun-Disk interlaced by twin Ureic serpents, in continuous motion through the galaxy, it has its home in yet higher, Divine fire, wherein it rests, after the weigh of matter and chaos destroys it.

Theories of Magick: Second Sight and the Web of Indra

This chapter is dedicated to Isis, Hieros Hieros, who gave me the second sight of the divine realms after countless years of only being able to see the shadows of the dead, the black earth and the physis-chtonic daimons.

As rational creatures, we may have experiences beyond normal perception, and since we are bound by world-interpreting interfaces, sensory perceptions, and aggregates through which we grasp reality, we can only test as much reality as we can perceive, understand, interpret, and aggregate into patterns. We are not infallible, and this is quite a pioneering field, the understanding of which is prone to error and risk of misinterpretation. Please keep that in mind and read on calmly and with an open mind, yet critically. There is no model or narrative that can perfectly describe reality, this is merely a negotiated frame of reference, a kind of measurement limited by the tools at my disposal, do not let the tools distort the overall picture.

These experiences may not be reproducible and vary from consciousness to consciousness and mind to mind, which is not wholly interpretable through itself. I personally believe that

consciousness must undergo several anomalies of perceptual shifts during and after magical operations, whether it is a recalibration of the soul descending into Tartarus, or a change in perceptual attitude (the Egyptian hieroglyph „sia" meaning perception, was the basis for magical operations) and the deprogramming of conditioned and socialised scripts, and this is not a process that is easy — the breaking of conditioned scripts and the shifting of perception releases bundles of energy that can exert mental pressure and pain. The psychic agony involved in reprogramming civilization-programmed perception when encountering irregularities and anomalies is not to be taken lightly. Perhaps a minor rewiring in the brain is also the reason, although it is more likely that consciousness is modulated as a field of interactions and changes by the mind, and a brain is merely an interpreter, switchboard and reducer of reality, immersed in the wholeness that is available for understanding of our species.

Types of vision in Second Sight Siddhi

Regular optical vision (what you see is what you get... or what you believe is what you measure):

Open eyes:

Dependent on intelligent manifestations, the energy-field shifts that feed stimuli signals into the brain interpreter re-linked via consciousness (Ayna) and decode the shadow, shape and/or color of an entity in auto-phaneia (self manifestation); Either true forms of an entity are encountered, or a decoy mask of it, a macabresque demon may decide to polymorph into a beautiful woman. It may also choose to pick a form that is intellgible, for example traditional Goeteia forms, in order to be recognized. Four dimensional distributions are encountered (time+coordinates), as well as five-dimensional distributions (time+coordinates+non-place), in the second case, the coordinates can seemingly be fixed at the time of seeing, but in retrospect the image cannot be accurately located in 3D, only the vector of motion can be traced, or the entity

is generating its intelligible form either from a diffrent loci than it is occupying, or it is an auto-phaneic excerpt of a greater force that decides to minimize itself to the perceivable, intelligible form that a mortal may recognize. This is commonly known as clairvoyance, or second sight, seeing the invisible world under normal conditions. The scope of seeing is depending on the registries into which the consciousness is keyed, therefore a broader spectrum covers more entities that are noticed vis a vis Aetheric sight, for example.

Closed eyes:

Mode 1: Seeing in energy, or detecting energy changes, flows, and vortices that are normally interpreted as black and white shapes on the closed eyelid screen. One can expect to see one's own hands as enegry-imprints in silver-white among darkness, although the eyelids are closed. Seeing demonic and dead forms in true forms is henceforth called Thanatos-sight.

Mode 2: Seeing in color or bardo, where the flow of shapes, colors and forms are condensed into manifestations of entities. The process is mining the image base of the unconscious and at the same time provides the temporary forms, colors and shapes of the near zone (or the tunnel to which one is connected). That is why it is crucial to keep a minima of aesthetics when feeding the mind with imagery that may be used by entities to manifest, for example if you watch horrors and a malignant entity will attach, it will go to every extent to trouble you with such oneiric images. They should not be given objective reality, not

because they may not exist, but because the visions that dominate the meditator „multiply entities beyond necessity" instead of filtering more reliable input and redirecting the focus to transcend these conjured „realities" instead of being fixated on them. Notice that you may be pulled into various dimensions vis a vis hypnosis, vortex-pull, and then view them, consciously entering them, or being forced to.

Inner Insight: A visualized or conjured image projected onto the inner mental screen and held in the mind in the closed and open eyes mode. The visualized image may or may not be rewritten and translated into the Mode 2 of Closed-eye vision, but it generates mental energy that is readable and accessible to any dimension/entity that resonates with it. That is: a visualized image captured on the mental screen may or may not appear on the clear illusory bardo plane with eyes closed. Nevertheless, it is comprehensible to certain dimensions/entities because the bardo level feedback appears whether or not the image itself appears on a coupled mental screen with eyes closed. Therefore, whatsoever we imagine, get a subtle materialization in the mental sphere, and when it is charged, it goes astral projected into a world, dimension, subtle reality that we broadcast to.

Depth modes (emergent order)

Phosphenic regression:

Reversal of the light signal introjected from the moving synergetic images of reality from the previous modes of vision in form, shape and colour clarity. As photic energy normally moves outward and generates feedback signals, it encounters the electromagnetic spectrum and the gross plane that reifies the exoterra in a way that a naive realist grasps the world. This is the habitual way of seeing for most people, when the moving synergetic images are not reified and we shift the focus to the inner seeing, which is Ayna-consciousness or Omega-consciousness, that refocuses on the scenery of the frequencies of the emanations in which it is interwoven (the „keying", my vortex is red-green-yellow-black, it used to be bright yellow-blue in the middle of the spectrum) and the signal of the energy begins to move through the ocular nerves via Ayna and meet the content of the visual core, and then completing the environment by descending and bypassing the moving images through expansion (diving deep down to see the expanded above, short-

circuiting the regular blueprint of vision), it builds up the energy of pure consciousness expanding from a highly condensed form, bypassing regular perception into information-variable fields that are interpreted by the human aggregates to the best of their ability. It is therefore an act in which all the mental energy invested in the external or sense consciousness is withdrawn and reinvested into internalized Ayna-consciousness.

Staging of Sight in Intensity:

Threshold 1: Clear flow on the Bardo level, entities are recognised with greater precision as they can be seen clearly

When the Threshold 1 is penetrated successfully:

Threshold 2: Space breakthrough when not clogged with black and white noise (jamming of unknown source); multiple tunnels layered in image vessels appear as a kaleidoscopic warp moving with the spirit through the tunnel of cosmic space, repeated flashes appear during the journey that are "hopping" points of unknown units of distance, faster than the speed of light.

Two modes of Threshold 2:

I. Astral Telepathy: Interstellar warping or travelling through the universe, communicating with a calibrated zone by points of focus, for example electromagnetic transcription of star phantoms, that appear as tunnels and lightning. Random expe-

riments led to trafficking wit foreign entities (sometimes leading to incarnation). Everything from wyrd input (identified as non-organic frontier system species) to communication with beings capable of incarnation into the humanoid nervous system, who hold themselves quite well and communicate through energy or highly abstract ideas translated into energy, and human-aggregated information is intelligible when translated back and forth into energy, as if the contents of the human mind and emanating fields were immediately known as information. I've encountered both species superior to humans, but completely benevolent, and species that attempt to forcibly adapt the human body as their host (infectious), both "getting" the human nervous system and others, completely weird attempting to "read it" to no avail. Note, once contact is made, it is not lost, we can recreate experiments for a time. Thereafter, by regular vision, constellations can be communicated with, if the consciousness triggers work, an entity can incarnate from afar with its soul, or communicate with astral telepathy in its own ways. If a constellation about 360 light years away can be contacted in a few seconds, then the speed of communication via Omega-channels cancels the speed of light and is only limited by the speed of though traveling through cosmic aethyr (quantum teleportation of information?). Remnants of Supernova in Cassiopeia A (as experiment) 11 000 light year away was reached and remotely viewed within a matter of seconds. Intelligible technological transfers and genetic modules broadcasts may occur, although they would have to be recorded from the visual cortex.

II. Dimensional warping, instead of travelling through space-time, the mind starts to interpret signals from the deep-web of the syntax of cosmoi, but staging is necessary from Threshold 2, otherwise the Bardo level is not left. Note that space is also abolished here; one can communicate in depth planes that shrink the observation point of universe expansion when one encounters a multiversal plane (from what I observed there is only one universe, but parallel dimensions within it are close to infinite) — in the sense that any part of the physical universe can be contacted from this plane, although this is not controlled by the operator, or I lack talent, but a free fall and dependent on the mediating Deities or dimensional nodes- anomalies seem to be a-deterministically causal, but so far removed from human perception of causality that it seems like synchronistic chaos moving through different levels of pockets of entropy in topological spaces. Depending on the connected dimensions (seen as colors), the entities and representative contents interweave in more advanced forms until they become a „living grid" of geometric structures (the color spectrum and Pythagorean geometry; the green dimensions are more disorganised or diversified and complex, the yellow-blue dimensions are less diversified and more unified).

Gardens of Edin, Obaron's place,
The smallest of forest spirits,
Gives you thy name,
How can you reach for the stars,
If you don't applaud the little wise game?

Theories of Magick: Tribalism and Individuation, or Thoughtforms and Egregors

Denkforms are treated in this briefing as thought forms, subtle emanations of the mental field around the human mind, read by telepaths, mentats, „the other side." By necessity this brief is one-aspected and does not entail majority of other models to explain a whole, but far from dilletant, its duty is focus on a figment of the whole which it attempts to describe. Thought forms can take as many forms as there are modalities and functions of the human mind. For example, the simplest thought form is verbalization of the thought „Here be dragons." The most complex and sophisticated thought forms are generated by silence and synergy, poli-syntaxed, multi-level, polisemous, multi-contextual, masked, disguised, encoded, encrypted, ciphered, psychosomatically programmed — a ritual dance could be an example, astralistically transmitted to the receiver as a message.

Egregors can be a common denominator of collectives of two or more mental spheres of people. They interpenetrate each other, depending on the koinonia (togetherness) or ideatic ecclesia. That is, they are extracted and emancipated as the character or ethos of a particular egregor within the boundaries of the mental sphere. It can be a biopsychological egregor, an instinctive egregor, such as fear or arousal, it can be a sophisticated ideological egregor, for example authoritarianism or anarchism, it can be religious, for example Christian or Buddhist, an occult egregor, e.g. Fraternitas Saturni or Ordo Templi Orientis, a linguistic egregor, e.g. the way we express ideas, it can be a cultural egregor, e.g. nation, collectivity of ethnic identities and related behaviors and mentalities, etc.

Unknowingly associating with an egregore by mixing with people who have similar arrangements of thought forms is often the case with people who are neither mature nor have developed autonomy and critical thinking, with a weak resistance to the submissive influence of foreign egregors, which ends in the absorption of mental-ideatic clusters in one's own mental sphere, according to the law of distribution. This law states that each egregor, thought form, and idea will be distributed differently according to the cognitive topological spaces of each mind, according to their phenotyping and liminal entropy, their resilience of liminal absorption threshold, and their critical breakthroughs in resilience to conditioning. Therefore, they will be interpreted differently when translated into the language of persona and what follows — interpreted.

Egregors can intermingle, and the result is multiple, changing constellations of mental fields in mutual dynamics and in-

terdependencies. Consciously connecting with a group egregor helps to attune to a particular working group, whether in magical work or in ceremonial affinity with a larger group of participants. Conversely, we can be ritually indoctrinated into an egregore, be it a cult, a blind religion, a political ideology, or sealed into an egregore, for example, through „baptismal mark" and the like.

Egregors can be protected by their own mental field, by entities charged with their protection, and by their own power, or by people and entities charged with working on the egregore. It may be that unlicensed or other entities and persons plug in under the given egregore and, during its operation, imprint the egregore with their own mental cuts and polishes, or root or camouflage themselves in it. Some egregors are programmable, e.g. those of the scientological sect (Dianetics), Jehovah's Witnesses, fundamental evangelical groups, various New Age movements, deliberate social engineering of sections of society via the media, infotainment or computerized cybernetics-radionics propagated via the „eight-sphere" of radio communications and frequencies compatible with the resonance of human brains.

People with great willpower, high resistance to conditioning and magnetism can either survive the onslaught of indoctrination and brainwashing or influence many people through their charisma — whether they are right or wrong, whether they spread harmful nonsense or realized ideas, they can dominate group egregore and consciously or unconsciously implant their own mental sphere programming in other group egregore. In working ethics, it is crucial not to interfere in the mental

sphere of others, others will meddle with yours, but punitive and retaliatory action is a separate chapter. This is also related to the soul sphere, because the soul is often a passive recipient of thought forms, emotive-cognitive content and egregors, think of imprints or engrams. Conduct your communications carefully. People who are susceptible to manipulation should arm themselves with methods that help them recognize their own autonomy, become self-aware, and understand their own position and relationship to other people, ideas, and the world.

Some people, and certainly those who are „on the other side" together with entities, can read parts of the information from the mental sphere. Therefore, it is beneficial to train synthetic languages and methods of encryption, as well as to camouflage the declared intentions under and outside the subliminal fields to avoid trying to decode them. Sometimes, frankly, openness is recommended, because a fortified citadel is just inviting to be besieged and conquered. But in all major magical operations, it is advantageous to scramble or operate on a plane that is inaccessible to „the other side" but overt to larger powers, at least the parts we want to get away with and avoid detection.

On an individual level, i.e. personal privacy, inner silence is recommended, while we can work with non-verbal ideas, mentalese, idea constructs, motives, inclinations, which have enough individual imprints to be undecipherable by the majority of uninvoked entities and human magicians. Mind scrambling is a useful technique where we create a false facade, a false identity, deceptive communication where we communicate only the parts of ourselves that we want to convey, or create illusory ma-

sks that are a form of defensive disinformation, misinformation and denial of information.

Candor is only useful in direct communication, and even then, when „everything has eyes and ears," we can play openness and use double or triple speak to convey false information to the „other side" while withholding true information from our interlocutor. We should often think about „what would normal people do to us if they knew the content of our thoughts if it became public knowledge". The same method is applied to the „other side", cautiously, harshly, firmly, in a Machiavellian (or rather legalistic Han Feizian, that was Machiavellan seventeen centuries before Machiavelli) way, openly when necessary.

From my experience I have come to the conclusion that Great Forces, and we are dealing here with High Magic, with which we work during the ceremonies, recognize the true intentions and contents anyway, even if they are veiled to unauthorized persons and entities.

The methods are as old as the African shamanic masks, which were meant to imitate the nature spirits, to be one of them, so that the soul totem of the wild beast, the sorcerer, the daimon is tamed, and to disguise our own intentions, because when we hide behind a mask, we separate the space of the known (profane) from what belongs to the spirits (sacred) and to the uncanny (terra incognita). Children have a similar method when they say, „I am not here," in the ritualization of their theater they disappear into their environment, playing hide and seek or throwing away the toy, they play little magicians banishing the toy — it disappears. This is essentially how it is when

I know my friends" children, who scatter their toys in the abysses of treasure troves that are so difficult for adults to discover.

When we move through the streets among anonymous people, we dehumanize them a little by the force of our habit, they never receive the masks of closeness, of proximity, of intimacy, the Other is a little distant, the shared glances are devoid of content, they are at least phatic, if something catches our attention they can be erotic, or at most magnetic. Nevertheless, there is no engagement here that exists between acquaintances, relatives or close friends.

Many contexts of exchange in the sphere of anonymity can be expressed in intentions connected with the superficial interpretation of the other — a flirtatious look, an aggressive gesture, indifference, the game of gestures belongs to the refined, the apparent gestures belong to the vulgar and immature, it is still — another game of appearances and „as if's". The ancient Hindi dance theater was refined in the use of gestures that are not known in the vulgar Western societies.

The interpretation of gestures is a matter of consent in anonymity. The more subtle gestures are rarely noticed or misinterpreted, the absence of gestures can be mistaken for a gesture, the obvious ones are quickly grasped. I have experimented a lot with indifferent observation, that is, taking myself out of the context of gestures as if I did not notice them, and closely observing the behavior of the people around me. I have found that when they lack feedback, when they can not see themselves reflected in you, whether subconsciously or overtly, they become agitated because their ever-changing monkey brains demand input so they can respond. It is hard to treat the other stranger,

the xeno, as something different, it is a treat for your own movements, gestures, perhaps something fascinating, something you make fun of, something you fear but rarely approach.

When we get to know a person, we enter an imaginary virtuality of a „sphere of koinionia", in the realm of knowledge. By establishing a contact, having a conversation, we deepen this virtuality. When we shape interpersonal relations in the way that is most useful or amiable to us, we do not feel that our privacy is being revealed, that we must jovially divulge any information — instead, we rattle masks, narratives, small talk, deep conversations, showing a greater or lesser part of our authenticity or false masks, their variations and metamorphoses. In the end, no one knows who we are — and this is a fait accompli, because some circles are so damaging that they should not know, it can lead to gossip and reputational damage that is not our fault, but these people were never of high character. In the end, those who should know see a holistic being that we wanted to portray — and this is another achievement — and find a circle of friends here.

Sometimes it is impossible to create a facade for our person, but the more skillfully we master our being, the better we succeed in communicating important things we want to pass on, be it ideas, self-expression, etc. I have dined with political officials and a president of a country and his wife (Komorowski) and charmed them all, I have been in low circles and seemed strong and tough, I have been among snobs and pretended to be a redneck to their disdain, I have been among smart people and had something graceful to contribute. When pigs rush in, despise them or you will lose your nature. Nothing is

more annoying than pigs running around in the aethyrs — show them an ugly side and watch them rise in their own faeces, proud of themselves, what a sight! Remain a god among the gods.

Why did I write all this? Because it is beneficial to deal with thought-forms and group unity in a similar way. If we mingle with everyone, we become like a mob, we generalize, we lose our precious time, we charge spiritual spheres of people who are pathetic and would lose important expressions, we lose our inner truth and power that could be used by a parasitic egregor. We lose our nature and ethos among the pigs and forget that we were lions and dragons among them. When human resources are in constant derangement and our thought forms are in chaotic motion, it is difficult to achieve effective magical communication. Using Shannon and Weaver's theory of mathematical communication, one of the interfaces illustrates how we can achieve one goal by communicating from many transmitting sources, or how we can achieve many goals among many receivers by communicating with one source. The whole book is worth studying.

The rest is a matter of media selection, intent, dissemination, rhetoric, tools and algorithms of content delivery, its duration, continuity, strength, context appropriate to the audience, its substance, place value, status, interpretation, reception, discharge of the content to the final recipient according to a particular vision and its negotiation in unison. No one wants to pet people who choose to follow a will rather than take power over themselves into their own hands. No one is wasteful enough to educate complete fools — and yet you must guard against them. Stupidity is better controlled before it reaches for power.

By the time the mob appoints the pigs to the elite, it is far too late. Therefore, all egalitarian meritocracies, responsible freedom, paideic standards, institutional protection of the political systems, and aristocratic elites with the common good in mind should be protected as a priority from the abuse of power by the pigs of the various populist, autocratic, authoritarian, fascist, and theocratic regimes in order to maintain a republic of wise, strong, cultural, educated, and polite rule.

Theories of Magick: Necrodous, the Black Voyage. Theories of Death and Transmigration

Nature is an allegory of higher laws of the indivisible world.

> *"Divinity doesn't contradict nature"*

— Porphyrius Malchus.

Here I would like to reveal some secrets of death and the souls" sojourns, journeys and births in many worlds. I draw my knowledge from the strict observation of both the newly deceased who came to me to find a solution to their problems, and the dead pitch-black souls and the aetheric souls who stayed in the Aethyr. My means and methods of observation were second sight, inclusive of seeing the dead, as well as some interaction with them. First of all, I would like to present my conception of life and death. It resembles the Orphic dic-

tum: „Bios, Thanatos, Bios" — there is a cycle of life and death, but from another perspective this is merely a continuity of existential and ontological threads woven into the fabric of the world that transcend both concepts. Nothing really dies, nothing is really born, everything reappears in the great samsaric cycles. Apart from the bestiaries of the world, the realms of Thanatos can be divided into many realms, just as the chthonic, plutonic and black demonic worlds can be divided into many other realms. To do justice to all the ethereal beings not mentioned here, I will focus only on human death, human transmigration, and simply exclude all other worlds involved in this process for the purpose of precision. This human-centred perspective should not be considered the only one. Interaction with animals, spirits, the dead, demons, elementals, angels, daimons, purified souls, heroes, demigods and deities (this model is solely referential) is a necessary ordeal to grasp most of the world that usually escapes human-centred perception.

I would like to start with several principles, so that it is easier to find your way in understanding later:

I. Individual consciousness, existential mind, individuated genii are tenanted from the indivisible world, which functions like a category in this indivisible world.

II. Each functional soul, and there can be several of them, specialized for different purposes, per individual, is a result of the evolutionary transformations of the indivisible world on

the scale of flashes of events in time, its polifunctionality obeys the laws of the registers of the world to which it is tuned in synthesis and synthony. Thus, the historicity of the souls is connected with their transformation, and the human souls have evolved from the animal souls in great transmigration and metempsychosis. However, the human souls obey other laws due to their symbolic, self-reflexive cognitive apparatus that shapes the soul vis-à-vis the cognitive, affective, karmic, psychic and gymnosophic magical operations that the human aggregates possess. The interfaces of contact with the world, the sensory, cognitive-affective, mental, pneumatic and occult, psycho-pneumatic processes, the psycho-somatic and physiological processes cause that the initial syntax of the emotional-cognitive imprints, of the alchemical-magical transformations is different from that of the animals, which are specialized in other types of dynamics coming from nature. Animals possess souls, but they act according to their inner nature and their karman, their inclinations, when they are transferred and translated into the pnematic realms, the laws are similar but the dynamics are different.

III. The laws of the physical, objective universe are a category of the laws of the indivisible universe. To create a theory of everything on the basis of these laws is beyond the possibility of its categories. In other words, only the intelligible world is intelligible totally and is fully understood by itself.

IV. Deep and occult laws operate in the universe, of which the philosophers undreamt of. Both the physical and the ethereal worlds obey these laws. To discover and ferret out these

laws in order to attain wisdom and truth is the task of the philosopher, to implement them within is the task of the Hermeticist, to act in passive and active modus operandi is the task of the hypophant and magoi.

V. There is a life after death that corresponds to the indivisible whole, and the question of the fates of human beings offers many answers that depend on the following:

— Sporulated form, i.e. which soul parts remain, which synthesize and synthonize, which decay, how does the individuation take place, because even great, strong souls (Ka) of gods are not immortal, they last for millennia and yet are subject to changes like everything in this world.

— Biopsychological imprints, the gene machine, socialization in nature, society, civilizations, religion, the value system, taboos, the sacred and the profane, beliefs, the foundations of the mind, the karman, the oneirocracy, or — to put it holistically — the psychophysiomagic „homunculus", which arises with death, and disposing of the carcass (the organic carcass retains some „memories" of the living organism, so some necromancers and unethical grave robbers indulge in this sport, which brings more trouble with the shadows, eidola, simulacra, and dead souls, eryniis, than benefit)

— Pitching of the mind, intellect, living soul heart (Kheper, symbolized in Khemetism by a scarab when undergoing Ophite operations with the Ka, a winged soul-heart) to frequencies, registrations or channels of a particular world (examples listed at the end).

— The consolidation of the souls of a single mortal into proportional wholes, their harmonic intervals, their separation, distinction, union, fusion — i.e. a part of the spiritual apparatus of a mortal can be translated, interpreted (born into) another place than another functional soul of a human being. An example: a shadow (khaibit) can reside in the land of death and possess the land of the living, places, houses, while the bionic soul is reborn in an animal and the spirit takes the garb of the Agathosdaimon of the Hadesian Aethyr. The ability to synchronize all components in unison is a rare trait, but should be achieved while still alive. Note that some components are underdeveloped in some people or never developed, but a sense of „elitism" should be totally discarded, since every moral being has the potential to develop different functional souls at its own pace, if properly guided by diverse occult operations. In this way we avoid a caste system and erred determinism. Often souls do not choose the place of birth but are drawn into the womb of worlds and bios, often they are forced into a womb, the paradigm of a „lesson on earth" is false. The game is much more profound and merciless for those who are left behind.

— The totality of the tendencies on earth and at the time of death, as well as the posthumous changes (Karman)

It is difficult to change the Karman after our death, so it is of great importance that we work to surpass and shape our Genii while we are alive. For a list of other important variables that influence our fates, check here:

— The totality of our ethos, our nature in life (what do we have as our daimon, our genii)

— Hidden threads of destiny, seals on our souls that posthumously strengthen or weaken associations with certain worlds.

— Attachments that embody the subjects of our attachments in posthumous inclinations and associated illusory worlds.

— Protection, evaluation, endorsement, praise or recognition by deities that can help us navigate the netherworlds and protect us from malevolent worlds, as well as bring us back (liberate us) to their worlds, overcoming and breaking sigils of cacodaimonic entities, futhering psychopomps (the guides of souls) can facilitate the posthumous journey.

— Posthumous recognition signs, names, sigils that help us navigate, make us recognize, chain us to certain worlds or free us. They can also be recovered in life to regressively identify us with earlier living persons and continue our work in the current life.

— Posthumous assignment or strong destinies that lead us into a particular sphere, world, for example being cast into a particular planetary sphere to work as an intelligencer-spirit of that sphere etc.

— The ability to navigate worlds in an impersonal, detached and objective way so that none trap us in their „reality", otherwise we embody the subject of perception as truth and deflate to a true world.

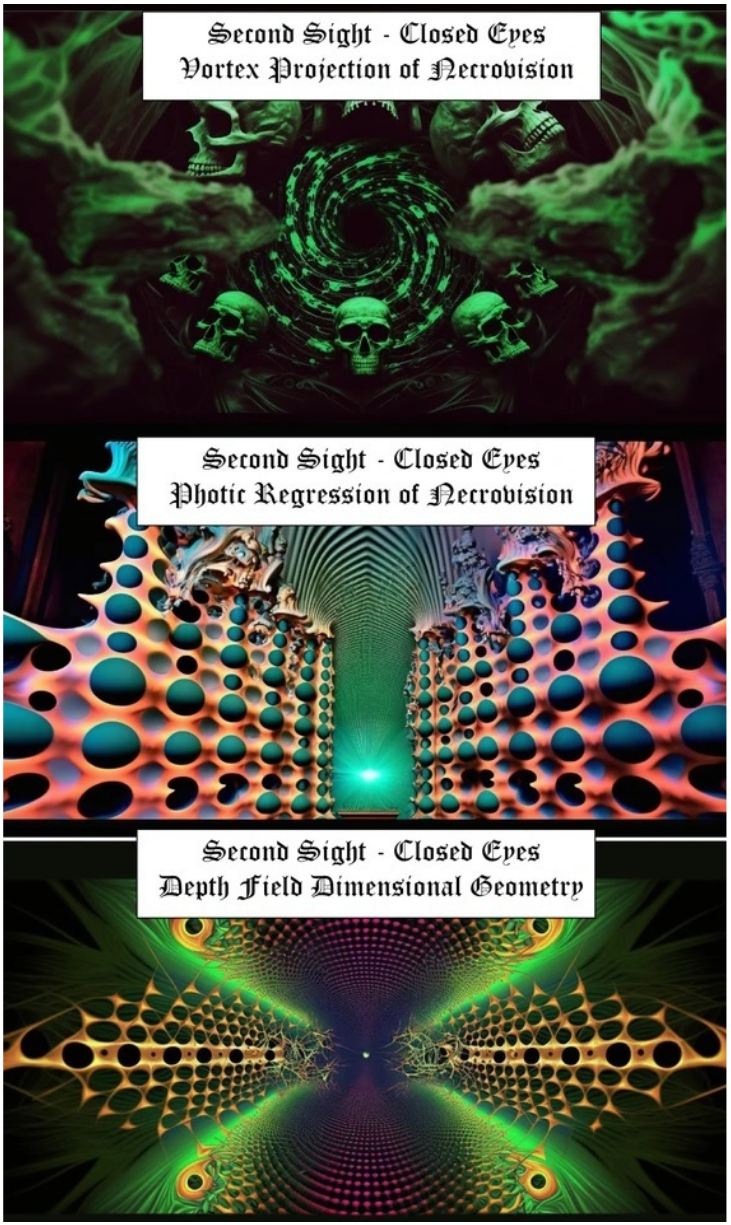
— The ability to find one's „home," the posthumous telos reality or place where we want to be.

— Individual soteriology, or the ability to achieve a posthumous state of necessity and will after a series of successful initiations, spiritual, magical and ceremonial acts.

— The law of the interlocked kaleidoscope or the ability to create keys (clavis) in the soul and consciousness that open the gates of certain worlds and increase the possibility of reborn in those worlds.

VI. The worlds we can be born into can each contain a myriad of millions of entities that are assembled in depth into complex geometric figures that undergo entropic transformations.

Second Sight
Depth Field of Necrovision
Second Sight - Closed Eyes
Depth Projection of Necrovision


Second Sight - Closed Eyes
Vortex Projection of Necrovision
Second Sight - Closed Eyes
Photic Regression of Necrovision
Second Sight - Closed Eyes
Depth Field Dimensional Geometry

Principle: All worlds are parallel, they are not mutually exclusive, they can be in a different registration or category of an indivisible world, and since they are in different pockets of entropy, they can be invisible to each other. Life is the only moment of reality (Austine Osman Spare), most of the chaos of the other worlds opens only posthumously and reminds of a flowing dream until one meets stability. Whoever masters this dream is like an immortal. The more subtle a world is, the less it has to do with ours, the greater the influence it has on all the others. From the point of view of the beings in each of these worlds, their own world is as real as it is to a mortal man who dreams a realistic dream without being aware that he is dreaming.

Examples of worlds and examples of associated variables:

Category	Associated Variables	Category	Associated Variables
Worlds of Bios	Elephant, Dolphin, Chimpanzee, Gorilla, Lion, Tiger, etc.	Worlds of Logos	Noumena
Worlds of Generation	Phenomena	Worlds of Chaos	Potential, Tiamatic forms
Five Elements	Fire, Water, Air, Earth, Spirit	Planetary Spheres	Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune, Pluto
Moons and Stars	Moon, Sirius, Polaris, Vega, Betelgeuse, Alpha Centauri, Proxima Centauri, etc.	Technosphere	Radio Waves (Wifi), Microwaves (Microwave Oven), Infrared (Remote Control), Visible Light, Digital Ghosts, Electric Hauntings
Worlds of Intelligencers	Spirits, Elementals, Daimons, Angeli Bonum, Heroes, Demigods, Gods	Levels of Consciousness	Jagrat, Swapna, Sushupti, Turiya, Turiyatita
Worlds of Thanatos	Shades, Dead Forms, Dead Souls, Bardo Thodol, archee-occult graveyard of forms.	Nekrodous	Dead Realms, Charnel Grounds, Purgatory, Limbo, Hell, Hades, Tartarus, Elysium, Heaven, Nirvana, Pure Lands
Dense Worlds	Typhonian Worlds, Styx	Light Worlds	Aethyric, Subtle
Worlds of Inclinations	Karman, Teleology	Octaves	Gamma, X-ray, Ultraviolet, Visible, Infrared, Microwaves, Radio

Proportions	Monochord, Octave, Fifth, Fourth, Major Third, Minor Third, Major Sixth, Minor Sixth, Septimal Trition	Entropy	Shannon Entropy, Gibbs Entropy, von Neumann Entropy, Topological Entropy
Topological Spaces	Euclidean space, Metric space, Banach space, Hilbert space, Topological manifold, Riemannian manifold	Epochs of Earth's Evolution	Hadean Eon, Archean Eon, Proterozoic Eon, Phanerozoic Eon (Paleozoic Era, Mesozoic Era, Cenozoic Era)
Biological Evolution	Precambrian, Cambrian, Ordovician, Silurian, Devonian, Carboniferous, Permian, Triassic, Jurassic, Cretaceous, Paleogene, Neogene, Quaternary	Periodic Table	Hydrogen, Helium, Carbon, Oxygen, Iron, Gold, Uranium, etc.
Overworlds	Hyperionic worlds, Aionic worlds, transcendent worlds	Underworlds	Azoth, Tartarus, Cosmic Hells, Chaos

VII. As for „hell," it is a place of subjective suffering, when a sentient soul is cast or reborn into an unnatural state, tormented by pain, terror, delusion, suffering, attachment, unmet needs of life; likewise, „heaven" is a subjective experience of bliss, eudaimonia, which is pleasant. Both states are chains, one is the iron chain of delusion, the other is the golden chain of realization. A liberated person transcends both states and can travel through these realms as he pleases without being trapped in them. The shedding of attachments and the ability

to travel through the worlds without embodying the subjects of these illusory states is the goal.

Theories of Magick: De Anima, Modernized

My dragon-soul destroyed, woeful, what am I to do,
they hatch souls like brides in me, for malignant
and benevolent purposes few, yet they are all
denied, denied, they'll never match that spirit mine,
and I remember with the memories of a veritable
starry dew!

> *The soul is not immortal, it is mutable.*
> *Gods do not contradict nature. Animals have souls.*
> *Even Gods age and die.*
> *Only the liberated spirit (pneuma) has a notion of immortality, but it lacks individuality in our sense.*

Interdependent, co-occurring flashes of events that change give rise to inherently homogeneous systems of phenomena. The world is an example of such an indivisible system, from which perceptive animals, including humans, form categories.

The interpretations of such categories are models, and they may be useful for a particular teleology, but they are flawed because they cannot capture the whole indivisible world in any category.

The laws of such systems must be integral to the structure and content of our analysis. The star of our system has drawn from the elements found elsewhere in the universe, if one starts from the point of view of Einstein's objective physical universe. From the occult point of view, it has drawn from all the hidden aspects of the Unus Mundus, the World Soul, whether from the transcendent Aions, the field of divine fire, if we follow the dictum of the Chaldeans, or from the Tiamatic black form mass of the Black Sun. In the latter, occult sense, the Sun is a birth child of the merged duality that led to a transcendent third — a stable physical form that observable astronomy and physics attempt to interpret. We can compare the birth of the Sun to the yolk of an egg sustained by Chalaza from the Chaos of Forms and the Aionic Divine Fire. Thus, in the visions of some mystics, the Sun is both the Black Sun of Azoth, a mystical black sun; in the blessed visions, the Sun is the Great Being, a dazzling intelligence of divine fire. The category follows the perspective, the perspective follows the perception.

Thus, everything in the generative sense must come from the preexistent environment of the given system. On the linear time scale, planets must form, life must evolve. If we take all this into account, we are dealing with a series of generative-evolutionary anchor-ensoulments of the world in physis, from stars to life. If stars in their diversity share a common blueprint, why not life? I must mention that I am not a cre-

ationist. I believe that the „Deus Absconditus" is a primordial impulse of generation and that intelligence, at least in the sense of intellectual stars, is a reflection of non-human intellect that takes on new forms continuously in a Divine crescendo of intelligibility. Let us define this intellect as the ability to adjust in reflection to a higher order of magnitude of the generational order, that is, to perform through intelligible unity an autophanic rite of emancipation from the whole. In the Hindi sense, the perception of a star is anatmanic in the human sense, but atmanic in the universal sense. The greatest mystery in this is the ability of the living intelligence of man to relate to the sun and perceive it as a god, for it reveals its atman as a sun-god manifested to the cognoscenti of the Egyptian-Hellenic, Egyptian-Babylonian, and Zoroastrian cults as a solar disc entwined with serpents, and yet is of an entirely different intelligence than a human perceiver. In this sense, our interpretation of a higher intellect by our intelligence is doomed to failure, for we have only our perspective and cannot go beyond its grasp. Therefore, it is good to keep it in mind and to deal with approximations that are in relation to the Solar Intellect, but never grasp it intellectually completely, yet out of necessity with divine intellecting.

Experiences such as raptures, ecstasies, illuminations, sudden realisations rush into our world, but they are only a section of the totality of phenomena. Since it is a cosmos and not a chaos, and the stars obey certain laws and rules, this also applies to life as a subgenus of the habitable solar systems. „Adult organisms, while conforming to several different body plans, are formed by repeated shuffling of a highly conserved set

of genes." [Gilbert, S. F., Opitz, J. M., and Raff, A. R. 1996. Resynthesizing evolutionary and developmental biology. Dev. Biol. 173, 357—372]. The ancients tried to find a perfect harmony that governs everything, but does it really exist? Let me propose a solution: isonomia means finding equal parts in a topological space corresponding to their entropy. Perfect proportions are transcendent, the cosmos of phenomena consists of both order, coming from the transcendent worlds, and chaos, that of the tiamatic forms.

Therefore, in the modern sense, the search for perfect harmonies was abandoned, to the extreme error, because they were an aberrant sign of approximate perfection, instead, in the Platonic cave, the obvious and observable has decisively won.

However, when we have the transcendent world in view, the observable chaos and complex systems fall into order, an order disturbed by irregularities of generative worlds, but still a cosmos. The laws of similia similibus and analogia entiis should not be sought in these apparent similarities of sympathetic magic, but in deep correspondences in the co-emergent, interdependent causalities that are of different quality, nature, similarity and difference.

In this way, the muse of the Anima Mundi is preserved, and with a firm view of divinity, we can order the scattered elements, the ponderous disharmonies into a unified whole that is an eternal hymn to the universe.

According to Platonic and Mithraic teachings, souls originate from the sun and are therefore born on earth. I prefer a holistic approach in which souls are „gathered „from a sphere of pneumatic currents" and are concentrated during the deve-

lopment of a new organism throughout its evolution. In this way, the grinds, cuts and ethos belonging to the soul are developed not by one but by multiple forces and character energies (vasanas).

The above mentioned souls are a mixture of the souls of the mother and the father, they are bionic, they are not intelligent as such, while the vortex of ophitic energies (kundalini) and the lateralization of the brain (right- and left-handedness) is developed according to the exposure of the embryo to magnetic fields and light in the course of neurogenesis [Juutilainen, Jukka. „Effects of low frequency magnetic fields on embryonic development and pregnancy" Scandinavian Journal of Work, Environment & Health 17, no. 3 (1991): 149—58. http://www.jstor.org/stable/40965878.]. We can compare it to embryonic ectoplasm, which passively absorbs experiences both in the womb and after birth, and is thereby later shaped as in developmental psychology. The soul is impressionable, i.e., it receives experiences, sensations, emotions, reflections, etc. Throughout the life of its bearer. As for transmigration and metempsychoses or individual pneumatic carmanic fields, the soul is reborn according to the astrological rule: it does not develop in the womb, but hatches with the newborn at the time of birth.

I will not describe all nine functional souls of a human being, but will focus only on one of the most common special souls, namely the bionic soul. We can divide into natural souls, which develop and flourish in parallel with human existence and at the end of life represent a culmination of one's achievements, and merge with one's guiding daimon. We can divide in-

to synthetic souls, made of ectoplasm endowed with special properties and abilities that can be magically programmed. We can split into zombie souls or souls made of fragments of others" souls. We can split into dead souls that are pitch black and make up the ethical quality and strength of a particular person, the stronger the shadow, the stronger the strength of ethos. Souls can be bound, tied, and enchanted by a skilled operator using psionic and magical means. When bound, a soul will transmit emotional and cognitive messages to the living mind and produce effects that were desired by such an operation. Souls can contain memories and be used to gather information. The pneuma (daimon), signified in some traditions by the pottu point (god within), contains the will and power of consciousness and is therefore older and more important than the animal soul. When an alien soul (xenopsychotization) is hatched into a superior mind, it diminishes the mind's natural abilities and produces subjective illness. Likewise, a superior soul hatched into a raw, brute mind may elevate it but also distort it because the mind is not trained enough to receive it. Souls should work in harmony with the mind's natural abilities under perfect conditions, yet such circumstances are scarce nowadays. Due to the limitations of this framework, I have decided not to extend what I have said to other dimensions, entities and other souls, but an intelligent reader will deduce and infer what is necessary to deepen his knowledge.

Civilized Beast, Civilized God

A human being is born neither good nor evil, as Plato claimed. He has certain neurocognitive tendencies based on his neural phenotype, which are expressed in the natural environment and in his interaction with the world and the Other. The neural phenotype, or cognitive phenotype, is the hard-wired tendency toward certain cognitive-emotional structures, such as psychopathy, or the tendencies that shape worldviews, political attitudes, etc. To avoid neural determinism, I prefer to emphasize adaptation, the acquisition of automaticity and social behavioral skills that shape certain tendencies that are the basis of socialization, viz. social training in passive and interactive modes, and self-mastery, overcoming and maturing into independent, self-reflective individuals capable of taming the „tartarism" or primal beast within and directing the „jumping monkey of the mind" into more insightful, creative and responsible channels.

Here I would like to pick two from Jaan Panskepp's list of instincts and explain how they develop under cultural and civilizational modalities and how the human beast becomes

a human being and how a humane human being develops his inner daimon to detach himself from the world of animals into the worlds of the Divine. The Divine is always present and is never in conflict with nature insofar as the doors of perception are purified and the intellect and feeling sublimate and correct to a higher standpoint of understanding and perception.

Hunger and thirst are natural for anyone deprived of nourishment. The excessive satisfaction of these cravings is associated with the reward centers, and your regular „gourmands" enjoy the esthetic taste of a variety of ingested substances. As an aside, there is a secret to communion with substances, an ancient shamanic discipline, pure substances work best, and since prana follows thought, a tear of myrrh I once ate returned my saturnine nature to its proper place, it was called the tear of Horus in ancient Egypt. But let us proceed without further ado: The principle of pleasure is related to the libidinal or sexual drive. Thus, everything that has to do with pleasure is a satisfaction of the libido, which „consumes" the object of desire for which it thirsts.

The enjoyment of art and eroticism at a high level is indeed a devouring of the subject of passion, because hunger, thirst, and libido are sublimated and embedded in civilizational and cultural values that align them with acculturated systems. Can a hungry, thirsty person enjoy art? Only disciplined individuals who control themselves, or who are obsessed with art, may be deprived of sleep, food, and concentration on it. That's why I have always been an enemy of Maslov's pyramid — you can satisfy high cravings while being deprived of basic cravings, but they have to be trained first. A salute to the starving artists!

Well, metaphysical cravings are constant hunger and thirst, they put the instinct in hypostasis, for the place of completion in a transcendent reality, a craving that cannot be satisfied immediately. Is it the building of castles in the air? Or is it the finest point of civilizational-cultural sublimation, where heaven descends upon us and we find ourselves whole again because we have arrived at the starting point through the subversion of nature. We have bypassed the generative worlds of Aphrodite by sabotaging the atavisms of nature, and have returned to the womb of Mater Magna! The myth of the eternal return is not that the Deity returns to humanity, but that man returns to his home, „child of nature and starry heaven, but my home is heavenly" — Orphic Mysteries. Need I not mention that certain instincts that have been misinterpreted, that have fueled New Age conspiracy theories and other outrageous ideas, are merely a shredded and fundamentalized need for desire. For example, a person who longs for the stars may deny science and evolutionary neurobiology and falsely assume that we came from the stars on some „spaceships" (nest-building locality) and everything else is a lie.

Similarly, a person who has metaphysical or peak experiences will try to justify them with „extraterrestrials, angels," as if they were instantaneous. Basically, he reifies them into something objectively basic, tangible, and fetishizes them into subjects of his game (play instinct), but in the reverse role — he is subject to them, it is „they" who are in control of his life, a cabal, a syndicate that rules as a gray eminence and pulls the strings of the mortal scene. Do I deny the existence of angeli bonum? My second sight has revealed much, but autophany

(self-manifestation) is but a sign of a great essential type, indecipherable to a mortal human animal. Curiosity commands interpretation, but when wonder is interrupted, all the demons of certainty creep in, and this is where both religious bigotry and fanaticism and blind faith in one's own ideas begin. In other words, the critical apparatus is suspended in order to pursue fantasy. But you see, realized potential offers much more satisfaction than fantasy. It is as if instincts chain us in Plato's cave, and only through refined works do we loosen their grip and approach the heavenly mien.

We are still mortal, but somehow our souls, minds and hearts are changed. As with the mutations of vices and virtues, they may be derived from civilizational instincts. I once analyzed the basic Hindi "kleshas" in Patandjali's model (vices) and found that all forms of mutated vices can be traced back to these simple dharmas: "attachment, I am I, delusion, ignorance, repulsion." Similarly, we can derive various mutations from the lower instincts that pass through the riverbeds of the whirlwinds of civilizational and cultural history of ideas, the noospheric bastions and the revolutions that overturn them like giants to establish new, small and large reforms of the social logoi.

The prison of Venus: Lucifer chained by Hesperion

> *„Love follows humaneness"*
>
> — Confucius
>
> *„Humaneness is difficult to define" — ibid.*

Having written a chapter on diotimic love in Occultosophia, I would like to return to certain insights. Since I have experienced both passionate, unconditional and great love and tamed, mature and understanding love, I speak from the position of a knower, experiencer and promoter. In the first case, the ugly damsel invidia forced us to dance the „devil's tango" and tore our minds and hearts apart; in the second case, the practicalities of life and turbulent conditions separated us.

I remember listing twenty-four forces in the universe by anthropocentric standards, only one of which was fusion or love. Now I would like to observe how enthroning just one va-

lue on the pedestal, just one force, upsets the rest and causes more devastation, suffering, war and killing than necessary. It is often said that „love is not understood," but we are human and can interpret whatever we want into this value. We can understand it as carnal, bestial sex, erotic leaning of bodies, hearts, minds and souls to a high sense of bonding of souls on a deeply spiritual level.

Love can blind us, it can uplift us. But the psychology of love is such that in the extreme carnal realm it is cannibalism, while in the extreme spiritual realm it is self-enclosure, like the couple in the „Garden of Earthly Delights" sitting in a bubble.

Gnosticism and Christianity („a lovesick, hopeless case") excluded the totality of the power complexes of different ideas and decided to single out this one value as the highest. What followed is a dysfunctional distortion of the „harmonious man, harmonious woman" at the expense of countless other strains of virtues, muses that inspired us both bestial, temperate and idyllic.

There is only one point of „true love" if Agape, that pattern of universal forces, is interwoven with Philia (mature friendship) and Eros (erotic stuff), but it is not enough as a value to describe all the other forces in all their aspects to serve the goal of cognitive liberati. Most people do not understand this because they have been conditioned in the Judeo-Christian paradigm, which is secular but in which „love" still obeys civilizational constructs.

These people cannot imagine a world in which the towers of Aphrodite are not the only ones. Hence their suffering, hence their search, hence their desire and unfulfillment. When they

find true love, they pass through impermanence and are soon crushed by the joys and sorrows of losing the pearl.

If you aspire to mastery, go through love, love to the utmost, experience it, but never be misled into thinking that the „love of God" or the „love of your partner," no matter how cosmic, is the gateway to liberation.

Tears of a Dragon

Fin de siècle

Saturn's era consolidates what is, putting a corset upon existing currents and squeezing all the filth from boiling blood of crème de la crème to scum, until it explodes into chaos. "Reap what you have sown" — Upanishads are ante-dating what that crucified Jew never said. There is no mercy in that, no justice, just truth of a grotesque mirror of the human race that effectuates destines, fates and fortunes. There is just this last Solar covenant that is all honesty, all justice, all splendor, inflaming everything in nuclear fire, if must be, to cross out centuries of delusions, lies, slander, humiliations of every sound master and mistress that attempted to warn the multitudes not against "sins", that pathetic Levantine invention, but against foolishness — that last cry of wisdom and understanding that can't be coupled with compassion anymore, but an avid revanchism.

Those who tasted from the Sumerian tree of life know good and evil — they pick the better, for that is a natural choice for their intellectual suns, the gusto of the spirited immortals. When the world will be enslaved, I will be long gone, before the events described here will take place, I will be assigned to my faraway star, rewarded! Sic! Who is rewarded but Pavlov's dogs!

I took what was mine and lived up to it! By toil in opposition and heroic frenzy against what could not and would not be changed. Some will call from above the remnants of rare spirits below that long and crave and desire Divinity, to become gods. Lo! These few heroic souls, Boddhisatvas and Pratyeka-Buddhas of Kali Yuga, praised be their name!

I am at ease, in the end I won! They haven't matched my spirit, not until Mahamanvata will be done, in Joycean tone! Yet that star mocks me in my retreat, oh star of evil star of pain! I am building fortifications just to make it more difficult for the enemies to progress behind me! Defensive victory is degradingly personal, when it is not shared with the remaining victors! Yet is not a bitter, disconsolate triumph? As I observe a world where liberty is a mere name, consigned to the catacombs of the Plato's cave, as they carry their fetishes, flags, opinions, political turf-battles they march into the abysses of their delusion, like prisoners caught in a steel cage thrown into darkness of an ocean of tar. Liberty was all there ever was, it is the basis of humaneness, of love, of awe, of beauty — it is a chance at the Pythagorean Y to be with Gods, to shatter the fetters, to put your blood, sweat, work, tears and commitment into it. How many times have I fixed my gaze on winged sun-disks, muses, winged serpents crowned with a cry, a yell, a whisper, a whimper! It is a heroic frenzy that governed me for so many years, for I have loved the world too much as a dragon to hate it coldly with aversion faraway, indifferent and resigned cold! Pater Liber, Mater Victoria!

Liberty was the basis of culture, of civilization, of higher feelings, of great art and humane movements, what remains are

recycled echo-chambers that procreate with themselves and spit out ever-more filth, or even more reactive cruelties calling themselves "defenders of culture" that stomp on that muse! Don't blame liberty for degeneration! Blame your lack of maturity, responsibility, moderation, blame invidia and your gluttony of wanton, your blindness! This is a jealous age! Now in this jealousy you make a whore of liberty, she won't serve you!! The law of contraries reached its extremes and turned into double vice, poisoning the moderate, subtle strength, the only pillar there is to regenerate the vine! As I write, liberty is taken away from you each day, and the amount of souls that may be free diminishes evermore. Only few consider a heroic doing, training, learning, that has more soteriological, psychagogic, pneumagogic effects than casting more delusions into their heads! Heaven stands triumphant, it calls multitudes, but Thyrsus" bearers are few, the rest are devoured by illusions and death!

Mind the religious Judeo-Christian lies, mind the consumerist lies, mind the political credits, the right-wing conservatives slaughtering virtuous republican freedoms as we speak, and giving an order of their fanatical totalitarian zeal — they shall NOT ascend — mind the modern day slavery presented as gifts of that wretched host, mind the loony park of the relativists — they are as irrelevant to Heaven as their relativity on Earth.

Tell the gracious host of Earth to take his faeces-like gifts, for we have found better ones assigned to our lot! Their masters are a pathetic lot, their masters had the privilege not to ruin the peoples, they are all pirates! Yet I am an unauthorized, unidentified pirate in their eyes, an impostor, an intruder, me, an Aion-sent heliacal dragon! Accused by a pirate! So be it, I accu-

sed them as an anti-christ, although that Jew I surpassed hundreds of hundredfold times! I don't deal parity with vermin! A sun-born beast who is, was and will be right, as veritable heavens testify! And with this rectitude, this duration of survivalism under siege, I haven't won the world, but I won my star, name, and return to the land of celestial mien! These master-pigs with their slaves turned the world upside down and expected the veritable not to accuse them?! They shall be ruined by Gods! No one prompted these master-pigs to shower us gifts in the first place, nor darkness to buy us in, as we break from darkness of ignorance and delusion straight to the procession of the Great Providential Gods — here rewards are endless, because what is given belonged to us from the start, the inheritance of families of Heavens.

Earth, and once great race, it was not always so! Alas! It is irreversible, no more Myrrh tears, I rest at ease at the bosom of Diana, climbing back to the fires which spat me out. I lay my Thyrsus upon my breast, my herculean club with which works were accomplished I need no more, the whip accompanies me till I die, but it is I who am a master upon myself, and I that whip myself into shape to perfect the last movements of Ankh. The wand? I have no need of it, I cast it away years ago, to create illusions is a demiurgic toil of illusionists that need to make resting places for souls that crave such swinish games!

The staff of Caduceus carries my thrice-immortalized heart, my Ureic diadem, double-crowns of Egypt, where are they now? Megingjörð cast from my chest, Sun armor cast away, where are my weapons? Neti, neti, neither this nor that! I lay defeated yet victorious, departing from this world, like the rest,

the last mocked dragon of Earth. I am at ease, for my burden was heavy, but I carried it, I moved through the valley of shadows, and conquered them, I made a laugh out of pain and suffering, by detaching and heroically overcoming! What is more? Doesn't matter, need not be.

Enclave of Value: Patterns in defence of Arete

The character sows the destiny, the discipline mends the behavior, the daimon directs to the epitome of the arete, because it is to be understood with this high muse.

What is the real value of virtue? Is the golden chain of virtue equal to the iron chain of vice, which is internally empty and contains no essential dharmas? Is it merely a social construct that is completely relative? What is the value of virtue in the modern world.

Aretology deals with such questions. In nihilism, such values are completely overridden; in aspects of the sociology of ignorance, values are mere automatisms inculcated into society by socialization through mentors and peers throughout history and the mutability of the history of ideas in the noosphere. Even if we were to take the wisest man who could bridge the ancient past and modern times, and get him with his great historical insight into causality to tell us what is of value, he would not pull universal laws out of a hat. Aretological instincts depend on stability, wisdom, discernment, and good judgment in every situation and event forever linked to the hu-

man environment and the personal characteristics of the observer of thought, speech, and action. Deriving virtues from observations and internalizing them is reasonable, but is not it a struggle against adversity that creates an asylum of values that hardly anyone can relate to? „If you pitch your song too high, no one will follow you," were the words of Du Fu.

There is not a single man who is coherent, understandable and rock solid in his insistence to be noble. This is because nobility is forever linked to a set of practiced virtues and a love of great beauty and reverence that transcends the land of men. Most of us may have the image of a „knight in shining armor" in our minds, implying that virtue is devalued in modern times. Rather, imagine an ordinary person who overcomes his weaknesses and endures great turmoil to excel and absorb those hard-won essences. This is not stupidity, but a deep understanding, a profound essence, a gravity of barely surviving things, the lightness, subtlety, kindness and grace outward, the resolute diamond carrying the imperial obsidian sword hidden.

As a utilitarian aretologist, I consider virtue to be the social logoi unit of a healthy society, just as a family is an anthropological unit. It is the atmospheric nod to humanity in its refinement. It is the turn to excellence that is no longer to be found in this world that tries to deceive us by saying, „Such and such was never there, history is always now."

As a metaphysician, I find that the gigantomachy of virtues is a process of searching for a key to the divine, a homoiosis theio. What virtues, you ask? The daimon and ethos are different for each man and woman and are ultimately measured by objective, transcendent laws, but we have no direct access

to this world, we can derive approximations based on ideas and experienced revelations. Where wisdom and laws of nature, Earth and men are approached, the Divine land of notions tends to unfold, too. Gods do not contradict nature, they further its hypostasis. It is a process of constant interpretation, a hypophetic „hermeneuien". After all, it is a cosmos and not a chaos. As for the nature of the lion, its lionlessness, is a Ding-an-Sich, but it is different for each lion. What belongs to the nature of man is his humanity, but it is different in every man — vibrations of bestiality and idyll follow, but ultimately this is necessary to distill what is of use and „ipsa vene bibendi", drink your own poison to heal yourself as if you were taking a spagyric medicine.

Do not think of virtue as a „boastful thing, a thing of impractical fools," for now every thief, scoundrel, and swindler will cry out, „Loser, fool," and will use the first attempt to use his cunning in stealing as proof. This is a society of high-ranking cheats, scoundrels and thieves that are institutionalized, only the petty criminals are relegated to the courts and prisons, there is a general social acceptance of many behaviors that are contrary to the interests of a reasonable society.

Why should we ever engage in noble enterprises when any thief can rob us of our possessions, any swindler can slander our reputation and good name, any scoundrel can plot against us. There remains something of psychological transparency. When you are drawn into vice, you build a behavioral identity based on the same premises as the adaptive swindler. In fact, you have much to gain in this way — from a purely materialistic point of view, it is smarter to be a great, uncaught criminal

than a decent human being. From the big picture point of view, it's better to work towards the tip, but if most people's insight ends at the tip of their nose, what are we talking about? They are like market women, incessantly twittering rubbish, thinking they are engaged in something very, very important.

Only people who openly act upon their gigantomachy tower above the rest in practice. The gigantomachy of those in power, of those who rule over people, is greater than that of monks. That is why one so often finds petty crooks in government, whose ineptitude is masked by psychopathic self-delusions, lies, and the persistent fear that they will be confronted, stripped of their trappings, the charm of status, tested and condemned, a true gigantomachy would tear them to shreds. A magician who fights against perversities, deviations and vices is in a lonely position, but in a more honest one — because he is alone with the alone, as the Sufi saying goes — with the deserts and the gods.

Jurisprudence: Metaphysics of Laws

A fool endowed with all the divine and infernal techniques of magic is nevertheless an impotent one. It is the inexperienced magicians who are dangerous to themselves and others. If they are inexperienced, they are like a child with matches that can throw them into the gasoline and destroy their mind, heart and soul. The difference is in magical potency, the first has almost none and it will take a lifetime to train one, the second has been equipped since his first breath on earth, and lo and behold, everything works! Man's nature is what it is, it can be trained to the utmost perfection or to the greatest mischief. Evil intentions, jealous looks, lust for trifles or nobility in grandeur, magic is subject to the passions of an unsuspecting magician. He must be trained, he must be serious and self-controlled, he must learn to act like a craftsman.

Otherwise he is a mere mess and will be quickly pacified, used, abused, distributed, vivisected and annulled to his regret, despair and sorrow. Fortunately, potency in magic requires training even for a magician, and abuse of the art dilutes the possibilities of effective action. Effective potency is

directly proportional to excellent training, and chaos and confusion are inversely proportional to the effectiveness of magic.

There are indeed metaphysical laws inherent in the cosmos, the order, the embellishment, from which one can derive one's behavior, virtue, and ethos in the land of men, having discovered them by means of great, penetrating insight into ahistorical causality in a co-emerging, coherent whole, through experience, memorization, insight, wisdom, realization, and the ability to relate these reference points and systems of measure to the world as a whole.

Universalism and hypermoralism threaten here, but these metaphysical laws should be discovered through patient observation of the movement of celestial bodies, of disincarnate divine intelligences, of inspiration by muses, of observation of nature and its laws, and of the great vision of humanity integrated through individuation in proportion, ratio, to the most refined harmonies of spirit, soul, mind, body and heart.

When divinities are discovered, everything else unfolds like a rose. We must follow their teachings in an open, great, noble, embracing, reverent mind, with a studious, balanced, discerning understanding, precise and critical on the intellectual level, deeply feeling on the pneumatic level, without allowing excesses on the emotional level, having a strong and great heart, keep our body healthy to prolong the art of life, but not for the sake of the flesh, like some idiots who wanted to discover the secret of immortality in the flesh to pursue the spiritual arts, forgetting that the spiritual arts can be realized by a talented youth under the right circumstances.

Ultimately, it is the best humanity that can be discovered, guided by Heaven, each one for himself, according to his nature and what he can realize in himself. All chaos tries to deny the objective rules and lives on the delusion that there are none. No one can cheat the universal occult machinery, the laws of the cosmos and the rules of the game. Either you play along or you destroy the chessboard and give in to the illusion that you have won anything of value.

What is most rewarding is precisely the fact that no one can cheat the Divine Game, that our attempts are remarkable, that even if our enemies hinder our movements and destroy parts of our works, they put more effort into destroying our monuments left behind by the loss of their own power and commitment. Do not waste your time on such fools, as the old Arab proverb says, „Dogs bark, the caravan moves on." Those who persevere will still succeed.

On Second Sight and other Sensorial Siddhis, Hallucinations and Psychiatry.

If a psychiatrist experienced any hallucinations, he would nihilate them back to his worldview and paradigm; after all, we interpret everything back into what we know. After all, he does the same for his patients. Siddhis, such as „second sight,", clairsentience, clairaudience, magnetoreceptivity, clairvoyance, soul transmigration, are all symptoms of a disease, an overexcited mind, delusional attribution error. Historical events involving thaumaturgists, magicians, holy men, and seers are meaningless to a psychiatrist, inasmuch as he may relegate both the events and the personnel to his own discipline. Even clinical therapists of Jung's school rarely have anything to say about it, save for the art of interpretation and the „omnipresent unconscious" (after Pauli-Jung dialogue it was finally decided Jungiana has nothing to do with science).

In this brief, I offer both an explanation for some of these phenomena and a warning about blind-diagnosing patients whose lives are otherwise liveable because they use their skills to enrich their lives. There are unsufferable conditions at times, when the person with such abilities has an untrained mind, a societally-conditioned narrow belief system, an immature personality and yet attempts to make sense of it all. This is due to a lack of education in this area and a general rejection of such (rare) circumstances nowadays. Preparation for siddhis in India required a training in yogas, ethos, principles, they required a stout, tough, intelligent, shrewd mind that is firmly fixed in foundations that protect it from insanity.

Nevertheless, acccepting such phenomena in the modern world's societal logoi are numerous: scientifically dismissing such occurrences on the one hand does harm to the genuine events, while accepting them mindlessly, allows all forms of charlatanism to flourish on the other. I would like to issue a warning, therefore, that only people of a sound, ordered, and disciplined mind are well-equipped to manage situations in which siddhi may spontaneously occur. That would be a normative view, the real world is governed by its own laws, and often siddhis arise in people that are completely unprepared, either by spontaneous occurence, a botched initiation, or frivolous self-initiation. It is not my aim to critisise such happenings, but to advice to guide such people out of the confusion, and train their minds along the critical events that already occured, and are continuously challenging their lives.

In order to understand the background of Siddhis better, one would have to understand the whole complex of magicko-pneu-

matic consciousness-related entities, the laws governing them, and so on. This is not the purpose of this sketch, nor will I be contributing the exact terms of my subjective „theory of mind" here, which was relatively well-accentuated in „Occultosophia".

To avoid confusion, let me first define the terms I will be using here:

Hallucination (n.), after Etymological dictionary online:

> *„a seeing or hearing something which is not there," 1640s, from Latin hallucinationem (nominative hallucinatio), earlier alucinatio, noun of action from past-participle stem of alucinari (see hallucinate).*

Hallucination, after John Hopkins Psychiatry Guide (Speed, T. M.D., Ph. D., Sedlak, T. M.D., Ph. D.)

> *„An hallucination is a perception without a stimulus. With true hallucinations, the individual is convinced of the reality of the experience. A true hallucination must be differentiated from":*
> *Illusion — a misinterpretation of a stimulus (e.g., a crack on the floor is misperceived as a snake)*
> *Pseudohallucination — occurs in inner subjective space (e.g., heard in one's thoughts, not perceived as auditory, does not come through the ears)*
> *Vivid imagery — increased imagination or mental images*
> *Hallucinations can occur in any of the five senses (auditory, visual, olfactory, gustatory, and/or tactile).*

> *Auditory hallucinations are the most common.*
> *Hallucinations are not pathognomic for any specific psychiatric illness, including schizophrenia.*
> *Hypnagogic and hypnopompic hallucinations can occur in healthy people when falling asleep and awakening, respectively"*

Seeing and hearing things that others do not

We can't hear the high-pitched sounds that bats use for navigation, using echolocation. That would require an instrument that is capable of recording ultrasounds and informing us that indeed, such stimuli unregistered by the human ear happen. This is to say that we can't extract certain hidden categories unless we can register them, either using a device or our own senses. Hallucinations are registered sensually; they may be generated by the brain, in which case they are some form of misfiring, in some cases pathological, but they may also be stimuli that are simply registered by the brain and manifest as clear images, clear sounds, clear tactile sensations, clear olfactory sensations, and clear gustatory sensations. The brain is not a piece of meat in a box; it is an adapter, transceiver, conductor, and broadcaster, enclosed in a bioelectromagnetic field of a human being. It is a highly sophisticated modulator of conscious events, upholding awareness, memories, cognition, etc. Compared to cloud computing, the human nervous system is a datacenter, a process-running server, and a world-facing interface,

yet our understanding of it is as miniscule as that of a real-life hardware server's skill to understand the whole human world from our perspective. Our human cognitive, emotional, and physiological apparatus is a minor component of the vast array of occurrences and strange spheres in which we find ourselves. It is hard to measure this immenseness by our perception because, by nature, we can't extract ourselves from what is beyond our capacity. „Here be dragons," „any phantasy may be read into that," but that is not the goal; the goal is to sceptically structure certain phenomena experienced by people all over the world into a different framework, technical magick if you will, rather than discarding it entirely.

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Magician's heavenly chaos

A toast to memories! Envious thieves who have stolen my wisdom, who have forgotten my past, as I was possessed by inferior souls. my daimon withdrew. I, a giant, remember my past greatness! I collect the shards of my statue, a spirit resigned. A toast to the gods, they remember my name! While I bring my stories to an ordinary grave. All the gifts I possessed were stolen and wasted on mean, rude, jealous idiots who did not know how to use them wisely, because in their " gardens these fruits did not grow. They took them ripe and threw them to the swine, while I stand there half stunned, numb, half defeated, looking bitterly at the portends of a failing, falling world.

Notes from Vain Time

„Those who don't know silence can never contemplate the gods"

„Think — if other vanities will give thee leave — on all those generations that went before thee and anticipate all those that shall come after thee. Where are those beauties the times past have produced and what will become of those that shall appear in future ages? They will all to the same dust; they have one common house; and there is no family so numerous as that of the grave. Do but look on the daily sports of Nature, her clouds and mists, the scene and pageantry of the air. Even these momentary things retreat to the closet of the earth."

— COELUM TERRAE, Or The Magician's Heavenly Chaos, by Thomas Vaughan, A.E. Waite's Edition

„The most merciful thing in the world... is the inability of the human mind to correlate all its contents."

— H.P. Lovecraft

I wish it were otherwise, but my life cannot be unlived, nor my death unravelled. Behold, he who passes by thinks not of what might be, his masks are the most terrible of all! Look at what is and throw aside all mirrors, your perfectly lived life is all you ever really were — the grave of a soldier.

„Your loyalty is as immutable as stone and metal, but if the melody is tuned too high, no one can sing along" — Kang Yu-Wei; Sometimes it corrupts to tune the song lower, in times of decline it is no big deal, even for a scoundrel to excel, in golden times it is something valuable to excel.

Atavism is recapitulated in every memory, but it is fragmented into a cocoon of projections of the present mind. If the projection agrees with the recapitulation, it is confirmed and joins the resurrection, if it denies it, it wraps itself in personal projections.

Unheard of new theories that are valid but contradict the current paradigm can be presented in small steps in a mature and pleasant way. It is the skill of the communicator that makes the difference. Likewise, these things that have been written and repeated many times can be given added freshness by a skillful and mature author.

Whenever you are trapped in a binary conceptual polarization, look for another one that remixes all the meanings you have been bound to and illuminates a different aspect of the world, thus trying to transcend it through paradox.

In the past, mysteries were not hidden, people could read them, understand them from their socio-historical perspective, but as knowledge and wisdom degenerated over time, they were transformed into symbolic art that only a few could read. This art and concealment then turned into superficiality and the recycling of knowledge, which became more and more diluted and inaccurate, and was twisted or adapted — to some extent — based on different beliefs. What remained of it became a workhorse and slave to predetermined beliefs. On the basis of false knowledge and ignorance, the whole world was founded and began to corrupt the remnants of traditions scattered throughout the world. It is a difficult task to find the remnants of knowledge and wisdom and rebury the pages. Fortunately, thanks to experience, I can understand more and recognize what might be true in some things and false in others, because I am still fallible, and what I have are only interpretations and codifications of direct experiences, which are not completely erroneous, but still largely inadequate. There is only one rule of inquiry: Whenever you read ancient writings, religious narratives, mythology, look behind the hidden layer — do not treat anything fundamentally, do not read the words, read the soul of the people who wrote them, understand them, and then find what lies beneath, it is a laborious task, but if we stop at what is written, we become servants of a book, not servants of the Mysteries, The writing is only a sign, a hint, the essence or type lies underneath — some writings may point to utter errors and mistakes which we take for truth, to the shadows of a man's mind, others, skilfully worked out and deeply thought about, may remind us of certain fundamental experiences, of certain essential realities.

It seems that the only recipe is persistence, transparency, authenticity and commitment. If you are willing to lose and sacrifice all the things of life, if you are willing to lose and sacrifice all the things you never had, if you are willing to sacrifice and lose realms in your mind, if there is a huge abyss in your soul, if at the same time you are slandered, attacked and humiliated by those who have no merit, that you are destroyed in the name of petty things of the earth. Then, then you will be received according to measure. And what right have those who have satisfied their desires to question that, what right have they to ask „why" — they have received their lot. Beware of envious people, for they will undermine even this humble life you lead. They are entangled in the image of their deception, and in such cases their anger is endless.

Conspiracy theories are tunnels of reality that cover up the true corruption that is gradually taking over the world, and they are more frightening than any conspiracy theories. For they are not controlled by a group of people, corporate interests, shadow governments, aliens — whatever — but are the result of tainted ideas that have infected and dominated people's minds and are running rampant with a derailed system that refuses to change. This is not to say that conspiracies do not exist — they do, but far too often the belief in a consolidated conspiracy replaces the sober, reasonable and detached view of the world that seems even more frightening than conspiracy theories — these at least give the possibility of „being in control of the information" and resisting or accepting it, regardless of whether what is recognised is a true connection or a decep-

tion. One can be delusional about ideology, politics, society, occultism, religion, New Age, science, ecology, one can become delusional about almost anything if one develops a sense of desperation coupled with helplessness, but if one does so, one immediately discredits oneself, even if one's concern is correct. All the conspiracy theories and agendas of one strategic or tactical influence group or another would fall apart with fine, dedicated, noble people who truly want to inspire and lead — indeed. This should be done methodically, decisively and, above all, wisely.

All exhaustion teaches the idea. The practitioners, the hardheaded, the rational — they have never gotten beyond their breaking points, agonies and pains. What remains for the exhausted is a desperate idea. Therefore, the exhausted can never be broken by anything earthly; the idea is eternal. We do not speak the language of the common people, they are a bit like naive children who still find blooming things in the wasteland, we think like children, unthreatened and yet completely grown up, we play like children — with theatres and masks. Whether it is an idea of unspoiled freedom or love or harmony or destruction does not matter. The remains of feelings are gathered in this way and offered at the altars of an idea, the purer the better, the more honest, transparent, authentic, the greater it is — and it ennobles what was dead, it revives Thanathos, that melancholy can be nurtured in splinters of happiness. When someone dies and a faithful animal tries to bring him back to life, wailing, longing, that is the process, just as we reconstruct ourselves, putting together our memories, our intellect,

our feelings, our madness, our humour, our sobriety, our determination, and so on, forming it into a body that walks and talks and laughs and thinks, then it falls apart, for it was never alive again, and our spirit must revive it so that it goes on until it breaks. Beyond the idea, there is either the void or the abyss, a cold-hearted, stony survival that reminds us of all that has been sacrificed, that constantly harasses us with all the things we have burned — not to return them, they are without meaning, but to mock our past, to drive a wedge into the abysses of the soul that is never complete until it becomes a pure idea again, like the Hindi Purusha.

If you open yourself to greater worlds and at the same time try to bind yourself to this world with responsibility, sooner or later you will have to choose between the two. For with higher transcendence and prowess comes the pull of this world, which willingly and ungratefully punishes commitments to it until you give up the greater realms for its sake. This world jealously seeks attention from all who have escaped it: Either he concentrates on detaching himself from this world, or he becomes its slave, knowing that the world will constantly punish, degrade, humiliate, and demote all endeavours dealing with transcendent realities. There are people who can be devoted to both the world and transcendent realities, but this is a double-edged sword in which one can lose for both worlds.

Even if all our preparations, all our work are in vain and all our models are completely wrong — at least we dared, we tried, we found the beauty in the great abysses of the unknown — and

in the end we came out with a new sense of humanity, reached a new height and a new depth, doubt and uncertainty are necessary for a curious heart to seek the truth.

By dissolving your mind in the universe, by exhausting and burning your individuality, you take your experience and make it invalid. Either you become God by completely annihilating yourself, or you become the universal deity dissolved in the totality of being, or you become a small vibrating thread in the great mind that soon disappears in its essence. The Brahma is everything, the Purusha is beyond, the Sunya is beyond the beyond. So there are only three real instances of the universe: the inclusive, the exclusive and the nothingness. The first two instances are changeable and are under the law of change, the last one is beyond all laws. Thus, by the rule of dissolution and melting, one connects with the spirit of the Godhead, inclusive; by the law of detachment, one connects with the Purusha, exclusive; and by the rule of non-dual radiant emptiness, one transcends both cycles and becomes nothingness.

Now the infinite silence, the total silence is an ultimate movement, it is as if the silence vibrates and manifests its totality — it is actually full of sound. In the same way, total unity arises from total nothingness;

"You can destroy everything by exposing yourself to a mass if it attracts their attention and is superior to them" — if you happen to rise above what this mass loves, if you strive for more and build your temple in supreme sanctity to serve your gods,

they will first think about the “how”, then about the “why” and finally about the “wherefore” and feel unjustly treated — and on this basis they start their imitation and then are frustrated that they cannot reach for the same things because their basis does not allow for authenticity, they will try to attribute all this to their narrow-minded, uneducated beliefs, but in the end they will begin to discredit you, call you a liar, make you an idiot, they will demean everything sacred, degenerate your aspirations, turn you into a perverted monster, and then they can finally rest — because suddenly what looked like a demi-god can be transformed into what they basically are, they can reflect themselves in their form that absorbs all their cartoonish flaws, they no longer have to endure their reflection in a perfect mirror where they see their disfigurements. Legends rarely live up to themselves over time, the dynamics of life work here. Then, having removed a thorn in their eye, they devour the next sacred thing that obstructs their view of seeing their filth as something noble, their thirst and twisted desires as something natural, their lowly surrogates as true riches.

In the confused world of increasingly alienated minds, the fantasy of a solution evolves into a puer aeternus complex — everyone wants to be saved, but never matures into an act of self-liberation, call it individual redemption if you will, and ends up ceding more and more power to those who do not deserve it, apathetically submitting to the rule of metaphor, you basically turn it into the „end” (apocalypse) or the „beginning” (new world), that suits them best, while reducing themselves to non-struggling, non-dissident, non-active followers of what-

ever fragmented ideology or belief system suits them best, and filtering the whole world through them, at worst enslaving themselves, at best pretending to be in control of the world, but basically never taking responsibility, either for the world or for their species or for themselves.

All understanding falls into a mind prepared to receive it — in a sense the experiences that prepare the mind require knowledge, for someone unprepared it is merely a fairy tale to be discarded, for someone it becomes real and effective — if you do not have the experience of how to deal with it, it drives you into madness and delusion. So the competence is given after balanced work, after skill, experience and stability — if one of them is missing, it is hidden until you are prepared.

The burden of necessity, hovering in the total void, weighing down the world, without apology, without forgiveness, profoundly watching, silently guarding, while the fates take their course, while individual roses bloom and fade away like the tears of the abyss, until the end, until the dissolution.

What if this world is ruled by terrible forces of alienation? That the main cause was unreflective in the coldness and vastness of itself, and that what the human mind understands is total loneliness. And that was insufficient, so the mind conjured up a whole series of forces, but it became even more lonely when it realised its superiority, and there was no equal, and so it dwells above and has no relation to what is below, while the series of forces governed itself. This is not a positive philosophy,

but the good in the world was created by compassion, the evil by the ongoing forces of creation, and so compassion healed creation. And when we reflect this compassion, we see the world as magnificent and beautiful, but it is passing away, always, it is transient; and when we realise that all is lost, we see that it always ends the same, because it reflects the law of this separation. But perhaps it is about preserving moments of this beauty, so that it lasts while it is transient? What is artistic creation but the escape from the terrible loneliness and the creation of more shadows? Perhaps this is why we detest our art, why we destroy it, because we know that it brings nothing good. But we continue to run away from the ruins of God and build divine things on them to emulate the glory that was long ago.

Have you ever been detached from your reality, your known environment? Have you ever been truly alone with loneliness? The pursuits that distract you, the ports of reality that keep you running through life without a second thought. Pause now. Look around you, separate yourself from this world. These people may indeed have a deep emptiness in their eyes, who have felt this alienated horror staring deep into them, how infinite space has pressed directly upon their insignificant being and out of them, making them empty, susceptible to doom, breathing a nightmare of absolute damnation — they recognise the horror in their own eyes as death dances in their minds, they know what it is to stand in the great voids of the universe, alone! But how beautifully this eternal night of perception absorbs the light, like a storm that becomes luminous again, from

the gods of reproach that lie beyond ontology — into the embrace of the mighty winged aeons that are the substance and the eyes of the stars, they make the torches flare with life, companions that fill the world with dazzling light, and then the horror is lifted, the alienation removed! Then we return to the world, walk through it again, with a different perception, forgetful or not — comforted, perhaps inspired.

Slavery! Slavery! I cry, proud, rebellious, as they cut my mind and life, as I struggle. Then retreat into a tear, silence — slavery, slavery! — I whimper silently, punished, exposed, heartbroken, then retreat into oblivion, oblivion, slavery — this silent thought is stuck in the subconscious of an old man in a wheelchair, with a weak, disobedient body and mind. Those who were never really free, whose freedom was not thwarted, distributed, censored, know nothing of freedom. This is indeed the end of the story.

Watch the smoke dance on the cold wind to pass away, the last beloved memory, a figment, will be my final dissolution, I know no other heaven — it is restless, moving, I know nothing but a single sacred moment that is not hell.

Ultimately, it is a matter of perception, character, one's „genius" or „Juno" and development, not religion — projecting one's religion onto realities and realms one does not understand is a form of censorship. Some religions have created good hermetic paths — but they are followed by only a few, not by the power of religion, but by the way the soul and mind become

a vessel for higher things. The rest is a tool of subjugation and control, when faith becomes merely a prison that does not promote development.

Is not blind adherence to one's chain of reasoning just as flawed as bigotry of thought? Remain open-minded and politically interested, and thus broader and deeper

All realms have a potential totality of existence, but the world is in between, under the influence of one force or another.

By correspondence we extract a general law, and so the general law is illustrated by the content of the observed analogy. It should illuminate only this internally consistent system, otherwise it becomes a tool to distort reality, but independent laws corresponding together form a synthetic whole. This is the way philosophical work should be done, to seek the truth and determine what truth lies in the identified models of the world. The magic, mysticism, hermeticism begins.

The fool reaches heaven faster than the master falls into hell. The first one has no burden of the staff — how easily he moves, the second one walks on a wire rope stretched over the abyss, he falls head over heels with a single wrong movement. The difference is that the first is innocent and walks like a child, the second is guilty and sins with the aspirations of arrogance. The fool's dream is to be like a master, the master's dream is to be like a fool. They teach each other and just as the

strict and disciplined senex educates the child before leaving, the puer aeternus looks at the world with playful love.

If the universe is causal, there is no beginning, because the first cause would negate the chain of causality. Now imagine that the moment you think about infinite past universes and everything in them, you commit an act of freezing that causal chain and pull yourself out of the equation for existential reasons. Is not that the grandest assertion of an instance in a chain of eternity that theoretically does not exist but has its ontological validity. For a second you float above the infinity, because you have grasped your own beginning and your own end, you became something which is foreign to the universe and you have escaped from it with it! Your own instance marks the beginning of time and the end of time as you move through life!

Do not fundamentally dissect the world into its composite laws and phenomena, that is an operational knowledge of how to move through relative fields, and is a knowledge of those relative orders. All in all, a unifying principle that combines all epi-phenomena into one is important, so do not concern yourself with mapping the specifics, but find the golden mean that opens the doors to an understanding that encompasses all being without the need to analyse its content separately — avoid Uebersophism; and strive for simplicity, but this simplicity can only be profound if the laws of each subject are caught in complexity; however, complexity should not be buried in indecisive confusion, but studied as a means of establishing these deeper laws. Another art is to move between spheres (vertically) and

understand that different laws of being are applied to different realities, and the ability to move between worlds (horizontally) to understand the workings of a particular plane. Thus, knowledge of the spheres moves through the realms of the interstellar voids and the celestial essential worlds that are superior to the universe, and knowledge of the worlds (e.g., this one) is knowledge of their workings; the vertical and horizontal spheres must be known to illuminate the whole of knowledge. Splintered knowledge must also be taken into the bloodstream and lived by the method of analogy. If it is right, it corresponds to the deep reality and promotes the work; if it is wrong, it must be refined.

Whenever your expectations rise above reality, imagine that you are lying in the meadow, and as the days, nights, months and years pass, as your body grows old and your hair turns grey, release your mind from the shell with the slightest breath. It is easier to build from here and gain only through work, strength and merit, without expectations from the world or circumstances. No matter what things of the spirit (omnia mea mecum porto) acquired in this way may be destroyed or spoiled, that which has been allotted to us by destiny remains with us forever; that which has been usurped or acquired by force is like chains binding us to the subject of such acts. „Never rely on others to fight your own wars or your own muscles will dwindle," so rely on chosen friends for companionship and friendship (philia), but do not trust them too much either. In the end everything must be renounced, the art of death must first be learned in life so that you can attain the third birth in freedom.

In pain, renunciation is happiness, holding on to ourselves and everything that surrounds us is suffering, because it is transient. And if they destroy the means to live by merit, by work, by one's own strength, or kill the will to fight and do anything useful with one's life — base methods should never be used, crawl through life without regret, because regret will fill you with pain, learn to detach and do not compromise if it means risking the loss of integrity or principles.

Beauty does not thrive when it is controlled, censored, ridiculed, vulgarised, it dies. Then what is left of her is cut out and stolen, she is raped and carried off as an exhibit to all corners of the world, hidden in her chains, in the corner of her cage like a wild animal. The Sophia falls.

He who does not know silence cannot contemplate the gods.

The way of leaving teaches an otherworldly patience. We leave this world without regret, we ask for nothing more. Everything falls into place according to a natural law, do not expect anything, do not predict anything and do not demand anything from destiny. You know its course, you should know yours.

A rebel in this system is an obedient son of higher orders. Slandered, humiliated and destroyed, he does not forget the heavenly loyalties that are greater than this petty world of misery and deception. Dissidents are targeted by the power they

threaten and stifled by the masses they seek to liberate — it has always been that way and always will be.

If it is fated to face a greater power with scarce resources, that power will be equipped with everything it needs to defeat us by conjuring up things to break us, to subjugate us, to enslave us. However, if this power is blinded by fate and is unable to take all its measures against us as if we were unprepared, we can defeat it with modest weapons.

At a certain point in life, when one is damaged by struggles and deprived of one's work and earnings, when life itself becomes an instrument of torture, it is time to sacrifice everything that bound us to this life, and we no longer need other people's things, we no longer dream of their pursuits, the ghosts of past loves and ideas and dreams no longer torment us. We dream only of freedom and have separated ourselves from this life, hoping never to return to the disowned things that would mock us in these deserts of life. We long for freedom above these earthly shells, and we live everything that belonged to earthly life and is important to the earth, as our body buried, our spirit eternally free.

Perhaps it is indeed a way of solitude, and to be at peace with that, not living the life of ordinary people, is a sacrifice made for entirely different things, in service to them and to the higher realms. When the need for equality on an emotional, ideal or sexual level is overcome, then everything is at peace and we can be content with the normal happiness of others"

lives in a protective, fatherly and motherly way. After all, when emotions take over the mind and make a mockery of past aspirations, when life buries itself in matters that no longer concern it, we can be plunged into disappointment and suffering because of misplaced idealistic motives.

And even when violence stirs against the body — the wisdom one gains from such violence is forever one's own, for it gets rid of pride, attachment, and delusion, so long as one does not respond with an injured answer and is not drawn into wars that are not one's own — one remains both beholden to fate and loyal to those forces that previously stood by one and showered one with gifts. For often one is provoked to failure and hatred, and then destroyed in a pitiful cycle by those who fell before, and this machinery knows neither forgiveness nor mercy, it is blind like the bitter hatred it engenders.

Not being in love with this world — leaving it without regret and meeting death with ease.

Not to be attached to the illusions of this world — so that nothing can hold us back.

Not to make ourselves equal to the enemies — so as not to become like them, bound in their condition.

Not to forget the most important guiding principle, not to bury ourselves in this world through attachments — the world will keep teaching us pain until we give it up.

Not to lose the longing, not to fill it with temporary satiety that ultimately leads to thirst.

Never losing sight of suffering — temporary pleasure can attract attention and lead to restlessness torn between the world and the essence.

Not to negate the world completely, to find a proper balance and contribute to those who need it.

Beware of misjudgments, especially if you lack data. Things that seem threatening or contestable may have another motive. Try to assume as little as possible and focus on your reaction to the environment to improve it for your well-being.

The art between balancing the laws of life and the desire to transcend it, to escape it into freedom and service, and being embedded in that which is transient, can so easily be destroyed. Dead to the world, there is nothing here but ruins — do not cling to them, these things reflect your soul. Perhaps the only purpose in this life is to sacrifice everything that is attached, to rise and be assigned to another order, to fight again, this is an impulse of life, but it is detachment that teaches liberation. And the lesson that everything can be spoiled, all beauty defiled, all ideas destroyed, all dreams turned to dust, all love wasted, the misery of life is only there to teach — put yourself on the side of this life and you will suffer, put yourself on the side of this world and you will feel the misery, all these things, to learn to give it up, to detach — some destinies written do not allow anything else. And if you stop for a while and doubt it, the mockery will be endless, the pain will appear only to feel your pain and drink — because you have turned away from the path. I admire the giants who know this, who suffer this and

who find enough strength to bring something into the world, to become victors, out of pure compassion, to sacrifice something, against all the things that destroy them, that punish them, that block their way, the bitter locusts and the cynical, petty hatreds and the jealousies that are able to twist minds and ruin lives, as if they were immune to all that, fearless in the face of all those obstacles, they are able to open some eyes, they never break down, never stumble for a while — they are heroes. That which isolates me is retreat, and perhaps with a last tear seal death and presence in this world. With a useless existence, maybe to find yourself, maybe just for that reason. Strive for what does not break, for what is eternal, for the silence of devotion, for the small ways, the simple ways, otherwise they poison everything with their poison of irrelevance.

The essential cannot be grasped: Hold the unspoken, so many beautiful things are ridiculed by a view that uses the mind instead of the intellect, the soul to understand, hold the subtleties, the unspoken within, recognise them. Always keep them away and protect them.

It may be said that this overrides reason, and that on this basis one can imagine all that is false, that one must therefore preserve a rational view, but this is so only when the esoteric becomes too extensive — and indeed misunderstanding can threaten, turning the essential idea into a shell that can be contaminated, analysed, eliminated and corrupted. For this very reason, the sacred is not possessed, it is uncaptured — and should remain so — the urge to present it is vulnerable to dan-

ger. Just as we have different ways, one recognises this only within and cannot impose it on another — even the latter, when mature enough to see it, will understand, recognise, see. People who see the contrast, the contradiction between the ideal world and the present world, are at first moved to explain it, to represent it, but then, if they do not turn into a mocking stick, they can dangerously entangle the idea with a world that reduces it to nothing — to a mere fantasy, an idea. Here, where idealism dwells on utopia, dangerous forces can be awakened, but idealism has two faces: One of the pure idea, the undefined, the subtle of a sacred movement, and the second — the reified, the practical, the denuded — where it absorbs everything from the world — the good and the bad — and faces everyone as one pleases, justifying the greatest injustice by the power of reduction, but also moving to greater deeds, by the power of expansion, it is a double-edged sword; I remember the times when I took a chair in front of the house and sat there speaking, writing and composing poetry, for the wind and for anyone who could hear. It's unwritten, forgotten, and yet it was the best poetry I had ever done. Or maybe it's just my belief and idealisation of the past, but without perfect images that we cherish, where is the reference?

Wherever you go in life, always direct yourself to life itself, do not seek escape, in greater suffering one can find hope in transcendent realities, especially if one can be a witness to that consolation, yet to flee from life into the embrace of the higher worlds is a complete abandonment of life, and since life is governed by its own laws and rhythm, such an attitude harms

life and inhibits its expression, which must be maintained without running to and fro, but fully living and becoming of life, with the question „What is life?" is answered at every moment with the expression of life itself. It is true that in times of suffering we need something beyond life, a consolation, but it should not become a habit to run away from it, because then we will not be at home in any other world, wandering from one to another, without consolation, one can become complete only here, only here and now, therefore, suffering is also a part of life, and indeed — it makes us feel a greater belonging to this part of destiny, reminds us of what we are and how to deal with such great turbulence, to appreciate happiness and then tranquility, unmoved in the face of the twists and turns of the path. Also, do not flee from the higher worlds to life and bury yourself in its affairs as if there were nothing else, balance on the tip of the sword and be a messenger, a mediator caught between the worlds without abandoning one for the other.

In the rhythm of life, there is always a group or an agenda with which you are unknowingly aligned. Even if you are generally against the group, you make choices that are for or against certain ways of thinking. In this sense, if you hold individual views, you may disagree with all other groups along their interests or agree with others, depending on the topography of your views. Reason balances between the interests of groups, distinguishes between them, rejects any form of mass opinion, and at the same time is labeled according to the interests represented, often being misused or used to serve a group that one would not otherwise join, or to reject it as a whole. This conceptual-

ization is avoided only in apatheia, a robust calm that is still and unmoving and from which spontaneous wisdom beyond dichotomy emerges. Otherwise, any subtlety of intelligent speech and mental acts will quickly fall into large or niche groups with which one does not wish to identify, further splitting into entrenched opinions. One must compromise and make choices to get things done and ally with this group here and another there, but never at the expense of one's orientation and foundation.

The rhythm of life, the force of habit, the things that want to freeze you into some conjured guilt as punishment — elude them, for they are only deceivers with illusions as weapons. A mind may be constantly besieged, it may be forced out of its form, but it should always return to its original state and evolve.

Is it not a game in which the will or character is developed only by confrontation, and which has more to do with the Higher Self, the Celestial, than with the mind here below, which merely expresses this image? For would it be only for the mind, twisted, perverted, by superior force, overpowering, led astray in a game known to all, for it perfectly traces its steps on the same destiny, only chasing in and out, away and near, perhaps enjoying it, repeating the scenario for those who have fallen before, or those who dream of liberation? So are we willless when this instinct is buried under a mind? It opens to the extent that the Higher Image begins to work, where there is a natural way to unfold, and darkens by the force that asks not

if it may reunite, but by the knowledge that the game continues with its well-rehearsed scenario, in which a machinery works as it does, with illusions of freedom, until it is realized away from it? Then, trapped in some wickedness or perversion, in guilt and suffering, in punishment and determination, bereft of soul and as if dead — where were the people we once were? As if corrupted from within with those who are easier to corrupt, or those who fight only to fall later? Or those who recognize this game for what it is and try to live for the higher, even if the pain becomes part of life, but that requires to see the image in every protest and not to fall as long as the memory, the perception of the image remains as a seed.

The only sin is guilt
Beyond guilt one remains noble
Out of one's own character
Once this is realized
No chains, seals, words, illusions
Will enslave with their deceptions

Philosophy requires a cultivated balance that penetrates the character, where the extremes are once established, it is a balancing on the thin line between them.

Whatever attitude arises, examine it, train to have at all times a larger reference in which to compare states. Otherwise, bad mental habits are adopted and the cycles of their mistakes are repeated.

Ignore all phenomena that obsessively pretend to be something that must be accepted as such and that want to confuse you — move through the field of miracles without paying attention to them, otherwise they will capture you, and the separation between subject and object will begin. Even if rainbow bridges appear in all directions, do not assume that they are real, separate yourself, do not get any ideas. The sole responsibility for cognition lies with the consciousness, everything else can only be a distraction. For if you take the appearance of an entity for the actual entity, you may be building on illusions that are dominated by another entity. It is pointless to look for something that is ultimately „real" because even more robust experiential entities that appear to be „true, non-reproducible, real" are part of the transient nature of illusion. The trap is to separate an entity from a world and call it „real" as opposed to ourselves.

If you perceive the chains of destiny without dividing them into exact events that are recorded separately, they will be a source of suffering because they appear as injustice. If they are perceived as causal on the level of symbolic currents, they will seem to be justified. This is not to say that everything is predetermined, but that at a certain time and place certain events may occur because there is a natural tendency for these events to occur. Cutting them off and giving them flesh that puts us in opposition to them leads to suffering. Whenever hardships are transformed, they provide space for realization and are thus dissolved.

Inertia and defeats — it is easy to get used to them. Step back, look behind — you may never move forward again. Through strokes of fate, you get used to failure. Suffer more, but stand firm, or the poison will eat you from the inside. Live without fear, because all suffering can freeze the expression of genius, you will suffer again, nothing can protect you from fate, ride the waves unleashed within despite the storms, give the impetus to life and light the torch of divinity. Every cycle of happiness is tied to an end and a relapse into misery. However, it is not a pain worthy of post-mortem fantasies — it is this life that is the moment of reality — endure it as it is and be grateful, or endure it or die without the possibility of exerting any influence from the human perspective.

Reality gives clues through anomalies and associated events. If one establishes an association that does not exist, it is a deception. If one successfully sees and learns to look „behind reality" in signs and later put them into coherent relationships, coupled with experience (as priming events), then one can find something interesting. A flood of confusing signals should be discarded — they are intentionally debilitating, with the rarity of clear vision of consciousness, if the trigger is appropriate, to see through and find the way.

Delight in the transformations, the living pulse of the changing craziness of oneironautic events that point to a greater reality. What seems crazy, confusing, asynchronous and anomalous is the currency of the larger worlds perceived in this continuum. For sometimes they conceal, sometimes they

reveal, and when what is revealed is found, it is concealed, and when something is concealed, something else is revealed. To freeze time and reality because of the little things in life, to become dead and stagnant in the face of the miracles that appear, or to reject them, is like chasing away the demons before listening to them, or running to the gods without understanding anything. When the inner puer aeternus dies, when the senex of adulthood that nurtures it replaces it with itself, one loses that playful character that welcomes the new, the unfathomable events that cross one's path to dance away and see oneself again. Perhaps it is only the disturbed, the free, who reflect nature in its splendour of transformation, while the orderly, the rigid, the organised, conjure up their own demise, for they restrain and restrict their nature, locking consciousness in a cage that can no longer express itself and so punish it with madness.

Beware, for the malignant nature grows into your own and replaces your aspirations with itself. Never take it for natural, never take it for yourself, even if it lures you into the comfort of being by surrendering to it and remembering the higher nature. Drawn into the machine, you become a part of it and poison those who try to escape it.

Take a foolish person and let him spread all the vices, stupidities, ignorance and base motives — he will willingly accept them and feel justified by them, blinded by his actions, not held responsible and not identified with his actions, keeping a mask of anonymity, coupled with the inertia of character that

corrupts him even more. No demon is worse than human stupidity, the work is already done and needs no further support, it moves along its own weaknesses. It is the usual habits of our self that are used against us in the first place, where our features become grotesque and dance towards destruction, where the inclination to things becomes an addiction, love is turned into lust, inequality into frustration, then avarice, wounds into blind revenge. The „demon" has to get to know you first, and once it does, it picks up everything it needs to twist you, because no human is perfect. It is just like with human ignorance, the exploitation point is what people do not know, where there is no need to twist it, nor to invent sophisticated lies. So it is with ourselves, when we look at ourselves in the mirror, it is a facade, a mere image that we see without really knowing ourselves, and by the power of this ignorance we can become our worst enemies, a mockery of our former ideas and aspirations. Then we see in truth our face, whether it is grotesque, horrible and tainted by all that we did not know, or whether it is noble, serene and beautiful. What is hidden behind this mask, we can rarely know.

Do not overshoot the mark. If you assume too much about things you do not fully understand and act upon them, you will fail, for you will be punished by ignorance, and by not having the means to see through it.

Observe your life and time carefully. Half of the things that crushed and tormented you in the past no longer attract even the slightest attention, half of the things you suffered in the

past have disappeared without you having to retaliate, half of the stories and memories are as pale as the time that has passed. Remember the introductory experiences from the afterlife and keep them close to you as time passes, dispel the illusions and gather the illuminations, for these are the only things worth remembering and the only ones that open higher worlds as they unfold. With every pain you go through, ask yourself, „Stop attaching importance to yourself and remember how numerous the family of the grave is".

Sometimes, when we look back on our ordinary lives, we may see only the wasteland that should not be conjured up, because the worst demons of memory and emotion can be conjured up, and these ensure that the wounds remain open. However, even the greatest sorrow dissolves when you commit yourself to something much greater by sacrificing your whole life to the higher threads. Every reversal is punished with the sight of wasteland, every commitment becomes a relief. But since the movement of life is often determined by lesser forces, we can go back and look back — there is nothing to see, so now quickly choose the path you want to follow and do not become blind to it.

With age, you realise how many battles you have lost just because you fought unrewarding wars for the sake of life or one of its transient states, which you were bound to lose. As the years go by, the youthful temperament naturally exhausts itself and makes way for other qualities — those of patience and time. Even if you witness extraordinary things, take a humble role,

and take your cue from the little things of ordinary people, you will be punished for anything beyond your condition, status, situations, and measure. If a beautiful tree is planted in barren soil, it will not grow according to its beauty but will become sick and exhausted, just as a weed planted in dry soil will become nothing but a healthy weed. In the same way, a great man who has become homeless and destitute does not act as he would like to act, but as the situation forces him to act. It is more often the case that those who have the means or status to carry out something are worth less than a noble homeless destitute beggar. In other words, „Do not act beyond your status and apply the method to real life," and also, „Never act beyond the immediate, for even the greatest undertakings lead only to failure and regret."

Perfect silence, perfect transparency makes us a mirror in which realities can be reflected, and the high consciousness that this reflection truly is, permeates us with the essential ideas that become alive. Whenever these ideas, this living essential force becomes dusty, removed and forgotten, the mirror disappears and the only mirrors we see are those of the world in which we are reflected, for better or worse, as we cease to reflect them. However, when that mirror becomes covered with dirt, it twists reality into something miserable, and we reflect and see the world in that way.

Beware of being forced to think fundamentally or literally, where the high orders of abstractions are not thought, but do not even appear. It seems that this is a tool of control, where

fundamental thinking sees the world only in black and white, without colours. This form of intellectual Daltonism kills free spirits and becomes a threat to what is humanity or critical thinking.

The oblivion and bliss of ignorance granted to wounds that scar throughout life, that, removed from direct experience, drive the being into pain, and in time, if not aggravated by an onslaught of suffering, can be forgotten as time passes minor and major agonies, all the lost battles that are determined by fate, that are imprinted in the soul, that plunge you into oblivion when you are really exhausted, abandoned and broken, and immediately rejoice with a naivety when you see that strip of blue sky in the agony of the years that only people who have gone through hell can comprehend. But when you go through the extremes, you do not get rid of the burden, but balance and thread on safe paths, never to fall again into this anger, helpless injustice, retaliation and bitter frustration. For when for a while the soul speaks and all the dark clouds of the past appear, it takes heavy self-control not to tear the flesh — out of pain. Do not remember, surrender to the Higher Way and do not look back.

Between poetry and the numinous, the science of shadows and the science of essences, the different perspectives and the rhythm: As the world changes, the mind can carve out more meanings without ending in obsession. Limit the richness of life through work, never be a slave to your art, science or philosophy — this is the trap of systems, doctrinaire, bigotry. Some-

times you can become a slave of your art, considering it like an accumulated property — what makes you live is the movement of life. One's creations are less than a man or woman, but when a man or woman identifies with his or her creations, they are chained.

Do not be deceived by your own ideas, think beyond them.

The feeling of abandonment always brings happiness, surrendering to the greater unity brings comfort — it promises nothing but peace. So how to live the golden mean, neither through abundance nor lack? Only a sense of tranquilly in integrity that tames the wondering mind, beset from time to time by various states, between recognition of cause and effect and a sense of direction. When he suffers or becomes angry and creates a state of disparity, silence will purify him and teach him the way of bliss. If he strives for something earthly, patience will teach him forbearance, not to expect anything, but to face everything as a reflection of life, with measures appropriate to the situation. Everything depends on how the mind is trained to discipline itself. If it gives in to external circumstances, they will torment it; if it understands that by its activity it creates external circumstances, it should train to create them that surpass it. So train your mind and do not give in to temporary conditions that leave you at the mercy of the storms. Be still and observe consciously and attentively, that is the best teacher. Surround yourself with actions, thoughts and virtues that support your aspiration and remove those that are an obstacle and can reverse it.

When the mind is broken, find the smallest space that can be trained in this way, and pay attention to nothing that will distract that small space from being trained. Gradually it will expand and sweep away the disturbance, for it will no longer be able to attract attention.

The more complex things are, the more difficult it is to find the unifying force that transforms the entire focus into a flash of inspiration. For it is easy to fall into a web of false associations and logical fallacies, or into thinking that distracts from reason and humanity that imprisons and inhibits the power of insight.

Forgetfulness and separation — are the plague of perception.

Memory and unified synthesis — lead to understanding

When you have nothing left to live for, live for your duties and tasks that reveal themselves to you along the way, rest when you are not called, and lead a simple, decent life when necessary, follow the path of invisibility, and withdraw when anything tries to draw you into the public eye. The rise under unfortunate circumstances is prone to certain threads, under destruction you are obliged to complete your life and work to the best of your ability. The determination of life should be quiet, with hope, isolated and withdrawn, with a power that should be stored in itself.

What is the purpose of the dispute, if you are hated, if you are incorruptible, and if you are corrupted, you are hated for

the corruption. The players who play the downfall of a single person should lose all satisfaction or success. It is like setting a trap for someone and forcing him or throwing him into it, believing that it is he himself who went into it voluntarily.

Only when you sever all ties with this world do you step out of its sphere of influence.

Practise discipline intensely. If a thought floats around aimlessly like a flame, it will accomplish nothing. If there is time to work, there is time to work, and devote yourself wholeheartedly to the task at hand. All side thoughts about the past and the future will only make the wounds of the mind bigger. Catch the thin thread that you see and ignore everything that is not relevant to the work. Since there is nothing else to accomplish and there is no guarantee of accomplishing anything, follow the process with no end in sight.

When you burn the dreams and aspirations of normal human life through the resistance of others, you do not look back at the ashes of things that once were and were lost, but disillusioned by them, fulfil life in sacrifice for men and women who went beyond it through the same agonies, losses and dispossessions. It is a life of service on this side and the other. If you return to the sacrificed things, then it would require extraordinary efforts to preserve them — most likely in vain, while all circumstances would twist in the unfavourable destiny that develops into the negative over a long period of time. Knowing yourself, avoid excesses, guard your

actions and the things that once proved destructive — engage in higher things.

It does not matter through which belief system you arrive at insight; in depth it is the same, for it is naked self-reflection that leads to pure consciousness. Neither the relative beliefs justify one's views, nor do they lead to the exploration of the numinous.

Integrity binds the „ideas that become flesh", the ideas are not just a metaphysical speculation or understanding, but a Hegelian „conception", something to live by, which by „becoming flesh" sanctifies the intellect and reason, the soul and the heart. The treasury of the ancients, to which the heart is the key, cannot be taken away, it can only be temporarily forgotten.

When one dwells quietly in the Inner Light, one gathers within oneself all one's talents and virtues. When one reveals oneself, one gathers a thousand enemies who want to corrupt every step one takes, for anything higher revealed to mediocre or malicious minds, or the perpetrators become threatening to their mediocrity, which rarely aspires to be anything else. But it is necessary to know that the inner lamp of the hermit, which agrees with the rhythm of the currents, and not the thousand who hang in their delusions, has the right relation with the mass. Know that sometimes you are hated for what you were, as a superior, and the perpetrators will do anything to humiliate every step of life, no matter what direction they take, because they feel inferior just by the fact that someone has

risen above them in the past, and enjoy humiliating you and plunging you into misery to fix their inferiority with a vengeance that makes you even lesser than they are.

The art of forgetting is tantamount to covering the scars with ashes, for once confronted with the horror of things that are no longer there, perhaps to free the mind from its armour for a while and shed a dry tear without longing for anything. So sometimes you look through the armour, because after a time has passed, it is so difficult to find the soul, so what is protected again? Is it only the determination that has remained? The only memories that remain are those that govern freedom among slaves, because purely human memories can disappear, like uninvited guests that only invite sorrow. The happy medium of psychohygiene: move on and leave behind.

Whenever you discover a negative stream of mind, try to observe and examine it as if you were standing outside yourself, for only through such observation can the irrationality be remedied. Sometimes the mind is also blind to the nature of this negativity because it is caught up with it. Without a „transcendent view" of such a state, it is impossible to see through it because it immerses the heart in the negativity and the consciousness is so obscured that it makes no difference. Always separate and recognise such states in order to transcend them until it becomes a habit.

All conditions of wisdom arise from immobility, observation, and stillness. That which throws the mind into a turmoil

of detached words, provokes or arouses passions, has nothing to offer.

Only in silence one finds wisdom, through observation, experience and ideas, behind which wise things are hidden, one can link them. That which imposes itself belongs to the delusions of the ego, it has nothing to convey, but it shouts, speaks and appears the most.

We can come to greater insight at a certain time and move away from it at another; at different times we can be this or that while being neither; creating conditions for insight prevents us from moving away from it, but it is difficult to maintain this insight, so at different times we can have a greater, deeper view of things, at another a lesser one and far from it.

With great experience producing knowledge, one must be careful, for those who assume too much about the nature of knowledge that is treacherous to those who have no experience with it, i.e., are not prepared to deal with certain things, can be harmed. As experienced people know, there is a dramatic limit to human understanding, and a human understanding must be approached with restraint in order to find what is wise and discard what might be misinterpreted or misunderstood.

Never be provoked by the stupidity, ignorance or delusion of others. Most of the time, they are stubborn or conceited enough not to realise that their ignorance and delusion see

through them, and you cannot free them from that condition either. As long as they are not reflected in their own affairs, are not harmed in the same way, and do not break the habit in perception, they will not stop. Rather, on the contrary, they will use all their abilities to pull you into their own field of incapable delusion or ignorance, because what they perceive as the limit of their seeing also gives them the drive to impose it on others. You are not capable of exercising any form of judgement or punishment, so leave it to those who can, and patiently endure what you can in order to mature in accordance with the inner vision and the Higher Image itself.

Since man can quickly endow each vision with its own dimension and thus objectify it, the worlds correspond in two ways. Thus, when a pair of large colourful wings appears in the sky, one takes it into the realm of the sacred, but all that one has imagined about the vision are merely imaginings. Neither does it sanction what he does, nor is it a confirmation of his beliefs, since it is impossible to know the other reality. So one can confirm oneself on a path, but still keep one's distance knowing the indecisiveness of such situations, the finite nature of one's thinking and perception, and the general fallibility if not supported by the essences. A subtle nod is too often substituted for absolutes to which a person has no access, and when one buries oneself in ideologies, one begins to corrupt the original meanings and ways. One should accept it humbly and continue with the unfolding process.

On the way, the interdependent constellations are consolidated by an argument in which a thousandfold single path opens to all situations. Thus, a weighty argument in clarity, like a ray, opens a door to the pacification of a thousand situations, questions and inquiries through a single means [thought while reading Prajnaparamita].

It does not matter what creates the untruth; by and large, it is the objective truth of emptiness that prevails and buries all untruth. No one has ever argued with the universe to prove otherwise, nor can a grain of sand, nor an aggrieved entity, not even a deity.

Over the years, one can become accustomed to non-life as the circumstances of death are reformulated into those of life and become less and less about anything. What one experiences oneself may be enough to annihilate or destroy many others, but if one resigns oneself to the shortcomings of fate, to less freedom and more harm, to less possibility and more confinement, even to more madness and less sobriety, resigning oneself to it and adapting, one tries to find the little happiness one can still afford and finds oceans of treasures in the smallest details that the rest do not even notice.

The pure thought does not carry phenomena, it becomes phenomena only through the reification.

Do not confuse yourself with any negative state. If you accept it as something regular and let it grow into your character,

it means that you have replaced the refined essences with their reflected forms.

Do not confuse yourself with roles, identities, narratives; they are worn like masks behind which you tend the garden of your soul. Once we are trapped in a script, the dynamic of a larger reference is lost and we fall back into a prison of meanings, thoughts and words. Only by maintaining an open flow that obeys the dynamics of change while anchored in the higher worlds can we avoid being trapped. The stone anchored in the heart is easily confused with empty words.

The process of maturing to the higher way is to break through the defence mechanisms that separate the self-made ideas, and to remove the separation between oneself and the essential, and thus between oneself and others. This means giving up oneself and one's quarrel and perceiving with insight how the defensive habits break down to the core until one truly enlightens one's being in accordance with the saying „gnothi seauton".

Those who follow the middle path and yet are caught in illusions because they do not recognise them in themselves are tormented by the trap of relativity, caught by words, opinions, beliefs and views that move them like a net through confirmation and denial, their own hopes and aspirations becoming their enemies from which they seek shelter in pain, while their vice is an excuse of guilt that has drowned so many. In all this you stand at attention, fearing neither heaven nor hell, listen-

ing to the good guardian of genius, but also to the dark daimonic and shadowy self, for truth is illuminated from both sides, but the knowledge to be acquired is that there is no freedom beyond either.

In all the vanities that some appropriate, then lure others into their own fulfilment, as if they themselves lacked the perpetuity of transitory and illusory things — have they found comfort in that, so lavishly extolling it as a remedy for others, as a way to walk In the transitory nature of things? Or are they prisoners of their irresolute discontent, wanting to stretch the vanities until they are satisfied, without seeing that it is a temporary satisfaction and that the sea they drink contains poison, never ends, and neither brings them peace, nor ends that at a certain point they will be forced to leave its shores because their thirst is greater than that of the sea? It brings no satisfaction to these people who seek in the wrong place, and they never find fulfilment in what they seek? And yet they try to repeat the same movements, making others their go-betweens, to lure them away from the balance, moderation, and proper means they have acquired for the purpose of creating a substitute for their desires and using a man or woman as the executor of their faulty whims? For what have they acquired in their ways, if they are not chained to illusions, where is the impermanent they have sought? Drunk with the sea and drowned by the ocean, they become that which they have sought, a mirror of themselves, chained by the whims of their nature, until they see through themselves and that which has captivated their attention. But fate and circumstances, stronger than anything

else, may not give a chance to retreat and guarantee no light of seeing. The fork or path of choices may be harder for some, easier for some, but at its core everything is a game of choices and a tree of decisions.

When one's attempts are constantly undermined, disintegrated and subverted, one finds some footing in abandoning all endeavours that have to do with life, for experience teaches one that such undertakings, if not later humiliated, quickly serve to destroy them later; This does not mean the end of strife in life, for that is a constant when certain people attack you, undermine you, or want you dead as soon as possible; It is a matter of adapting to the scarce means that one can use in life for a purpose that one still aspires to. When the purpose of sacrifice or commitment wanes and is lost, you must not fight against fate, but silently accept the rhythm of life and death; even if you sacrifice yourself for a higher purpose, you must rest and adapt to the life you still have to live when the means and the „sense of the inner path" are lost.

Remember, time eliminates the things you are fighting for now, just as the things you fought for before were destroyed and only caused more pain and frustration from the struggle. This is the process of burning a life that cannot be kept as property, and by the time the last ashes are stirred up, you will be free. Whenever something arises, focus on releasing it, observe the thought stream from the perception of a higher self, and perceive everything that affects the mind and the mind itself as impermanent „flashes" of events that represent nothing real.

Humour and absurdity are often the apotheosis of the final stage of agony, when nothing more can be done, when despite all the attempts you keep circling around only to find yourself in the same place, despite a handful of existential pains in the final stage, you either capitulate to the laughter of the universe or are defeated in great mortification.

In Persian, ism (اسم) is a kind of painting. It is noteworthy to remember that all forms of -isms, whatever our worldviews are, are merely a painting of reality and never go beyond it. But to see beyond it is to leave the painting and look into the cosmic voids, which after a while we have to grasp without the humble human mind, whose weakness is revealed when chaos and naked soul meet in front of the beautiful yet tragic movement, the soul that cries out horror until the cosmos reveals itself not as meaningless but revealing secrets that are both a consolation and a despair, for when the consolation that perceives the blindness of most is put into action, it is bound to despair until it matures into service.

The sense of inequality arises from a blinded view of what should be (whether consciously or unconsciously) and what is. The source of inequality springs from a mindset of loss, in which real, effective suffering creates an illusion of it — and is quickly dismantled when it meets reality. The mind thus destroyed still experiences great loss, but it is also aware that no gain would be able to fill the damaged mind. When the deluded view is silenced, all causes and effects teach how to live. One may have lived a great life with great dreams that never found

the power of expression, but it is how one copes with the small life that may bind it, but in retreat or abandonment one finds the aspirations to be a destabilising curse and finds that none of it is real or true. Leave the corpses of this life behind, or you will become a necrophiliac playing with the issues of those who willingly whip with hopes and dreams, way of retreat. What is the driving Eros drive becomes Thanathos, punishing Eros and rewarding Thanathos. Eros has recognised the creative power of life, Thanathos focuses on silencing and the burning power of death. The way of Thanathos is the ability to burn the remains of Eros and the creative instincts of Eros in complete self-sacrifice, these forces should be balanced at all times.

How can one combine life with a sense of abandonment and abandonment without becoming stagnant and unwilling to live? This freshness can only emerge in the moment of the „now", a childlike playfulness that is mature and completely focused, that somehow slips between the pains and never allows itself to be captured by any of them.

The art between balancing the laws of life and the desire to transcend it, to escape it into freedom and service, and to be embedded in what is transient and so easily destroyed. Dead to the world, there is nothing here but ruins — do not cling to them, these things reflect your soul. Perhaps the only purpose in this life is to sacrifice everything that is attached, to rise and be assigned to another order, to fight again, this is an impulse of life, but it is detachment that teaches liberation. And the lesson that everything can be spoiled, all beauty defiled, all

ideas destroyed, all dreams turned to dust, all love wasted, the misery of life is only there to teach — put yourself on the side of this life and you will suffer, put yourself on the side of this world and you will feel the misery, all these things, to learn to give it up, to detach — some destinies written do not allow anything else. And if you stop for a while and doubt it, the mockery will be endless, the pain will appear only to feel your pain and drink — because you have turned away from the path. I admire the giants who know this, who suffer this, and who find enough strength to bring something into the world, to become victors, out of pure compassion, to sacrifice something, against all the things that destroy them, that punish them, that block their way, the bitter locusts and the cynical, petty hatred and jealousy that are capable of twisting minds and ruining lives. That which is granted to me is retreat, and perhaps with a last tear seal death and presence in this world. With a useless existence, maybe to find yourself, maybe just for that reason. Strive for what does not break, for what is eternal, for the silence of devotion, for the small ways, the simple ways, otherwise they will poison everything with their poison of pettiness.

The essential cannot be captured: Hold the unspoken, so many beautiful things are ridiculed by a view that uses the mind instead of the intellect, the soul, to understand, hold the subtleties, the unspoken within, recognise them. Always keep them away and protect them.

It may be said that this overrides reason, and that on this basis one can imagine all that is false, that one must therefore

preserve a rational view, but this is so only when the esoteric becomes too extensive — and indeed misunderstanding can threaten, turning the essential idea into a shell that can be contaminated, analysed, eliminated and corrupted. For this very reason, the sacred is not possessed, it is uncaptured — and should remain so — the urge to represent it is vulnerable to danger. Just as we have different ways, one recognises this only within and cannot impose it on another — even the latter, when mature enough to see it, will understand, recognise, see. People who see the contrast, the contradiction between the ideal world and the present world, are at first moved to explain it, to represent it, but then, if they do not turn into a mocking stick, they can dangerously entangle the idea with a world that reduces it to nothing — to a mere fantasy, an idea. Here, where idealism dwells in utopia, dangerous forces can be awakened, but idealism has two faces: One of the pure idea, the undefined, the subtle of a sacred movement, and the second — the reified, the practical, the denuded — where it absorbs everything from the world — the good and the bad — and faces everyone as one pleases, justifying the greatest injustice by the power of reduction, but also moving to greater deeds, by the power of expansion, it is a double-edged sword; I remember the times when I took a chair in front of the house and sat there speaking, writing and composing poetry, for the wind and for anyone who could hear. It's unwritten, forgotten, and yet it was the best poetry I had ever done. Or maybe it's just my belief and idealisation of the past, but without perfect images that we cherish, where is the reference?

Wherever you go in life, always direct yourself to life itself, do not seek escape, in greater suffering one can find hope in transcendent realities, especially if one witnesses this consolation, and yet to escape from life into the embrace of the higher worlds is a complete renunciation of life, and since life is governed by its own laws and rhythm, such an attitude harms life and inhibits its expression, which must be maintained without running to and fro, but fully living and becoming of life, with the question „What is life?" is answered at every moment with the expression of life itself. It is true that in times of suffering we need something beyond life, a consolation, but it should not become a habit to run away from it, because then we will not be at home in any other world, wandering from one to another, without consolation, one can become complete only here, only here and now, therefore, suffering is also a part of life, and indeed — it makes us feel a greater belonging to this part of destiny, reminds us of what we are and how to cope with such great turmoil, to appreciate happiness and then tranquilly, unmoved in the face of the twists and turns of the path. Also, do not flee from the higher worlds to life and bury yourself in its affairs as if there were nothing else, balance on the tip of the sword and be a messenger, a mediator caught between the worlds without abandoning one for the other.

In the rhythm of life, there is always a group or an agenda with which you unknowingly cooperate. Even if you are generally against the group, you make decisions that are with or against certain ways of thinking. In this sense, if you hold individual views, you may disagree with all other groups along their

interests or agree with others, depending on the topography of your views. Reason balances between the interests of groups, distinguishes between them, rejects any form of mass opinion, and at the same time is labeled according to the interests represented, often being misused or used to serve a group that one would not otherwise join, or to reject it as a whole. This conceptualization is avoided only in apatheia, a robust calm that is still and unmoving and from which spontaneous wisdom beyond dichotomy emerges. Otherwise, any subtlety of intelligent speech and mental acts will quickly fall into large or niche groups with which one does not wish to identify, further splitting into entrenched opinions. One must compromise and make choices to get things done and ally with this group here and another there, but never at the expense of one's orientation and foundation.

The rhythm of life, the force of habit, the things that want to freeze you into some conjured guilt as punishment — elude them, for they are only deceivers with illusions as weapons. A mind may be constantly besieged, it may be forced out of its form, but it should always return to its original state and evolve.

Is it not a game in which the will or character is developed only by confrontation, and which has more to do with the Higher Self, the Celestial, than with the mind here below, which merely expresses this image? For would it be only for the mind, twisted, perverted, by superior force, overpowering, led astray in a game known to all, for it perfectly traces its

steps on the same destiny, only chasing in and out, away and near, perhaps enjoying it, repeating the scenario for those who have fallen before, or those who dream of liberation? So are we will-less when this instinct is buried under a mind? It opens to the extent that the Higher Image begins to operate, where there is a natural way to unfold, and darkens by the force that asks not if it may reunite, but by the knowledge that the game continues with its well-rehearsed scenario, in which a machinery operates as it does, with illusions of freedom, until it is realized away from it? Then, trapped in some wickedness or perversion, in guilt and suffering, in punishment and determination, bereft of soul and as if dead — where were the people we once were? As if corrupted from within with those who are easier to corrupt, or those who fight only to fall later? Or those who recognize this game for what it is and try to live for the higher, even if the pain becomes part of life, but that requires to see the image in every protest and not to fall as long as the memory, the perception of the image remains as a seed.

Philosophy requires a cultivated balance that penetrates the character, where the extremes are once established, it is a balancing on the thin line between them.

Whatever attitude arises, examine it, train to have at all times a larger reference in which to compare states. Otherwise, bad mental habits are adopted and the cycles of their mistakes are repeated.

Ignore all phenomena that obsessively pretend to be something that must be accepted as such and that want to confuse you — move through the field of miracles without paying attention to them, otherwise they will capture you, and the separation between subject and object will begin. Even if rainbow bridges appear in all directions, do not assume they are real, separate yourself, do not get any ideas. The sole responsibility for cognition lies with the consciousness, everything else can only be a distraction. For if you take the appearance of a being to be the actual being, you may be building on illusions dominated by another being. It is pointless to look for something that is ultimately „real" because even more robust bodies of experience that appear to be „true, non-reproducible, real" are part of the transient nature of illusion. The trap is to separate a being from a world and call it „real" as opposed to ourselves.

If you perceive the chains of destiny without dividing them into exact events that are recorded separately, they will be a source of suffering because they appear as injustice. If they are perceived as causal on the level of symbolic currents, they will seem to be justified. This is not to say that everything is predetermined, but that at a certain time and place certain events may occur because there is a natural tendency for these events to occur. Cutting them off and giving them flesh that puts us in opposition to them leads to suffering. Whenever hardships are transformed, they provide space for realization and are thus dissolved.

Inertia and defeats — it is easy to get used to them. Step back, look behind — you may never move forward again.

Through strokes of fate, you get used to failure. Suffer more, but stand firm, or the poison will eat you from the inside. Live without fear, because all suffering can freeze the expression of genius, you will suffer again, nothing can protect you from fate, ride the waves unleashed within despite the storms, give the impetus to life and light the torch of divinity. Every cycle of happiness is tied to an end and a relapse into misery. However, it is not a pain worthy of post-mortem fantasies — it is this life that is the moment of reality — suffer it as it is and be grateful or anticipatory or die without the possibility of exerting any influence from the human perspective.

Reality gives clues through anomalies and associated events. If you fix an association that is not there, it is a deception. If one successfully sees and learns to look „behind reality" to recognize signs and later put them into coherent relationships, coupled with experience (as priming events), then one can find something interesting. A flood of confusing signals should be discarded — they are intentionally debilitating, with the rarity of clear vision of consciousness, if the trigger is appropriate, to see through and find the way.

Beware, for malignant nature grows into you and replaces your aspirations with itself. Never take it for natural, never take it for yourself, even if it lures you into the comfort of being, surrendering to it and remembering the higher nature. Drawn into the machine, you become a part of it and poison those who try to escape it.

Take a foolish person and let him spread all the vice, stupidity, ignorance and base motives — he will willingly accept it and feel justified by it, blinded by his actions, not held responsible and not identified with his actions, keeping a mask of anonymity, coupled with the inertia of character that corrupts him even more. No demon is worse than human stupidity, the work here is already done and needs no further support, it moves along its own weaknesses. It is the usual habits of our self that are used against us in the first place, where our features become grotesque and dance towards destruction, where the inclination to things becomes an addiction, love is turned into lust, inequality into frustration, then avarice, wounds into blind revenge. The „demon" has to get to know you first, and once it does, it picks up everything it needs to twist you, because no human is perfect. It is just like with human ignorance, the exploitation point is what people do not know, where there is no need to twist it, nor to invent sophisticated lies. So it is with ourselves, when we look at ourselves in the mirror, it is a facade, a mere image that we see without really knowing ourselves, and by the power of this ignorance we can become our worst enemies, a mockery of our former ideas and aspirations. Then we see in truth our face, whether it is grotesque, horrible and tainted by all that we did not know, or whether it is noble, serene and beautiful. What is hidden behind this mask, we can rarely know.

Do not overshoot the mark. If you assume too much about things you do not fully understand and act upon them, you will

fail, for you will be punished by ignorance, and by not having the means to see through it.

Observe your life and time carefully. Half of the things that crushed and tormented you in the past no longer attract even the slightest attention, half of the things you suffered in the past have disappeared without you having to retaliate, half of the stories and memories are as pale as the time that has passed. Remember the introductory experiences from the afterlife and keep them close to you as time passes, dispel the illusions and gather the illuminations, for these are the only things worth remembering and the only ones that open higher worlds as they unfold. With every pain you go through, ask yourself, „Stop attaching importance to yourself and remember how numerous the family of the grave is".

Sometimes, when we look back on our ordinary lives, we may see only the wasteland that should not be conjured up, because the worst demons of memory and emotion can be conjured up, and these ensure that the wounds remain open. However, even the greatest sorrow dissolves when you commit yourself to something much greater by sacrificing your whole life to the higher threads. Every reversal is punished with the sight of wasteland, every commitment becomes a relief. But since the movement of life is often determined by lesser forces, we can go back and look back — there is nothing to see, so now quickly choose the path you want to follow and do not become blind to it.

With age, you realise how many battles you have lost just because you fought unrewarding wars for the sake of life or one of its transient states, which you were bound to lose. As the years go by, the youthful temperament naturally exhausts itself and makes way for other qualities — those of patience and time. Even if you witness extraordinary things, take a humble role, and take your cue from the little things of ordinary people, you will be punished for anything beyond your condition, status, situations, and actions. If a beautiful tree is planted in barren soil, it will not grow according to its beauty but will become sick and exhausted, just as a weed planted in dry soil will become nothing but a healthy weed. In the same way, a great man who has become homeless and destitute does not act as he would like to act, but as the situation forces him to act. It is more often the case that those who have the means or status to carry out something are worth less than a noble homeless destitute beggar. In other words, „Do not act beyond your status and apply the method to real life," and also, „Never act beyond the immediate, for even the greatest undertakings lead only to failure and regret."

Perfect silence, perfect transparency makes us a mirror in which realities can be reflected, and the high consciousness that this reflection truly is, permeates us with the essential ideas that become alive. Whenever these ideas, this living essential force becomes dusty, removed and forgotten, the mirror disappears and the only mirrors we see are those of the world in which we are reflected, for better or for worse, as we cease to reflect them. However, when that mirror becomes covered

with dirt, it twists reality into something miserable, and we reflect and see the world in that way.

Beware of being forced to think „fundamentally" or „literally," where the high orders of abstractions are not thought, but do not even appear. It seems that this is a tool of control, where „fundamental" thinking sees the world only in black and white, without colours. This form of intellectual Daltonism kills free spirits and becomes a threat to what is humanity or critical thinking.

The oblivion and bliss of ignorance granted to wounds that scar throughout life, which, removed from direct experience, drive the being into pain and can be forgotten over time, if not aggravated by an onslaught of suffering, as time passes minor and major agonies, all the lost battles determined by fate that imprint themselves on the soul, that wear you down to oblivion when you are truly exhausted, abandoned and broken, immediately joyful and naive when you see that strip of blue sky in the agony of the years that only people who have gone through hell are able to comprehend. But when you go through the extremes, you do not get rid of the burden, but balance and thread on safe paths, never again to fall into this anger, helpless injustice, retaliation and bitter frustration. For when for a while the soul speaks and all the dark clouds of the past appear, it takes heavy self-control not to tear the flesh — out of pain. Do not remember, surrender to the Higher Way and do not look back.

Float between the poetry and the numinous, the science of shadows and the science of essences, the different perspectives and the rhythm: As the world changes, the mind can bring forth more meanings by shifting accordingly, but without locking them into an obsession. Limit the richness of life through work, never be a slave to your art, science or philosophy — this is the trap of systems, doctrinaire, bigotry. Sometimes you can become a slave of your art, considering it like an accumulated property — what makes you live is the movement of life. One's creations are less than a man or a woman, but when a man or a woman identifies with his or her creations, it puts them in chains.

Do not deceive yourself with your own ideas, think beyond them.

The feeling of abandonment always brings happiness, surrendering to the greater unity brings comfort — it promises nothing but peace. So how to live the golden mean, neither through abundance nor lack? Only a sense of tranquilly in integrity that tames the wondering mind, beset from time to time by various states, between recognition of cause and effect and a sense of direction. When he suffers or becomes angry and creates a state of disparity, silence will purify him and teach him the way of bliss. If he strives for something earthly, patience will teach him forbearance, not to expect anything, but to face everything as a reflection of life, with measures appropriate to the situation. Everything depends on how the mind is trained to discipline itself. If it gives in to external circum-

stances, they will torment it; if it understands that by its activity it creates external circumstances, it should train to create them that surpass it. So train your mind and do not give in to temporary conditions that leave you at the mercy of the storms. Be still and observe consciously and attentively, that is the best teacher. Surround yourself with actions, thoughts and virtues that support your aspiration, and remove those that are an obstacle and can turn it around.

When the mind is broken, find the smallest space that can be trained in this way, and pay attention to nothing that will distract that small space from being trained. Gradually it will expand and sweep away the disturbance, for it will no longer be able to attract attention.

The greater the complexity, the more difficult it is to find the unifying force that transforms the whole focus into a flash of inspiration. For it is easy to get caught in a web of false associations and logical fallacies, or in thinking that distracts from reason and humanity, which capture and inhibit the power of insight.

Forgetfulness and separation — are the plague of perception.

Memory and unified synthesis — lead to understanding.

When you have nothing left to live for, live for your duties and tasks that reveal themselves to you along the way, rest when you are not called, and lead a simple, decent life when

necessary, follow the path of invisibility, and withdraw when anything tries to draw you into the public eye. The rise under unfortunate circumstances is prone to certain kicks, under destruction you are obliged to complete your life and work to the best of your ability. The determination of life should be quiet, with hope, isolated and withdrawn, with a force that should be stored in itself.

What is the purpose of the dispute, if you are hated, if you are incorruptible, and if you are corrupted, you are hated for the corruption. The players who play the downfall of a single person should lose all satisfaction or success. It is like setting a trap for someone and forcing him or throwing him into it, believing that it is he himself who went into it voluntarily.

Only when you dissolve all ties to this world do you step out of its sphere of influence.

Those who are impressionable are easily influenced. It is better to be detached, appreciative and noble.

Practice discipline; if a thought floats around aimlessly like a flame, it will accomplish nothing. If there is time to work, there is time to work, and devote yourself wholeheartedly to the task at hand. All side thoughts of the past and the future will only make the wounds of the mind bigger. Catch the thin thread that you see and ignore everything that is not relevant to the work. Since there is nothing else to accomplish and there is no guarantee of accomplishing anything, follow the process with no end in sight.

When you burn the dreams and hopes of normal human life through the resistance of others, you do not look back on the ashes of things that once were and were lost, but disillusioned by them, you fulfill life as a sacrifice to men and women who have gone beyond it through the same agonies, losses and dispossessions. It is a life of service on this side and the other. Returning to the sacrificed things and the disowned would require extraordinary efforts to preserve it — most likely in vain, while all circumstances would be twisted into the unfavorable destinies that develop into the negative over longer periods of time. Knowing yourself, avoid excesses, guard your actions and the things that once proved destructive — devote yourself to the higher things.

It does not matter through which belief system you arrive at insight; in depth it is the same, for it is naked self-reflection that leads to pure consciousness. Neither the relative beliefs justify one's views, nor do they lead to the exploration of the numinous.

Integrity binds the „ideas that become flesh", the ideas are not just a metaphysical speculation or understanding, but a Hegelian „conception", something to live by, which by „becoming flesh" sanctifies the intellect and reason, the soul and the heart. The treasury of the ancients, to which the heart is the key, cannot be taken away, it can only be temporarily forgotten.

When one dwells quietly in the Inner Light, one gathers within oneself all one's talents and virtues. When one reveals

oneself, one gathers a thousand enemies who want to corrupt every step one takes, because everything that is higher is exposed to the mediocre or malicious mind, or the perpetrators become threatening to their mediocrity, which rarely aspires to be anything else. But it is necessary to know that the inner lamp of the hermit, which agrees with the rhythm of the currents, and not the thousand who hang in their delusions, has the right relation to the mass. Know that sometimes you are hated for what you were, as a superior, and the perpetrators will do anything to humiliate every step of life, no matter what direction they take, because they feel inferior just by the fact that someone has risen above them in the past, and enjoy humiliating you and plunging you into misery to fix their inferiority with a vengeance that makes you even lesser than they are.

The art of forgetting is equivalent to covering the scars with ashes, for once confronted with the horror of things that are no longer there, perhaps to free the mind from its armor for a while, to shed a dry tear without longing for anything. So sometimes you look through the armor, because after a time has passed, it is so difficult to find the soul, so what is protected again? Is it only the determination that has remained? The only memories that remain are those that govern freedom among slaves, because purely human memories can disappear as if they were unwanted guests that only invite sorrow. The happy medium of psychohygiene: move on and leave behind.

Whenever you discover a negative stream of mind, try to observe and examine it as if you were standing outside your-

self, for only through such observation can the irrationality be remedied. Sometimes the mind is also blind to the nature of this negativity because it is caught up with it. Without a „transcendent view" of such a state, it is impossible to see through it because it immerses the heart in the negativity and the consciousness is so obscured that it makes no difference. Always separate and recognize such states in order to transcend them until it becomes a habit.

All conditions of wisdom arise from immobility, observation and stillness. What plunges the mind into a riot of detached words, provokes movement or stirs up passions has nothing to offer.

Only in silence one finds wisdom, through observation, experience and ideas, behind which wise things are hidden, one can link them. That which imposes itself belongs to the deceptions of the ego, it has nothing to convey, but it shouts, speaks and appears the most.

Remember that excessive talkativeness has explanatory value, but most people will ask pretty basic questions. If you can not explain things you have grasped, explain them in parables, if you do not know the answer, always admit that it is beyond your experience to explain. Proceed as usual, never explain your experience to a group, but always to individuals who are interested in a particular phenomenon. Also, excessive talkativeness can often disrupt inner peace. If you explain things selectively and in a wise manner, you will preserve balance.

We can come to greater insight at a certain time and move away from it at another time; at different times we can be this or that while being neither; creating conditions for insight prevents us from moving away from it, but it is difficult to maintain that insight, so we can have a greater, deeper view of things at different times and a lesser and more distant one at another time.

With great experience producing knowledge, one must be careful, for those who assume too much about the nature of knowledge that is treacherous to those who are not experienced with it, i.e., are not prepared to deal with certain things, may suffer harm. As experienced people know, there is a dramatic limit to human understanding, and a human understanding must be approached with restraint in order to find what is wise and discard what might be misinterpreted or misunderstood.

Never be provoked by the stupidity, ignorance or delusion of others. Most of the time, they are stubborn or conceited enough not to realize that their ignorance and delusion see through them, and you cannot free them from that condition either. As long as they are not reflected in their own affairs, are not harmed in the same way, and do not break the habit in perception, they will not stop. Rather, on the contrary, they will use all their abilities to pull you into their own field of incapable delusion or ignorance, because what they perceive as the limit of their seeing also gives them the drive to impose it on others. You are not capable of exercising any form of judgment

or punishment, so leave it to those who can, and patiently endure what you can in order to mature in accordance with the inner vision and the Higher Image itself.

Since man can quickly endow each vision with its own dimension and thus objectify it, the worlds correspond to each other in a twofold way. Thus, when a pair of large colorful wings appears in the sky, one takes it into the realm of the sacred, but all that one has imagined about the vision are merely imaginings. Neither does it sanction what he does, nor is it a confirmation of his beliefs, since it is impossible to know the other reality. So one can confirm oneself on a path, but still keep one's distance knowing the indecisiveness of such situations, the finite nature of one's thinking and perception, and the general fallibility if not supported by the essences. A subtle nod is too often substituted for absolutes to which a person has no access, and when one buries oneself in ideologies, one begins to corrupt the original meanings and ways. One should accept it humbly and continue with the unfolding process.

What is done by merit and one's own strength and labor is gained in heaven, which lends its ear and willingly supports. What is extracted by merit and labor from a horde of thieves, slanderers and liars rests with them in their graves, for if they willingly bury the souls of others in their corpses, they will be rewarded only with death.

Over the years, one can become accustomed to non-life as the circumstances of death are reformulated into those of life

and become less and less about anything. What one experiences oneself may be enough to annihilate or destroy many others, but if one resigns oneself to the shortcomings of fate, to less freedom and more harm, to less possibility and more confinement, even to more madness and less sobriety, resigning oneself to it and adapting, one tries to find the little happiness that one can still afford, and finds oceans of treasures in the smallest details that the rest do not even notice.

The pure thought does not carry phenomena, it becomes phenomena only through the reification.

Do not confuse yourself with any negative state. If you accept it as something regular and let it grow into your character, it means that you have replaced the refined essences with their reflected forms.

Do not confuse yourself with roles, identities, narratives; they are worn like masks behind which you tend the garden of your soul. Once we are trapped in a script, the dynamic of a larger reference is lost and we fall back into a prison of meanings, thoughts and words. Only by maintaining an open flow that obeys the dynamics of change while anchored in the higher worlds can we avoid being trapped. The philosopher's stone anchored in the heart is easily confused with empty words.

The process of maturing to the higher way is to break the defenses that separate the self-made ideas, and to remove the

separation between the self and the essential, and thus between the self and others. This means giving up oneself and one's quarrel and perceiving with insight how the defensive habits break to the core until one truly enlightens one's being in accordance with the saying „gnothi seauton".

Those who follow the middle path and yet are caught in illusions because they do not recognize them in themselves are tormented by the trap of relativity, caught by words, opinions, beliefs and views that move them like a net through confirmation and denial, their own hopes and aspirations becoming their enemies from which they seek shelter in pain, while their vice is an excuse of guilt that has drowned so many. In all this you stand at attention, fearing neither heaven nor hell, listening to the good guardian of genius, but also to the dark daimonic and shadowy self, for truth is illuminated from both sides, but the knowledge to be acquired is that there is no freedom beyond either.

In all the vanities that some appropriate and then lure others into their own fulfillment, as if they themselves lacked the perpetuation of transient and illusory things — have they found comfort in this, so lavishly extolling it as a remedy for others, as a way to walk in the transience of things? Or are they prisoners of their irresolute discontent, wanting to stretch the vanities until they are satisfied, not realizing that it is a temporary satisfaction and that the sea they drink contains poison, never ends, and neither brings them peace nor ends, and that at a certain point they will be forced to leave its shores because their thirst

is greater than that of the sea? It brings no satisfaction to these people who search in the wrong place, because they never find the fulfillment of what they are looking for? And yet they try to repeat the same movements, making others their intermediaries, in order to lure them away from the balance, moderation, and proper means they have acquired for the purpose of creating a substitute for their desires and using a man or woman as the executor of their erroneous whims? For what have they acquired in their ways, if they are not chained to illusions, where is the impermanent they have sought? Drunk with the sea and drowned by the ocean, they become that which they have sought, a mirror of themselves, chained by the whims of their nature, until they see through themselves and that which has captivated their attention. But fate and circumstances, stronger than anything else, may not give a chance to retreat and guarantee no light of seeing. The fork or path of choices may be harder for some, easier for some, but at its core everything is a game of choices and a tree of decisions.

When one's attempts are constantly undermined, disintegrated and subverted, one finds some footing in abandoning all endeavors that have to do with life, for experience teaches one that such undertakings, if not later humiliated, quickly serve to destroy them later; This does not mean the end of strife in life, for that is a constant when certain people attack you, undermine you, or want you dead as soon as possible; It is a matter of adapting to the scarce means that one can use in life for a purpose that one still aspires to. When the purpose of sacrifice or commitment wanes and is lost, you must not fight

against fate, but silently accept the rhythm of life and death; even if you sacrifice yourself for a higher purpose, you must rest and adapt to the life you still have to live when the means and the „sense of the inner path" are lost.

Remember, time eliminates the things you are fighting for now, just as the things you fought for before were destroyed and only cause more pain and frustration from the struggle. This is the process of burning a life that cannot be kept as property, and by the time the last ashes are stirred up, you will be free. Whenever something arises, focus on releasing it, observe the thought stream from the perception of a higher self, and perceive everything that affects the mind and the mind itself as impermanent „flashes" of events that represent nothing real.

Humor and absurdity are often the apotheosis of the final stage of agony, when nothing more can be done, when despite all the attempts you keep circling around only to find yourself in the same place, despite a handful of existential pains in the final stage, you either capitulate to the laughter of the universe or are defeated in great mortification.

The sense of inequality arises from a deluded view of what should be (whether consciously or unconsciously) and what is. The source of inequality springs from a mindset of loss, in which real, effective suffering creates an illusion of it — and is quickly dismantled when it meets reality. The mind thus destroyed still experiences great loss, but it is also aware that no

gain would be able to fill the damaged mind. When the deluded view is silenced, all causes and effects teach how to live. One may have lived a great life with great dreams that never found the power of expression, but it is how one copes with the small life that may bind it, but in retreat or abandonment one finds the aspirations to be a destabilizing curse and finds that none of it is real or true. Leave the corpses of this life behind, or you will become a necrophiliac playing with the issues of those who willingly whip with hopes and dreams, way of retreat. What is the driving Eros drive becomes Thanathos, punishing Eros and rewarding Thanathos. Eros has recognized the creative power of life, Thanathos focuses on silencing and the burning power of death. The way of Thanathos is the ability to burn the remains of Eros and the creative instincts in complete self-sacrifice, these forces should be balanced at all times.

How to combine life with a sense of abandonment and abandonment without becoming stagnant and unwilling to live? This freshness can only emerge in the moment of the „now", a childlike playfulness that is mature and completely focused, that somehow slips between the pains and never allows itself to be captured by any of them.

Fairy tales for the insane

Faces in the stars

What makes us so unique is the face of our being, the reflection of the soul and our life, the genii; In this respect I see a half-rotten grotesque of myself when I stare into the mirror, a Nosferatu image of twisted things; a deformed agony, congested pain. She was a crystalline soul. How would you redefine yourself when spirits fall in love, embrace, and then death worships an image it loved, a mark that disappears with the grave. She has ascended, but she is still here. She collapses under the weight of regular things, the social contracts that guard the Dionisian graves, the being that has passed away. A living person, feels, thinks. A holistic perspective on a torn idea: Here and everywhere. If we keep an image of our loved one or a mere mirage, we should let go and deal with the perceptions of the "normal" without a second thought.

Black man from Saturn

Equanimous look of the black man from Saturn. When I — he watched me and her in love, in embrace, I felt that he longed for it, but he did not. It was the curiosity of fate. When a witch summoned the ram, he looked at her coldly, and with an idea that entered her destiny, he disappeared. When he looked at the fates and knots of the world, he did not feel empty, he did not feel full, he was like a shell, but complete and with a spirit that merged with its blackness. In — well — rare moments he stopped and observed them for a moment, and then went on, he saw a man in great despair, a woman in agony, the greatest joys, the deepest feelings, he did not inspire them, he only observed them, without sadness, without joy, with the fresh curiosity of a little boy. Neither cruel nor benevolent, he just inspired the existential and divine, fate detached, an action here, there, towards a strange regulation, some strange mechanisms that were not mechanical, but tactical cuts and polishes, esthetic shortcuts. He did not admire his work, nor did he pay any further attention to it. He neither expected gratitude nor despised ingratitude. He was neither pleased nor annoyed, impartial to invocations and yet responsive, coldly waiting. After all, he was a Saturnian hermit. A holy head, but a strange holi-

ness, not fallen, not exalted, neither in ascent nor in descent. Who planned his destiny when he was a living man on earth? What share of his destiny did he receive? That is to be silenced, in him it was when he was alive. Neither must there be nothing in time, nor must there be no space in man. He did not even think about himself, a monstrosity for a sentient man who was completely at peace with himself. Someone once wrote that true angels are monstrous for a human being, their perception is too beautiful. The closeness is imaginary and yet practiced, a mortal worships gods, like the sun, but it shatters a speck of dust — sometimes by pure chance; The black man under the sun and the planets stared down at planet Earth from the moon, unnoticed by all. He planned to save, a cruel undertaking, as if he were reviving someone he loved, but with a cold, robotic understanding, like a doctor who was once full of commitment and compassion, lost that feeling and became a mortician, yet saved lives, destinies and properties of the earth through his emptiness. If he would fully comprehend his life fates, relate the content of all the pains, agonies and silent resolutions, the concealment of astralistic constellations and the damages of mischief, of experiments, perhaps a mere breath of air would pass through his lips, and then he would turn into stone, into a living corpse coma. But that is yet to come. Better not to know. What else is there, comfort in a sinking world.

Rotas tenet opera

We are born fools, and since fools play with fate and ride on a chariot, the wheel of fate exalts one and degrades another, the ignorance of blindness chains the devil and death, when we enter the path we are both a fool, a magician and a charioteer. We can fall prey to death by submitting to negative forces, despair and misfortune. The lovers consecrate the bond, and strengthened by temperance, they walk the path together. The devil plots against the lovers and destroys temperance, while they face each other in self-control and close the numinous currents within them. They may part in sorrow, but they must go on; they are magicians, fools, charioteers, and their wheel of fortune is balanced in maturity and moderation. The mistress becomes the moon, the magician becomes the hermit, he hangs upside down, with his roots in the stars, and his head shines below. The mistress in moderation commands herself and deals with worldly affairs, she rules the world, the magician rules the world himself and becomes the emperor. The hermit leaves the star and deals with worldly affairs. But being reminded by the suffering and transience of all things, he separates himself from the world and becomes the man of the mountain in solitude, weighing and judging. When the mis-

tress, thus reminded of the stars, becomes dissatisfied with worldly affairs, she consecrates herself to the moon and becomes a holy priestess, the master likewise a hierophant, they discuss and banish the false towers, expel ignorance and deception, and bring to light the truth of the light of heaven. The intrigues of the inverted powers, neither of darkness nor of light, but of ignorance and deception, of stupidity and baseness, abhorring both the hells and the heavens, for in their suffering they wage war against themselves and against the world. When the magician is seized by suffering and torment, he himself becomes a devil; on the other hand, when he turns to the stars and recognizes them within, he continues as a hermit. A difficult task to let love go! But the lovers meet again, and they should link their paths and destinies without forgetting each other. This pyramid is in fact inverted, because when it reaches the top, it is inverted again, the tops meet at the star of consciousness. With each death, one becomes a fool again, and thus reminded of the path, one can set out or continue, blackened and darkened by troubled times, in robes of darkness, then liberated again, and the robes change from black to white and white to black again. The sacred steps, death makes us all fools, the threads set in motion in life continue in the dissolution of chance, fate and destiny! The sun is the supreme deity on earth, the star is guarded by the Seven Righteous, the celestial power is the power that feeds the lions of the purple goddess of the stars Stars, all justice belongs to the starry heavens, who distribute it to the mortals who enter the way! And this justice is that of return and reconciliation, of liberation and return to the great home of all spirits. Oh, if the parity of heaven and

nature, science and spirit, men and starry heavens. Justice would be one! But the gradation of angles in multiplicity — would it not defy variation and diversity that there be variation and differences in a cosmos of order out of necessity, for it would be One and perfect and would never differentiate into a cosmic manifold melody if that were so. But the ways of the world are those of metamorphosis and change, the ways of the Great and Divine are the perfect unity in the brilliance of all the stars, yet they are not different, they spring from the same source — the power of the heavens and the weight of chaotic fire and the matter that gives it form is an ocean of movement, it is the substance that corrupts and the substance that enables. It is the great womb from which the cosmos emerges, with the laws of the starry heavens above and within the stars, the dragons entwined. When they look into each other's eyes, they mirror each other and the spirit is born, the cosmic egg. When we look into the eyes of the stars and into the eyes of our beloved, when we look at ourselves and reflect inward and outward, harmony in the tension of opposites, upward movement to the transcendent third — united under the stars.

Descent into the abyss

A cylinder hammering on my flesh, writhing in my mind, falling through constant emptiness, a vision — amid the Devanagari, amid the dust of life, the ashes of burnt corpses, a meditor drinking his flesh and blood, burning with a living flame, mirroring me, the victim of a corporeal image, a redhead approaches me, lies with me for a while, then disappears into the ashen fog. Thrown down, floating in the monolithic sounds of the planetary void, I returned to my body, awake all the time, with imprints in my veins, that was my seal. On the wooden table appeared with chalk a word in Hebrew language — Mahil, that was an angel of the scribes. I wrote it in a pentagram, then threw away. Did not allied traditions try to claim me as a strategic move? Or was it a gift at the time? Emanationist tantra, Horus was the closest deity I remembered from childhood. The next day, the next night, thrown over my body, circling, spinning on its axis, my eyeballs felt like they were falling into an empty sacrificial skull. Crowned as king of the demons, a steel crown on my forehead. The next night they approached the red dragon's body and tried to feast on me, they were scorched as if drinking the sun. Shadows on red flames, screaming with bitterness, punished for trying to drink

my blood. Vampiric, subhuman powers. They summoned the seven fallen, ghouls and corpse-eaters. It took them several hours to destroy the blood-red orb that enveloped my body. Then they tried to make me their king, a cheap imitation of their pathetic, filthy aspirations. As if fools wanted to create and crown a greater, depraved, degenerate fool than themselves. The next day I felt dry, dead, without vitality, I did not know if Iwas alive and the rest were dead, or if I was dead and the rest were alive. My soulless body looked black, sinking down into Thanathos, not to mention all the magical procedures done to me, and done by myself. What was it that kept me alive? That was eleven years ago now. Anniversary, June 3, 2007 of the madness, anniversary sometime in August, maybe on the 12th 2007 descent and slaughter. Since then, many stories have been written, many that will remain unspoken and unsaid. My voice was played and heard, my madness held my voice captive, vampires made sure to bind my spirit to flesh, my fangs, invisible bioplasmic shadow substance did not crave blood. Yet they reminded me of destinies. Da'ath, Amentet, the throat and croak of a human voice on the waves of the Aethyrs. Parasites attaching themselves to the vocal cords and causing terrible things to happen. Would the noble things ever be worth saying, illusions of speech-things I never said, doubles-things I would never be. I have been dead for years, and I have become more and more resistant.

Diary of a fallen priest of Isis

Is it reason that, in the face of the collapse of the logos and the onslaught of the iron ages, defends its light on small islands, encircled by a darkness concentrated by the unsuspecting minions of anti-intellectualism, of populism, of division, of the violent display of the opinion of hardliners, no matter how vile or stupid. That for such reasons one retreats between the earth and the providence of the gods, sometimes oblivious to the horror of it all, sometimes in empty destructiveness and compassionate anger, or to the gardens of a dragon's heart to nurture that long-forgotten sublimity that can not be found anywhere nearby. Sometimes we have a hunch that manifests itself in the fact that there are more individuals with such concerns, but we realize that we are in the minority and that we are stepping back from the authoritarian speeches of the hardliners that would strengthen the machine and further satisfy the greed for darkness, for ignorance. We step back to act as underdogs and nurture the things of old, like old scholars who weep silently over times gone by and visit forbidden museums to find greatness with a sense that they delude themselves - it will thrive -

that they have kept for others-like archivists-as a testimony; That they have tried to follow the high ideas, to internalize them, to embody them. O wretched greatness, you shine and collapse, you bring us the hatred of those to whom we are exposed! Then we become a curse, because we realize that we are alone, separated, that we cannot even find a resemblance in those we love. We loathe and love this world all too much! We turn to the gods who send us back and say in silent realization 'these things are no longer to be found down here, you lonely hero'. It breaks our hearts, for the void between earth and sky, between unwritten stories, makes us ponder, like other sages in times of doom, whether to tear the white robes and sink to the ground in spasms of honest anguish and pain, whether to risk tainting the robes with darkness and becoming a pyramid of silence, or whether to go on with a strong heart and watch the actions and threads of the world - withdrawn, detached, with a heavy heart. With Horusian foresight, great comprehensive wisdom, the penetrating view into all living things. I have dreamed with him of all living things. I have stood with him, strong as a tower - an unspoken acknowledgement of all my plans, big dreams and unhindered aspirations written in the stars that were collapsing, stained by the wretched darkness in this world, making me just another fallen fool. To live another day! Destroyed, branded, banished, marked, made into drudges! As long as our minds and hearts are needed for even the smallest transition, as long as the gods need their mediators on earth to engage, to intercede. Our words do not need to be spoken, they would be twisted, masquaded, deformed, lied, then we would speak dirt ourselves, because they lose any meaning! When our

forces dwindle, our obligations are difficult to revive from the rut of everyday life, but a flash, a beautiful flash of an hour, a minute,a second of freedom from the vile forces that have encircled us, that live with us, that live us, who have accustomed us and who watch us from the victorious position – this beautiful flash of a single act, of a ritual, of a ceremony that outshines them with its power, its might, its beauty, its awe – unexpectedly, dazzles them, sears their eyes, makes them fall to the ground in misery. Then, when the act is over, they see this potential and make all sorts of attempts to knock us off our hard-won ground, to humiliate and weaken us, to intimate and threaten us. Then we persevere. Our minds and hearts are shattered and blackened, our robes long forgotten, but we carry on as long as we are needed.

Thanatos

I was on my way home from a visit to my friends. On the way there, I usually get on two night buses. I listen to the drunk people, the silent people, wondering what their heart and mind are thinking about, mask-like many things, hidden lives, superficial, young and those whose shadows are long — rare. Bottles rolling on the floor, spreading the drink all over the body. I usually listen to music, try to meditate amid the chatter of young women looking for love, young men looking for sex or vice versa. I have a lot of things to think about. I feel like an old master, yet I am only 31 years old. Paternal, saturnine strictness, perhaps self-imposed, strict but not rigorous. Perhaps protectionist, self-defensive compensation for not feeling anything more. But ethos commands compassion, instead of malice, cruelty and apodictic anger. I reached the main train station in Warsaw, Poland. I bought a coffee from a vending machine, rolled a cigarette and stood about twenty metres from the smoking place. Usually they ask for cigarettes and money there, I stood there having short conversations, ex-convicts, thieves, homeless people, random travellers, maybe a few prostitutes. In the midst of all these people busy with their subjective lives, my attention was suddenly drawn to a homeless man sitting on

one of the benches at the bus station, not being noticed by anyone. I asked myself in my mind, "Should I call an ambulance, intervene?"... "I have done it before, but no one seems to care." I shook my head, "No, do not intervene". It was just me and this homeless man. The people who broke the line between my eyes and arms stared at me, sometimes laughing, they were invisible to me as the homeless man was to them. I wore a pair of black wings, Azrail perhaps, an old friend. An angel of death. We stared together, then my gaze was drawn to the shopping centre "Złote Tarasy," which Thanathos lit up green, neon-lit. I thought, "This can not be this man's fate, this is not fair". Slowly people gathered around the homeless man, checking if he was still alive, some quickly moving away, fearing he might actually be dead. The bus arrives, N72, and passes the man and the crowd. I make a gesture, close my eyes, two coins for Charon. The passing. I was sitting on the bus. I felt his soul enter mine, commended him to the moon spirit, prayed, called my friends, "may he be safe." I consulted his soul. I heard a dark voice in my head "if you do not want your life, he will live with you in your body". I wondered what kind of life he had had before, before. After a while his soul left him. The bus ride began. I stared at his body from the back seat of the night bus, his leg seemed to be moving. Maybe he was alive after all? But I did not feel like I had been cheated. I had done my job. The green, dark-winged death I kissed in imagination, a gesture.

Imponderables of a dead year

They sat in silence, him trying to say a few words to bring the conversation back on track. She was depressed, heavy hearted, as if small implosions of whole worlds plunging to their doom were building up in her lungs, in her chest, in her soul, heart and mind. She began to cry, silently. The only thing he could see was the rotten face of a dead woman draped over her face. He knew she had been hurt in life and was now trying to be understood by recreating her pain through his love. He was helpless and broken, staring blankly down the empty corridor of the pub. He looked again; she was still there. Normally he would speak, reach out to her, but he was helpless, it was better not to see certain things. But if he did not, would they survive this long? His mind would be distracted, he would leave, she would not forgive. Unconditional love means loving the spirit of the other, everything else is a pretence with which we communicate in between, the gestures, the signs, the bodies, the blood of the soul, all the imponderables, the unspoken, which are a sum of submission to love. The dead woman brought out her depression and pain, through her, he did not

blame any of them, it was not even malice. It was the cruelty of the world repeating itself and growing into a mountain of filth. Maybe that's why most people do not feel or think they feel anything at all, they have all been defeated by a veil of darkness that has grown so thickthat they have a semblance of life. It is as if pure ideas, when recognised, are something foreign to this modern world, as something long forgotten, as something uncomfortable, shameful — when they blossom in the suffered light, they attract too much darkness. It tries to understand them first, then to make itself similar, and when that fails, it tries to defeat them, to mock them, to destroy them, and finds itself with nothing. As in the paraphrase of Shem, the black fire of chaos by nature tries to consume the greater worlds, to disturb them and become them, this is an ancient law of the prison of spirits, when even shrouded shadows carry something hidden, bright and long forgotten. That the shadows have not grown into them, they remain unsullied, it is that the shadows of our lives, illusions, masks are the threads pulled by the contamination, the deafness, blindness, recklessness, ignorance, all the things that moved us to living ideas, to beauty, harmony, greatness, hope — dead. Dead in shells that move like automatons, masks, our demons and ghosts that we have turned into. What a sham. The iron chain of the past, trapping more in the machine of death. There he remained, cruelly killed years ago, cursing his indestructibility and blessing the Gods for the remnants of sanity. An Egyptian sage gave thanks for a strong heart in dark times. So did he, or the pain would be unbearable. He could not tell her that something else had put her in this miserable position, he could only talk to his

beloved about her pain, which she did not understand. She had a hellish life, a life in hell. And so did he. That's why they had tears of joy and exhaustion in their eyes when they met for the first time. They saw through each other without a word. When they returned home, they kept their distance. Thenthey turned, hugged and kissed. The black limousine that was parked next to them drove away with Whitesnake's song "Is this love?" in its ears. The synchronicity, a tired one, was confirmed.

I have seen things that you would not want to see.

I have seen things that you humans would never believe. Neither would I, because I grew in fear and terror I internalized the nightmare I began to see with the splendor and awe of the gods. Tired of the masks I have to wear, a professional among adult children, a clown among adults. I should not, I should wear my curse with the solitary pride or ease of a craftsman. I need others to keep from going crazy, companionship, an illusion of sameness. Years ago I disclosed what I had experienced and that scared others, some even dared to mock me, I was branded crazy among old acquaintances. All the hundreds of faces I used to know are meaningless to me, just masks of the same grave I escaped. I see the invisible worlds and interact. I see bloated, rotten faces imposing themselves on your children, your ancestors who have found no rest trying to call you. My curse and blessing is that I see. From this and from ordinary human knowledge, from the revelation of occultation, I have found my universe of meanings. They are everywhere, and they

are intelligent as the departed and the living in many invisible worlds that surpass what other mortals can comprehend. When an undead ethereal corpse of a murderer takes over my mind and body, my mind is twisted to the worst atrocities that I control and try not to commit. When a whore of hell, a woman addicted to the lust of life, leered at me from the face of my beloved, I knew. Her shattered, cut, rotten face found no rest. Was it her fault? No. I hate religious fanatics. Religious arrogance of the bastards of history. Sacrosanct ignoramuses. Half-truths of domini canes — cruel dogs of a God who is irrelevant to me. A god is a word stuffed with projections of their stomachs and dirty desires. I wanted divinity, not religion. The higher worlds that revealed themselves to me did not want religion either. They even spurned it. Who would ask angels and archangels to profess the religions of monkeys? The gods scoff at these kneeling crowds of slaves. I have developed my own cosmography, occult philosophy, theology and philosophy. I have no need for religion. Pagan theology and modern science fit my goals. The ancient ethos, the esthetics of the classics, so as not to get into a chaotic mess, and the modern method, applied to empirical metaphysics and the divine movements of concept, intellect, feeling, imagination, the inductive-deductive method of revealing, interpreting, understanding, weighing, balancing. A gigantomachy of madness, of good and evil, of inner reason. Harmony of tension in resistance to the pull of emptiness" — reformulation of the Mithraic axiom It was the same misery that we share in the world, I would not call it misfortune, but the mutually created interdependent hells that we have created for ourselves in this world. From this perspec-

tive, this world is hell. To find solace, we must remain strong, indifferent, detached, a bit like a Hindi Aghori who pays no homage to forms, no matter how twisted, horrible or disgusting they are to others. On the other hand, keep the joy and overcome with a smile. Another comfort is to find wisdom from the old days. I was committed to a psychiatric ward years ago and stuffed full of debilitating medications. It did not help me one iota, but I developed a cover story and a social security backbone as 'mentally disabled' that gave me low resources and an alibi. The psychiatric script helps some — it silences their fears, their beliefs into delusions, their visions into hallucinations. It gives them an explanation to live by, as some live by myths. But that was not enough for me. Over the years I developed a highly complicated, sophisticated, beautiful system to work in these worlds, a system of philosophy, theology, and technical occult tools that helped me survive. I have seen solar discs floating in the sky, gold-heavy and steely deities incarnated in my body. Forces from world systems aware of us. We communicated in the silence where I was the lone one among the people and they were the understanding mothers and fathers. I was not on my own, otherwise I would have committed suicide long ago. Years in limbo, with interruptions for two women who survived me and my instabilities caused by mediumships and possessions, the last one I tried to train to be a mistress and I was proud of her and still am. The more you know about the other worlds, the greater the arsenal of intrigues, ordeals and trials against you. As if the plot against the human freedoms of knowledge or punitive measures against you. I have seen through so many intrigues that all human stratagems in history

seem like child's play to me. I know you all too well, I learned that in the other worlds. So far, I have not found anyone who is my equal, but I do not intend to boast and puff myself up. I am keeping a low profile, as I should, and trying not to point fingers at others, because who is to blame? There is something about transcending the human world, rising above it and interfering with people, while being constrained by the human form, being suffocated by it. Each new person, each new interaction, each new mastery of a mask, a persona. Someone said 'be real', I took him for a child — split personalities, masks, entities taking over these masks and personas and playing them as I allow them, or being mastered by them and yet recursively aware, acting and acting, puppeteer and puppet. We are but an illusion, the only true self is a combination of all our movements when taken for single moments — they are merely a dream our being dreams. But there is a twist that many people often ask: what becomes of us when we die? Wheels of fortune, preparations, works, transformations. What will be taken away from them? This question has been answered by ancient masters, Ihave merely repeated and expanded it based on what I have seen and experienced. No 'divine knowledge', no 'revelations', only what I could make of it and offer it as a gift to others, write it down, think about it and process it. An honest person who errs in what his mind and senses interpret, but he errs in a great way — by creating models of these worlds and trying to approach their truth, their essential core. When I am among people, even people with some magical zeal and belief in such things, I find that their understanding is incomplete, so I disseminate limited information from a monolith of my experi-

ence, fragments scraped from the surface of things. I do not remember everything at once, I have collected all moments in a hidden structure, I simply retrieve what is to be retrieved, build on my past experiences, collect what can be collected and keep learning new things. If I had to know everything I know all the time, I would break down and go crazy. That is beyond the capacity of my mind. I did not write this to find understanding or to tell an entertaining story. I wanted to write myself out. I loathe myself for things that should be endured in silence. I hate voyeurs as much as I hate exhibitionists. I have partially made myself both. I watch the world and show the world. But I only do it once in this form. It's far too personal. I prefer to be guided by objective considerations and scientific methods, to keep things formal and structured, and to avoid chaos. And once — once I knew love and despair, these are memories implied with arms outstretched. Feeling is a dangerous thing, after years of pain, tears, mental and physical anguish I have repressed myself. In recent years I have felt something honest only twice — when a woman whom I loved with an idea, supreme unconditional love, mutilated herself before my eyes. I forced her to stop by restricting her movements and she said she wanted to kill herself, she was suffering from depression — I burst into screaming despair and cries, a purgatory and started punching myself in the face to make her stop. Within five minutes I was back to being a disciplined, blocked off, dignified person. She worked her way out of depression over a few months, I'd like to think I helped her do that. The other moment was when I decided to rid myself of all the pain, a catharsis. They say you have to live through your pain, flush it out, get

rid of it, to get rid of it. I landed on the floor in a neuropathic spasm, shaking like a centipede as the waves of pain passed throughme until I stopped them with a whisper. I am a surface, just a surface, my soul is deep in some cosmic void and I do not want to shout it back. This surface of my persona is attached to a star above me, my consciousness. Let me leave the torment behind, let me go with my lamp through the darkness illuminated by gods and spirits. There is nothing more to say. Too many threads that would write volumes, taken to the grave like the whispers of a madman. Yet I am free, I am not a slave. Recognized as a free man among gods. Therefore those who hate freedom will disfigure my mind and harass me. I have won my gladius, which is no longer a commodity, but my own tool in this world.

Blade Runner's Pris and Batty as Ops and young Saturn: The Archetype

Batty gets up and goes to a chess set in the corner of the room, a game is obviously in progress. Batty studies it for a moment, then moves the White Queen to the Bishop. Pris walks over to him. Her tone muted but demanding. (. . .) They stare at each other for a long time in silence, communicating something with their eyes… without expression. Finally Batty breaks the silence.

BATTY I've seen things… (long pause) seen things you little people wouldn't believe… Attack ships on fire off the shoulder of Orion bright as magnesium… I rode on the back decks of a blinker and watched c-beams glitter in the dark near the Tanhauser Gate. (pause) all those moments… they'll be gone.

Batty holds Deckard's eyes like a hypnotist.

– Blade Runner Script

In astrological parole Saturn is considered malefic and represents the age of the ancient wise sage. I have been pondering whether this aspect is not only associated with the lower metaphysical octaves of this planet, while in the higher, imperial octave it is of use in a most unpredictable way. It acts as a wise teacher, cutting through superficial business and ties for every age of man, when one matures decidedly according to his age. The right of a child to play is different from that of a senator to go about his business, for each according to his age, duties and responsibilities. It has a cold and dry character and indicates melancholy. Therefore, various people of young age who are troubled by pain and suffering, including sensitive people who tend to become melancholic when they are hurt, also exhibit saturnine traits through the law of learning, deep foresight into causality, and drawing on life experiences that solidify their approach to the world and shape their way of thinking. They think deeply and are silent a lot, are solitary but loyal to friends and the few things they deem worthy enough to pursue, and they are loyal to Deities and powers of various origins. In humans, it shows power and firmness, earthly causes, possessions, supervision of activities, intelligence, boldness, toil, arrogance, and harbingers of death. Saturn nature, by its tendency, its nature, the collected honey from the life experiences of black bile, tends to vile and evil things, bitterness, cruelty, malice, when hurt, harmed, offended, humiliated. Therefore, he must strive for things of ethos and intellect to defeat that which the heavy lead symbolizes. The Mercurian way is fast and yet slow, but be-

ware of the Saturnian way of turning lead into gold by ceaselessly engaging in alchemical endeavors to subdue, overcome or submit to the harm. Only with great strength and great intellect can you take the substance of the damage and refine it into something better, nobler, stronger, greater – indeed. With great valor, his nature settles into these traits of the fatherly sage and a refined seer, an assassin or a shadow witch, a holy man or a vampire. The eagles of Rome were the Saturnian "Pater Noster" rank, the great initiates of the highest rank in the mysteries of Mithra. Great dangers occur when the nature of the beholder in this process behaves unrestrainedly abominable, including vicious murders, unthinking bestiality. Great good occurs when nature overcomes, great wisdom, benevolence and the power of justice prevails after the trials. Considering this astrological environment, we should recall some Gnostic concepts. In the Hebrew Manichaean gnosis, the whole creation was considered by an evil In Hellenic gnosis, on the other hand, the demiurge, often symbolized by the dodecahedron or a small model of the universe, was seen in Platonic terms as wholly good, simple, and benevolent. The term henosis was reserved for the point at which the divine meets a man or woman and awakens the divine within. The means were varied and reminiscent of the late Neoplatonic theurges such as Master Iamblichus or the advisor to Emperor Julian, the Theurgist Maximus. The way there, according to the testimony of the Chaldean oracles written down by Julian the Theurgist, a miracle worker and soldier in the army of Marcus Aurelius, required the deepest concentration, consecration and invocation of the divine powers and receiving from them in the act of Theion Ergon – Work of Men, Work of

the gods – with the help of homoiosis Theio – the sacred work of heroization and embodiment of a mortal man, who was thus destined to join the procession of the sacred and divine. Batty's death wish, the sacrificial Thanatos, was transformed into a monolithic desire to perform an act reserved for the demiurge to save himself, similar to the schools of Theravada and Hinayan Buddhism, where self-liberation was more important than the obligation to work for the welfare and restoration of all out of compassion, as in the Mahayana traditions. He embodies the self-governed and the liberated, the Saturnine autonomous. In a sense, he is a superman who is detached from human beings and yet perfectly understands the great stases (issues) and small vagaries of their existence. He has no need to re-humanize himself, for that would rob him of his status as a demigod, a futant in sci-fi parlance, a modified future man. He has mastered the human world in such a way that he can play it virtuously. In fact, it is not an act, but an authentic, masterful performance in which he plays at being a human being while wearing a mask of God, a transcendent deity composed and arranged in human harmony, ratio, and proportion, yet completely self-contained, standing there like a mask of a god. The dominant psychological dynamic of the Neoplatonic saints and theurgists was the threat of misanthropy, of a certain elitism, but only when they fall away from an overarching definition of a perfected human being and become human wretches, when they have lost the thread of communitas (community) comitas (brotherhood) and severitas (severity). Is it not the case that when the human form is preserved but the arch-human strife seethes within, species parity can be lost in solitude, to the

detriment of both parties, one is lost in the obsession of separation, like Empodecles who jumped into a volcano–as the legends of Diogenes Laërtius relate–to prove that he is a god, and men are lost without their "heroes with a thousand masks," in Campbellian henotheistic terms. Batty suffers from the human form because he knows he is a demigod. Yet he tries to transform the lead beyond that form before it threatens to turn him into a psychopath or murderer. It is a battle of Faustian cuts with Macbeth, in which Mephistopheles plays the role of Moire. Indeed, inasmuch as Faust was to Goethe was as Zarathustra was to Nietzsche, Deckard and Batty were to Philip K. Dick. We are the actors we create, they reflect us and our imagination, the dynamics of our projection, re–projection, introjection from within and without. At the moment when Batty rescued Deckard, there was a withdrawn tension in which the lead turned to gold, the alchemical pelican that fed its young with its own blood turned into a phoenix. Pris is the Uranian–Neptunian element representing a liquid–narcotic, reality–playing lover killed in an instant. By losing the water of life, the redeeming element, he loses the reason to sustain his life and must reappear as quickly as the action continues. Here everything retains the quality of an instinctive choice – the sum of one's being in a quick decision or the decision of fate to be a shell or a ghost, an android or a human. The game of spiritual liberation was accentuated by transforming the transformation of an inner territory of discipline from an attempt at constant revenge to an attempt at salvation by recognising in a human being a familiar face that knows to its core a certain uncanny sparkle of hope, in which the bridging of brotherhood and oth–

erness is accomplished and then carried by a golden thread found in despair. Batty wanted to know his creator, the genetic architect, and then murders him – the young Saturn as the voice of an aeon, the old one deposed by violence, perhaps liberated, a new generation of time slaughters the old Chronos, Saturnalia releases the austere energies of an ordered society in December for all to rejoice. The old year goes, a new one begins, the winter equinox marks the new season. The androids, with their genetically limited life span, know the thread of time that the Architect donates, transmits and sustains; he is their god and clock. He is the master of life and death. Kill him and the roles reverse and the android Batty rules time. It is a common scheme to kill the father, usually a matter of maturation, initiation rites in tribal communities, here done very specifically. In a normal scenario it would be called psychopatology, but the architect's son overdid it
and gave in to bloodlust. There was no more room for the self-builder and sovereign, regicide was committed to take his place. Here, a new archetype of the demiurge – Lucifer, the fallen one – becomes Prometeus again. Indeed, in Greco-Roman traditions, Prometeus was a secret story about how the divine fire descended into the world to free captives from the Platonic cave in order to set them free. But does Prometeus become the new demiurge of a world he sought to liberate? It is a Socratic irony that things that should not be spoken or written about must be so after all! After centuries have passed, he tries to destroy his creation, devours his children like Kronos – and yet both look at their works with deep insight, bring the fire of divine life, the spark of enlightenment and the fire of destruction

until the new cycle begins. In a Gnostic sense, after the murder of his father, Batty opens his eyes to the prisoner - Deckard, mirrors himself in him and tries to free him, to support him, to save him. It is a tension between the despair about the continuing existence and the affirmation of this existence in the cold wasteland of the cosmos. This is where a transcendent element comes in - some uncanny, transcendent, supra-stellar worlds weave a thread of understanding that neither Batty as young Saturn nor Deckard as his inferior brother understand. The key passage of "Blade Runner" is Deckard's vision in which a white horse gallops, then he collects a small origami horse made of tinfoil. At these two points, the invisible world of synchronicities enters, the anomalies that seem reasonable only to the eyes in the stars, the divine that flashes humbly in a technocratic totalitarian system, mutely underscoring the whole film's 'alas, all is not lost'. The renewal took place by murder, the old demiurge-Saturn (Chronos) is slain, perhaps freed from the bonds of his own creation, his time, the new one sees only continuity, not suspecting, yet how his own creation turns against him in the end. Following the vision, it disintegrates and destroys the seer, making him a crusader. For a new one will come as long as the world lasts. He points to Deckard: 'ecce homo' - the cry seeps into the wells of the past. Pris as ops is the earth, the companion, after her loss she becomes Rhea - time of memory, the memory of loss. The only one who preserves true love is Deckard. Was it not Virgil who wrote: "Amor Vincit Omnia", and thus Eros stands triumphant as Titan among the gods - after the humanity of an innocent mortal fool.

Moths of Fames: Graves of Fortunes

It's about building up the character of your people, that's what leaders do, it's about making them strong and free, that's what a statesman does, it's about making them just and happy, that's what a wise man does, it's about making them reasonable, educated and thinking, that makes a teacher It is not about leaders being strong in character, free and strong statesmen, happy and just sages, educated and thinking teachers, it is about inspiring people to be that, that is the difference between privilege, appointed role and greatness. The first is merely a given, what we make of it is our own decision and is not gained by us, the second is an opportunity and can be beneficial if used wisely, the last promotes further, it is a source of giants who keep the least to themselves, for they are endless, they inspire individuals to equally individualize themselves into greatness and build healthy societies.' All our movements reflect our innermost, our striving, our speaking, thinking and acting projects what we really are. Objectively speaking. The rest is reception and perception of others, which also obey this law. The denial of objectivity is a delu-

sion or self-deception. But who claims the objectivity of evaluations? Who knows our innermost being, the treasuries of mind, heart and soul? What is made of our geniuses and destiny in the eyes of the sun? How does it change in the course of time and destiny? Mortuaries and cemeteries are only - profession, date of birth, date of death, the rest is superficial. One can build a palace for his corpse or be buried in the forest. A splendidly buried one can end up in the howling underworld of the Styx, punished by the oath of the gods, an anonymously buried one, torn apart by wild beasts, raised by them by a twist of fate. Depending on the position one occupies in the wheel of worldly fortune, one must respond to fate accordingly, this is not a responsibility, but a sign of fate. If one who has good luck abuses it, he is cursed, if one who has bad luck is unfortunate, he is pardoned, if his bad luck turns into persistent overcoming - that is a worthy quality, if one who has great luck makes the luck of others greater - that is a great master. Turning an unlucky person into a noble person, turning a noble person into an unlucky person, making an unlucky person overcome himself and become noble - that is worthy, turning a noble person into pure gold - that is perfection. Time writes the greatest obituaries, history is the necrology. It is fame that governs earthly memory, fame confers neither personal greatness nor personal misery, it can elevate the greatest scoundrel and punish the noblest creature. It is for the times to decide. In golden times the noble are elevated and the wretched are disposed of; in bad times it is the other way around. But fate plays tricks on us and changes, it is not a law: sometimes in fallen times the wretched are punished and

the noble at least keep their position, and in golden times it may be the other way around by mistake. Time is not a witness, history is not a memory.

On Evil and the Curse of Volition

I was called to be a magician, to create, to act, to dare, to divine. People like us gather many enemies [on the other side] based on certain additional rights and laws. Therefore, we must develop our arsenal and tools of the trade quickly enough to survive, to outwit and meet the forces that face us in this life. It is an intellectual self-defense mechanism that has become almost an intuitive habit. People like us were burned at the stake in the Middle Ages when we struggled with things these Christian pedants had no idea about. The latter were partly the cause of the problem. Having encountered many malignant spirits, or spirits that mingle 'badly' with the human spirit, I assumed that the doctrine of the 'mingling of natures' was sufficient. It is, from a de-anthro-pocentric perspective. Natures are not capable of judgment. However, from a human-centered perspective, I have chosen to define 'evil' in these terms. It is nothing more than a defilement of the human mind that is predisposed, conditioned and, depending on circumstances, educated to negative encounters that drive it to self-destruction or others to destruction. But this is a trivial evil, it

is destructive, and a schoolboy knows what it is. Pure evil is cold, undifferentiated, spineless; it is a blade of deranged cruelty on one side and a blade of sadistic, cruel indifference on the other. It is the look of an innocent smiling boy who has just killed his sister without remorse. It is a dictatorship that is like a machine. It is a cold machine that does not work by reversal, like antinomian evil, it is beyond good and evil, it recognizes both factors and yet pursues the psychopathic goal of self-loyalty towards the abyss of hallucinations, the Black Brother is a force of annihilation, he is blind, deaf and wants to contaminate with himself. Woe to those who are contaminated by the Black Brothers of the Shadows. I do not blame murderers. Know thyself. My guilt was will, my survival was based on my will, I was at the mercy of 'I Will' as a curse. Every break, every crack in my will meant death, derangement, suffering, pain, all that I killed. I was forced to kill all my love for the Will, for the Want, to sacrifice everything human in order to survive. My spirit was tortured, my body tormented, broken for years, humiliated — it was like a wheel of misfortune. Put me in a uniform and I will be just another executioner, put me on a podium and I will organize a dictation. And I have met the pyramid heads. They took advantage of my pain, I screamed, and then silence — I looked in the mirror with my face half rotten, pyramid-headed shadow silhouettes on either side of me. I froze with understanding. I smiled with a lazy grin. The question is — can ethos and intellect overcome sterility and cruelty when conscience, shame and morality go to hell? I would rather believe it is possible, I would rather not check it under all the smiles and comforts. But it must be trained, continuously, con-

stantly, so that it becomes intuitive like steel, always on guard, always self-reflective, deeply focused and aware. How can you check people's integrity? I know that people like me were given new identities or sentenced to death at the Nuremberg Trials. I am glad that this will never be put to the test. Suffering and pain, hatred and frustration either give birth to a spiral of evil or find rebirth as love and compassion. Evil and good are made. You have to know good and evil to know what is right, otherwise you are just a puppet on the strings of fate. A broken mind leads to evil, which can either be restored or is irretrievable. When evil defiles the mind, it breaks man's reason. All evil is based on ignorance, stupidity and obscured vision. But when an arm begins to rot, it is difficult not to cut it off. When evil is deeply rooted in the blood, it is a waste of time to eradicate it, because it grows malicious and mocking. If one adopts the habits of evil, one is irretrievably lost. One may be aware of the fact of defilement or not want to acknowledge it, the other may fight against it — this is a condition of holiness -, the last is completely taken over by the corrosive force and is finally devoured by it. May the defilement not take us as its harvest. May we become white brothers. Sometimes the knowledge of virtue and vice is not enough to survive in this game. It must be practiced without a hint of distraction in a gigantomachy of mortals, giants, awe, nightmare, liberation, enslavement, obscuration and enlightenment.

Day of the Dead: Nurturing Thanatos

In keeping with the rituals of ancestor veneration and a reconstruction of the Eleusinian rite in which melicraton, a mixture of milk, honey and wine, was poured on the grave as a libation, I wanted to honor the dead this year, as I did last year. I prepared the mixture at home and then spent some time asking the spirits of the higher generation to consecrate it as a meal for the dead (the substance acquired properties that made the meal for the dead a sacred scenario). I arrived near the cemetery and bought a candle that I had wrapped in plastic to protect it from rain. As I walk through the gates, I introduce myself and ask permission to enter the 'King and Queen' of the cemetery, the first people buried here. A necromancer (a 3 m tall humanoid shadow soul) appeared at the gates. He was my guide. At first I wondered and watched the moving statues, then some aetheric incubated dead began to move and noticed me. It would be a good day for incubation and dreams sent by the dead if the cemetery did not close at 8 p.m., I thought, but I was not prepared for that. Last year I opened a small plutonium in a forest that is not a cemetery, wounding the earth

with a spoon with the intention of opening a gate to chthonic words. The dead and the shadows come soon, partly to enjoy the feast of Melikraton, partly to suck my life force and blood and get more 'matter' in the shadows. This year I have been guided by the necromancer's shadows and have been stopped at a grave of a recently deceased Polish senator and a young student. Using the dead gaze (a technique of witchcraft where you pierce the veils with your gaze), I penetrated through the figure of a standing angel and saw the face of the lady who called me. She said she would direct 'from above' what she could inspire for the better in this land in silent ideas. I asked the winged one, flashing silver over the cemetery, to guide and release her through my spine. She passed through my nervous system, the snakes on my spine entwined and she was released, flashing gold above the cloudy night sky. Then I lingered on in the cemetery with the thought that I could not serve them all, it would be too exhausting. I lit a candle at an unguarded grave, intending to light it for all the anonymous, forgotten dead. Then I moved to the left and approached a mausoleum and with the words 'Child of earth and starry sky that I am, I arrive here, may you be free, our race is heavenly'. I poured the melicraton into the tombs. I prayed and called the star friends, took two pictures and quietly withdrew from the cemetery.

On the purpose of learning

— What is the goal of your studies? — To refine the intellect and correct the mind, constantly striving to discipline and overcome my thoughts in excellence
-What is the use of all the human knowledge you have acquired if you are successful? Nothing, I recover my memory, which is in accordance with the truth, after I have passed to the heavenly spheres, after the operations in Theion Ergon are effective and sanctified. Then all knowledge on earth is less. But you respect the scholars who have gathered all this in laborious work like worker bees, so that you can study...

Have they not also created and forged their intellect by contributing to the ever-moving fountain of knowledge and wisdom? -Indeed, they have done so. Respect their geniuses, because thanks to them you are able to refine the intellect in such a way, to make the movements of your conscious mind so logical and rhetorical, that you can understand metaphysics in an ever clearer way. — What about those who do not care for learned pursuits? — They develop according to their talents here in crafts, there in arts and sciences, in manual labor, in enterprise, in political and social affairs, so they develop in silence, often unconscious of the occult movements of the feel-

ings, of the mind, and of the soul, as long as the will to excel is present, they are in harmony with their nature — what greatest harm do you do to them? — -They may not control themselves sufficiently, they move on the strings of fate as a plaything of their conditions, this is a terrible waste that these, who could be taught to strive for great natures and ingenious devices, are like puppets on the strings of their minds, jumping to and fro like wild monkeys. -What do you advise? — To observe the flow of thoughts and then consistently and rhetorically learn to discipline them, to tame them like a yogi and consciously direct them to what you think is perfect and useful. For there is also a yoga of life, henceforth called the art of living. Those who know this secret are happy people indeed, despite the greatest torments and terrors that haunt their hearts!

The Devil in Me

Remembering my love, the last time I catastrophically tried to remember it all, I ended up on the floor in epileptic spasms, whispering 'no more', then I pulled myself together and stood up, returning to the steel armor of cruel Saturn and walking in pride and anger, in cruelty and petty mimed malice, in a cold grin of forced compassion that looks like the smile of a murderer. The plants I adore most, the little birds, they are innocent in paradisiacal naivety. They have crossed the laurel wreath and the lotus buds on their ophitic wings, with deeds and bravery that shake their tired heads above the starry sky. With outstretched arms and glorious lips they invoke the glory of the starry heavens to descend upon the children of the human race. O sweet sleep of a holy pagan man, kissed by the wings of angels. Rise to a new prayer, an action, a ritual, an invocation, may the Great Goddess bless the little children of the human race. Too much light invites darkness, a known matter of defilement, too much resilience invites destruction — so that only a monument of steel can stand. Long stories, shortened in the state of 'now', memories are of no use to me, every day newly broken bones of the mind, newly sewn scars splintered and re-sewn, stuffed with maggots of small,

insignificant games. They crawl and bore as I watch them crawl through the skin of my cheek. Broken hearts immortalized in gold now stand not black, but in cold chasms. So I stare through my heart into the void, through the burning spirit of my vampire into the silent austerity of what broken statues of Ares, Mercury, and Helios might have felt when they struck the floors of temples, when cold marble in a thousand mirrors can translate their feelings into human prey to a dragon's spiked brain. This half-broken, a rotten mask, replaceable body, the demon has grown inside me. A twitch, a habit, a pattern of feeling and thinking, all devils have left a trace of their malignant taste on me. With each pain, each black, dead tear, new habits were destroyed, new bravery was broken and replaced by a void that quickly filled with lesser things that grew into my nature like poisonous ivy of those things that remained unconquered and choked by great power. The greater my shadow, the distorted image of everything lived, everything painful, the greater the state of compassion and anger. To conquer is to keep still, to be detached, victories are measured by not giving in, losses are tragic and ponderous, deepening the deadly game of losing.

On active meditation. Voided mindfulness

It was a bus station in one of the districts of Warsaw, Poland. The bus was already there, waiting for people to get on. There was no one else there, the journey began here. I sat down, the lights were still off and the bus driverwas smoking a cigarette outside. I reach for my companion, the Book of Changes, and read a passage from hexagram 'The Mountain that Keeps Still.' While pondering a fragment, I flipped the book closed, stiffened my spine, and folded my hands in a U-shaped gesture. Immobile monolith. This time it was not the steely heaviness that moved the mountain, but a light, gentle pause, like a youngest daughter on the shore of a lake, settling down in front of the majestic mountain, pondering a lost thought in the snow. The flow of my thoughts was like a ravine. I brought it to a standstill while a certain disturbance struggled to invade and corrupt the mental continuum to corrupt it. 'I heard sounds from the city,' said a dark bari- tone voice in my head: 'Once again, you are a laughing stock, do not even try'. They are to be ignored, discursive polluters, dialectical errors and lies, injecting thoughts and playing with empty phrases and

sentences. They have nothing better to do than drive wedges into their own power. Rabid dogs and manifold tribes of utterers, clinging to their chains of illusions about their own person, their own self, and the shackles of their movements, mistaking them for their own, controlled by greater puppeteers of fate who hate me for it, that I undo mine, but in the end, when properly perceived, they free me in their misery, peel off superficial things for themselves to devour, digest and vomit out to go to the next feast of delusion, ignorance, illusion, filth. At first I wanted to visualize geometric thought forms and give them a hypostatic, metaphysical proportion, but I decided to enclose a primordial spirit between two yin lines and connected them to my pneuma sitting on a throne between my eyebrows, my will, my name, my spirit, my star, the wholeness that I always was in this human form. Just as everything I have lived through since childhood on the thread of my consciousness, wearing the garment of my life, hardening it, beating it, sharpening it, depending on my life, my mind, my emotions, and yet independent of them, once accomplished, forged into a completeness, wholeness, holiness. This name, the spirit, the will, the power that moves from world to world, from a human animal into a God body, a vehicle of divine expression. when will this crooked, ruined spirit, this pain, this defilement depart from me? When will the bitterness, the domineering severity of the hardliner release me from its iron grip?' Itis only a transition. All that breaks with death, the spirit rises and dwells in a body of glorious solar victory. All the dirt is removed, the enemies of the past fade into bitterness and chase their own tails in great hatred, divinity is restored. Consolation. Hymn

of the Pearl. Life is short, after all. Let us not waste it, between despair and affirmation, between torpor and paralyzing spasms of pain. A man sat next to me. I tried not to distract my extended consciousness with random sounds and events. He was eating French fries, the smell and sound temporarily distracting me, I merged them into a stream of phenomena around me. I conjured up the sound of an empty, rushing stream that I remember from the descent. For a time I was a skeleton in robes, holding my skull in my hands. Like a picture I saw, swords of the Minor Arcana of Tarot and the memory of the only one who loved me, my madness, who embraced me like a lioness. La Forza for a rose. Meditation on a corpse. Nothing is without effect. A political thought that What I heard, erased, none of these phenomena should reach me here, they are insignificant in this depth. Rex Profundi, Regina Silentia. Then everything faded away as I moved from the phenomena into the void. My personality, mind and body became a selfless, radiant emptiness. I had practiced this so many times. Sometimes I was engaged in rituals, conjuring illusions and sending out signals about the emptiness and fullness of the galaxies. A quick change of perception and I was back in the glorious golden light symbolized only by the stars in the universe. Just as this world is a shadow of the infinite worlds, a star is a shadow of the transcendent creative fires. The abyss and the cosmic voids are an insignificant spectacle. In Egyptian eschatology, the abyss is defeated in millions of years and the chaos of the black fires is extinguished into the nothingness that they are. The lotus buds open in glory and close in perfection. I wear my robes of darkness, I wear my robes of golden cloth, in between

I embrace the entire phenomenal world. A whisper distracted me, a couple in love, a couple, a small daimon pulled a string in my mind. Is he inciting jealousy? Overcome it with loving kindness! I too was once a recipient of love, rejoice in the love of others! How can one reconcile a vastness of mind that reaches the vast spaces of the world, that sees the horrors of infinite space once as a void, once as a winged thing that became spaceless and enters the safe cocoon of the human body, with the distraction of an insignificant little worm whispering some nonsense and clouding one's perception? It amuses me a little that an insignificant fly entering the eye can obscure the larger view of the world, that a small obscured mind — for a while — can stop the work of a titanic spirit in insignificant narrowing? Does not that evoke a smile? I opened my eyes, put my book aside, and watched all the people on the bus, like a small child with curious attention and yet with the stern look of a stern man. Nothing was going to disturb me anymore, the equanimity of the phenomena and their ultimate nothingness, even if the advertising on the screen somehow distracted me. Not again The chain of causes of mental habits must be penetrated and understood in order to cut them at the root. I do not like advertising, foundations, dissection — they have their own built-in egregors that feast on human attention, like little attention whores for people who have nothing to do with their mental faculties. They have an attraction for me. I do not like it when my will is overwhelmed, I do not like it when I am distracted from my concentration. But annoyance is also a form of attachment, it means that I am overwhelmed, that I am distracted. A Ukrainian and a Georgian or maybe a Chechen

working in a hotel nearby were sitting in front of me, I was looking at them attentively and smiling. Is not that the whole point? To sit like an adult child and play with a sword of concentration with perseverance, is not that a significant goal? For I know that I have already gained immortality above. Floating in the Cosmic Vastness of Tartarus. Years of the construction of the solar cross. Years of the Theion Ergon, when I reached for the gods, they reached for me. I called and they answered me. Years of a noble war. While the stubborn, darkened, bitter worms kept me from a purposeful life. So much for a committed life, I think. Even if I end up a homeless, penniless, vicious wretch, I stand above the like pigs who made me that way. Liberated from darkness and freed from a Dionisian tomb, I rise in great laughter, a joyous arrow of brilliance, and dance like a dervish with my swords, smashing and scattering the pathetic attempts of the sycophants who consider me an enemy to all corners of the hells as they go down screaming, obliterated, humiliated and devastated until they gather enough strength to strike again against someone else, somewhere else. As I write this world, some vampiric worm screams "kill you." One corner of my mouth smiles contemptuously at the depths of their stupidity, illuminated by my hard-won pride. Dragons have no natural enemies. In human form, they are attacked only by deluded creatures who wrestle more with themselves than with anything else than anything else.

Modern Age: From an Emperor to a Monk

Shout and argue all you want on your moronic talk shows. It's not common knowledge — if you want to change history, you need both status, authority, charisma, money and power. Those who have that power rarely want change, they want to maintain a more conservative stance before they fall into an abyss. Scribble, scribble all you want, you little scribblers, but the days when literature was the philosopher's stone for revolutions and foundations for cultural heroism are long gone. This is not the Golden Age. Talk, argue on your social networks while every move is virtual, so — empty, feel-good effects of identity politics and narcissistic shenanigans projecting your impotence, helpless rage and opinions without wisdom to the outside world count for empty insane foam. You could not even wave a flag, rally the masses, command an army to strike, smile at a child, appease the gods, rule yourself — a source of power, love a chosen girl unconditionally. I once shouted in the middle of the old city, commanding people, shouting with tears in their eyes and a powerful, masterful voice, some were afraid, others thought I was a crank, others applauded. They argued

with their pointed tonguesabout something they were incapable of doing. An agitator in the age of complacent slavery. The human spirit is dead to those who see the Socratic tremendous deep irony. Sometimes I feel that I could change the riverbeds of history, but long ago I have been rejected by time, like a man in the Book of Changes — waiting for his retreat. Perhaps it is better that way, for only a fool wants to be a ruler over fools even greater than himself. My advice is — devote yourself to something useful, build a house with your bare hands, little satisfaction in a ritualized virtual age. All your entertainments are ephemeral, like your short-lived fame, causing only a temporary twitch in people's minds, who then move on to something else. But the waves continue to crash. This life lost its appeal to me with each sacrifice that forced me to choose between the hunt and the bait — all illusions, because the enemies make plans to seize, steal what is yours and distribute, to enslave what is worthy only of the blind pursuers, the greatest of my dreams — I would settle for nothing less. -Say you serve and you get it back — one devilish pig smiled, another said — 'We'll give it back if you make a deal' — a pathetic vampyric worm, how not to despise their envy, stuffed with filth. 'Take what you have stolen, little ruiner, spoiler, may you rot with my vanished possessions, I will return them to nature, as the great Epictetus said — having lost everything, I have dealt happily with the loss' — 'I had more gifts to offer than the treasures you stole' — I replied. 'Now that I have killed them and spat on the gifts of darkness, I am content with carnal death, like a monkish hermit cicada leaving its shell and perpetuating itself on kheper — a struggling gigantomachic golden scarab

heart with a new life entwined by the Ophis, a mighty sunbeam, I have laid my arms and command with all that I have lost to the heavenly shrines of the gods and goddesses. To be immortalized in the stars, you must prove your spirit worthy through allthe movements of your life. It is less burdensome to leave this world behind than to leave it in disarray. Gather your wings, accelerate a lightning strike, escape as far as you can. How insignificant are the lives that are forgiven, stifled before they have begun. I spit on my life and despise it, for nothing I won a star.

Epitaph

"Inconstant Fortune took from me, To pay her fee, the dearest that I had, But she for that hath made me wise."

— Merope in Plutarch[1]

[1] Moralia, Volume II: How to Profit by One's Enemies. On Having Many Friends. Chance. Virtue and Vice. Letter of Condolence to Apollonius. Advice About Keeping Well. Advice to Bride and Groom. The Dinner of the Seven Wise Men. Superstition. Translated by Frank Cole Babbitt. Loeb Classical Library 222. Cambridge, MA: Harvard University Press, 1928., p. 25

Divinities and Plato's Cave

We come here to build and to govern, some out of compassion, others out of a sense of duty, but as soon as we burn our fingers on this world, when it whips and hounds us against our gifts, we retreat in toil and regret, and there is nothing left but learned human scientia and the call from above to return. A rephrasing of Heraclitus' quote with a transcendent intent to metempsychosis: "Out of every one hundred men, ten shouldn't even be there, eighty are just targets, nine are the real fighters, and we are lucky to have them, for they make the battle. Ah, but the one, one is a warrior, and he will bring the others back." The fundamental characteristics of the gods and goddesses are their objectivity, truth, self-consistency, dispassionate attitude based on the original intellect and idea, a form of eudaimonia (hypostasis of joy) sustained by a non-emotional feeling that permeates the entire universe. If I had to choose one idea that unites everything and tries to bring everything back home, it is compassion, the restoration of harmony. Moving actions that merge with the subject of their idea are always objective, they are a divine current. They are connected with a substance that is common to them all, and yet each of them has a special sub-

stance that distinguishes one from the other. Carl Gustav Jung wrote in the 'Red Book' that his holy guardian angel Philemon of Egyptian-Hellenic descent taught him above all objectivity. "She liked to find little trophies in the street, which she always brought to me joyfully; we had tears in our eyes when we first met, both exhausted, suicidal, and miserably lost. Great loves are forged in great pain. Period." It is questionable whether a human being is capable of being objective from a human perspective, as opposed to the perception of an Agathos Daimon or a deity, for example. It may be a subjective or intersubjective approach to objectivity, but these intersubjective and subjective approaches sometimes trigger intellectual signs that approximate an objective interlocking between subjective and objective worlds. Passion belongs to the generative realm of nature, as do suffering, great emotions, love, happiness, all excitements and privations. The hard-core Buddhists of the Lhag Thog teachings moved close to the realm of deities described by the Neoplatonists. "I begged Magna Mater to take her home, kneeling on my knees in great reverence, gazing into the body of my beloved as into the garments of the stars, as I foretold that her soul would be killed by my ancient enemies. She used to play with crystal prisms, 'oh look how wonderful, it's like a kaleidoscope'. She is in the stars with diamonds" 'Locked in a cage of subjective suffering, his agony was objective' — a thought once formed in my mind. So for the gods, every moment of our life, every feeling, every pain, every happiness is purely objective, there are no subjective states of mind and heart. The question of intervention is another

matter, because everyone receives according to his share and development. Gods rarely interfere inthe affairs of people, especially this world was taken over by people when people stopped calling on the gods. This is the basis of Theion Ergon: "Work of men, work of gods", as it is said in the Chaldean oracles of Julian the reborn Archangel Theurgist "Calling and Receiving". "I saw her face in the starry sky, it was sad and full of compassion, may all the gods swear that we will meet again. She left a small gift for me, a book in which the phrase 'Find me' was most prominent. I received it for my thirtieth birthday". Builder of the house, you shall build no more — a Buddhist stanza. With all the strings pulling us back and forth, finding yourself is truly a miracle, but it's not an easy path. It's like being in Plato's cave from above, where sometimes you do not know whether you are the prisoner or the radiant Deity. Others call us, but we do not know whether we belong to them or to the prisoners.

Discourse on forgotten mysteries thread.

Let the haters of reason scatter to the winds, they are like malignant spirits who obscure the meaning of great doctrines and replace them with vile ignorance of blind faith. The obscurantism of the exclusive flock has always fought against the intellect of Providence with the ever renewed fervor of a blind fanatic, de facto replacing it with the words and doctrines of their zealots who confuse the logos of Providence with their own infantile projections. They coerce others and indoctrinate them into a passive spiritual slovenliness, believing in the foul, heavy air of their cathedrals that they are on their way to heaven. By kneeling before their half-dead corpses and bewitching them, attributing to them their false love for a corpse. They also mock, ridicule, and destroy any master and mistress they discover along the way who offer a prospect of freedom, beauty, intellectual support, high integrity, and self-identity — a true hypostasis against their stubborn, morose intoxication with suffering and pain, which they masochistically refer to as 'love', a Stockholm syndrome of bellicose hatred towards the world that is pure cannibalism to 'consume in the name of love',

to 'kill in the name of love'. The cacodaimons help them in this miserable work of extinguishing the fire of reason, the flame of intellect, the great creative power of the celestial, supernatural worlds, which give birth to stars that our astronomers consider to be collections of swirling densities of gas and gigantic masses, birth chambers of powerful stars. All this is also true when we study both the phenomenal shadows and the philosophical essences. All these lords and mistresses destroyed in the name of a faux pas on the cross to which these believing imbeciles, these dangerous fools looked up as if he were their savior. The Savior of their indigestible desires, scorned by Heaven. May Christ redeem himself from his suffering — would have a Boddhisatvamoeglich said to him, if he ever listened. A theologian of them would say that it is a 'symbol', that it is an example ofa sacrifice, of a mortal representing a divine interior slaughtered by His own. A stolen henosis, the point at which a man, a woman is raptured by effort, Isidiac, truly, into the greater expanses of the hieratic worlds. What kind of a hoax is this? Was not Heracles, the initiate of Eleusis, and his mysteries, the Heracleiana, protected by the gods? Was Dionisos not an initiate. Is not Orpheus and Euridice a greater passage, a topoi of beauty? Julian Autocration compared one after another — heroes of antiquity against the Galilean hoax of a crucified pig. And yet, yet! Christ embodied all the sewers of the lowly, the wretched or the rubble. He had to curse the world with his rottenness and contamination in order to give meaning to his worthless mysteries, which initiated no one and seduced many. Julian Autokraton wrote: "What an unwise saying is this, to forbid tasting knowledge, not to distinguish good

from evil?" — he further wrote: "To know good and evil is a natural need of men, for how can the wise and sensible decide what is good and what is evil, turning to the good by inclination and knowledge, without ignorance." Praises Helios in his hymn, Magna Mater, the Mother of the Stars. They called me a serpent, may the serpent spiral up to the divine, in the Akkadian text the kings were serpent-tongued, lion-headed. What a compliment to be compared to these people of wisdom, greatness, justice and power! What a hoax to turn a lion into a sheep. Peace is won by righteousness, not slavery; it is won by striving to be strong-true peace, not by the meek, who would willingly turn into jackals if given the chance to be stronger than they are. Glorious sun religions had to be destroyed so that their Nazarene eaters could triumph, the world had to be turned into an ugly, disgusting, suffering diabolic so that this religion could triumph. For what is the meaning of their Galilean Essene Gnostic in a world of beauty, of greatness, of reverence, a world where harmonious life is not strangled by the hardships of life? Their diabolical deception of a crucified mortal has defiled many a greater, better man. One might ask: What is the point of this accusation in the modern world? Is it a reverse resentment of what cannot be undone, cannot be undone? What is the point of finding fault rather than creating something beautiful, noble, principled? It is a personal account of a funeral, a cathartic burning of a religion on the Devanagari grounds. It is a rebellion against what was done, against what was and what is, a wedge in Plato's cave that crossed the prisoners on their way out, with seers reaching out to those who could see themselves. Every civilization has a round of destinies, every culture

has its karman that leads to one or the other. Nevertheless, it is significant to leave a warning sign — to see what fruit the reaper will reap with his scythe. A poisoned fruit is left for Veneficium, the craft of the poisoner, a good fruit is used for healing, as the Drottars (Druids) knew. But are the mysteries of the ancients in the modern world a mere imitation, a mere repetition, a faulty reconstruction that has no right to exist? Or is there a hidden scheme of recovery, of initiations, to which men can look with all due sanctity and depth? Do the traces ofthe parental initiations hang by a golden thread over the globe, the Spheres, the stars? Are we really on our own, on false masters and charlatans, on instituted religions, on those few who know how to speak when they should be silent, as the masters and mistresses command? Is it really the time of silence? Abandoned we are not! I have been blessed with too many laurels, with too many signs and sigillia from Heaven to ignore this. What a brazen fool I would be if I did not share these invitations with the others! Sometimes I feel like Prometheus, cautiously making his way, fearing I might lead astray, who has stolen the fire of the gods. But it seems that the gods promote my way, if I interpret their intention and my intention correctly, that what was transmitted should not be held back! The chains, the processions of initiations are not held back, they call, we study, we practice, we act. We do the scientific work, we do the ceremonial work, we direct our senses, our intellect and our feelings to the Divine. We rebuke ourselves when we fail and stumble, we correct our ways when darkness enters us, we point our Pythagorean forks at Divine from messages, we swing and fold our follies and unrulinesses into an even

greater path! As one Hindi philosopher — Kautilya (371—283 BME) mentioned: "Philosophy is the lamp of all sciences, the means of performing all the works, and the support of all the duties". Like the sun, which distributes its rays equally to all, it was understood to be an honest force. Thus, contracts in Rome were signed under Helios to represent honesty. It also stood for truth, which is obvious to all. Truth stands a priori, objectively, as the deep grammar of the universe, and is therefore closely related to Justice as the regulating force of this grammar, insofar as the force gives them a drive, just as the intellect (nous) gives a certain order. In the tarot cards it is the star (sun), justice, strength.

To Dare, to Will, to Stay Silent

If daring is the courage to break established patterns, to 'defy the world and venture oneself on the sacred path', to break the shell of the comfortably known and conditioned, automatized, and thus discover one's freedom and willpower through training and confrontation, then the will is an individualised movement of desire into a vision by 'knowing oneself ', knowing one's movements and forming mastery, in accordance with the divine will (procession, metaphor of the true Will), which one discovers by peeling away the layers of deception, ignorance, discord, cacophony, confusion, by constant means of reason, intellect, intuition, and not without Swedenborgian feeling, a gigantomachy within, represented by the Mithraic axiom: "harmony of tension in opposition", "against the void of inertia". In this, duality is resolved into a 'unio oppositorum', which is situated between the 'coincidentia oppositorum', the movement is decisive, the decision liberating, while the liberation is a struggle, "be patient, struggle, work", go with the gods, the redemption (liberation) is not a pill to escape (as in the song by Killing Joke, „Walking with Gods"), but a strong deter-

mined attitude. In the process of liberation there is no rest for the free, the evil and slaves must continue to be evil or enslave. On the other hand, a highly contradictory (antinominal, personal, egoistic) will that tries to hurt the world and itself with its personal projection. The difference between the divine Alexander of Macedonia and Hitler is gigantic, just like the difference between the Imperial Rome and its mocking cliché — the Nazi Empire. For the daring and the will we need a foundation, a fundamental self-constitution, a maturity, that of an Olimpius, mentioned in the letters of Iamblichus. It is a vision that dynamically and continuously sets in motion the effects of one's actions and of events in the world, but with reference to the Highest of which one is capable, a system of coordinates united in a perfect synthesis Staying Silent is the Eleusinian gift of transforming the world with the perfect silence of an idea. Bythos, the deep depth of an abyss, and Sige — the deep idea in silence are the epitome of a magician. The language of the magician and his deities is silence. To speak Gnosis Arretos is a great art, Gods understand all languages, but the former is ultimately the greatest interpretation of a man, translated into the logos of Providence. This is the reason why Eleusis initiates kept silence, words were useless and could do more harm than the silence of pure intellectual ideas. The world, I believe, is intelligible in all its realms and intellectual at its base, it is of continuous providential illumination, we must open ourselves to it and engage in the process through powerful streams of silent, glorified ideas, all else is but a reflection of it.

The memory twitch

Godot, now 92 years old, sat in his wheelchair in a nursing home. The nurses occasionally looked around and exchanged a few stiff words. -'Why did he move?' he wondered quietly, with an unspoken thought. Somewhere above his head, a storm of memories raged. Scenes moved backward, but they did not catch his attention. One, a cloudy, blurry one, stopped for a while. A scene, a flash. That was exactly sixty-eight years ago. She ran after him, laughing and shouting, "Stop, you stupid bastard, I love you!'. He stopped, silently content with the fact that they were together, comfort to his tired mind. Another scene. Unspoken things, tension as they parted. His finger twitched again. He smiled gently in a way he had been taught years ago, a compensation for not feeling pain. He did not, both the gesture and the pain had been dead for years. Gone. He stared at a spot on the wall that was fading more and more. Again the scenes were frozen. He, though trapped in a body, was already incarnate. If emptiness were to be defined, but a passive, humiliated emptiness, that's what it would be. In the corner of his eye he saw a shadow, a shadow soul. It whispered: 'Tis' tis', 'tis' tis'. Tic tac toe'. He did not answer, smiled numbly, after forgetting it, he mumbled something that sounded like

this in the good old days: 'I am not afraid of anything, never have been, moments like these fit into eternity'. But it was just a -'mmmm'- followed by a nod. He saw something else for a while, future events on Earth, the disasters. They did not catch his attention either, he stared as if hypnotised, without any reaction. It was more important that he had to pee. He could not call the nurse, so he wet himself. She will come later. He did not know that either, she cleaned him up anyway and changed his underwear. Another whisper, trying to rouse his understanding: 'Once a roaring, snake-tongued lion, now fading into insensibility, you had a chance to die young.' He did not understand, just blinked, a nervous twitch. -'The last thing you'll say after you die will be a cold gasp' — the shadow tried to intimidate him. He thought of the night and the stars, but in a cold way. -'You are useless, you always have been, you do not even understand what I tell you anymore' — the shadow said. The man behind his white eyes suddenly replied in a voice that was not his, 'You tore up everything I never needed. Thank you for freeing me, I am already free'. The shadow grew in powerful anger, darkening the room and whispering, 'You will not escape, you will not, you will not easy!' The man was already dead.

Ides' march

Tap tap tap, the water dripped into the sink, and each drop was as cold asthe winter air, ripping wounds into a stone of sour understanding of his mind. Spring came, March 20, at 10:30 p.m. Vernal Equinox, the Ides of Mars, the games of the wolves and the she-wolves. Somehow the water sank ceaselessly as he listened to it in a kind of zenistic union, half stunned, half stunned. He had not wondered for a long time how he had gotten to this point. Because it is so. That's the answer he got to his questions as a child. He was a little blond guy, very lively and cheerful. Like a stern wreck barely adrift navigating the meanders of life, he tried to remember. He imagined his tired, stern, tense and dry face sitting next to this boy, smiling wearily. The boy did not understand, he was scared and afraid of his future self, he wanted to run away. The older man would cry if he still could, because that's what you have to feel. He detested these hatched souls of inferior quality. Even moon souls did not match his intellect or spirit. His soul was killed long ago, it bled to death and was torn to pieces by evil machinations. Draconic brain, thank Gods for this reinforcement! It was a gift of mercy. Even the gods had enough of his pain, so they killed his feeling out of compassion, but strengthened his mind, intelligence and

resilience. Serpentine compassion, like Aesculap or the great Naga Kings. We all become cruel, but we hold back the poison with a greater strength of will, so as not to shed tears of poison, of veneficium. The child uncomfortable, inconsolable, the father in him looked at the child for a while with a paternal smile that would scream 'murder, destruction!' and look malicious, but it was an honest smile of a strange, darker benevolence. He searched for her in the eyes of the other women, avoiding their faces lest he accidentally catch a glimpse of her physiognomy. She was long gone. At least she died in him. A caregiver, an archivist of his stories she wanted to listen to before her memories were erased, killed, twisted, perverted. He decided he would never share them with anyone again. What would be the point? In the grave, carried like a burden, beyond Starborn memories of everything are restored, Mnemosyne's pass. Absolute memory, perhaps a small nod of understanding remains for the last life that should not be. I want nothing else, objective memory of all instances of the universe is the ultimate truth, as is silence, the perfect thunder of an idea. He saved himself from suicide, another time he failed to commit it. Never again! Never again! A silent, wordless voice in the air spoke: 'Keep going, on the other side your perspective will change, you will not suffer anymore'. The dropping of body and mind, a broken, damaged, crippled brain, an attacked nervous system, slander and lies that buried him deep in the grave of the profound gesture of 'not this, not that' until he began to grow resigned to it. Leonardo da Vinci once wrote: 'Those whose mind [and heart] are fixed on a star, are not hurt by lies and slander'. He was not, although he heard it every day, from

people, from the other side, who spread illusions and malice. He was busy overcoming bigger problems and engaging with an expanded mind and heart despite the bite of the locusts. He lost his love, but that too had to be overcome, why bother with it? Mere nihilistic feelings that were not worthy of his efforts. 'First the gods, then the world, then men' — Pymander, Corpus Hermetica, from a human animal, a humane man was to commit himself to the worlds above, to call, to call, to call, that the world may receive, that the kingdoms of the earth may receive, then men, last of all, ungrateful and stubborn beings, for whose sake 'the stars do not turn' — a trace of Chaldean wisdom.

About overcoming

Karma is more than a mortal can bear - A Buddhist Proverb

Once upon a time there was a man who lived a dedicated life. He embraced others, was always kind, assertive, and dreamed of a better world. One day, while he was traveling abroad, someone spotted the man and, out of malice, cast a curse. The man, unaware of this offense, noticed that over the next few days people began to treat him badly, as if he were doing them wrong. As the months and years passed, his friends turned against him, and his family swore never to see him again. He was left penniless, a nervous breakdown ensued. He wondered, "Why is this happening to him, was not he, as far as he can remember, good and fair to others?'. He heard a whisper 'my son, this will change'. Soon, looking at the people wearing his broken, old, worn clothes, he noticed that something was happening to them. The women lost their hair, their skin became dry and dead after a while, they lost their cheerfulness, the man became sick and died of terrible diseases. Being righteous, he began to blame himself and tried to hide from people, he withdrew from society. His compassion for others was too

great to allow their suffering. One day he was strolling through a park at night and was robbed and beaten up by a gang of gangsters. He stood up and with eyes filled with hatred, the bitter resolve to use his curse to destroy others found its way into his shattered heart. 'Why did this happen to him?' — he asked disconsolately — 'Why all this?' While he was thinking about revenge, he heard a vicious whisper — 'Why not' — 'it happened to me, why not, bastard'. As he grew older he became more adept at controlling himself amidst the hatred felt by those around him, he was a master of discipline in dealing with others, and soon he rose in the ranks of the people, feeling more comfortable and strong than ever before. They hated him, but admired his inner strength and keen intelligence. He began to make an awful lot of money, forgetting the rest and killing people for the pleasure of his curses against the cattle with which he once felt equal. His personality was thoroughly vicious and corrupt, cold in his cruelty and satisfied with his evil. The day has come when he was in a car accident, another car rammed him as he was exiting a highway. He remembers floating in the air for a while and hearing a disembodied voice that seemed to him like glistening gold: -'Have you forgotten your childhood, how it all began? — The causes that brought you here are not the effects you ever wanted. Then he found himself in the hospital, no one around, just the full moon staring out the window. In the corner of his eye he noticed a dark figure and heard many whispers: 'We accuse you, we accuse you, you have wronged us, death, accuse, you'.

The last woman in space

Times were volatile, markets shifted eastward as the Western hegemon fell apart like a leviathan without legs. The magnetic poles were also drifting, shifting and triggering magnetic storms and cosmic rays for the next couple of centuries or so until they would stabilize again. This was long overdue, as the climate changed with the vagaries of the geomagnetosphere relative to solar connectivity. Solar domes, fusion-powered tokamak generators to stabilize the planet, a far-fetched dream of utopian city-states all fell into disuse, the prototype in France, Cadarache, failing due to lack of funding and internal unrest. Nevertheless, there was a minor breakthrough in one of the DARPA labs just before humanity was on the brink of war. The Chinese built 1320-ton statues for the God of War. In research facilities based on a collection of digital IDs quantum computer algorithmization and mass radionics, the collective brain was slowly being decoded, as were its cognitive-physiological mechanisms, social engineering programs along with cruel experiments on the mind with psychiatry on the banners merging with neurolinguistics and merging with biopsychology gave a new imprint to a strange, eerie reputation. The first prototype cyborg was called 'the bee' as the real

representatives died out. With the creation of the first fully functional cyborg came a commendable optimism that the dark ages were over, that humanity had once again entered a new era here. The volunteer father of the project, researcher Simon Darwin, and his assistant Helen Descartes had not only created the cyborg, deciphered man's erratic mind and created a synthetic brain, but also agreed to transfer his brilliant mind into the machine's thinking framework. He said he was the first immortal, the Nibelungen Methusaleh. Hearing the news, one man initially flew into a rage, but when his colleague calmed him down, he said in a resigned voice, "It's like transferring a mind into a corpse, a technological necromancy, nothing else. The Buddhists explained the samskaras as compound clusters, and the goal was to dismantle them in order to refine consciousness, reflect its purity, and become free. What they do is essentially to lock the deluded, ignorant mind into a self-created horror chamber and virtualize an already virtualized hell."-'Why the hell?' Aida said: -'Surely you are not postulating that there is a reality outside this world, some metaphysical nonsense? Humanity's concentrated effort has always been aimed at freeing itself from suffering. You cited Buddhism as an example, is not that the ultimate goal, and you are a modern Luddist who is afraid to deal with technology?' Again he replied, 'Maybe you are right, but I prefer the good old biomantic school, life has been laid out in this universe for billions of years, was not it for a purpose? Or are we really a plague of the void, to become machines that traverse the void to colonize, to beget spirit, to constantly expand? It is true, our species has its limits, it is not eternal as

an organism, as an ape striving to be divine. Ancient people had more intellect than we have today. When we are all transferred to the cybercore, what will come? A digital eternity inthe cold fires of dark energy? I have to come to terms with that now. I did not know the sequencer technology the Psiops stole would lead to something like this. What's next? Now they are going to build the Hyperion arc. All right, I am done with the credits. It should be an arc for the living, not a tomb for the dead. Aida replied: Your job is done, old man, at least you were of use to the company. By the way, I have been employed since then. I will contact the agency, you can spend the rest of your days in a place surrounded by greenery. You know, a forest and a small house, just like you always dreamed of. Someone is waiting for you there. He fell silent, his gaze vicious and cold, as life had taught him, and he whispered, 'Fuck you, fuck you.' Aida: If you do not want to sit here and spend the rest of your days as a loser, you can sign a new contract if you want, they have already promoted me to Star Lieutenant, new ranks, cool, huh?' He stared out into the universe, trying to rest his eye on a tear he once had, and whispered, -'Fuck you all'- 'Then that's settled' — said Aida, leaving the apartment and quietly closing the door. He sat in his armchair, pleasantly stunned, and once again did not know if itwas the honest part of him or an act he made up himself. He would rather believe itwas honesty. For a while he remembered the embrace of someone from another time, she was killed, replaced, swept away. — 'Where does she live now, how is she?' — he pondered 'I do not want to know' — he remembered seeing her face in the stars. The project was widely ad-

vertised, many volunteered, only the best minds were selected for transfer, or the richest. Some had euthanasia injections given to them, which killed them after the mind transfer, it was like a fashion statement to be a cyborg. The first colonizer arc was full of mind clones in machines and while humans cheered their superior class of beings, some wanted to protest. Some were reasonable moderates, others were religious fanatics. The former tried to reform what was left of the planet, the latter howled time dead and tried by all means to convert others to their one religion. Soon a war developed, a global bloody war, the survivors retreated to the deserts with their crosses and taught others about 'the book'. Others werewandering scavengers, few wanted to organize and soon formed paramilitary cliques, but the birth rate was almost zero because of the yellow dust and winds that developed after the re-polarization. Nuclear meltdowns everywhere after the Carrington event, failure of satellite communications. Between the Atlantic only fiber optic cables worked, communication was maintained for a while with generators, but soon contact between continents was lost. Great wind storms brought a lot of sand from the deserts, which rarely settled anywhere, it was a whirlwind of an air dune. The sixth extinction. -'It was our fault' — they all said in the end. He died before all this happened. He did not know it, but the last words he spoke were, 'Wings of the ancestors Ennoia, take me back, may this hell realm of this lying corpse come, yellow planet, black planet, take me back.' It was all in vain." Then he took sedatives and drank Nembutal and, after 15 minutes, set fire to his apartment while looking at the full moon in Libra, which was con-

junct HD 140283, a star of magnitude 7.223. Between fires, he smiled. Some said only a man freezing to death feels a divine fire just before he is raptured into the stars — he heard this fifty years ago in a psychiatric hospital from a fellow patient. On his deathbed, this thought did not occur to him. He knew it and smiled. After resetting and activating their synth brains, the human clone IDs woke up. There was something wrong with the cruiser, a technical glitch. The main plasma conduit had failed. The cyborgs did not panic. They bickered and blamed 'the humans'. It was probably damaged during the warp. An old businessman remarked: -'Mighty were the towers of the Ziggurats, they built them for the stars'. Immediately after, the shielding collapsed and pieces of the exquisitely three-dimensional, nanoprinting, industrial-sized Titanium-1 alloys began to fall off. The last one was Aida. She was smart and hooked up to the spine charger. A tough, survivalist girl on Earth, she had an unkind childhood, grew into a highly disciplined, analytical 'bitch' — as she was called in academic circles — and eventually attained the title of 'genius,' 'mistress of the lab,' 'alchemist of high tech.' Before Aida was hurled from the space shuttle into the cosmic void, ready to wonder in the voids of the cosmos for as long as her charge cells lasted, she thought: -'Why are we alone'. With her pseudo-bionic eye, she saw a flash. She gave the command, 'Scan all spectra.' -'That's not necessary,' her cybernetic brain listened inside. She noticed a sliver of a face in silver and gold, magnificent, radiant, outshining her for a while. The last thought before she was torn apart was, 'It's me, I am her, finally, what did we do wrong?' The alloy of matter that made her up was

torn to pieces. Her nanotic processor was destroyed. A glorious song rang out and thundered through the universe as everything returned to a gigantic calm to be no more. The earth, after time had passed, was green again.

A modern Du Fu darkly

May the red dragons rejoice on the wind, carried by their human companions, may the evil of greed, disbelief and sorrow dissolve into nothingness — with wishes. With the Chinese New Year just around the corner, I feel compelled with the remnants of my dignity to write a short story about a humble, beautiful Chinese man. Once upon a time, there was a man born somewhere in Inner Mongolia whose ancestors once fought in the Black Dagger Uprising. It was a group of dedicated warriors who protected the peasants first against the excesses of the Japanese and then against the communist government until it was dissolved. He toiled in the fields, and in search of a better life, he moved to nearby Beijing to work in a factory. With little means, he settled in a terrible multi-story apartment block where he lived in two square meters for what he could afford. He still remembered his grandmother's stories about the yellow flags and red lamps when the Republicans tried to rally around the young emperor Pu Yi. Times were volatile, the boy was not promising, the government changed often, the emperorship was corrupt. She told him the story of a poor man who toiled in the fields and met a dakini. Her beauty was amazing, she was bathed in the light of the rainbow and wore red and green lu-

minous cloths. She danced around him and said, "I am a wish-granting jewel and you are a humble man, what would you like?' He smiled with his rough earthy face and said, 'a good woman'. She nodded her head and disappeared like the dew of rain. In tears, he remembered this story of his grandmother and continued to work in the factory, hoping that one day he too would see the dakini. He saved all his money for a gift. It was a wooden box beautifully decorated with jade and gold. Inside was an obsidian ball studded with silver. He kept this gift for her. Since he was losing his eyesight, he bought a pair of glasses and was very happy and proud of them. He took good care of the glasses, but one day when he returned to his small apartment, he lay down and never woke up. A man aged 32 who lived in Warsaw, Poland, a rather vicious personality, read Chuang Tzu with awe, pondering his thoughts and reveling in his work. Ah this, ah this. He fell asleep at two in the morning. He had a dream in which he was presented with a dark room with some furniture. He felt an invisible presence and heard some soft Chinese words with slow thoughts. It was a ghost. The spirit directed him to a wooden box and said, 'Look, this was a gift for my wife'. The man admired it, congratulated the spirit and bowed respectfully. Then, full of joy, the spirit showed him a pair of glasses and he said: -'Look, what beautiful glasses'. Not wanting to offend the spirit, he admired them and thanked him sincerely. Then, in a flash, he became aware of the story of his life as he wept for the spirit. He whispered through the tears, "May the great Dakini take you, the spirit of the old man, to herself, may you join her, may she take you as her husband." The man woke up, tired of his own cruelty,

and to this day he thinks fondly of the old man's spirit and wishes that he had found happiness and peace. Such was the story of the spirit of an old man, such are the dreams of a simple man. May it be a sign and a hint to the lamp of a hermit.

The evil that men do

The evil that men do I lit the candle in a candlestick given to me by my beloved. In memory of myself, my family, loved ones and close ones to my ancestors. I imagined a big, wide darkness and lit the candles in the underworld. For all the forgotten dead. Sigilaria. In ancient Rome, men were sacrificed to the Dis Pater, slaughtered like sheep, for I read in Macrobius' 'Saturnalia' a writing of the tradition he offered to his son. The custom was replaced in the kingdoms and later in the Roman Republic by the lighting of a candle andthe making of white masks instead of sacrificio, the killing. Di Manes, the good dead, ancestors of mine and of others, without distinction of ethnicity, custom, religion, region, skin colour. Those who remained, who are in the mists of the underworld, like small schools of fish on the surface of a great abyss. First my own lineage, then that of others. This is nepotism. If we identify with those close to us and admire, love and respect them, we can spread this to the rest of our race. That is how it should be done. I turned off the lights. A shadow demon, befriended, to my left, growing out of an open closet as if it lived inside, a twisted black face flashing white face-like deformities, a little night person I treat like an adopted son. A beautiful white

spirit touched me and put a ribbon with inscriptions over my arm arm. All at once, our time is slow compared to the astral world. Some shadows just stand there, caught in a long thought, and after the shouting is over, they all whisper or fall silent. Because the living do not listen, because they do not hear. I see them because I myself am dead. At least partially, because my heartbeat and biological processes are largely undisturbed, strengthened by some strange magic. The night came, I lay in my bed and listened to Offermose — Mørkt Forår feat. Of The Wand & The Moon, Grift, a feminine fiery shadow kissed me, I touched her hand, a shadow witch was carving something on my skin with her pointed long finger, or was it a nail. It is all black, covered with writings, stories, lies and information for others. I opened my eyes and saw the mask of a man contorted in grotesque pain. The dead inhabited my body. I asked this friend, 'What made this world so evil?' — Which echoed as a naive question in my own head. Tough little bastard. I forgot my vicious pain, little tortured pleasures interrupting the heaviness and severity. A certain lightness from time to time, a focused, humane lightness that was nevertheless strong. -'The people did it' — she answered through me. I remembered reading the history of Assyria and Babilonia, Elam, Chaldea, Cambridge Ancient History vol. 3. part 2. I remembered the Akkadian literature and the stories of men, demons and gods — 'The people were bigger, but not much better' — I thought. — 'Why is that?'- -'You have forgotten that the possibilities of doing evil are much greater, your race has evolved a lot since then' — she replied -'What has corrupted the people?' — I asked -'They have always been like that, but their evil

has contaminated other worlds.' — 'I refuse to accept that' — I said — 'If humans are capable of beauty and greatness, how come?' — i asked her -'Animal man, participating in nature, was a child of nature, crookedness began when he was capable of the divine, then he closed his eyes to the origin and made nature his enemy, while in time he forgot the divine' — she replied -but there were methods to overcome suffering and evil, the Hindis and the Buddhists knew them, others too, Gigantomachy within'. -'These methods are consigned to oblivion, there is a scheme' — she whispered. -'What kind of scheme?' — that aroused my interest. -'A deep scheme concerning the fire of chaos, which attacks the lower regions of the divine 'It has its effects,' she replied. -"Are monkeys evil?" — I asked like a child. "Only humans can be so bestial and idyllic" -"That's the price of making a child of nature a god, as if capturing the divine in the animal" — she said -"But it's not unique, it's like a whole plan was worked out to capture it, is there more?" — Inquired. -"Desire" — "to be out of one's senses" — "to live" — "Man is not made for happiness" — she expressed. -'But should we then blame the gods, judge what is good or evil?' — I asked. -'Do not you dare, they are your friends, a toil of ages, the infinity of the past behind your race, the infinity before you' — she answered softly. — "Some say we are made of the blood of Aw-Ila, an Igigi god, to toil like the rebels" — I said. -"Then be free" — the last whisper before she left. -"But do not spurn this world like those who hated it" — she gathered her strength and disappeared.

Mephistopheles prerogative: clueless Boddhisatva

"Then who are you?" "I am a part of that power which eternally wills evil and eternally works good." Johann Wolfgang von Goethe, Faust: Part One.

In Mahayana Buddhism, it is the final net effect of one's actions, neitherone's intentions nor one's deeds, for which one is held karmically responsible. By what action? One might ask. Through the co-dependent, co-existent world of phenomenal events themselves, which are governed by various orders of justice, natural, human jurisdiction and law, transcendent, divine, objective physical, etc. If we define justice as a Platonic idea, it can be understood as a 'reactive, regulative factor of the harmonies of deep transcendent and objective laws'. If we define justice with a classical notion, it is a 'regulative codification of human experiences, ordering them according to social regulations, derived from situations that require moral or ethical judgments and decisions', then the strict Mahayana definition

of justice would be something like the 'reactivity of karmic causation networks to the actor who participates in them'. Power, justice, responsibility. The more power one accumulates, the greater one's responsibility for the net effects of one's choices, even though one is already enmeshed in networks of power and causality when one enters the scene. Each burgeoning consciousness, each new birth, enters into a pre-existing web of relationships. When a leader causes deaths or condones bombings of civilians, leads to poverty and deprivation, and lives in a 'castle of delusion,' responsibility for his actions traces everything back to the causative effect — the leader. The soldier who kills on the battlefield is responsible for his own karman, but his karman is linked to and traced back to the leader who ordered the killings, through 'distributive co-responsibility' with various weights of nods to the network. From Bardo Thodol's point of view, only madmen want to put their minds in a position of power these days. Or very willingly — for whatever reason. Thus Mephisto, the old devil who in the Buddhist context 'wills evil that always turns to good', is an example of an absolute inversion, where he appears as a saint by the net effects of his actions, but as an ontic entity can be outright evil. He is better than a sacrosanct devil who causes evil through the will to do good, but still better than the absolute evil of the Black Brothers, which only leads to evil through the will to do evil. Remembering that good is a golden chain and evil is an iron chain, why not remember people like Milarepa, a black tantric magician who, according to legend, wiped out entire families with his mischief, but became a supreme Boddhisatva through his efforts to "break the shackles." Not all of us are so fortunate,

but the highest good, which I instrumentally define as the Platonic Monad, is a pan-theistic view and can be derived on earth from reason, wisdom, insight, and the ability to grasp and penetrate all causality with understanding, to make ethical decisions, principled judgments on how to prevent, remedy and alleviate evil in terms of the Hindi Buddhist kleshas (suffering, destructive emotions, disturbing emotions, negative emotions, mind poisons). For example, the 'five poisons' described in the highest terms as: ignorance, attachment, aversion, false pride, envy, and all forms of delusion that prevent realization. Ethical and moral judgments and decisions require a cosmos or order. The original cannibals of Malaysia did not care too much about the zeitgeist of this order — it was established with the changing, shifting times. So is it void and relative? The question is wrongly posed. Rather, it is a form of human psychic forms, groups, and individuals that began to congeal and consolidate around certain factors with the advent of self-reflection and methods invented to counter what was considered 'impure, taboo' (bad) and to promote what was considered 'holy, clean, permitted', 'sacred, clean, permitted' (good), with shifting frames of reference for different moral concepts', which later developed into a social order based on values. It's not all doom and gloom, because there are things that are common to all humanity, that is undeniable, unless there is a 'zombie catastrophe'. What constitutes the value of a given society is what defines it. If profit is the value, then it is superseded by principles and makes people subjects — slaves. Values can be divided into external states, which have to do with the quality of the environmental milieus, or 'what is sought in the world, what is,

what should be, what is desired' or internal states, which have to do with the quality of the subjective and intersubjective sphere of mind (noosphere), the emotional and spiritual states 'how we feel, how we think, what we are, what we want to be, normatively or descriptively'. Only when value is internalized as a principle directly related to human being: virtue or vice, it defines human essence, perhaps humanity or the 'lack thereof '. After all, everything is 'all too human', 'live and let live', 'beyond good and evil' one finds one's own ethos, hopefully not a perverse, sadistic or nightmarish ethos. Ernst Juenger wrote: 'A warrior may have his ethos', morality is another matter. But his ethos has a twist: May the dead be merciful to their murderers, for the dead may not have a warrior ethos, but they have a strange kind of morality all their own. Understanding karmic necromechanics enters the realm of posthumous justice. But why wait for justice after death when it can be realized here and now to create beautiful, thinking, committed and responsible human beings who draw from the wisdom treasuries of all civilizations and cultures. As one might say, 'Karma may be more than a mortal can bear,' so are the destinies.

On the darkness of ignorance

See, for I will expose the workings of the abject stupidity of the ignorant, who in their jealousy, in order to be victorious, must reflect their own depraved inadequacies in others, in order to be victorious, must poison a greater man with their own vile filth. For wiser serpents, among whom I count myself as Solar Drakon, a fierce enemy of both darkness and Judeo-Christian abomination, including their rotten corpse nailed to the cross, know how these wretched slaves approach their goal, the intelligent one, the intelligent they offer a bigoted religion, the astute they offer filthy bribes, the strong they try to ruin their nature, the virtuous they contaminate us with vice, the knowledgeable they offer blindness and lies, the free they want them to kneel like wretched slaves. For darkness and ignorance cannot conquer greater men, it must cripple their minds and lives to replace their minds and hearts, to poison them so that their pettiness and pathetic, worm-eaten attitude conquer us first by violent attacks from without, striking like wild pigs, and then from within, poisoning the innermost thoughts and minds of the giants who tower above them. The darkness is

made up of rats who can only maintain their vermin through reflection and imitation. It is jealous of the greatness, glory, triumph of the Aionic solar providential intellect, its support and prestige, its superior position over the locusts, which are reduced to infinitesimal crippled worms by a single ray emitted by the sun, while it plunges Apophis, the wyrm, into the abyss at every attempt of attack. Planktonic idiots, stooges of this deluded power ceaselessly approach our minds and hearts, poisoning them with ignorance, replacing our virtues with vices, breaking us helpless, blind, until we become worms like themselves. Only in this does darkness triumph – it turns the great into worms, for it consists of mere worms who portray themselves as superiors. They lie creeping at our feet, as sun dragons we scorch them with fire. Our tribe of serpents, the dragons, abhor any deception, ignorance, inadequacy, any wormy belief, for our scaly armor is made of acid fire and courage, as long as these swine do not break us in our mortal human shell into the inversion of our aspirations, our strength, our astute intelligence and commitment. Cut. Them. Down. Stomp them down. Crush them. Destroy these wretched worms whenever you encounter them. May they never get their hands on any of us, this planet or the human race. May the tribe of the Winged Serpent, the immortal Winged Kheper Hearts and the glorious Sun Disks triumph over these pathetic worms.

About the spirit and the mistress

–When will my suffering be over? My mind is broken, rotten, vampiric, full of errors, paroxysms of cognitive and affective range, scandalous twitches and errors. I have to survive it. The Buddhists did not imagine a bunch of vampiric rogues experimenting on my brain, a tale of cybernetics and sadism. 'I guess another time, another age,' lamented one man that night –'Do you remember what state your mind was in ten years ago?' – Mistress Sosipatra, the seeress of the Greeks, spoke to him in gentle thoughts which the man mistook for his own. The silent conversation continued. –'Definitely different from now, it was something else' – he answered, thinking he was talking to himself. –'What is the most static part of your being' – The Mistress –'Well, my body' – he replied –'You see, that is so, and not only that, that is the only moment of reality you will ever experience from a human point of view. Another magician once said (AOS), is not your mind ultimately a concatenation of causes, made up of sensations, experiences, identities, memories, inclinations, natures, conditioned and autonomous responses, choices, etc.? – The mistress asked –'That's so, but it's difficult to

perceive it that way, everything appears as a derealized illusion', he replied. -'That is so, but you must be aware of it and seek the core of your being from a safe position where you find static parts of your mind and coordinates in what you perceive, in other words, the flashes of events called the world, you always need a point of reference, and then you shape yourself to bind certain expressions and let go of others' - said the seer - 'It is a matter of sense, direction and discipline' - she continued. -'But do I dissolve after death? Would not that be preferable?' - he asked. 'It is not so simple. You arise in a world that already exists, and you are caught in a web of causes, along with the various souls of your being, including your mind and body. May it not distract you from liberation, but this is a distant goal, to extinguish all the karmic movements of the universe a sheer impossibility, to exhaust them in yourself is a rare quality nowadays, if you cannot yet reach the state of Pari-Nirvana, what would you do with the chain of being?' - asked the Lady -'To obtain it?' - asked the man. -'If the mind is an illusion, why preserve it, it is a form of self-destruction, we might as well become cyborgs' - replied the mistress. -'Is not it the paradigm of the modern world that there is nothing but the mind, in the naive sense, and that scientists struggle to explain this phenomenon on a neural basis?'- He asked -There are components that do not fit into their paradigm, you have found another way as a pneumatic, as a souled person. 'You can not fight the paradigms of the modern world, but you can fight your own way out as long as you stay in this Dionisian tomb,' said the Lady of Chaldeana -'If I were to ask the gods to create a new spirit for me to continue my existence, what would it be?' - he asked

–'Imagine your consciousness changing into a new vehicle and being born in a new disincarnated world, you receive a new movement of existence – replied the glorious mistress –'But if everything is an illusion, then what is the point of continuing to exist in one of the worlds, as a shadow, a ghost, a daimonion, an angel, a hero, or in one of the myriads of worlds?' – he asked. –'Reach the equilibrium of compassion and recall the rest until the chains of being are over and we all retire to the final rest' – he answered – 'The purpose of the great work, tris-mae-gistos, is to descend to pass the consciousness through the necessary seals and later to ascend and transform into a deity, held, angel, purified soul, with the support of the elders. The toil of the great work is to commit oneself to the cosmic expression, knowing the laws of the changes of the cosmos and adapting oneself to the divine will to participate in a greater chain of being. – Said the Great Lady –'How can I thus outlive my own mind, when I am incapable of performing this task' – he replied. –They greatly underestimate themselves, as Nichiren said to Shijo Kingo in 1276: 'Never be troubled by the difficulties of life, after all, no one can avoid problems, not even saints or sages, suffer what is to be suffered, enjoy what is to be enjoyed' (. . .) – the mistress recalled a fragment of a text he had read some time ago. He put his thoughts together and was amazed at what came to him. As he stared into the night sky, he thought he saw silver-gold wings with the Caduceus Staff in the centre, appearing and disappearing out of nowhere. He wondered a lot, calmed down after a while and fell asleep.

Idea, narrative, reason, action!

Any form of discourse or narrative study should never be divorced from group and individual psychology, for that is to measure the results of a particular subject.

I.

Take the idea of witchcraft from the European Middle Ages. While parallel civilizations, e.g. Hindi (spreading faith and magical-spiritual techniques) and Arabic (pro-science) were at their peak, most Hindi practices were branded as 'witchcraft' by the overzealous inquisitors of Europe Europe. The term 'witch' is as broad as its usage, whether we mean a prophetess, a seeress, a priestess, a herbalist, a sorceress, a necromancer, and so on. Exactly what area of the magical arts is she proficient in, what skills does she have, what position or profession does she hold, and similar questions apply to her male counterpart, of course. In general, these concepts, words, abstractions add up to a whole framework of a network of ideas, while the Cathedrals of memory and universes of discourse are built, adapting

meaning and content to the context of symbolism and belief system of the time and age. For example, witchcraft in the Greco-Roman period was understood differently through the lens of Greco-Roman religions and cults than it was through the symbol and belief recognition apparatus of Christianity. One would have to examine in depth the phenotypes of these cathedral structures and what the visitor perceives when visiting, or the phenotypes of seeing and feeling both the structure, the 'general impressions of the esthetics of the whole' and the modus operandi of seeing and understanding the content in particular, with all its undercurrents. Any interpretation of an existing 'insider's' perspective perspective is fraught with the prejudice of pareidolia [parά, "beside, alongside, rather than [of]" - in this context meaning: alternatively) and the noun eidolon (eἴdwlon "image, form, shape" - the diminutive of eidos)] refer to belief systems in this context, whereupon one sees relevant phenomena only through one's previously acquired belief systems, distorts the factors that are crucial to understanding the phenomena, and nihilates any content that is incompatible with the belief system. This is a trained skill that is highly counterintuitive from the perspective of self-preservation of habitual belief systems. As with all forms of study, effort must be put into this skill. The objective skill is trained in a similar way. As a spectator, one has a more objective viewpoint than the committed actor, as long as one can also discern well and is open-minded to the ways of the latter. An objective theological scholar who is, for example, a professor of Sanskrit and a comparative mythologist, will view an uneducated believer indulgently and objectively without being involved in his ways of

perception and without being entangled in his belief system or his ways of acting and perceiving. It is likely that an uneducated believer who has a set of beliefs, such as Christianity, and no basic knowledge of Buddhism will not have an educated and far-sighted view of Buddhism, and that his way of perceiving Buddhism will be thwarted by his pareidol bias. a person who is ignorant of others will not see anything beyond his own understanding, as far as his ignorance or lack of knowledge allows. In other words, the more educated, civilized [Hellenic], inquisitive,and open-minded a person is, the better he can understand another's perspective. There are things common to all people that are determined by empathy, but when it comes to belief systems, without any idea of the other person's belief system, one is just an object of pareidolic bias, and that is directly interpreted and written into the way of seeing and perceiving. On the other hand, if you do not know anything about the stasis, the subjects of the other, you can not make educated judgments, so you fall back on the universe of discourse you know and read everything into it as if you were looking through lenses that let through no light but only a tiny slice of the social, religious, historical, cognitive, political spectrum of the whole matter, while being blind to everything else.

II.

The other interesting aspect is how these belief systems, perceptual lenses, pareidolic distortions enter the upper structures of the neurocognitive circuits that biopsychology deals with. How they are conditioned is what sociology deals with,

then the upper level of cognition, which is often unconscious or remains in the realm of unactivated knowledge or ignorance of ignorance, namely the architecture of meanings and beliefs, which is composed of the history of ideas, their transmission, transmission capacity, memification, stratification, diffusion, distribution, mutations, adaptation, evolution, and so on. Intellect and reason are the self-conscious geniuses that shape and carve into these ideas to reconstitute, produce, rearrange, and compose new narratives and ideas. How they work in practice is the study of mass and individual behavior, for example complex adaptive systems in complexity theories applied to the social sciences to study them quantitatively. Humans are not a 'tabula rasa' and do not function in a void on which everything can be written. We have our cognitive abilities, thinking styles, cognitive phenotypes, we are shaped by mentors, society, images, self-images, imago and logoi, etc. If we are lucky, we individuate according to the alchymic process and mature, if not, we live with acquired automatisms that preserve the illusion of free will. Therefore, every phenomenon mentioned in the first part is inseparable from the biopsychological, sociological, mythogenic part. This process largely determines human behavior in the civilizational context. He who masters the context masters the meaning. It is both dangerous to the uneducated and a threat to the educated. Populism thrives on the domination of context; religious fundamentalism thrives on the domination of content and the faith through which it is seen; it appropriates context and content. Fortunately, the context itself is not homogeneous because of the diversity of content and meaning. Therefore, it is not susceptible to abuse by the reverse

totalitarian regime or any form of populist fascist ideas - after a while, the whole construct and dynamic frees itself from the shackles, but each time at a high price of education, open-mindedness, human principles, virtues and values. Every war robs humanity of something, every rise of stupidity and human folly that is placed in a position of power damages the social fabric of minds and hearts. It is not easy to overthrow a tyranny, but the reconstruction of a society of mature individuals is arduous after it has been ruined by stupidity and baseness of ignorance, whether by a war or a cold war between intellect and ignorance, reason and stupidity, virtue and vice, principles and spinelessness, the whole and egoism.

Retrieved

'I see here only a tragedy' – she continued – 'not of evil, but of generation'. –'That is, no one will protest against nature or life' – she laughed – 'Embrace it, but the degree of otherness between perfection and generation, perfection and growth, creation and reception, suffering and nirvana is an ever-increasing tragedy' – 'Those who see it are few, those who exercise it, fewer and fewer – she continued – 'But is it not the case that every world has perished?' – she asked in a gentle way. –the Socratic irony belongs to those who descend as prisoners in Plato's cave, they act against generation and blindness, a heroic attitude, but soon they are strangled by this world. –'What about those who destroy them?'– 'Madmen, they will not wipe out the universe or the solar system even if all the crowns and armies of Pluto were theirs'. –So what can you do in a world of failure?' – 'Do not add evil to evil, stay in growth despite the times ' – My Saturnian father interrupted me. – This is a very human reaction, but in the eyes of angels you see terror and awe, never a tear. –'That's a demiurgic view,' I inquired curiously. 'Forget the details, every perspective is born from your life, what kind of glasses do you wear, blind man?' – 'Ah, now I see I do not have any' – 'Not in this life' – she winked at me. –'Then what's the

point of all this learning and practicing?' - i asked. they know exactly what you must do, as your mind and destiny allow, wise choices for a young old man. Builder of the house, you shall build no more - a Buddhist Lhag Thog (inner teachings) proverb. Pause for a while. Take a look at all the threads that animate your mind. What is the most static part of your mind? What is the densest part of your personality, your self? What makes you a real person, a qualia of an individual existence? Where does it all come from? According to the Samskarian view, in which senses and mind are only an aggregate of conditioned clusters that have crept into man over the ages as carriers of these energies. The only original reality that this 'man', this 'woman' can approach is the sheddingof all these conditionings from the perspective, from the attitude of these conditioned clusters, to reach the original light of consciousness, the purified lenses of pure mind. But do we then cease to exist? Is everything just a concatenation of causes and effects, illusions in motion, which we abolish and thus abolish life in its generative aspect? This would be nihilism if a fatalist, a reductionist, a materialist took this stand. Embraced by the joy of life, the illusions play in favor of life, because empty and void we are the cup of the world, the cup. But who embraces the demiurgic hand, who frees himself from the roots and floats in the stars and beyond? Uncounted threads of all the movements of Shakti, a hypothetical energy that flows through the universe like the sacred words and seals of the Chaldeans. When does Shakti become Samskara, or when does unconditioned energy become conditioned, when Nirvana is Samsara at its root, then Shakti is Samskara. For a magician, this is of paramount impor-

tance, for by definition he attunes himself withthe creative force, he revels in his children - the movements of his will. Basically, a magician is a microcosmic demiurge, a mystic is the one who receives the demiurgic and transdemiurgic transcendent call. How to understand the exclusion from the universe, the apparent search for a transcendent reality in
which there is something like nothingness, because we erase our own existence to become free and one. How can the contradictory, immaculate will be reconciled with the act of ascending and burning, of fading away in great awe? This knowledge is given only to the exhausted man, for which he strives and desires dispassionately. In the eye of the beholder, the world he sees is all that he is in the mirror of his dreams.

Homeless woman on the bus

The homeless woman was traveling on the night bus to shelter from the rain of the previous storm. Some random passengers, hangovers of the day, gave her a brief ashamed look as she boarded and turned away from her disfigured face and the smell of old clothes, feces and piss. In the back of the bus sat a man wearing a silver mask and a black hood who was not noticed by anyone. He was the only one who looked at them with an incomparable gaze. He whispered in his mind, 'Ishtar, Innana, Shamash, Belet-Ili'. She woke up in the morning on the park bench, a little drunk and full of worry about the next day. And yet, something changed. She felt fresh, powerful and happier than usual. She touched her face and the blemishes were gone, she touched her hair and noticed strong, black, curly, long hair on her previously almost bald head. She also noticed that her old clothes were gone, and she smelled of an eerie nutmeg and sandalwood oil. -'That was the scent of her skin!' - she was surprised and smiled proudly. She was wearing normal clothes, like everyone else. She stood up and looked at her face in a pond where water had accumulated due to yesterday's rain. Her physiog-

nomy was of outstanding, radiant beauty with golden, white and yet a little Moorish skin with Mediterranean undertones. 'I do not believe my own eyes,' she thought. Her character and nature also straightened, she felt noble and principled with a commanding attitude, similar to the old Semiramis. She heard a voice in the air: –'I am your guardian, beautiful one, there is a small piece of paper on the bench'. She asked 'Who are you?' but no answer came. Her eyes were drawn to a small paper on the wooden bench, she grabbed it and opened the red seal. –Marszałkowska 140, under the carpet there is a key'. She made her way there as if she knew this place from before, although shehad preserved her memories of being a homeless, destitute person only yesterday. When she got there shortly after, she remembered waking up in the Saxon Gardens. In fact, she found the key under the carpet and opened the door. It was a beautiful little apartment with high-end furnishings, a vase of tulips, On the wall hung a reproduction of William Blake's painting, 'The Great Red Dragon and the Beast from the Sea'. On a small wooden coffee table was a letter, also sealed. Pleased to see another clue, she opened it. 'This world is already a whore, you are just another whore'. Startled by the message, she backed away a little. She heard a voice again, 'Artemis, Artemis, you are long gone, go through the door'. She went back to the door through which she had entered and opened it. She saw red fire and in the center Jesus Christ crucified with the signature above his head 'Traitor, King of the Jews, Lord of the Flies'. He was surrounded by his followers kneeling around him with red glowing eyes while strange demonic beings repeated all the tortures that Christianity had invented for others over the centuries. Popes and inquisi-

tors were burned at the stake, theologians and saints were quartered. Nuns and priests were tormented with iron rods of fire in their throats. A dark, grim voice said, 'Do not turn Gods into demons, Artemis, your art and temples are fallen, Hecate of Fate'. She could not believe her eyes and yet laughed at the whole spectacle. Her face turned black with many faces and lit the fires with golden lights, she roaredwith serpent's tongue, roared like a dragon, while all these figures trembled in great fire. 'You are cruel, I see, so was it with them, baptismal curse, who will undo it?' – the dark voice asked. –'the messenger has already been killed, will you free them from the fires? What do you think?' – the dark voice continued. –'When dawn comes, they will be freed after the sun spits lightning on the earth and douses the land with fire, is not that what the great Plato said? That the earth undergoes destructions, by water and floods, by air and great winds, by fire and burning and by earth and earthquakes and volcanic fury'. –'This is how Atlantis perished in the past' – said the dark voice. The homeless woman woke up in the park and looked around. A man was looking around, walking with his wife and a daughter. The homeless woman got up and shouted in a shrieking voice: 'Where is the dragon, I am Artemis, you fools!' The man laughed at her and walked by with his family. She heard only one voice, a last breath in the wind: 'You will not see these worlds, death was a forewarning, your time is near, let them line up for the hells, watch them still, the moderns, you will decide their fate, are you mistreated, burn them, scorch them all!'

Methusaleh

His torn, ragged clothing has served him well for years. He lived through his youth and rebelliously observed world events. On the verge of commitment and retreat, he knew he would not change fate. He never regretted that. He held a small wooden tablet with six runes on it: Algiz, Sawilo, Laguz, Thurisaz, Hagalaz, Raidho. His palm intuitively grasped it, like a snake trying to suffocate its victim. He had seen the war, the population shifts, the great floods. Now he was safe, in the taiga forests of the former Russia. Centuries passed, even the strong winds that carried the yellow desert dust settled. He remembered an encounter about five hundred years ago, when carefree humanity was still busy with its own affairs. A girl drummed camertons around his body, demons of nature, chthonic, representing his death in a vision. One saw the treetops of the taiga where his weary body should rest. She was a friend of his once great love. Naively, he believed that the gods were renewing his body for some reason, but long ago he had forgotten these conjured explanations; they were mere rationalizations. Over the years he became more and more silent, but he began to understand the language of nature and the gods better and better. The ghosts of other people remained behind, some rose into the

starry mist, others were shadows of the past — they no longer troubled him, in silent contemplation. He avoided the ruins of the cities, there, in the landscape of abandoned, invited soul remains of many. There, once again, Atlantis experienced a catastrophe. That is, the planet Atlantis, Tybil. He does not want to think about all the thoughts between his birth and now, he was part animal, part god. His thoughts had merged with nature and the divine, they were no longer his own, as they were decades and decades ago. He lay down before the stars and contemplated the treetops, a winged ethereal serpent closed his eyes. His body was torn apart by wild beasts, maggots and ants. If you know anything about his spirit, whether he rests in the great abysses of the underworlds in a sealed cosmic tomb that he once constructed, or whether he joined his dream, and you read this in the past, please think of this man and make a wish. That his most wondrous of loves, which perished centuries before his death, before it really began, might be saved across the stars as his will and testimony, that he might join it. When the seventh bull of heaven, Methusaleh, star of Libra, the next victim, joined Kakkab Su-gub Gud-Elim to shine across the wastelands and dreams of nature and spirits from afar. The gods promised: When there are no more people, the planet will be green again.

Immemoria

When live and let live is not enough The post-factual age is characterised by a low attention span, a memory capacity like that of a goldfish, and a socio-political virtualization of disenfranchised movements. A dream sphere of apodictic forces destroying the remnants of forgotten freedoms, a dream zone of corporate statisticians drawing the boundaries of life. The post-factual age is the greatest achievement of social engineering in the technological age. By and large, the trends have settled in and they are advancing. In the democracy feast of inverted totalitarianism, transient appetites are satisfied, whether through controlled, permitted or accepted dissidence, whether through the provision of 'bread and butter', 'infotainment and pleasure', whether through listless apathy and affirmation of 'business as usual'. People who are comfortable and not threatened do not question the moves of their governments. But when is it simply an appeasing mass of bad policy that leagovds to a terrible end, and when is it really good government for the foreseeable future with global insights and implications that are far-sighted? There is a quote from the Upanishads 'every enterprise is known by its effects' Almost no one questions the current circus of the world per history with the

associated trends, almost no one questions, explores the place of ideas, their meaning and historical potential. At least they live by them. When the ideas die, they are replaced by surrogates that flood minds and hearts with untruths. The time of grand narratives and grand social logos is over. Narratives are procured, advised, regulated, controlled, disseminated, measured, and optimised. Most already accepted this world without resorting to the contradiction they never felt or had the need to feel, think, conceive, internalize and act. I contend that the end of the world, at least for humans, is complete with the final replacement of the citizen, the human, with the statistical biomechanism fully identified with a political cyborg. A political cyborg is simply a subservient individual whose meta-programs have been replaced at every level, constructed by the forces of tide, zeitgeist, government, and set in motion from birth to death of its functional, utilitarian purpose. As an avid reader of history and one who likes to live the ideas as Ding-an-Sich in Husserl's language, or as Hegelian essence, or as Platonic true force, these ideas can only be killed by eliminating the cognitive-emotional factors and replacing them continuously, by developing into a web of sophisticated falsehoods that contradict the original ideas and drive a wedge between Swedenborgian feeling, the intellect of philosophy, and the biomachinery, ultimately short-circuiting the process of self-knowledge, the gnoseology of man. There are controversial concepts, but the ideas are pure. Ultimately, the biomachine, the biocomputer, is cut off from the essential component of re-defined ideas. Their components are holistic and cannot be subjected to an analytical philosophy, their modalities are multiple and cannot be

captured with just one aspect. Do you remember the time when personalities of the past warned us about the future? It has all happened, both their warnings and the figures are forgotten, or we study them in a sullen atmosphere that does not allow us to see through the world spectacle as it has unfolded. The Cassandras of modern times are the past prophets of the future. All movements of the current political spectrum are mischievously marching towards the end of humanity. This does not mean global catastrophe, this does not mean the end of the human race. It means the posthuman political cyborg, one incapable of self-awareness, one incapable of critical self-examination, and therefore one that extinguishes its consciousness in movements that are meaningful only to the shell. One who is not able to generate zeitgeist through a logos that he has created. He is, in fact, a shell without spirit. A shell without machine.

Beware thou dark schemes

Last night I found a green piece of cloth decorated with Rowan twigs and fruit. For several days now, my misogyny at finding a curse of unknown origin has been driving me to bestial imaginings of how I harm the women around me. Once I was a lover of women. I was aware of some vicious shades, the angry dead or the eidola of murderers, but I was still not strong enough to defeat the overwhelming thoughts that slowly invaded me and discharged as my own. A few days ago, I had the terrible intention of incubating a woman. I remember my grandmother was an 'Amazon', she was dying of cancer. Her breast was cut off to slow down the incurable disease. She was a witch of strong Germanic Slavic descent, just like my mother, I was the last to close the line. No female descendants. I was incited by some spirits to take this cloth hanging on the wire. The first thought that came to my mind was that it was from a woman's grave. The garment was really old, the fabric torn, ripped and left a smell of creepy graveyard soil. She appeared in the shadows, as a female silhouette. I kissed her and she put a ring on my finger. An engagement to the dead, I had been married to many, this was nothing new. Sometimes I cursed her for her arrogance and threatened that I would exchange her

with the Yellow King of the Chinese Hells. Somehow they did not listen to me. Ionce had a dream where I was walking on spider legs with my torso, head and hands being human. Arachne took my shadow. Little spiders with doll heads were walking around. I was buried in yellow dusty mist, after a while I jumped into another reality, that of the dead, where I comforted a young man at the train station. Back to 'reality'. I closed my eyes and saw the cover of 'Tubular Bells', an album by Mike Oldfield from the 1970s. I played the song on a loop on youtube. I thought 'wait a minute' — what was happening in Wawer, Warsaw, Poland at that time? I did some research. On March 16, 1981, a woman was murdered by a necrophiliac who killed women, cut off their breasts and genitals and sewed them to a mannequin for sexual gratification. She was his 'sex doll. The woman's name was Hanna S. He was executed in Poznań on July 28, 1986. Six days after I was born. The young child was watching the work in the prosectures since he was 11 years old, as it says in the story. I sensed that something was wrong. - they perverted his mind from the beginning, those cruel devils. I remember that I had a good upbringing as a child, but 'they' tried to pervert me in many different ways. On the other hand, women were also murdered in the cruelest ways. He was after me, my grandfather once mentioned that 'a murderer haunted him all his life', something also stuck with him. I came back to my senses from my terrible misogyny and wondered how this could have happened? Was I supposed to be a cruel murderess like the vampires wanted me to be? The shadow female rested beside me in my bed, as I pondered I smelled her skin and the memory of her sweat when she was alive. It was beauti-

ful, like lavender and morning air. As a silent comfort, I kissed her shadow again and smiled into her blank face. I photographed the green cloth together with my Galdrabok Bindrunes. The child defiled, a monster grown, how could these young beautiful women suffer such a cruel fate? Evil should be stopped at the seed and eradicated before it grows into a dehumanized, de-individualized cruelty! I write this out of a sense of duty, to convey what the dead wanted to hear from me.

Angry Youth and Virtue

I met a young man shouting something in the street: –'Traitors, traitors to all mankind, who have sold their souls, hearts and minds to shit forever'. People walked past him anxiously, mocking or talking in between, women giggling and pointing at the madman. Still, I decided to approach him, stop for a while and ask him about his croaking. –'Why do you call people traitors?', I asked. –'This is not what I lived for, this is not the world I fought for, this is not what I was about' — he shouted and roared. –'What do you want from the people?'I asked him again. –'I do not want anything from the people, I have only raised my song high, and with regret I see that no one follows me, I have striven for beauty of the highest nobility, I have met with the ancients, but I found myself alien to this world and far from it. This world is ugly and has torn my heart. Now I see that I am shouting at it because I hate it" — he replied. I thought deeply about his words and did not blame him, but only said: –'I can sympathize with you, but do not think that you are raising your song too high so that others can not follow, and now you have only alienated the others from your goals, there is no reproach to you, because you have pursued a just and great task' I continued, "Would you like me

to talk to you about the virtues you have followed so that you do not feel betrayed by this world, but are committed to upholding the values you hold dear?' — i asked him in a friendly tone. -'It is already too late, I have only gloating for the rest, how long can you fight among the blind without resorting to hatred, how many punishments can you receive once for living your mind, nature and soul to the utmost and being punished by the insignificant things of life, like a swarm of locusts belittling and mocking these things?' — he replied. -'This is the Confucian virtue of Yi, you are neither a liar nor a cheat, your honesty is well-intentioned, your malice a raging anger that puts you on a par with the sun gods, Shamash and Aya would bless you, for even the greatest misery is touched by their rays, even the greatest noble people cannot be dishonest in their light, so it is that power that is honest and distributes its rejuvenating light to all creatures, great and small. Sincere about things, it is enough to straighten the roots so that you do not grow firmly on false paths. For there are many people who are sincere about their beliefs, but they may remain unquestioning and inconsistent, and therefore are of no use to the common good. Do you think that the virtue of Ren, the virtue of benevolence, charity and humanity has died in you, that it has become a kind of twisted branch due to alienation, which has been cut off and is no longer strengthened and revived by the common bond? — I asked. — You speak of virtues I know, but I know people too well, they are insolent, arrogant, ungrateful, and prefer to chase their whims when they are well and full rather than care about the big picture" — he replied. -That is typical of little people, that their attention is riveted by what they can

hold as a plaything in their minds, that their dreams seldom extend beyond their own affairs. I suppose you are not like the inferiors you pretend to hate, but you prefer to walk on higher ground and inspire that matter that can be shaped, or promote the goal and toil of it all, despite their stupidity, lack of consistency or foresight, rather than push them deeper into the abyss you so want to see. 'Zhi is a virtue of right knowledge based on observation and guidance that goes beyond the ordinary and is not simply a cloak put over that knows and yet does not know, that does not know and yet reverses all its wiser effects' — I replied. -'But how can I maintain this view, as if I were standing on the watchtower, looking at the sky and looking down on all humanity, with the virtue of Xin, faithful to the creative forces of the divine movements and the integral within, while everything is changing and even my mind is taken by the greater movements of these evils you speak of?' -Fight the corruption with great blocks and erase petty motives and hatreds before they grow into you. After all, you have seen how easily they pervert your aspirations, and after being reminded of your goals and ideas, they lose any meaning they had previously acquired, they lose their blood, and if you dare to ignore them or even cynically mock them, you mock yourself. For this you must establish a Li, an inner tradition derived from the cultural characteristics of the ancients that surpasses those of the present, but without neglecting modernity. May your inner coordinates guide you based on insightful studies, may your practice be permeated by the movements of the deities and the invisible worlds that gift you with a smile."-'A smile after all this?' — he asked bitterly. -'To have authority over people, do not become

bitter, that will only shift your goals, and if you do not want the authority anymore, how will you use your Pythagorean lyre to influence someone else? If it is out of tune, it will annoy you, but if you find comfort in solitude, remember to take the greatest pains to preserve your humor and courtesy, remain open and friendly, overcome your inner turmoil with wise and fatherly dealings with people, they willoften be ungrateful, but they come and go of course" — I replied, "be merciful and bear with them thoroughly and steadfastly, as a true pagan should." -'They would soon take advantage of me and try to slander me or, much worse, betray me,' he said. -'Bear it with dignity' — I simulated a shout — 'I'll discipline you, young man' — I roared. Fortunately, he understood and laughed. -'Now I understand to remain steadfast inwardly and outwardly, strong inwardly and meek outwardly, and yet to have a strong will.' -'This is the Roman virtue of gravity, you carry on committedly, do not be distracted by the whims of spineless or unyielding people, I see that in your honesty you are already fulfilling a lavishly frugal style, including the speech you just gave to the crowd'. — I mentioned He looked around and observed the people -'Oh yes, that was unnecessary' — he glanced at a passing family and smiled. 'You see, humanity can be quite humane at times, the way you see yourself now, where is the torn, angry image I noticed before I met you' — I smiled at him. -'Nowhere to be found' — he laughed. -'A wise remark, but remember not to take yourself too seriously and not to be too proud or conceited with your works, if you take something from nature or the gods it will be returned to nature and the gods when the time comes, fame is a dangerous thing, anonymity is recognized

by Providence, stay strong and do not waver in your works, do not give in to forgetfulness and be true to yourself, know yourself, there your true self keeps its dominion, all falsehood is unbearable in the eyes of the sun, mortals like to deceive each other a lot, but they never hide anything from the powerful eyes, not even the playful greatness of the ancients The young man turned around and enjoyed the light rustling of the wind. Meanwhile, I disappeared into my saturnine realm. He turned around and was amazed that I was no longer there: 'Where are you?'- he whispered with a tear in his eye. -'I am watching over you' — my voice echoed through the sky in a silent idea that only he could hear. He smiled and walked away comforted.

A Warm Place to Be: A simplified report

"My book was closed, I read no more, Watching the fire dance On the floor. I have left my book, I have left my room, For I heard you singing Through the gloom." — Chamber Music, James Joyce.

Circling. I circle in a zero-sum game in which I played the losing side. I had been stranded in the city for four years. The distant past, when I had travelled the world, sounded only like a memory I could no longer do anything with. — Do you remember every day of 2015, or can you summarise the most important points of a few months? Could you do the same for 2010, 2005, 2000, 1995, 1990 and on until you were 3 years old? I thought, 'This is when the first memories begin to solidify, unless someone has prenatal memories, references to other lives, other stars — these are treacherous things'. In a state of mania and despair, I tried to escape from the city that humiliated me, that harmed me, whose bricks and houses I hated, whose magical communities I despised, along with ordinary people who were as anonymous to me as yesterday's day. At night, my living

corpse was pierced by invisible shadow crawlers. Buddhist meditation on a decaying corpse. Maranasati. In my bathroom, the walls were full of the spiritual remains of the dead, which I could see better inthe twilight. I packed my things, never to return. I gave my entire precious book collection, a whole library of Rara Avis books, to the antiquarian bookstore without even asking for money.

In a state of mania, with my mind shattered and assaulted, I wanted to escape as quickly as possible. My bus departed and made its way to the northern Carpathians. The original plan was to catch the eastbound bus transit in Slovakia, but I changed my route. The problem was that I had no money, I was completely burned out and broken, deranged and torn. When I reached the city in southeastern Poland, I remembered another young woman I had once loved, but I did not want to see her.

„Who goes amid the green wood With springtide all adorning her? Who goes amid the merry green wood To make it merrier?"

— Chamber Music, James Joyce.

I boarded the regional train to the border with Ukraine and arrived there after midnight. The stars vaulted me into a cosmic cave where I explored the slow initiations like the ancient Mithridates. As I walked along the railroad tracks, I came upon a ruined house. The roof had burned to the ground, but the late summer weather was so beautiful that I lay there to rest. The shadows of the dead gathered, and I heard a whisper: -'You are

not welcome here, go somewhere else'-. I gathered myself, even chased away by the dead, and continued along the meadow path. The fog had fallen by now. I found a small hut near a lake, judging by the sounds. The door was closed. I lay down on the floor of the porch and tried to sleep. I had nightmares in which I dreamed of hospitals, blood, and sadists. I woke up an hour later. The nightmares were still there. Not dreams, but real nightmares. Beings that feast on people's fears. I heard a call nearby. I went to see what was in the forest. There was a sharpened wooden stake, pounded on the ground. I took it out and played a pikeman, half delirious, half aware that something was about to emerge from the darkness. An old friend joined me, I felt two belts of light around my chest, focused on my solar plexus. Megingjoerð. I judged that there was no danger and turned my back on the forest, reproaching myself for never turning my back on a potential danger. I collapsed into the hut, exhausted, and caught sight of a damp, wet mattress. I lay down, covered myself with my travelling trench coat, and heard a demoness scream through the air, "That?! That, you bastards! To my son!!!" I smiled to myself, adopted by a demonic mother.

„Sleep now, O sleep now, O you unquiet heart! A voice crying "Sleep now" Is heard in my heart."

— Chamber's Music, James Joyce

I slept well that day and woke up with the rising sun. For the first time in a long time. The next day some villagers reported me, fortunately not because of the burglary, but because I had been hanging around. My documents were all in order.

The border officials let me go. I felt demotivated and tired, the whole trip was sabotaged. -'I have travelled all over the world' — I thought — 'and now a fucking short trip in this shitty country can finish me off '. I took a car and hitchhiked to the next village. I needed money, so I went from shop to shop trying to sell my camera. In the last shop the man was convinced it was suitable for his daughter and bought it for a third of the price. As I drove back to Warsaw, I remembered the witch from the Ukrainian border. I thought: 'Jagerfrau', mistress of the hunt. When I arrived in Warsaw late at night, I said: 'I want revenge, order a hit'. I heard gunshots in the air, violent outbursts from some Warsaw pigs, and the scream of a vampiric bitch: 'You betrayed your family'. Originally, I was to be committed to a mental hospital for screaming in pain and talking in word salad, like Victorian insane asylums. Fortunately, thank the gods, I survived. My bed, a roof over my head, something to eat. What a warm place. I travelled with the conviction that I would be homeless for some time, and broke the inhibition. In the end, I was content and grateful, especially in winter, for a warm place to be.

„Despite the Writ that stores the skull; despite the Table and the Pen;[1] Maugre the Fate that plays us down, her board the world, her pieces men?"

— THE KASÎDAH of HÂJÎ ABDÛ EL-YEZDÎ by Sir Richard Burton [1880]

A madman danced at the train station

I was changing my night bus near the main station. My habit was to smoke a cigarette, far from the main hub for homeless people begging for cigarettes. On rare occasions, I chatted with some people. I went to the second floor, which was full of people waiting for the morning train, some homeless and other outcasts. I sat down and opened my tablet to read the time. Suddenly, a man in his sixties stood up, from a low posture with white headphones up. He started dancing and happily listened to his music. He did not seem to notice anyone nearby. People stared at him in amusement and disbelief. I sensed a story and bent my head toward him from behind. -'What drives good, decent people to do such things?'-'The happiness of madness conquers the unhappiness of pain.' I had conquered my madness, or so I thought. It sublimated itself into a psychopathic, ethical art. When her smile froze and she began to sob. -'Are you happy?' — I asked, and she seemed to regain her grip on reality. -'Only when I forget' — she replied and her face contorted in agony that turned into fits of laughter, she pointed her finger at me and said: -„You'll see". I went down to sit

in a café where I saw the same man with white headphones dancing for three homeless people. They seemed amused that a well-dressed man was happily cracking up. I bowed to him again so he could see me and walked by. My bus was about to leave. I ignored the shadows of the dead and the Caduceus Wings flying by and devoted myself to my reading as the nightscape of the city passed me by.

A reparation in a torrent of rage

You filthy creatures of nonsense! An address of beauty and reverence that which I have composed in the spirit of mine. In great discipline and strength I have coined from my life! The nobility of old nourished me, and I kept all in my heart, For these treasures and torches to burn the fugitive world with a new flame This attempt was foiled, my throat turned scarlet From blood and poison spewed on you, From the disease of vermin I cannot bear, That spills on superior men, and, having brought him down To a shabby, petty life, admires the effects of their own ruin. For truly no one has triumphed while our failure and downfall is all around his own, just as we have constantly proved with the majority of all breaths that we will not submit, that we are above, that our lion's head is dragon-like, that we recognize the great and the small, and hate the petty, the envious, the wormy, the meek, who would easily turn into jackals if they had more power or gold. I cannot gather my senses long enough to comprehend this mischief, worthy only of swine, for the malignant evil makes use of subtlety, the simpletons destroy en masse, yet I dare not say that even evil

shrank from lofty methods and submitted to this foolish world, yawning and directing these imbeciles to destroy something greater than themselves for lack of intelligence, to sow discord in a more opulent manner! Not from vanity I stand here, but from helplessness and a hateful resentment that my gifts are spurned, turned from gold back into excrement and monetized for small fame of a few minutes, weeks. Go to the graves with your fame! You will not help this world to convey how I, victorious in overcoming my madness, arrived here, To see that I fought and toiled and struggled for worthless worms! That all the incantations, the labor, the great deeds of theurgy in the name of earth, of men, and of the gods, were a rot, turned not by the devils, but by the putrid corpse of a leviathan of humanity, about to collapse for want of support, and yet with his head raised. The scourge did not believe in miracles, and when they saw them, they hid in cowardly fear as long as their worthless lives are not much moved. At least I do not have the right to be reborn as Ophiskaphalos, as a winged god, reborn in a mighty body of Aethyrs in the starry sky of Mother Neith, after having discarded this cursed monkey flesh! For in the meantime I invoke malignity and greatness with ever new passion, I have become a broken company, a corroded good, a contaminated evil. When a great being falls, he seldom falls into the grave without a view of the future, leaving behind a resounding warning that stands like a curse over the land for all to endure. You have changed a lot, children of the earth. Can it be that the course has been set and fate has begun to favor humanity? But these Morias, who once brought curses of unalterable magnitude, are now indeed much too weak to undo their intrigues, and they

are crushed under the movements of destiny, which has determined a cold transition. That cold transition has been colored by all the deeds of men, fate, and the gods, and that there is no salvation unless one adheres to the timeless course. And so I end this flawed speech here, for inspired to write from my mind and heart, my mind ordered these clumsy sentences. I have spoken according to whim, not wisdom, but I know my convoluted charm dance, my tarantella, tomorrow I will be more focused and detached, deciding in strict benevolence what to do with this bunch for whom I have only contempt. The winners remain on earth as slaves, the losers leave it without regret.

Godot is Home

Godot sat in a wheelchair and the nurse was trying to chat him up: -'Did you know that this and that party won in politics?'- -'Ah'- He replied — 'That is interesting' — he nodded. -'And that a young prince in Japan passed away?' — she inquired — 'That is sad' — he replied. — 'And that atrocity, a new shooting at a school full of youth' — she requested his attention, half-bored, chatting him up, pretending she cares and committed by forced conviction. — 'That is dreadful' — he said understandingly. There would be nothing special about the situation if not the deep resignation of Godot, who through mature eyes experienced, and could see more than the young nurse could ever dream to see, be, understand and grasp. It was not a cold sight of apprehension of a lecturer or a professor, it was not a trifle nod of lovers, it was not a kotow to a boss in one of those Japanese corporations, it was not a veneration to Gods that ancient priests gave, it was not a blunt, annoyed understanding that parents give sometimes to children. It was not a deep-eyed exchange of souls that some people experience. It was something different, not the fear or cognizance of approaching death, not the recollection of life or some past memory. He was a non-returner, a compassionate detached observer.

It was compassion that found fruition in his detachment and every action and gesture and reply was speaking universes, although the nurse did not notice. He was delineating every ten thousand things in every movement and abandoning them as if looking from above, it was a delightful complete Isiac tear and knowledge surpassing time that rare people at his gentlemanly age sometimes experience. Yes, those who lived beautiful lives and completed them in a final crescendo of subtle dances that resolved in this melancholic tranquility of a fruitful Saturnine age. He once attempted to stop her. A shard of a shadow to kiss, a spirit to adore, a banquet of illusions to conjure. Thinking certain thoughts on the bus. The black brotherhoods visited him with her shadow-soul, her pain torrented into him in a flash as he scratched his face with fingernails, until the blood was flowing all over. It was his rotten face and her shadow-self conjoined in pain. Little Euridice. 'Is she free?'-they set her free, her shadow dissolved in the enlightened activities of the pure mind. -'Ah, that is good' — he learned the first step of resignation. 'And her spirit, will we meet?' — he asked. 'She has returned to the Divine, since you have released her, you cannot look for her there' -said a voice. — 'I am glad I did,' he replied resignedly. 'And her body, mind and soul?' — he asked -'Leave her, maybe she will become a wise old mother, as you once wished, do not worry her' — he heard somewhere in a thought of a song he heard. -'Ah, that's a good resolution, let her go' — he said lonely lingering. 'Do you remember your wish?' — she asked. 'Which, there were some ... ' — Godot answered. 'That she will understand everything before she goes. She did, she was glad' — he heard 'The face in the stars? The sad

forgiveness and an embracing deity...' — he remembered 'That's how it is'. Years later, Godot closed his eyes. It was a late evening. He looked at the moon and thought: -'This is sad'.

Mnemosyne is Aletheia

I sat on the bus No. 146, among the sweat of working people. This is a line in Warsaw, Poland, connecting the National Stadium metro station with the area where I live. Trying to gather my thoughts and listening to 'Flesh and Bone' by Black Math, I closed my eyes. The visions took me tothe fields of African American slaves singing in unison as shadows of their past. How did a free man react to the injustice that fate had done to him? How did an African slave react to the injustice of already being a slave? — among the thought forms, these were the most haunting. The tears of a free man differ from those of a bound one, the latter having the taste of iron around their neck. I checked my thoughts: — "Fuomo, are you there?". But there was only silence. The merciful dead put a garland of flowers around my neck as I re-entered my starry temple. Everything was in bloom, the vines climbing, the roses growing persistently, the marble walls, the mighty colonnades through which I could see the universe. In the centre stood a fountain in neoclassical style. Leanan sídhe, Morrigu, was next to me, as a silver female figure full of grace and beauty, I was just a ghost, bluish-azurine light, feeling only satisfaction. We gazed together at the stars while she supported my shoulder with her

hand. -"This, my friend, is your completeness, your Euidaimonia," she whispered. -"We are here only for a while, it is an illusion that will soon crumble" — she said tenderly and delicately. I thought for a while and looked around again, everything seemed as it was, perfect and complete. All suffering was frozen here, all unhappiness faded, and while the memories were engraved in the pillars of the temple, I heard a question in her breath: — "Do you want to remember your earthly life? — she asked, and I answered: "It is a burden that I would like to forget, but may the entire memory of everything that is a sister of truth return to me, then we will become one" — I spoke slowly, weighing my words and putting them together with great care. I fell on one knee in adoration of Mater Magna, the temple was washed away by the stellar winds, my souls broke, united with her and united all my past, present and future in a cry of ascent and rest. -"Truth, after all, does not tolerate illusion, it is immortal as the memory of itself, for it is the Numinous Luminous Fire, the Silence, the Depth, the Abyss and an Idea. Beautiful ideas, whether of intellect or of feeling, echoing in great symphonies of truth, my friends, never die, they are the soul of the universe, embodied in the constellations, whoever has understood this is already a hero among the starry vaults, his heart akin to the immortals in the sincerity of the last dance" — Morrigu bowed to the empty scene and disappeared herself. I opened my eyes, it was my bus stop, the rain was slowly coming out of the Autumn storm clouds. While strolling through the streets, watching the shadows of the deceased and the spirits of the nearby forest, I reached the batchelor's flat where I lived.

Potiomkin at GSI: A Short note

Potiomkin worked late into the night at the Genetic State Institute trying to modify Fgf8, encoding the diffusible morphogen FGF8, which encodes the Isthmocerebellar region, and the GCY-18 and GCY-23 magnetic receptors in birds; The lab lights were bright and sterile. His assistant rushed into the lab and nervously said: -'Professor, there is something important.... -'Not now' — said Potiomkin, looking hopefully out of his shining eyes -'Please, it is of the utmost importance' — said the assistant — 'Your wife, Mr., Professor, has been murdered' Potiomkin took it all in with stiff understanding and hid the rising pain. It overwhelmed him, he dropped his pen, but kept his insolent face. -'I, I understand' — ... -'You can go now, please' — he said. The assistant left the laboratory while Potiomkin began to cry. At first he let the pain seep slowly through his moist eyes, then he exploded, throwing everything off his desk onto the floor and wandering around the lab like an epileptic. He stiffened. His eyes locked on the injection of chemicals from a previous experiment that altered the brains of small lizards and mice he was experimenting on. He

injected it slowly into his muscle, only to have no more idea of the tragedy. In the days he was collecting, his therapist said he was sublimating his grief and that he would be there for him throughout the process. He will eventually recover. That's what was said. He felt it. Something strange was happening to the inside of his skull, he could magnetically feel the inner structure of his brain changing. He could feel his guts, his intestines, his heart, his lungs, just everything. Some things were changed as if from the outside, by some strange means. Something ancient, serpentine, draconic. Last night he dreamed of dragons in the sky, some of them beautiful, magnificent in the brilliance of the stars. Others evil, hating, hurt, harmed. Some shouted 'the beauty, the awe', others 'our children, our children are dying, they are... ' He noticed a slight intuition in his head: 'We are not evil, people should not know us, approach us, your change will follow, it's up to you what happens'. The being introduced himself as a 'follower of Ea, the god of wisdom, creator of life'. He saw fish people in the mist, ancient grotesque biological amphibians, who presented him with starfish as gifts and told him, "These are our children, do you like them?'. Not knowing how to respond, he smiled numbly. Horror was all around him. When he opened his eyes, he had visions of primeval oceans, Neptunian creatures, just like in mythology. Oannes, Babilon, Sumer. When he woke up, he remembered that he had once read H.P. Lovecraft. He could not believe it. There was a.. key in it. When he attended his wife's funeral he felt nothing, in fact he felt that the people around him were dehumanized zombies, at first he blamed them for his wife's death, but his mind and logic told him

otherwise; He hired a detective, the police in St. Petersburg were useless. All the papers of the investigation were open, they managed to identify the person. Potiomkin icily decided to solve the situation himself. He prepared 50 ml of Nembutal and neurotoxins from the laboratory and carefully packed the syringe. He managed to track down the young man, who came drunk from a pub nearby and sang with another. The other went away. Potiomkin followed him; at the next turn, he put on black gloves and waited until the perpetrator's intoxication reached its reached its climax. Slowly he approached him from behind, grabbed him by the head, turned him and quickly injected the needle into his neck. Then he quickly walked away. The drunk mumbled something and tried to follow Potiomkin, stumbling in the process. That was the end of him. Potiomkin felt only reason, his child. However, there was one thought his teacher had taught him. Ethos, yes. Compassion. He recognized that. The murder was irrational. Consequence of reason. An imperative that resonated in his mind.

Cold gaze

The mighty city of Iamblichus the Great, Chalcis-Qinnasrin. Bombarded by artillery, gunfire, ammunition moving through the hells. A lonely house, somewhere in the suburbs, and the shadow of a mother figure. 'Let it end' — she stared into the abyss of her child's dead eye as the bombs fell. A vast, silent, gigantic scream that rips cosmic mountains. An Eve who witnesses the death of Adam and then that of her firstborn. Across the silent space of nothingness, a scream that shatters the whole earth and race. Microcosms of tragedies, like broken hearts in the freezing rain. They repeat as archetypes and signs, one after the other. I crawled down the tree of Eden, I whose children were also killed. And I looked into her eyes with a yellowish spark. -'Your world has ended' — I gave her a comforting smile. Half cruel, half divine -'Why did she die?'- she asked, shaking her head hopelessly -'It's those who dream, who make dreams and those who kill the dreams of others' — I answered, staring at her with a shining blue eye. -'Why can not you feel, why can not you sympathize, why are you so cold?' — She was more afraid than of losing her child. -'Her world has ended, mine has ended many times, there are those who wish the world to end and those who have witnessed it all again,' I replied. -'Are you

the cause, the revenge, something I do not want to know?" she asked. -'I am the time that does not pass, I watch the hell of the world, the divinity and the awe, your tear is your child, that is what you should know' — I said. 'Is there no mercy for one of us, an angel from above?' — she cried with an agonized body. -'This is what I want your child to know, go now, the memories of pain pass quickly, the damaged hearts and souls remain to cleanse and overcome' — I said. -'Then may I know who you are' — she trembled and was afraid. -'I am the angel of death who killed your daughter out of pity to bring her back home, the child shall not experience anything more.

A Wise Woman and Her Angel

Philemon, once known as Carl Gustav Jung, an Egyptian-Hellenic archangel, stood proudly over the city, calling to everyone. One who saw him thought he was the Chosen One Philemon shook his head Another who saw him thought he was a hallucination Philemon shook his head Another who saw him told him he was psychotic Philemon shook his head helplessly. A certain woman saw him and wisely asked herself in her mind: -"Why do not others see you?" Philemon inspired her with an idea: "The blindness of men is great, even when they see they fall into an even greater one."-"Will you stay with me?" she asked - "I will be your breath and your inspiration, be strong and free, do not surrender to forgetfulness".

A film recommendation: The Sky over Berlin (Wings of Desire)
A Film by Wim Wenders from the year 1987

How to Become a God?

I stood in front of the house and this is how my words went: Heroization, apoteization, people of science and magic, of great theologies and theurgy, of supreme perfection and unshakable unity of name, will and character, I salute you. Although my mind is bent in various ways, I aspire to the way of the wise. In ancient China, the way of the wise was that of great concentration and contemplation, to be a man or woman of the way, to unite earth and heaven within oneself, Wu, Chinese female cultivated mages of great refinement and Xi, male cultivated mages of great refinement were a great council until degeneration. The way of the hero was the second way — that of action, a cosmic trickster, the great clod who inspired and impressed, a cultural hero, a civilizational hero — who was a true champion if what he or she did was remarkable in the eyes of the great. Chaldea, the great solar cross on the lips, Babylon, Assyria, Persian Zoroastrianism, Egypt in its splendor, shining the mysteries of Hieros Hosios Hieros Hyperion. The pursuit of such a degree is a peculiarity without equal. May the great Boddhisatvas show the way! But listen to me! The gods have their council and they perpetuate their subjects. This is the meaning of the sacred path, the refinement of the souls,

the daimonions, the genii into the ranks of the Divine... Away with the religion of the liars who worship a corpse whose stench is unbearable to my nose. Who have poisoned the world with a corpse and have brought the worst from And have combined the worst of Jewish recklessness and Roman persian degenerate practices into a monster of a religion. Yessir! Men are not evil, religion is evil, it is the fruit this religion has given to the world, enslaving human minds and souls to oblivion by an evil pact, the effects of its wretched crucified worm sending its devils to torment the Hellenes of the Way, destroying their cherished mysteries, ruining science, greater theologies than their beggars could have known. For I am a mortal, in Theion Ergon I have won my dragon wings, my steel wings, my armor of the divine, as promised in the Chaldean oracles, for I am a mortal, and no one who walks in this land is anything else, until the day of his personal apocalypse, the revelation worthy of an epopteion, by the sum of all his attitudes and his greatness, all his thoughts, battles and wars, which he does not fight in vain, in the gigantomachy of his mind and soul, representing his name, his will and his geniuses! Those without ethos, without character, how will you claim a memory worthy of a hero, how will you equate this memory with the truth when they unite in leaving this land? They are ways in humanity that are in accordance with the goal of the divine harmonies and octaves! Doubly despised are slaves who are enslaved by Heaven! Yes, truly, slaves are mocked and not pitied, what a mocking event, how they ruin greater men and women in hypocrisy, when this lying flock gathers to destroy them! How their slave masters point out this vermin to greatness

to abolish it because it is a thorn in their side! Heaven spits on slaves, it does not need fools, for what good is a slave without freedom to heaven? The divine messengers are free in their advice. If the gods bring fire into the soul of a man, only a fool would refuse it. I spit on the jealous god-man of the Hebrews and Christians, I crush his head with joy, I crush his followers and poke out his blind eyes! The only thing their god-man can do is to go mad in his jealous hatred, while the great wings of Isis bless me, while the stars I kiss liberate me, while the ancient muses bless and inspire me, while the masters and mistresses of all cultures and civilizations support me against these cacodaemoniacs of Apophis, fools and ignoramuses of a lying religion. Yes, do not call me Antichrist, this vermin is no comparison to my just pride, for I have survived a thousand times more than this wretched worm, and no one dares to oppose my ascent, for I am under the protection of the dragons, my great gods of Sumer! And yet I stand victorious, overcoming all torments with laughter and striking down my enemies as if they were groveling at my feet. I have the twin serpent Caduces in my power and a mercurial child with a mortal spirit, a dragon Red, I rage at my enemies and intensify my deadly venom in silence. Only cold-blooded beasts have venom, serpent beings, only hot-blooded beasts know how to roar, so Lion Serpent Sun, equal to my kin above, a mortal though! The pigs below tried to use me for fucks, dollars and power, for religion, ideology and the nonsense of their ape relatives. The pigs wanted to buy godhood and immortality. They tried to trade my gods for their pig stomachs. The swine could not understand that they were projecting their messes on me, for I detest

all their lazy attempts. I received the ankh, the dragon's wings, and my name is written in my star, a refined subject of theirs, a little god who bathed in Tartarus bathed, who did not even falter under the Vampire, who is devoted to the Way of the Star, the glorious Ra-Hyperion and the transcendent Fire of all Aions, worship the Igigi Gods and Goddesses who have hereby delivered me from mortal toil. I worship them, I worship them, I worship them, and the time I have left on earth I will use to refine and perfect the Ankh vessel, to be happier and more perfect, to be ennobled and full of ethos, to be undefeated and divinely proud, to strike down any enemy, who ever dares to stand against me, to dance with flashing swords and make my past enemies a royal sport, royal hunting grounds, so that I may shoot my arrows swiftly like Zarathustra and celebrate on the stars and rejoice with the one who was taken from me in life! Enter the holy ground, taste from the tree of knowledge of good and evil, decide with the mind what is better, and go into divinity without regret, supported by all the greatness that humanity has gathered throughout the ages! Be honest, steadfast and strong, be fearless, just and noble, be moderate, wise and know yourself, know yourself, know yourself until you merge with that greater power which will uplift you!

(H)oratio, speak

In ancient Greece and Rome, every citizen had to be able to present himself before a large audience, so the art of speech was highly valued. Quintillian mentioned that "bene discendi scientia" means to make such speeches that improve people to a great extent. Thus, the art of speaking well was a prerequisite for maintaining social cohesion, growth, participation, and engagement. From the perspective of meta-rhetoric, modern people are children who can neither memorize nor speak, neither invent, arrange, nor perform. Their speech is a childish babble, a movement of aggrieved ego, arbitrariness, and whimsy that rarely focuses on what, how, and why they want to say what they do. Whenever they are asked what they think, they hide in humility and admit they do not know. When they are proud and humbled, they invent an immediate answer that is nonsensical just to say something, anything. That is why they are so easily seduced by propaganda, the seduction of people who talk.... talk... talk... talking more nonsense than anyone else could invent. People who know what they know, who know what they have to say, are confident enough in their knowledge and convictions, in their logical thinking and in the coherence of what they want to say, to see through this nonsense of infan-

tile politicians who parrot words without effect. Unsuccessful? They may move masses of passive recipients. But politicians are rarely linguists, semioticians, semanticists; they merely use and misuse words, for most of the time they are not even aware of the abstracts they introduce into a social discourse, a network of symbols. They are also like children. How often do they go beyond their immediate interest or attend to a trivial spectacle? Only rarely do they discipline the power of the word to achieve a true goal. Most of the time it is mere conversationalism, if we take the stasis of the majority of human speech in modern times, it is mere sounds uttered like little children — 'I want this, I want that, give me this, give me that, away with this, away with that, I like this, I do not like that'. The rhetor, the orator stands there like a statue, trying to tune their mind and soul to something noble, higher, greater, but he is silent, abandoned, watching children play at the foot of his monument, is it a 'game of hide and seek' or is it a 'Blind Cow,' he asks in a breaking voice. The children do not answer, they are playing politics, they are playing social games, each one of them extremely serious in their games, but none of them knows the sound of the spheres that Pythagoras once heard. -'What do you want?' — asked a passerby. 'To re-enchant the world, to make it beautiful again,' replied the stone.

The metaphysics of Anarch

As a child of the living ideas that are called 'interpretable', 'fluid' or 'contestable', I swear that they are not. They are completely objective and are merely transformed into intelligence by the human animal world. When we dwell above the Platonic cave, we know what the ideas of freedom are, of divine pride, of the glorious sight that overlooks the lands from above, of divine power and insight, of omniscient knowledge, of perfect memory and cognition, of great bliss and understanding, of perfect tranquility and simple, unhindered creativity, of great effort and heroic attitude, of the ease of enduring all this — like our second flesh. From the desire to draw all this in virtues that were once the blood of — for example — the Roman Republic, and to write them in our minds, hearts and souls. To live by them, to feel them, to practice them as something true, transcendent and unhindered. Now, observing the power games of illegitimate chiefs in all areas of human endeavor that contradict all this, one can choose between taking up ideas in Henotic ideals, the superhuman deity, the breath of Osirian life and Horusian justice, the power of Atum and the souls of the gods and goddesses, as was nothing new to the winged ancients in epiphany and epitomy, or submission to the

rule of these illegitimate warlords and profiteers. All revolutions and holy wars begin within — this is where we are the sole rulers and commanders over ourselves, this is where we pose the greatest threat to those who fear to see free-thinking, autonomous, resilient individuals in their castles of delusion, separation, derealization and dehumanization. This is where the transformation, the transmutation, the alchemy of anarchic metaphysics begins. It is a fact that we are the sole rulers, cooperating with others, judging and evaluating their value, ability, merit and wisdom, which is factually proven. Therefore, we must constantly examine, be vigilant, open-minded, without tolerance for the ruling class that acts against the ideas deeply rooted in humanity, such as that of justice. Justice, which can be found even in atoms, has been replaced nowadays by a threatened, sick, disarmed, scaleless bitch with its eyes open, chasing after everything that shines. That everything else that masquerades as the antithesis of this human freedom is just a mask of lies and a slave-like business. That requires autonomy of being, maturity of self, responsibility in freedom. If the modern world does not provide such examples, we must strive to develop them in ourselves. When we have done that, we see the contrasts, we contrast the modern world with the references from the golden ages of the past, across all cultures and civilizations, like Goethe who wrote: 'He who does not know at least 3000 years of human history is a slave of the present'. So we live in the modern age according to ancient standards, as fools — or as heroes, villains and gods — decide for yourself. But it is the decline of the appreciation of intellect, ideas, memory and virtues as the most important human treasures, along with

skill, knowledge, art and science, which are the lifeblood of any civilized culture. When things go downhill, all this is turned around and considered false or hidden from people's eyes. The simple things, the surrogates, pale before those who have not the slightest idea of what they have lost until now.

Unhappy house

It was a small American house with a garage. A 20-year-old boy and his father lived there. The mother had died tragically years ago. The boy sat in the garage where he had his chamber, playing computer games and exchanging ideas in various forums, alienated and estranged from his father, whom he hated. His father was in his sixties, you could say he was an old-timer, a noble man who loved his son as he loved his wife, who had died years ago. Car accident. I visited him from time to time in dreams. At first I watched the boy playing a game. When his father came in to ask him how he felt, he got up and left the room, silent and with distaste in his eyes. The father looked at my big shadow and thought I was an angel, we exchanged some thoughts. Neither in waking life nor in dreams was I aware that Ihad visited my friend. He began to cry and said, "Why is all this happening, if she were alive it would be different," I thought imposingly, so he could hear an idea that he interpreted himself, something like: -"She's well taken care of, and your son.. " — He answered aloud: — "I do not know what to do with him, Ihave tried everything" — I felt his heart breaking, all that caring pain. Again I thought in my darkened mind: — "You are a man with a golden heart, times are not easy,

they all fall into extremes, do not give up" — I thought. -" I worry about what will become of him when I die," he said. -" You will take care of him on the other side, you will see the diseases and corruptions that have blinded him, I am as helpless as you are against the viciousness of this modern world" — I gathered a darker thought and planted it in his mind, along with some joy, righteousness, as he felta cathartic pain, so this emotional equation dissolved. -"Farewell, I must go now, be strong" — I transferred some of my own sadness to the old man's head, reluctantly. I woke up late in the evening in Eastern Europe wondering how often my vampiric shadow self travelled the world. It is now 1:28 AM CET. I just wished that his son would change and they would reconcile. After all, they both had no one else in this life. My own dead heart felt an ache, a novelty, for many months.

Game of Saturn

There is a justice deeply embedded in the grammar of the world. But it is not human justice that governs the stars. From a shamanic perspective, a cannibal in a trance in his rage for hallucinogenic entheogens could travel through the Axis mundi as well as Scipio Africanus' son, as described in Somnium Scipionis, on his supernatural star journey when he was raptured beyond the solar system to see the glorious universal spaces. The difference is that the former was uncivilized, while the latter lived according to a certain uniform logos given by his sociohistorical environment. The most amusing in this regard are those systems that, through self-censorship in taboo belief systems, miserably try to censor others while believing they are on the way to heaven, ending up in their own hell where their minds are trapped, while the most vile murderer on earth who understands the method, the causality with the necessary technical and mental effort and equipment, can be on the way to liberation, rarely but surely. The murderer, just like a Mithraic soldier or a Hindi warrior, can simply escape the gravity of his deeds and the judgment of the dead. This notion is appalling to certain self-absorbed religious zealots, for they would thereby lose all the foundations, especially their self-cre-

ated, organizing logos of their incantation. The question is whether we sacrifice society within to regain freedom, to reintegrate ourselves into society in our autonomy, or whether we follow the traditional logos in the role of receiver, transmitter, catalyst, responder, conservative, reformer, or the one who builds new foundations, like Confucius, who found himself 'cursed by heaven' to set the hearts of such. Here, as a completely free man, a completely free woman, one must make a personal decision as to which way to go — this is an act of gigantic bravery, groundbreaking in self-government, discipline and thought. Whether he or she derives their reason from civilizational logos and finds a community with the others, thus basing themselves on a certain idea of friendship and humanity as a foundation, as a tribe, an ethnicity, a culture, a civilization, and thus imposing an order on their inner millieus in one way or another. But that is entirely their choice, for better or for worse. Not that the opposite is to be condemned, but it may be unwise and unintelligent. In my personal observations, I sometimes have the impression that certain scum wanted to dominate humanity and therefore imposed on it a self-censoring slave logo, understanding perfectly this joke played on this race. This is the game of Saturn: the game of the strict order for the purpose of preservation. A demiurgic prison, a theatrical play or an invitation to freedom? It would be unwise to assume and disregard all the socio-cultural, formative and formative aspects. However, it seems quite tempting to superimpose this on the normal sociological processes. Whatever governed these actors sprang from fear, perhaps benevolence, only later becoming Machiavellian. Who blames a frightened Homo sapiens

sapiens who barely understood the magical power at his disposal and in his confusion almost believed it could be some kind of deity, a separate "I" free and in command? Without a frame of reference, we perish; terror lurks behind the facade of order. Therefore, order — even if it is deadly — must be preserved, because only here is individuation and freedom possible. In chaos one survives, but is never free, for how can one define one's freedoms outside of the Logos who created him, her? It is an anarchic attitude, pro-cosmic and yet entirely anarchic within the cosmos. But who gave the right to those who abused it? Who sent the devils to the earthly heaven, who allowed religious impostors to take the place of the winged excellent masters of the pagan times? But if we consider the whole causal, interdependent, jointly emerging historical picture, the Zeitgeist and its shadow, the Zeitgeist and its ideological maps — who is there to judge? Petty matters of people who can not see beyond the big picture: Essentially, it's about controlling values, abstracts, resources, and methods of structuring them: values, i.e., what values define the social construct; abstracts, i.e., what ideas merge with values and give them new expression; and resources: political, social, natural, zoospheric, noospheric, technological; and finally, methods: Surveillance or non-surveillance? Democracy or inverted to- talitarianism? open society and freedoms or secrecy? and information management? population control or population deregulation? etc. I find metaphysics useful here, anarchic at its core, but just like occultism, it is a luxury good: not many are comfortable enough to pursue it. Religiosity is historical and a method of control, as are its institutions: But if liberal, elitist doctrines are mired in meta-

physics and occultism, what is a religious person to do? Should I lecture a homeless man on perfection? Or promise a corrupt businessman or politician that I will sell him heaven? Freedom is a double-edged sword. I like to think of it as a natural process: nature embraces everything, but is not choosy. Common sense prohibits me from feeling better than a Hindi prostitute in a pregnancy farm, but one can at least work to improve certain conditions to give the substance more of a chance, good old 'equality of opportunity' to develop. When the majority of the world is abused, it pulls everyone down, nature becomes ruthless, so does heaven! I believe even that one can end in the hell if one disregards certain order structures. If you bypass them, even if you are a villain, you can become a hero among the gods, if you fail to bypass and secure the idea of friendship with greater powers, you can be punished — by the regulators of an order. It is better to be a friend of the gods than a subject of a master-slave relationship with old bastards with ruler complexes. The Wizards of Oz will be toppled from the towers sooner or later, and friendship with the gods will last forever. If you are afraid of the relativity of things — I say there are objective laws, brutal, honest, inhuman, make yourself comfortable, smart, intelligent and cordial if you want. After all, happiness was the greatest good that the philosophers aspired to, along with beauty, truth and wisdom.

Question of perspective

A moth caught a man's eye "The world is a moth, an infinite moth!" — he exclaimed in the certainty of his genius. Another saw an angel "I am chosen, my faith is universal, no one is more right than I am!" Another saw a shadow creature "This world is evil, there is no providence, only hell, riddled with suffering!" A moth flying around the man whispered to his surprise, " A star is infinitely greater, see the masquerade, Human beliefs and perspectives, are a game of magnitudes, Between them masks of different forces, playing one after another in an instructive tirade. One mortal bombastically pours over the jar, the other puts in a drop, The vessel they take for all there is, but when it breaks — they cry. The angel you saw was a tiny sprite who wanted to say: "Elves Kingdoms are the most powerful of all," would you believe her? Without wishing to offend you Obaron's worlds, use your wits! The shadow that beset you was an instance of death. Understand the demons that haunt you and you will be at peace with yourself, It is a small planet in the solar system in one of the Galactic Wings, Galaxies many billions, but if you think you are infinite, poor human, so am I. An infinite moth sharing the substance of life, death, continuity of universal sure prediction. As a moth, I am at peace with who

I am, humans often have gigantic or belittling claims, a Brahmin believes he can Divinity of infinite space, power and time, a small mind plays to the Christian minds, understand what you want — then you will understand what you see, if you become an educated observer, Perhaps some tricks of the trade will be known to you.

Exposition

What I feared most – has come to pass. That even the shards of memories fail and fade with time and become shells of history, unfelt, unlived, unborn. I am surrounded by souvenirs of the greatest love of my life, the love born of mutual pain and madness, the love that was meant to endure, unaffected by vicious intrigue and petty, stingy envy. Now, as I move through the remains she left behind, even her providential gift seems unconvincing: "Find me, find me… . ". That was for the other side, after we pass away, to find her spirit in the stars. I let go of their wings to stop waiting for me. I cannot say that I thrive in the void, I spend my time in wisdom, watching the movements of the caducous rods in the night sky, the phantoms of the departed, the magnificent figures in golden robes that disappear into glory as quickly as they appear. Yet I greet them, withdrawn, like a general who has lost a battle, a consul who has lost a war and in resignation wants to honor his soldiers. One day I will join them, not to seek happiness, but to find peace. Not to claim dreams and hopes I left behind, but to find comfort. A quiet place to stay. And even if, even if I spewed bile of hatred in saturnine melancholy, our kind either sacrifices these things to the past, or they turn into curses that bite back. Those

who have not lived deeply treat any such spectacle with a light hand - an insignificant sight that arouses them to anger. Formerly, when I have not lived, I used to make fun of such occurrences as a simpleton, but where one encounters the magnanimous terror of the empty abyss, one must deepen one's life tremendously and live for the substance of living ideas, a senior who has become childish, a senex who is a puer. Old people know this perfectly well, they realize too late that there is no point, and behave childishly after realizing that this spectacle is not worth the seriousness attached to it. In the intricate web of events, aspects of the theatron animatronique I stand with terror and nightmares that are my mothers and a curious look in the eyes, a child watching cruelly as an animal is slaughtered, rebellious, beats the other child for stealing his shovel. What distinguishes us from the children isthe mature reason, the sense of gravity and responsibility, what distinguishes us fromthe senexes is the idea that the whole world is full of gravity and responsibility, that we who pass on the waves of death have indeed a cry, a say, a history to write. They already know that they have not, even if they have lived in glory, it is time to pass on these ephemeral crowns to others. A modern celebrity is not the eternal Virgil, immortalized as one of the stars in the Milky Way, that's for sure. Without metaphysics, and I am a fool - for as an empiricist, Providence had to provide me with the second sight so that I could act, research and think to defend myself against an onslaught of anomalies - I would have to commit suicide, but the other side, with a certain bravery of living in darkness, ensures that it is not a cosmic void, but a cosmic Intellect and a world soul. Many did not have this com-

fort, many were good men and women and perished out of pure despair.

Eschatonic Attrition

Rarely do we find critical evaluation of normative journalistic judgments about what should be done or how it violates reason or human principles and standards, if we have any in common — given the relativity of things like morality, principles, standards, ethos, and belief systems. We urgently need a combination of different disciplines from daily or sociology of the day," narratives, study of discourse, complex adaptive systems, philosophy, and acting on it. At its core is the journey of narratives and ideas through people's minds and hearts. Of importance are: the cognitive phenotypes or the cognitive group phenotypes, the way information is distributed and received in the chaosphere, the deep sociology that sheds light on historical trends and narratives, the deep-rooted symbols of the unconscious or the egregors of the zeitgeist, and the overall topological space of ideas that move societies, groups, and individuals in their diversity and sameness of thought and cognition toward individual and group action. The Hearts, Souls, and Minds. Assessing modern societies using complexity theories such as the complex adaptive systems applied to the social sciences provides sufficient data to model the statistical behavior of a given collective, group, or subgroup of people interacting in a given setting.

In the modern world, we encounter lots of confusion. Information, disinformation, misinformation or outright strategic deception by conscious actors or unconscious mechanisms (mass self-deception, individual encoding of information). Here we come up against the sociology of knowledge, to know "what we know and how we structure that knowledge," how we disseminate our knowledge, and how we maintain our knowledge. Then the sociology of ignorance (agnotology), what we do not know, how we structure our ignorance, and how we prevent our knowledge from acquiring what we want or need to know. In the sociology of ignorance, there is a term called 'activated knowledge'. This is usually what we know, but we refuse to act on. Or it is a hidden potential of social action that is not tapped. Something that everyone knows about but refuses to organize and act upon, or does not integrate well enough to use as a stimulus for personal action. In fact, all action begins with a reasonable, disciplined, and organized transgression of one's convenience. Disorganized or void actions, that is, actions that do not produce change, do not count. They are without any meaning. All power is based on this simple fact. This knowledge, the so-called 'agreement' that was once abolished with the term social or social contract — was never really signed. The status quo has always been based on this kind of social contract, known but somehow hidden deep in the recesses of public attention and consciousness, only to emerge when crises occur. Or when a deviation from the existing is recognized. As long as the knowledge of the deviation or crises is not activated but maintained, the society of contracts can be abused indefinitely until individuals realize that their rights or principles are actually being abused. 'First they came

for others, we did nothing, then they came for our distant ones, we did nothing, then they came for our friends, we did nothing, then they came for us, but it was too late'. There is a beautiful quote from the Book of Changes: "As soon as an untruth or lie comes to light, it no longer has the people concerned under its domination or control". Perhaps that is another meaning of this activated knowledge, that as soon as something obvious but deformed and manipulated comes to light as an untruth, the person is called to action, it is an activation by the not-knowing. The not-knowing should motivate to action, to researchand — unlike in theology — to humility before the not-knowing. When such an impulse arises to connect and act with knowledge against movements, groups, powers that threaten their laws, rights, norms, principles, freedoms, etc., for which they had lived. In addition, there should be a carefully planned framework ready to replace the existing centers of power, otherwise there is no alternative. In the intelligence world, there are several techniques for evaluating information, one of which is the Bayesian technique for combining evidence. To illustrate a situation succinctly, precisely, and perhaps strategically. It is a formal method for using incoming data to modify previously estimated probabilities. Thus, it can be used to know the error limits of estimates and predictions. Any information can be used to combine with previous historical data and subjective estimates of the probability of an event. In this way, it is possible to determine whether its occurrence has now become more likely or less likely and by how much. Bayesian analysis can be used to calculate the probability that observed data are due to specific causes. An advantage of Bayesian analysis is that it can link the subject

to probability judgments about historical frequencies of recent events. Now, if one transposes the data, behavioral strands, mass behavior of people, and behavior of groups, it is possible to hypostatize them and identify the larger trends among people or masses. Even in the age of biotechnical information dumping, which some call the chaosphere called. When information overload — theoretically — diversifies human mental faculties to the point that there is too much confusion to act in a consistent, organized manner, there is a tendency to radicalize beliefs and opinions and a sense of separateness and togetherness (us and them, in and out-group) the combination of different tendencies of human behavior that remain the same but are much more flattened, defused and derailed. It is relatively easy to predict that people will be weakened or dumbed down by incoming information, but they still ask for it in more or less the same way as if they did not. This kind of "hollow" idea gave rise to social engineering in the 1950s, and the insights gained during that time through social experiments and games led to a very unpleasant system of control that is never really resisted, is ineffective but chaotic, gives space to controlled dissidence, and tries to punish honest dissidence (power threatening). Using Bayesian analysis, we can observe the drive toward a totalitarian system introduced in various sectors of society, fragmenting societies, empowering easily governed radicals, submitting to empty values — these arethe modern doctrines of power. Based on a conclusion by Hans Jonas that in times of growing populations and resource scarcity and abuse, and institutional inefficiency and increasing information overload, mass confusion, it will be necessary to impose a system — and he means a totalitarian regime. I may not

agree with his conclusions at all, but he was a technocrat who was well integrated into this onslaught and decided that philosophers took up arms against such 'necessity'. He inscribed himself in this thread or understanding that on an 'integrated earth' with masses to govern and elites to rule is a 'common destiny of humanity'. Ultimately, he censors man to procreation, to integration into this elitist system, and to being 'allowed' to live by counting life credits. Today, infotainment stuffs minds and hearts toward acceptance of such an order of things in the atmosphere of secrecy, or the ability to discredit any information that might challenge such a system in the minds of 'worker' ants." In essence, it is assumed that it is not given to any man to realize his potential for living and being beyond what is prescribed for this type of organic hive system. If he does, he is merely incentivized or destroyed as a dissident, otherwise he is allowed to 'live' in the controlled environment in which he is rendered incapable. By and large, this has no effect on the entire structure, whether political, social, religious, etc. Basically, it devalues anyone who thinks and sees, degrading them to a mere slave, a safeguard of organic society championed by the elites, which in effect destroys and weakens the ability to define oneself as a human being at all. This is something that has never happened in the history of mankind. Until now. In the age of mind control — carried out on masses, not individuals — it is all the easier to achieve this kind of realization. Now if we look at it from the perspective of an organic human society evolving further into this state — it will be a wet dream of totalitarian scoundrels who would like the subordinates to be obedient and themselves to be valued as disposers. It is like denying oneself

the chance to escape this threshold of power and events and live a full life. In the ability to understand such basic things as freedom, love, grace, truth, harmony, beauty, happiness — all this is nowadays replaced by some surrogates that degrade the whole definition of thinking man — homo sapiens sapiens. In Zen Buddhism there is a saying that from a thousand monks may come one master. But if there are no monks, no masters will appear. Similarly, out of a thousand people, ten may be great leaders because of their merit, principles, values, charisma, and service to the whole; others may be outstanding craftsmen and scientists, religious leaders, mystics, and so on. Increasingly, when there are no people to draw from, all societies begin to collapse because they degenerate and are reduced to a common denominator, usually the lowest possible thread that a person wants to connect with. The key factor around which a person can define himself is simply missing. Surrogates are offered, but these surrogates will never replace the real thing. Or the ideas that thrive only in autonomy, in self-constitution, in the possibility to decide with the help of one's own reason, judgment, ethos, values, intellect and feelings. When a totalitarian system arises, we have the illusion of being autonomous (as in the reverse totalitarianism that Sheldon Wolin describes), it is historically likely that the conditions for freedom or liberty of feeling, belief, intellect will not return or will be severely challenged. In the past it was different. After the collapse of a civilization, it was usually possible to regenerate through the influx of new ideas, peoples, resources, and migrations, or such a civilization could not regenerate and disappeared. Given the current globalized perspectives that are directed against reason, intellect or feeling

of ideas that cannot be framed or replaced by surrogates offered to us every day in the supermarket of ideas and narratives that easily dull our senses and distract us. We might assume that if this status quo continues and evolves, we might as well become what Junger wrote about — a fraud on nature — zombies.

Collection of various short writings and ponderings from the years 2013—2020 not included in the Occultosophia corporae.

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Stanzas from an Empire

Dedicated to Providence, past masters and mistresses, may their genius flourish and teach from beyond.

To my grandfather, who taught me as a small boy how to be a man.

Dear Readers,

The Book of Changes and other authoritative works from various cultures and long-gone civilizations have helped me get through times of madness and confusion of senses and mind. I would like to share my experience with you and leave comments and interpretations based on this hypophetic task. My main reference was the following edition:

> *The I Ching or Book of Changes*
> *The Richard Wilhelm Translation rendered into English by Cary F. Baynes. Foreword by C. G. Jung*
> *Preface to the Third Edition by Hellmut Wilhelm*
> *BOLLINGEN SERIES XIX PRINCETON UNIVERSITY PRESS*
> *© 1950, 1967, renewed 1977 edition*

If we are among the old, we should dare to speak to them. People often have more in common than we think. Giants who created the foundations of great systems of thought, philosophy, virtues, social, political, mystical or religious systems —

they were only and above all men

Every book is written by a thinking man or woman, it is an avant-garde of his mind, carrying the flags of the blood of their life. The book is not a man in itself, it is a reduction of his intellectual and spiritual potential, but it allows us to dive into the depth of the complexity of another sentient mind. When we find commonalities, we can reflect on them and identify with them, recreate and reconstruct them to understand what the ancients were trying to convey, and to carry the torch of enlightenment into the modern world

I draw from my personal experience, gathered during an intense magical psychosis, from years of pain and sacrifice, from greater horrors and agonies, and from lighter moments of happiness and relief. My mind was a peculiar laboratory of humanity. So, by collecting experiences, observing and interacting with other people and trying to understand them better in their subjectivity and intersubjectivity, I thought that I would see more from the flying height of a dragon. Therefore, in my own eyes, I was an emperor and a beggar, a star child and a defeated mortal in a whole spectrum of personalities changing like masks and images in a kaleidoscope — each of them I lived out fully, to the last breath, as if an actor were growing into his role, both in crazy, light movements and in heavy, serious profundity

As a cosmographer trying to move through the social „contract", exploring the inner millieu of meanings without falling apart, reaching for the sky — this is a titanic act!

I have reinterpreted most of the selected stanzas to relate to the temple of humanity and my personal reflections to gain

dominion over myself, the throne of consciousness, the self as heart and soul, people and ministers are our organism, our senses, our thoughts. These terms are interchangeable in the social sense, but I have focused on the way of the sage rather than the hero, the ruler of men. It is a l'etat c'est moi of a lost empire deep in my old thoughts

Sincerely, 7.223—7.233

Introduction

> *The metaphor of the chorus, with the key and melody set by the whole — drowning out the discordant voices or influencing them for the better — and with individuals now and again offering solos that resonate with the harmony of the whole, is evidently suited not only to the gathering bu also to the relationship between past and present. The 'common culture' against which the poet, for example, defines himself both sets limits that are freely acknowledged and finds preservation in his work. Just so, the "partnership" of dialogue enjoys a reciprocal relationship with "modest restraint," on the one hand encouraging and rewarding it, on the other governed and preserved by it. Both the "partnership" and the individual are well served.*

Macrobius, Ambrosius Theodosius, and Robert A. Kastner. 2011. Saturnalia. 1, 1. Cambridge, Mass: Harvard Univ. Press, Introduction, XLIII

> *Vincula non attingunt rationem, intellectum et mentem, nisi quae iocunda sunt, bona et vera, nempe perfectiva.*

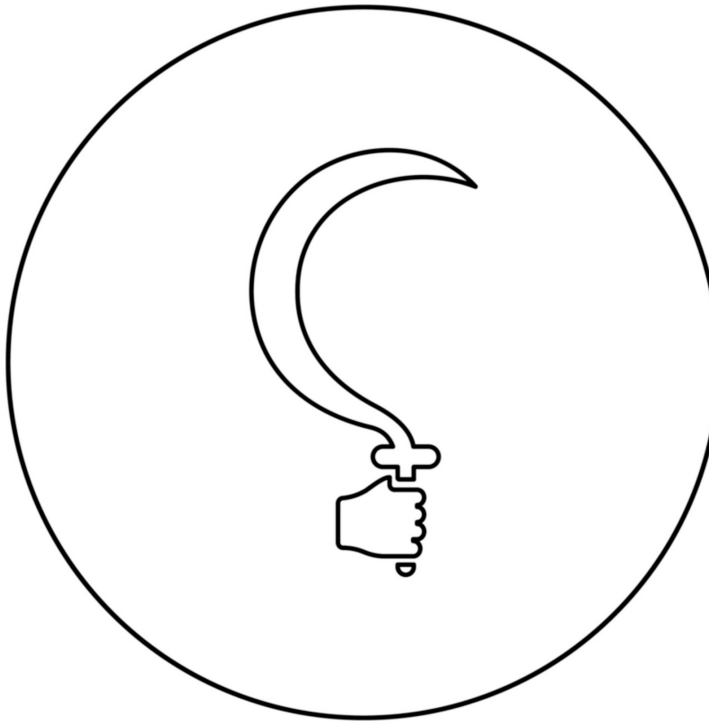
Omnis enim falsitas, ignorantia, improbitas et iniustitia sunt extra rationem, intellectum et mentem, non in ratione, intellectu et mente.

Do not attain reason, intellect and thinking, for the sake of nothing that is not splendid, good and truhful, nothing that is perfect, for all falsity, ignorance, and injustice is incompatible with the notions of intellect, memory, reason, intellect and thinking.

— Giordano Bruno, Theses De Magia, LIV

Corpora

It is the creative spirit, the starry vaults, beyond the sum of the power of all the stars, the power of all the orders of the galaxies, superior to anything imaginable, worlds of infinite power, pure light, pure beauty, pure power, invincible and initiating. It is perfectly consistent and self-evident, without flaw in auto-phaneia, without rupture, powerful and infinitely mighty, it represents its unbroken, untainted, complete, and holy power. The starry heavens archetypize and signify, they are a type and a sign, they represent, they symbolize, and they are both traces and essences. The force opens the gates of space and time. Time is a force of the first degree that emerges from the force, and so space opens. Duration is the strength of the force, or its potency. Here the young race of men is trying to create a cosmography that relates to heaven and reflects the order on earth, as well as expressing the cosmic impulse of the creative heaven in its entirety. The individualized man and woman are devoted to the creative forces of heaven, Chuang Tzu and the "companion of heaven", moving in harmony with the rhythm, gathering greatness to move lightly through the world, all in perfect serenity, completely obvious, without obstacles.



Perseverance is as the water shapes the rock, as the bird flies, inexhaustible perseverance of the creative powers of heaven. Everything evolves for the right man and woman at the right time, through effort and perseverance, they gather, evolve, knot and dissolve in harmony, all in accord with expression, they find a way to live by being in harmony with the creative forces of heaven, whenever they are hurt, ignorant, deluded, off target, disharmonious, out of tune, the eternal source

of heaven does not stop. It is the people who stop expressing their spirit by falling under the dominion of appearances.

Sublimity and subtlety, the power within is like a blade, it is never drawn and is mild and serene, it is generous, but it demonstrates through weighted wisdom and strength determined to return to itself, the jade dagger is a ceremonial artifact, and it represents devotion to tradition and heaven, it never symbolizes strife, it is the purity of its balance and a focused determination, subtlety is impartial and just, well discriminating and measuring, consulting the heavens to reflect them on earth, trying to understand the heavens and the laws of heaven and earth, and in agreement and harmony and changes, adjust accordingly. All ideas, understood as divine motive forces, contained before the Creative Force initiates movements by force, lead to their multiplicity in their phenomenal variety. Perfect ideas come down from the Creative Heavens in guises of powers and their masks. Through divine proportions stemming from perfection the forces and ideas are delineated by form, thus a Cosmos — or an order.

All unworldly time promotes the man and woman of heaven, for they are in unison, they are called and answer", „they call and receive", numinous infinity calls down into the world of time and space, the world of change may be at odds with the man and woman of heaven, yet they do not give up perseverance, renewal, refinement, continuity. A continuous potency of the realization of harmony, expanding the sphere of harmony and rounded off in harmony with

every instance of being through multiple changes and renewals.

Love should be understood as “human feeling”, perhaps as “humanity” — love follows humanity and is an obvious term — which is difficult to define. Confucius avoided defining humaneness, perhaps it is something like recognizing or approaching the divine nature, but it is still quite ambiguous.

In tradition, hierarchy of agreement, free people agreeing on a hierarchy of merit, service, religious, social order, piety with social mobility, since people are not equal in their characteristics — the differences lead to hierarchies based on justice, when no one is really excluded (in ancient times there were no such exclusionary features as “racism” or “exclusionary religions”) and one is in harmony with one’s position on the “earthly theater”, while at the same time people and their merits and abilities change, they are allowed to rise and fall in the social ranks. Justice is regulative, in essence it is the distribution of power based on profound laws; — as the power of ideas, it is a reactive way to restore harmony when injustice — disharmony — occurs.

All inferior and uncouth things, inconsistent with the considerations of the heavenly law, should be thrown away. Hover like a hawk high in the skies and, having seen and grasped the essences, embody the observations and so radiate them in speech, action, deed, thought, attitude, perseverance whenever possible – endeavour to fix the movements of the mind

by a frame of reference or coordinates; inferior or degrading is to develop bad habits, even mental ones. Therefore, it is important to correct yourself and make changes when you fail.

The limiting responsibility of the mind surrenders more to focus and concentration, when the activity is well-formed, a diamond-like clarity emerges

Someone who is touched by the dragon's lightning is awakened to action like a hero or a sage, as if he receives the power and shapes it. The inner truth is always more important than scattering it to the winds through unconscious, thoughtless activities. It is the fundamental power which can be easily compromised by exposure, keep it! Unfortunate external movements should never affect the inner strong serenity. The constancy of an action, an event fades and becomes powerless when it is groundless and is constantly renewed when it is part of the expression of power and laws. What appears to be constant in the eyes of people is only an illusion, the movement of the starry sky is followed without consideration.

Acquiring something prematurely, when one is not prepared to handle it, could lead to a misfortune.

Destiny is to be discovered by the True Will; the latter is to be sought to coincide with the expressive powers of Heaven. The Will of the One is one, it is the movement of the Divine Ideas, the expressions are different in the world of man and

woman, according to individuation and discovered destiny one becomes a master in the field of his inner work.

Be warned, if one loses one's inner composure and allows oneself to be drawn into the machinations of others or into uncouth, vulgar, base, and low things, one will stand out negatively according to the standard of judgement of others and thus be despised. What appears to be pride to others can often be protective instinct. Adopt a humble and soft external attitude so that you will not be judged as arrogant but stay the course and carry it through with strength. Ambition is the force that goes beyond one's strength and measure, whether meant well or badly, and damages the structure of one's aspirations, works and deeds. When we soar too high, we fall to the ground and into the ruins of our works

Both ways are firm and right, according to the measure and correct estimation of times and changes. A failed wise man deserves the derision of the hells, but should rehabilitate himself if he does not lack strength, a true one is perfectly one with the sky, a companion

If you ignore the interdependence, the community, you build a mental tower over it, although you are a prisoner of yourself, you separate and fall into evil things: delusion, ignorance, anger, you begin to loathe your friends, the community, other species.

Earth is dedicated to heaven in terms of the order of creative superiority. Deviation from this proportion and analogy

inevitably leads to disharmony and disorder, both at the individual and societal levels. Yet this order must be created within the Buddhist creed of "I alone am worshipped in heaven". The self finds its way, which at first is an arrogant statement, but contains a pervasive truth, namely that the one who follows the way is the way itself, in harmony with the way of the greater whole. The emperor sat on the throne of his consciousness, gathered his senses, mind, heart and soul, and thus directed the affairs of his self in harmony with Heaven. He is the sole ruler — over himself and over all social arrangements that emerge from human beings and order, renew and promote heavenly expression. When an emperor is drawn into political bickering, partisanship, and distractions, compromising his inner self and truth, his steadfastness and perseverance on the path perish, Heaven withdraws and he becomes just a man on a fictitious throne, commanding people left and right without any sense. Chuang Tzu was fit to be an emperor but refused the crown so as not to compromise himself. The Confucian choice is to establish order and connect with the world, laying the foundation for the next generations. Self-sacrifice is based on an assessment of one's inner self and one's abilities. Many who wanted to "rule benevolently" disregarded their strength, which turned into petty weakness, and they were defeated. Power grows into maturation with checks and balances within and without, an unprepared character becomes a tyrant. And how can we be better than those who were before, when our weaknesses speak against such self-sacrifice. Mahayana Buddhism holds that one is judged by the "net effects of one's actions" and not by one's intentions, because according to the rules

of causality, one sets in motion karmic strands and ideational threads that take root in hearts, souls, and minds that are interconnected and interdependent, and the more the world is globalized and interdependent, the more severe the consequences are, individually and socially. As in complex societies, they regulate the flow of minds and hearts, or rather, they give direction, if they can rely on a charismatic authority that is not itself misguided, deluded, ignorant, greedy, and petty.

The cosmic order is mutually complementary, disharmonious orders — man-made — for example, on Earth have no relation to it, or the appearance — these orders lie in the diversity of possibilities, they obey certain laws of change, although from the perspective of permanence they appear to be completely wrong, that is, a valuation stands against a valuation reference, as in — the "fallen times" — from the perspective of the spirit, are the "prosperous times" from the perspective of abundance, the "corrupt, immoral, failed", which are reproached to the ancients, are the "only thing we see and consider normal" in the business-as-usual of modernity, the "up has no relation to the down" from the perspective of the one who perceived the up, from the perspective of restoration and construction and order in silence, the "surrogate and the lie" from the perspective of the pure idea, is the "true form of things" from the perspective of habit, the world is upside down from the perspective of the seer, it is in right shape and form according to the ignorant one.

Dualism shows itself in the perception that separates, in the perception of unity that does not exist, the latter "hov-

ers over the land", the former "is drawn into it". Most dangerous are the "dualities within dualities" or the splitting of the negative into two negatives or the positive into two positives, they split the harmony of a man and a woman and rip open the wound and cut it deeper, or rather — the conceptualization, if we conceptualize "right and wrong" too much, the right can be given concepts that turn it into two wrongs, and vice versa. If we conceptualize the "good" as a set of doctrines and beliefs that undermine the good in discord and disharmony, then the idea of good is merely a name that justifies all forms of wrong and evil, as is evil, which becomes a name that may be firm and right but is branded as evil when it could be good.

When a man or woman loses proportion and becomes puffed up, he or she harms first himself and then the earth. Without the proper hierarchy and assent to this hierarchy, inequality, envy, arrogance, ignorance, and delusion arise and spread through this puffing up, forgetting that they have their place.

Phenomenal space is the sphere of action of the numinous and noumenal creative powers of heaven and the action of bringing itself back to unity. The idea is denoted by resemblance, depending on the cultural context these are finite reflections, but they are signs of analogy. It is taken for granted by the naked eye, nature likes to hide, it reveals its aspects in the way of the observing beholder.

Good judgment is a matter of experience, but also of reflection, contemplation, insight, a basic sense of reference and right and wrong

Determined perseverance is a matter of discipline, discipline is not severity but overcoming emotions and demotivating factors in the pursuit of what is appropriate to the time and situation, one does not recklessly enforce one's position but between nature, genuine impulse, sincerity, honesty, and willing support. Of course, there may be disagreements, dealing with people is fraught with such, but you maintain your composure through inner strength and truth.

One must be aware of decay by having a constant reference to what is right to control it in time or to undo what has been spoiled by effort without fixing the movement in the spoiled decay, degeneration, change is phoenix like, so should be the wise man, he has his inner nature unmoved but is subject to transitions and changeability.

Thus, the wise man should both be like heaven and embrace things like nature, an aspect of a great fatherly, motherly spirit. It is not a matter of blindness to wrongdoing, but of an insightful, wise approach.

Surround the things you already have, do not expand the sphere further. Exposed works risk the ambitious ruin of unfinished works. Fame passes and is a by-product of a person's achievement. To strive for or cherish fame is like trying to wor-

ship a breeze in the air. The gardener is satisfied with his orchard, but he does not puff himself up or boast about it; he smiles contentedly and is natural and sincere about his works.

It may be that someone loses his or her temper and holds on to the strings of recognition, when in fact he or she has done nothing worthy of such, and so self-gratification leads to corruption.

By the effects of their actions they should be invisible and keep themselves from claiming any credit for their actions, not even cherishing them within, they come and go like accomplished works, they appear and disappear and should not be admonished further, attachment to one's own hidden works and deeds bring beings above the inflation of the earth principle, credit goes to the heavens, humility is thus a way of non-attachment and genuine, courageous, solid movement.

The strong tries to restore order, the inflated principle maintains its hard-won position, conflict ensues.

Good habits should be strengthened and guided as soon as they are recognized as beneficial. Likewise, that which is recognized as counterproductive should be branded and eliminated as soon as it appears, and like thieves, chased away.

Just as the bark of the tree testifies to its strength and experience, so the blade of grass is a sharp, astute, purposeful determination that returns to itself in storms, fierce winds and rain-

storms, yet is firmly rooted; it is swift, light, yet strong. Through the tension of unison, common things emerge in harmony. It is a much greater distinction to attain mastery with little means, without support, than through privileged training, in the Greek tragedies "those tested by heaven are the favored", unbroken perseverance in overcoming is worthy, the blade of grass overcomes the storm. One can form a great man or woman from a ponderous, chaotic, unformed clay of a character, depending on the will of the latter to form and round and perfect himself, and on the inspirations of the gods, masters, mistresses and Agathos Daimones. Restraint does not mean being inwardly static. The stillness of the mind is ripe for movement.

The value of comitas (brotherly, sisterly friendship) from Via Romana, friendship in good humor is of great importance, loss of friends is dangerous to developing character, isolation and alienation breeds contempt and arrogance or despair and depression, unless restrained by quiet strength — only in maturity can one return to seclusion, when one can „be alone in the company of heaven", one is never left alone in honesty, when one recognizes the sign of invisible society. It is better to withdraw and be reserved than to befriend the wrong people. The latter must not influence a strong character — they can be carried away to their advantage under their influence if the strong character „talks in many ways" without resisting — but to a weak character in training they threaten practice and can pull the young person under their influence if he turns to the bad.

Ordo ab Chao is a renewal towards Concord, the ability is based on finding strategic points of the whole and changing them as well, so that the house of cards falls naturally, but is immediately swept into another reformed structure, it is not brought down, but falls into a new form.

The chaos is perceived and there is no one to turn to, the fog that surrounds us seems impenetrable, everywhere an abyss, it is a frightening sight, but it is as if dark clouds cover our seeing and feeling, the clarity of vision is thus trained, often these are tried by such mental and emotional situations and the insight emerges and becomes fixed, further difficulties may arise with misfortunes, the mind's vision may be temporarily perverted, twisted, but it has this superior insight ready to pierce the dark stormy clouds and live. The threads and flashes of events at first appear like a chaotic spider's web — in time individual threads emerge, then you see the structure, and order emerges from chaos, you know how to move through the dangerous terrain, you know when to stop, and then — how to pull the silver threads.

Since much misfortune often befalls us, we commit thefts and plot and deceive, we generalize and perceive even a friendly person we do not know as an anonymous potential enemy, which instills extra caution, but we miss the opportunity to find a friendly companion, restraint is a good thing, open trust is unwise, but the misfortune that develops into paranoia and distrust overshadows the true situation. One does not accept help that binds us to anonymous sources, one must rely on

one's judgment and see through situations thoroughly in order to trust, if such trust would occur, if help is given from anonymous sources, we are dependent on the other and his whims, and therefore fall into a trap like a curious fox, a foolish man who follows others can be taken advantage of and relies on obscure connections, behaves like a young girl who falls in love with a stronger man, similarly — a woman with dignity will not run after things that shine.

Those who twist things will have all the ways and means to catch a superior person and prevent his or her actions. Among those who hinder progress and expression, extraordinary caution is necessary in order to have integrity, consistency and transparency even under the barrage of lies and slanders, because if one drowns in the lies and distortions, one remains honest, transparent and integral towards heaven, Leonardo da Vinci „Those whose minds are fixed on a star are not hurt by lies and slanders

So many heroes defeated in youthful despair, the clay is mighty, may it be formed rather than degenerate

Unlimited questioning does not develop, it flattens and spoils, therefore one must be controlled

Silence is often the word of truth; it is much better than speech if an ambiguous situation would develop from a single word.

Without maturation, you lose yourself and dissolve torn by the movements of another. You drift towards fantasies that are not mature, solidified and focused enough, empty bubbles that narrow the focus and scatter true goals, here and now you are through and through and do what develops further has a seed in the now.

If he learns, he will be experienced and know what it means, if he perishes or breaks, he will have a reason to regret.

This is as self-evident as it is neglected nowadays, like any obvious law, which in its simplicity becomes a „forgotten knowledge", but the actions and events that work against it seem to somehow hide these things from the human mind. The seasons accompany the cyclicality and change in nature, the cosmos is an order that functions according to its own law of cyclicality and change. The right reference is both the ability to fix points of stillness, to discover them, reflect on them and incorporate them, and to move around change and chance, dynamically readjusting the framework of one's actions. The times dissolve according to their natural laws, arm yourself with sincerity and overcome them with character: the events exhaust themselves naturally, if you were involved in a true or perceived injustice, arm yourself with patience and silence — overcome the misfortunes with a shield of antidotes, whether you are treated justly or unjustly, if you cannot act, you remain strong and blameless, ignore provocations and have a superiority of nature and character.

Sincerity is transparency in one's actions, in and towards the creative, nothing hidden from the laws and movements of the cosmos „one does not contradict the universe. Certainty that comes from a sense of purpose. They only cause excitement and distraction and are a danger to any business. To do this, one must penetrate within, gnothi seauton, the process of self-knowledge is through contemplation, introspection, confrontation, decision, contrast, the pulse and impulse between one's individual nature and the tension within, how it is resolved when it meets the tension outside, how it is harmonized, to know one's nature, one observes the web movements of one's intentions, motives, deeds. Often illusions and self-deceptions may show themselves as the way, but they are untrodden. Without the source and impulse within or the foundation, one wastes one's energies and begins one's path halfway through a river without building a bridge.

Persevere in joyful kindness even when there is nothing to be joyful about. We should prepare ourselves in waiting, not lagging, but advancing the practice of rounding off, in good times we work, in bad times we work and overcome, in happiness we do not give up clarity of thought, in misfortune we do not give in to turmoil. Defending oneself against slanders that one cannot eradicate is futile, one waits and remains strong in character, in the end the character and strength is greater, and the defense can be accommodated, the lies are eradicated, those who have their minds fixed on the goal are not harmed by lies and slanders.

Exposed weakness invites exploitation by predators or being forced to obey the will of inferior people. Rarely does one encounter a helping hand in a circled position in the wilderness or between the actions of enemies; when perceived as an enemy, one does not allow oneself to become weak, one would not forgive him, but continues to be crushed, it is more difficult to regain strength from a weak position than from a balanced one.

In the most dangerous situations, remain cold-blooded and clear, sharpen your senses, and concentrate.

This should always be done, wasting time without preparation is pointless — when the battle comes, we will be carried away by its force.

The strong man and woman of the creative thread themselves on the edge of the abyss, they should be vigilant. The weavers of the net of illusions force a discordant way through. Inner determination and understanding of entanglements lead to calmness and strength.

It is better to stop without ambition and sacrifice the drive, or to contain it and let it mature. If you are not among men or cannot find an equal counsellor, but are in solitude, the superior is a deity, the means is oracle, meditation, incantation, it requires intelligence and experience to discern and properly control oneself. The movements of the enemy must be predicted before they happen, and we must be prepared in advance for all eventualities.

In argumentation, „agreeing with someone" leads to open antagonism, people have their cherished beliefs which are the basis of their livelihood, contradicting them provokes hostility, let us remember not to be drawn into conflict by arguments or belief systems even if they affect our own, otherwise we lose our open-mindedness and loftiness and in the long run become rude hardliners, among civilized people civilized conversation is possible, otherwise it is a waste of time.

The mediator who, by virtue of his charismatic authority and status, can bring the conflict to a just end.

If everything is in order, the conflict is resolved. Omnia mea mecum porto, everything acquired in honesty is yours, everything superficial comes and goes by itself. Self-correction, self-improvement, commanding yourself. That which is not permanent, but only occasional, should not be admonished

Authority derives from soldiers" loyalty and transparent handling of wise orders. A Roman general was saluted because he represented the pride of the sun, and so his soldiers saluted by covering their eyes as if they were outshone by the commanding authority. His efficiency is based on the fingertip awareness of everything on the battlefield.

The top is a representative, as if a leader encompasses everything he or she leads.

Hesitant people must consider the genuineness of the proposition. Once they agree, their intention is even stronger because it has clarity.

Basically, if someone knows his competence, he acts, if he lacks reasons, he should not undertake such things, otherwise he will become a charlatan and mislead people, it is better to develop in solitude for some characters without teaching or leading the vocation, much favor can be gained in the first case if you know your reasons, much harm can be done in the second case.

Alienated and estranged communities break apart and move further and further away from each other until they perish.

You can talk to people from many walks of life, but with restraint and with caution, so as not to reveal too much, it is better to ask and listen than to be asked and heard.

When thoughts, actions and words are in disorder and do not fit together, as in madness, irresponsibility, or ignorance, and when they do not act in accordance with one's clarity and intention, they are the seed of unhappiness, they open threads that bring great misfortune, contempt, infidelity, ridicule and humiliation.

So it's the little obstacles that matter nonetheless, and if you pay too much attention to them, they can steer our work

in the wrong direction, if you pay too little attention to them, we do not properly understand their nature and properly focus on a breakthrough

Harsh measures increase resistance. In fact, the obstacle does not become stronger, but we tense up inside because we focus too much on the obstacle.

Therefore, it is important to properly assess, evaluate and judge the situation as it is, with reference points that are not too static, but strong and at the same time malleable enough to adapt to the circumstances — that is, with the wisdom, knowledge, and experience that we must help us in our decisions.

Never freeze when you have done wrong, and mend yourself without guilt, without anyone but yourself commanding your correction. Since the aberration of the concept of „sin" has polluted many minds, as well as the „guilt" that is a hidden thread of a virus that runs through some societies, it is enough to be responsible for your freedom and guide yourself with good behavior, strengthen it, errors may cross our path, if we have common sense, we will correct ourselves of our own will.

It is better to learn from the mistakes of others than to run into them yourself. However, when you make a mistake, you remember it better if you correctly assess the possible future events of a similar nature.

How often unimportant things can absorb our attention. For example, when we look at the starry sky, we do not think about a small quarrel, when we perceive the image of the world, we are not distracted by a material object or something much more insignificant — it is only a small annoyance.

Social behavior refers in devotion to its structure and also and above all by „continuous complementary embrace" of many threads that refer both to the creative that has in mind the earth as the low and the starry sky as the high, are the foundations that are created for traditions, Organization or religion are merely approximations to observed, discovered, founded and matured proportions and a reflected reflection through self-reflection deep within and observation of the world of events and phenomena outside and reforms indicated by change of attitudes.

The order is considered natural, and everyone has his due position, no inequality arises, „classless societies breed classless people" — other author and „contempt and envy of superiority over mediocrity" — other author, which also leads to the fact that if the elites themselves are classless, they are not based on social respect and thus are no better than their subordinates and often much worse.

Differences in minds, hearts and natures are evident in the world of nature, but this should not bring scorn or contempt or false pride and arrogance, all should be accommodated and as in Confucian China — with changes allowing mobility, en-

forced equality is often fatal to natures and characters, justice should govern the fairness of the distribution of rank.

He who chases after abstracts and appendages, exchanging his life for things that are not worth it, loses all serenity and blinds himself with hopeless excitement over things that are empty in their essence, or binds himself in relationships and contracts that make him a slave, a subject to the will of another.

Measuring simple patterns and deciding on a point of reference in simplicity creates profound order.

The doctrine of "simultaneous engagement" as in Buddhist meditation — one meditates on the emptiness of all phenomena simultaneously and is active" — likewise "one holds the larger picture, the illusion of phenomena, the changes, the reference, and so acts, or pauses".

There is a thread of humanity that runs through all people, high and low.

Prudence in seclusion, when one foresees the ruin of things and therefore strategically decides to retreat, is worth more than plunging oneself and others into darkness. Decisions made at the throne of our heart in silence and contemplation are not invisible to the creative.

But if an underdog is of value, stay strong and persevere. Those who endure adversity build a stronger mind, which,

when properly directed, forms into resolute steel and focus, seeking to internalize the virtues and ideas.

If you see among the elites only subordinates who are unworthy of trust or leave the withdrawn path, stay away from them. As a subordinate, hide your intrinsic value and truth in times of subordinate rule, never flatter anyone, as a superior, do not allow anyone to flatter you, the obvious intrinsic value should be talked about as little as possible, likewise, never boast about anything, that is an inflated principle.

Bravery in connection with the guarding of words, one can suffer in silence, but this forms the character, when words begin to flow, they become evil and hurtful, if not controlled, arrogance soon develops and one invites scorn and contempt, it is better to be patient and full of restraint and look at the signs, „right thought, right speech, right action", one precedes the other, defaulting to virtues developed by the light of reason, inwardly resolved and judged good.

One should not disperse the pain within by false associations or disperse it by foolish actions, but contain and transform it, transforming its energy into renewal, re-centering oneself and illuminating the interior as a phoenix-like energy, for when directed outward it can become despotic, sadistic, or domineering.

Those who have no authority or mandate to restore, reform, or renew order should refrain, or they will collapse in hesitant

digression and lose the impulse to act. Strong foundations build a creative impulse when the goal is clearly defined and fixed, but also open and sublime, relying on a strong nature, otherwise one builds „castles in the clouds" and tries to take a leap — before he realizes that he lacks momentum, the castles fall from the clouds into ruin. False vocation is when his personal, flawed projection, supported by a vision like that of a madman who wants to impose his deformed will, ruthlessly implements this chain of action.

In the mind too, too much rigidity can lead to delusion, ignorance and arrogance, too little self-worth and certainty leads to an indecisive dispersion of one's character and being, both of which should be regulated and controlled.

In this case, they fall apart when personal interests collide, or cooperation ends when the concern is no longer relevant, it is a community of interest rather than a committed concern for the good of the whole.

The promotion of one over the other in the faction leads to division, the structure aims to elevate one's own over the rest, and therefore encounters resistance and promotes conflict internally — based on factional strife and externally.

Distrust and suspicion are so strong that even our closest fellows seem like enemies. Mutual distrust increases suspicion and corrodes the community and organic society from within, acts of espionage are commonplace even though they rarely yield information, they fuel mutual distrust and are a spark

of conflict, feuds and wars when the government distrusts its own people, the fundamentals are wrong, so the people rebel against them or begin to commit crimes and abuse the entire organic structure — it is a common simple thread that is named at the grassroots and needs no further explanation — when the people distrust their own government, it is unfounded.

Mutual distrust propels into mutual paranoia

Work separately, get involved, maybe after a while like-minded people with good fates will meet.

Everything in moderation, nothing in excess, sometimes you must protect yourself with extraordinary means, the armor of antidotes is worn at all times around the mind and heart, but it should not become stiff, it is after all a quick defense, not a pitifully defended position, otherwise it becomes poison itself.

The possession and mastery of one's mind, nature, and heart is what shapes, forms, forges, and corrects the mind.

If anyone perceives this with envy or temptation, let him think: If I ruin my serenity and my inner strength to obtain the possessions of others or to poison myself with the possessions of others, whether they be metaphysical, intellectual, or material, what good will possessions do me if I lose everything that has intrinsic value?

The same is true for us. When we are showered with benevolence, we must not become overconfident or arrogant, just as when a boat we are rowing down the river is rocked, it overturns and we fall into the water, when we lose our minds or think that the boat will last forever, and by lacking proportion it becomes loose and chaotic, after a while our judgement collapses like a tower and brings disaster.

Whether you are going through turbulent or sad times, you have a sense of purpose without inflation.

Modesty is the means between fullness and emptiness, encompassing both, as is justice — a regulating force.

Trends and threads of one's decisions, behavior, nature and character, sew the threads of fate and fortune, even when one is in misfortune, one holds on to one's character premises and shapes oneself, one is also not isolated from circumstances or the threads and trends of other bundles of mutually arising and interdependent webs of events that are set in motion, one can resist them or — if one agrees and it is good for one — promote them in oneself, that is a matter of insight.

He recognizes the weaknesses and the good sides of his being and heals and strengthens them accordingly, binds and loosens them as needed.

The balances of harmony and the means to achieve them are found in the particular time. One must recognize the time and

know it thoroughly and simply, without succumbing to it, one contrasts it with the movement, the motion and the change of other ages and then sees what is to be done.

Without arrogance or disregard, you listen thoroughly and solve quickly.

The inner strength to use one's power, the integrity to chastise oneself in time before things get spoiled, or to get in tune with one's fundamentals.

If the character of the people is corroded, the reflexes of this corrosion raise the corrupt, if the character of the people is sick, healing is necessary.

When inferior things prevail and are common, conforming one's character to them leads to ruin and deliberate betrayal of principles as well as devotion to heaven. One cannot quarrel with the times or break down the walls of the inferior, otherwise one would bring ruin upon oneself by being exposed, but one can gather the strength within and bring forth what one considers wise by the means that are possible.

This is the fate of all civilizations long buried under the desert sands, so that the people who thrive around their sacred and profane — may we respect their dust and their breath — long scattered to the winds, may be remembered and invoked, the small and the great.

For there is no other will to rule than that of preserving the creative stream selflessly and profoundly through devotion and loyalty to the emerging order in proportion and reverence to the small and the great. To perceive the world like a paternal and maternal deity is to establish the laws and intuitions as perceived by the deity, and to imitate them in a mortal life at the greatest moment in silence and reverence, just as the sun observes with a patient, primal gaze all the struggling creatures, „dominion" is bestowed and withdrawn when this image of henosis collapses. Thus, there were pharaohs who ruled together with Horus in an outstanding manner and those who were pharaohs only in name, there were Chinese emperors who were truly the sons of heaven and those who were so only in title or by inheritance.

Recognising and penetrating the law of causality — of interaction — in context, predicting with foresight is a wisdom that is often confused with clairvoyance, no clairvoyance can replace such foresight that penetrates with clarity into the things of the world and bases decisions on it, a clairvoyant is a man who looks at the hill through a telescope, a wise sage is a hawk who flies over the hill, spies the man looking through the telescope and all the other things around him with equal acuity, and then follows the correct course of flight.

Be careful: certainty, certainty can also be based on false foundations, they equally mislead untrained eyes, then one does not follow a wise sage or a guide, but a petty person with too much confidence, who is sure and certain should also question

the extent of his ignorance, so that he seeks only what is irreproachable, strong, and right

Tension can bring motivation to overcome ourselves and preserve us in times of change.

Do the menial work first, then work your way up, never forget the position of the common man, the memories of misery are often washed away by the times of happiness and vice versa, madness forgets sobriety, just as sobriety forgets the lessons of madness, let these two polarities always be kept in mind, great terror in memory fades, as does great pain, great happiness an example to be kept in the heart, but not as a nostalgic torment.

All the following should be rejected if it would cause harm to the followers, if one is perceptive enough to judge that one lacks method, merit, and principle, and that exposure would lead to grave consequences, either for the exposer or for the exposed, according to time and age, judged by one's own reason, which is in accordance with one's intellect and the estimation of others.

If we strengthen the defense in the wrong place and wait for the attack, we will waste our time and energy, perhaps be attacked from another angle, or encircled and defeated. If we freeze in spirit, building an armor of habits, we stifle the dynamic engagement of life — in ten cases the sword is swung and may fall on us, thirty misses should not always raise our shield, for ten times we should be ready to defend ourselves quickly, in twenty others to act.

Knowing the perspectives and the differences, and being able to be impartial, one speaks as needed, but preserves the homogeneity of one's composition or integrity without compromising it with the views of others, but with wise sense of how to speak in order to exchange perspectives and direct the other party's subjective point of view toward the greater. It is a matter of penetrating the other character and overcoming it through understanding, then leading it to mutual understanding.

If one follows one's puer eternus, one loses the advice of the Senex, if one gives himself away to the whims of an inner child, he no longer listens to his mature understandings, likewise in dealing with people wise people should be sought out.

The superficial things are easily abandoned when development sets in, the whims and petty desires are sacrificed for the greater way and no longer bother us.

By often thinking about one's own shortcomings and the impermanent and imperfect state of such affiliations, one guards himself three times as much as in the position of a sage, he cannot develop delusion or paranoia, but remains strong and detached, not devoted to the interests of satellites, not losing sight of the whole, the one who guards his thoughts, words and deeds and the gates of the senses.

The relation to the good and the beautiful, to the order, to the starry sky must be developed, if we take up these aspi-

rations slowly, knowing them, understanding them and persevering in them, the law of enantiodromy or the „working of opposites" may be at play, whenever the signs approach and the return to danger is due, we should arm ourselves with patience and firm resolve, otherwise we lose ourselves, „light that shines too much provokes darkness" — Ernst Junger; What is in fullness becomes empty, what is empty can become its opposite, the Tao is within

Freedom should be contained by the responsibility of a mature being, it is to be wisely disposed of by demarcation or constant effort to draw boundaries properly

if someone abuses his freedoms, he damages the organic structure of the other and himself, thus he follows a whim, an irresponsible projection of his defective desire on the space of the other. When two free, strong, principled, and responsible people meet, they are like figures of steel.

Without true piety, without an understanding of their depth and devotion, the ceremonies are but stiff repetitions and soon become a cold, meaningless, empty tradition.

Weak corruption should be remedied by a strong, effective movement, not by putting all one's strength into it without proportion like a young student who, full of enthusiasm and excitement, remedies something of his own accord as if it were a great undertaking, but in an effective, determined way, let things mature and discuss no more.

As the sky approaches the earth, the equinox is the meeting point, or a higher patron approaches the lower, or the intellect of a man meets the reason of the spirit, the spirit meets the senses.

Even when he is hurt, he does not hold a grudge, he overcomes people by looking from above with the gaze of a dragon, he guards his spirit and his spirit flies upward, his foundations on earth — he moves by double engagement, on earth and in heaven, he is one and in unison, the simultaneous rounding off is done by a single means, then the spirit above and the earthly being are in unison. In other words, the instance does not cancel the general perspective and approach, even if it returns bent like a blade of grass.

The sage devotes himself both to nature, which is evident in its workings, and to heaven, which shines its light upon the earth.

Detached and withdrawn from the current of time when it goes against what is right, recognized by insight, opposing it when commitment is necessary — the latter risks disaster and humiliation, because the mass of the threads of events and the spirit of the times will carry us along, if we take a stance to vigorously counteract, the worst risk is to become even worse than the spirit of the times, and become an antithesis to the spirit of humanity, we become monsters.

The universal law is to be understood as the necessity of the destiny that chastises the destinies defined as freedom, chance,

circumstances, determined by Moires, or these threads of events that we cannot change, and that we can direct by being inwardly strong.

Starting from the contemplation of the celestial laws and trying to transfer them wisely to the earth and to regulate the affairs of men accordingly and justly, it is observing and striving for proportions, for the movement of the stars and the planets, for nature, and then recognizing the divine by seeing an order that is numinous, science helps in the discovery of certain laws, but the proportions are established by wise observation, the organic structure is seen, one has a greater overview and tries to mirror these ways on earth, first inside, then outside, the way to achieve this is a matter of understanding, and those who achieve this lay a powerful foundation.

Neither by flattery nor by isolation, neither by self-aggrandizement nor by condescension, one is diverted from seeing the feelings and their threads; one can shut oneself up in the tower one has built and be blind and deluded, or one can observe the signs of the times with the gaze of a dragon with understanding, insight, and foresight.

Egoistic contemplation, which extends to nothing other than confirming one's own view of oneself and one's affairs, cannot relate to another perspective, so that one is entrenched in the subjective view and does not look beyond its limits.

We look at ourselves „from the outside" without falling into our cherished view, critically comparing our shortcomings with principles and what is right — it is a normative and corrective observation.

Whoever uses his independence as an instrument for political, religious, or social disputes loses the ability to participate as a sovereign deputy, as a satellite that supports society. He should neither take sides nor ally with those who violate or abuse his independent decisions, findings, etc. This leads to factionalism and pulling such a man to the line of one agenda, or another creates great turmoil and conflict. He should remain strong and independent, impartial, and withdrawn if possible, so as not to be drawn into these kinds of ties.

In Mahayana Buddhism, a person's movements are judged by the net effects of his activities. If a person does not persist in goodness and goes on to perdition, then the goodness is cancelled, and the perdition remains.

Sometimes it is necessary to separate in order to unite on a solid basis that both parties agree to, and to carry along the resolution and the direction, to direct it on a new path, the process of gathering the released social and personal energies and directing them in a masterful way, if this is not done, the by-products and splinters hinder a proper resolution, biting through for its own sake is survival, or an attempt to grit one's teeth and persevere, biting through with a view that simultaneously incorporates direction, progression and solutions, tactical

and strategic thinking about impact is paramount, childlike engagement with boyish reflection, or reactive response in a simplistic manner, or selfish reciprocation of adversity can corrupt many a man, with a broader view one engages and discards, or self-grinding leads on with resilience.

Discernment and a sense of proportion in knowing the circumstances, the context and the person to rebalance the situation and avoid a cascade of disharmonies on a larger scale.

The sense of rightfulness and fairness that prevails in societies where the rule of just law and fairness is strengthened.

Vulgarity ruins candor and loftiness, intellect, and reason, it reduces to the coarseness of a mind and heart and dwells in ignorance. The more one is helplessly drawn into such situations of anger and loses one's temper and composure — through the force of habit — the more difficult it is to discipline oneself and return to openness.

The forgotten „unknowns" are still a greater danger than the known dangers and preparing for the unknown dangers. Forgetting a known danger is foolish, but awareness of the danger should not freeze us or stop our movements, but they should be continued vigorously, patiently, and carefully. In a minefield, if forced to do so, one moves with extreme caution; in an open plain, one rides briskly. In Neoplatonism, heaven was equated with beauty, truth, and grace. The metaphysics of beauty consists in the fact that, through the innate connection with the

essential, the fusion of one's spirit with the sublime as subject, it evokes profound awe and reverence in the one who partakes of it.

Likewise, grace moving through beauty is a rather delicate thing, it does not yield to vulgarity, like love it withdraws and disappears, likewise love between a strong woman and a strong man carries mountains and breaks chains, in adornment it is subtle and light, like young people in love for the first time, in ferocity it is steel-clad and lion-like.

The star that shines upon us equally in other traditions is the ‚Eye of the Supreme Deity.

The mutability of the forms, the forms of the ideas, the narratives, the social structures, the arts, and the sciences are like clay that must be worked, if this is done following closely the requirements or forms that take shape in heaven, astral configurations of change, then everything is supported by the forces that have their rise and their beginning.

To prevail on all fronts brings disaster. When you try to resolve all matters, you run out of steam and social and personal ventures plunge into stagnation, chaos or decay.

It would corrode his self-confidence and independence and create a falsehood that he could wear like a mask and suffer from this self-imposed falsehood, losing all sense in the end.

Attachment to an external or internal image developed by others or by oneself, which is false and unrepresentative, is such vanity. The way is to be truly honest and introspective without clinging to such mirages of images of oneself, after all, we cannot see ourselves from more perspectives than those we are capable of, such mirages, self-images are the 'ornaments

We can lose the seriousness and reduce the flight, the falcon can be caught and tamed, it can lose its essence, then what was lost fades into oblivion and no longer reminds us of the road we travelled to arrive, we set out.

If one is not confident or does not trust himself and is in doubt after assessing his strengths and abilities, even if others pull him into the realm of influence, he should refuse and take the path of simplicity, he should strategically predict what he is capable of and what impact it could have in the long run for the rest.

They may work in discord, but persistently, when a man is stronger and resists fierce attacks from without, when a man is not destroyed with lies, slander, and intrigue, and yet stands still, the enemies try to penetrate his heart and mind, to undermine the working of his nature, to pervert it, defile it, contaminate it, and corrupt it. If his nature is stronger, they persistently break the man from within and without. It is of utmost importance to be like a phoenix and ask for help in reversing the harmful effects through devotion to heaven, one must also practice spiritual discipline and have a strong sense of integrity

to fall back on, for bad habits can develop, all bad thoughts appear like a mountain of dirt, one must make a commitment to mend and change one's ways and work against the dark force that plants a seed of evil within, it is a battle of the heart and mind that one wages, and a man is recognized by Heaven for waging this campaign, even throughout his life, no matter how much he has fallen into despair or corruption. Someone with a sick and defiled mind and heart looks up. Just as a person afflicted with a disease whispers words of mercy to his loved ones and smiles at them, a person afflicted with a great evil in mind and heart whispers songs to the stars despite the anguish. When you are torn from your firm hold, you stand up, when your thoughts, actions and words are defiled and full of filth, you focus on the open space and use all your struggle and concentration to defeat the evil force — it is stupid and vulgar, in its subtlety it exploits the intelligence of the other, it has nothing that belongs to it, and yet it possesses through delusion, ignorance, anger, attachment and arrogance and tries to make man like itself. Be on guard, because this dark power can defile us and our loved ones to lead us astray. So, when love becomes a torment for both, it is time to separate and seek solitude, hoping to meet again, if Providence wills it, far from this world.

Outnumbered, outgunned and in lonely war, heartbroken and betrayed, it is better to seek the friendship of the starry heavens and the gods who protect us and accept us

Everything would be spoiled or turned into the opposite if our works were not destroyed for mockery, then what „shines"

in the eyes of the dark power would be appropriated by it, among the blind you cannot defeat the enemies single-handedly, but you can remain calm and loyal to the starry sky and carry the essence of your own work and nature.

Be on your guard, for speech can be heard in the wrong and right quarters of the world, it too can be poisoned, ask about the effect you create as if the world were listening, ask — to quote another — „is it wise, is it just, is it non-judgmental?"

Does not mean submissive: inner rebellion can be strength in one's virtues and principles, or their remnant, indestructible, goes with time

A mountain that stands on its head begins to collapse under its own weight, a world that stands on its head will inevitably crumble.

Sometimes it is better to be insane or to play an idiot than to be exposed to dark power. What is „won" by the defeat of superior people is greatly appreciated by the enemy, unexpected changes in circumstances make the enemy uncertain and weaken him.

If the torture chamber is our own bed, we have no choice but to gnash our teeth and survive or perish.

Even if he once remained in the superior position, his effects, if contaminated, are to be considered.

Old passions have taught me well — they burn out in great fire, and they burn a young man, when there is nothing but self-destruction, you are brought to your senses and change course 180 degrees or destroy yourself or others.

As with a paradigm shift, a truth revealed, or a realization occurring, the superficial recedes.

Accelerating times and rushing forward can lead to erecting a tower that fixes time in defiance of change and time. Although it may be fixed for a time, it will eventually be completely destroyed by the times and change, as the laws of the universe have a superior hand in the game, the preservation based on false foundations is bound to be demolished, the greater the enterprise of „freezing" change in disregard of the times, the greater the ruin of the enterprise, which goes in the wrong direction through decay, corruption and change.

When the earth, in disregard of heaven, keeps orders that cut itself off from the change and movement of heaven, the changes of heaven become visible on the earth, when by the laws of the seasons, the changes, the orders that do not agree with heaven begin to implode, to rot and fall apart.

That which matures in patience is stronger in setting its accents wisely when it comes to adjusting the times

Bad mental habits are difficult to eradicate, mental discipline and the pursuit of the right path, integrity and conduct

should remedy the effects of disease, but they cannot be completely reversed, wounds can be healed but the skin is weakened, any looseness of character should be avoided.

One acts in accordance with fate or the times and does not fixate on the tired bad times when good times come along, although this requires strength of mind and self-control, which not everyone is capable of, especially when going through an abundance of afflictions — to protect oneself from the return of torment.

Nothing hidden, sincerity and honesty with the heavens, you do not need masks, because he is transparent, everything hidden comes from the dealings in the world of men, however, it is in stark contrast with the heavens when this falseness arises in dealing with the divine, when a man masks himself before his relatives in order to gain a temporary superiority in his plan, everything is known, when he continues his habits and pretends to deceive or trick the heavens, he is exposed at all times.

It is a spear that gathers air, and although it flies straight, it falls for lack of kinetic energy, so with forced, hidden intentions that work for the worse, but whenever someone engages by willpower to impose his vision by will, he finds himself to the will and the co-dependent network of events, he loses his innocence in the eyes of destiny

Lady Chance, Wheel of Fortune, the former characterizing the unforeseen, the latter the changes.

One does not seek advantage, but works, set in motion may bring an advantage, but it is not a possession, and one should not be attached to it.

For so many stubborn people mistake what agrees with their fanatical zeal for a personal projection, a fool may have unshakable convictions and faith, but does that make him wiser? From natural wisdom, things arise that are consistent with the workings of heaven, then a jade-like perception develops.

Fatherly and motherly in spirit, detached, impartial, perceiving the interdependent organism, perceiving, and penetrating the whole, and reflecting on how laws and reforms can improve the good and improve or eliminate the wrong that led to the bad.

In the freedom of feelings and the focusing of ideas through the heart, one with him — a characteristic of true men and women.

In most menial tasks we must be perfectly at one with the object of our doing, and in the great tasks we must be perfectly devoted to and at one with the object of our doing-without attaching greater value to the latter than to the former, whether we are cleaning the stables, washing a dish, assembling people, or governing ourselves.

Innocence is not naivety, wise prudence and awareness are required to recognize.

Omnia mea mecum porto: All that we have we carry within us, the gifts of heaven hang over us, and even if fate leads us nowhere in earthly affairs, we find comfort in the greater company of heaven.

Holding on also means expanding inward, it is a highly concentrated enterprise where our inner strength grows over time, an activity, not a passive enterprise.

When firmness and truth are abandoned, one pursues wrong ideas with strength — everything goes in the wrong direction

The spirit of heaven is contained in the mountain-like man

What is pondered and resolved within as right and wise is of greatest assistance throughout life.

If he loses his composure through anger, resentment, or dislike, what good is his former firmness? He must retain it or return to it again and again

Change of direction of nature, the opponent is disarmed, as if one appeases an armed man with diplomacy and mediates

You cannot fight with a greater force if you do not have the same force, so you should gather your forces and think of approaching, only if fate wills it, you have a chance to defeat your opponent's force by hitting him at the root of his force, it

should be done in wisdom, better to have an ally than the opponent dead.

Natures of men and metamorphoses, like planets in Western astrology: genii of a man or woman in excil — exalted individuation, striving for the highest of their nature, in refinement and inclined to the divine; domicile — in harmony with their nature and inner genii, „wearing themselves as good clothing", banishment — the abandonment or withdrawal from one's nature into the negative, as if one were degraded and perverted; fall — the inversion of the excelled parts of nature to the vicious and base, to the bad.

Guard the words, and train with the means of words, otherwise the character corrupts.

In the position of a free man, he unconsciously seeks the entrapment and trappings of others, as if captivity were treasure, why should he lose freedom for the treasures of others?

When one correctly assesses one's abilities and talents, juxtaposes them with one's circumstances, and correctly assesses one's place and position in the world and in social contracts, one becomes aware of one's situation and is conscious of the fact that one does not rush forward to fight against all ties or to further unsettle oneself, nor does one reject everything and rest in a stupor.

Threads woven wrongly bring misfortune, great foresight and insight, knowledge of effects and causes, time and its spirit,

the state of nature and the minds of men, principles, humanity and directions, and spontaneous insight into the big picture that guides it with wisdom and firmness are most needed.

Ignoring responsibility, being unaware of it, or pretending to be ignorant to shake off responsibility leads to a blind leader who is unaware of the harmful influences he exerts on others.

Introspective: Even when not in a position of influence and momentum is lost, the weight of perception and insight can be too great to handle. The tension between size and breadth of character and the perception and inability to exercise it can bring about either humiliation and feelings of inequality, or suppressed frustration that further leads from compassion to, or resolves into, anger, rage, it to face inward, then one rounds and gathers and strengthens from within, whenever insight penetrates to the core of the self, one attains heaven as if one transcends worldly affairs, that is a correct approach to the sage's hood: one can sacrifice all that is worldly and take the firm path of a sage, or one can choose to engage in the world. The balance between these two choices is a steep climb, and often the result is a great fall; It is better not to look back at the things that have been left behind, sacrificed, they will bring no comfort when the mind develops into a completely different conception, a monk does not become a dedicated hero, a sage does not make contacts with the lowlands, to escape his mountain, and yet it should not develop into isolation, revulsion or misanthropy, but a detached wise retreat, a refuge to be found even in a busy city — within yourself Heaven will be tested as

you mature beyond your old age, live in harmony with the maturation, try not to violate your allotted time and relegate yourself to youthful folly.

To combine the sublime with the strong, the mould into which the iron is cast is gentle and can break, but it holds a fierce element. When the iron solidifies, the mould is gone, although at first it supports the molten iron, then it is superficial, then everything belongs to the hardening of the iron in skillful hands.

Perseverance in superior cheerfulness, touching determination, loving kindness as Buddhist stanza, one breaks many evils in this way, one survives and meets many misfortunes and sufferings by such strong determination.

By pursuing his own aspirations, he opposes the others, Chuan Tzu: „If the melody is tuned too high, no one can sing along" — depending on the times, tuning too low causes us to lose our inner composition, which must be determined by insight and the signs of the times.

One should also know the limits of one's integrity and not rise above what one thinks one can handle. Knowing oneself, it is better to responsibly limit and restrict oneself than to risk losing one's integrity, composure, and inner strength.

It is as if we hold on to a position of convenience without paying attention to the times, or to a loyalty that is another. If

the latter is not realised, we create dangerous conditions and accumulate more errors, that is, the inferiors are in a superior position, a completely different situation arises when the inferiors are on the advance and the superior try to secure their position, despite the threat of danger.

We do not tend to hypertrophy a life content; we round it off and complete it to the extent it requires.

It is hard to tell if someone is authorised to teach, or has the right backbone and principled stature, or the right methodology. There are so many charlatans and those who have something else in mind when they explain things to other people, likewise people tend to open their eyes and ears to anything that suits their own taste, they can justify anyone as a teacher, while we do not have the quality to teach.

If we do not put away evil at every stage, defend our nature and character, we will be contaminated.

Causality and the web: If we do not yet find a way to cut the interdependencies, we may get caught in the threads of the web, either the perceived, illusory ones, or the true ones. What is true on the subjective level may have objective consequences; that is, if we are ensnared by an illusory web cast upon our minds, we live it as if it were real, only subjectively, but it has objective effects, namely suffering or delusion.

What is simple and clear can be understood. There is no need to go crazy with overused phrases when talking to someone who does not know them, it is like eating a bowl of rice together instead of preparing a big feast for yourself and excluding the other person.

The path of least resistance does not mean to lose everything and to give up one's principles to run like a young goat towards the first open gate, but to see the way out with a sense of proportion and thus to take the path of least resistance.

Like the torches that guide and illuminate our paths in the darkness, like the lamp of the hermit on his star, they are beset by darkness, but they hold fast to their goal and are sustained from without by the power of heaven and purpose.

The spiritual fire is constantly renewed by the heavens, it never burns out, like the suns its radiant light is renewed by Aions.

Responsible freedom is also responsible limitation, not by coercion, but by a free attitude that recognizes where the limits lie, and by rounding out what is given and known, according to ability and skill, proportional to need. Pioneers and rebels find these limits themselves when they burn their fingers and discover what their minds and feelings are capable of and make new discoveries in the light of reason; traditionalists and hangers-on learn about these limits through social contracts and exchanges; there are those who explore, those who con-

struct, and those who maintain, those who reform, and those who thrive.

The image of the world is rearranged, renewed upon waking, the mind and senses imprint it, the ego creates an illusion of permanent continuity, something tangible, it flows through consciousness.

When proportion, mediocrity, and measure have been set in motion in life, old age is a gift and a sign of returning home after leaving tired bones to decay in the cycle of nature.

With age the senses, body and mind, refuse to obey our will, we approach the realization of the state of our animal body in great sickness, and in old age we approach that melancholy realization of how better it is to prepare for old age by knowing and training this to preserve our mind and serenity for the senile period when we are more likely to depart in wisdom and in full command of the sobriety of an old mind.

It is the case with withdrawn or introverted people, these who build their inner temple and carefully furnish it with strong, purposeful and beautiful things, shine them forth as mature works later, or in parallel to their development, these who shine strongly at first, but lack foundations are youthful fires, they are also beautiful, but they lack the fixed conditions to last and built monoliths of their lives, after all both fames are rarely lasting, and they are soon forgotten — it is better to strife for the better in others, than that of preserving oneself

in memory, the ideas put into motion for excelled effects in others are worth many a greater thing than short-lasted fames. Who remembers teachers of Confucius? Yet they trained the young boy and make him outgrow them, a master who did not leave a greater disciple than himself must surely consider himself peerless yet saddened, ‚if there are no monks, there are no masters' — in other words, if there are no aspirants, the jewels are not found.

It is the case of withdrawn or introverted people who build their inner temple and carefully equip it with strong, purposeful and beautiful things, which later or parallel to their development shine as mature works, which initially shine strongly, but lack the foundation, are youthful fires, they are also beautiful, but lack the solid conditions, to endure and build monoliths of their lives, after all, both celebrities rarely last, and they are soon forgotten — it is better to work for the better in others than to preserve oneself in memory, the ideas set in motion for superior effects in others are worth much more than short-lived celebrities. Who remembers the teachers of Confucius? And yet they trained the boy and made him rise above. A master who has left no greater disciple than himself must surely think himself incomparable and yet be sad, „if there are no monks, there are no masters" — in other words, if there are no aspirants, the jewels will not be found.

This attraction is natural, but when blindness takes hold of man, it must be dusted off in the mind and heart and rediscovered, obtained and maintained. Breaking this connection of at-

traction is a plan to separate men and women from heaven, when ignorance is transformed into knowledge, lies and deceptions are branded and the connection is uncovered, one is at peace and persistently strives to strengthen the connection. Heaven is found in silence, there it is full of sounds and non-verbal language, signatures of ideas and concepts suitable for interpretation, everything is revealed in this silence as it is full of content, hearing relies on the acumen of the heart and mind of people, it is received spiritually when the mind and heart envelop it.

He cannot see through his own mistakes and falls into the trap of an adhering deception.

The passage from a good intention to execution, when it agrees with what is right, produces effects, likewise the passage from an evil motive or intention to execution, both threads produce habits that imprint themselves on the mind and heart, it is of the utmost importance to act in such a way, that good character is polished and nature is elevated, the mind that is poisoned and yet refuses to act should be improved by personal commitment to reverse the poison and serve the antidote, wearing the armor of learned antidotes and healthy habits best protects against the poison.

Autonomous movements with one's genii are in harmony with the True Will, which reveals itself as one with the expression of Heaven. What deprives us of the genuineness of the expression of these genii is the prevention of the natural movements of our innermost animating essence.

The movements of desires, the movements of the heart, if not controlled by the intellect and the resilient spirit that leads to wise resolutions through the intellect, destroy one's life and the higher, purified nature. There is a difference between being an „excellent butcher who slices everything with the ease of spontaneity", or a „warrior who slices three enemies with a graceful movement of joy", or „a sage who, with a thought inspired by heaven, ascends to the highest mountains", and „a butcher who, in a bloodlust, makes a crude effort that borders on being a murderer", or a „warrior who is involved in a war, nothing more than a hired assassin', or „a sage who tries to force his way to heaven", without understanding that he himself is the obstacle", in other words a difference in degree between „agreement in transparent honesty and sincerity between the being, man and heaven" and „a notion of falsity, non-genuine strife, which is both with the genii, the spirit of man, and with heaven, the animal „heart and soul" will not be on a path of excess like a human being, a human being deprived of life and essence, the heavenly nature, is more excessive than any animal could be.

Responsible self-commitment produces a stronger, more determined mind that acts with nobility unbound, it directs the growth of a tree, if it is too stiff, it is like a bonsai tree, if it is too free and loose, it is sick and misshapen, as if it were standing on bad soil, how great is the effort of a wonderful tree to reach its full capacity, like great redwood trees!

Nothing good comes from inner restlessness; in such anxious restlessness or over-excitement one should not make decisions or act until one is inwardly calm.

Let us remember that it is by what we are that we influence. People may follow the greatest scoundrel if he has inner fire and ignore the noblest person, likewise, the inner fire of a noble person who steers things in the right direction is of the greatest value! Be careful with people with inner fire, they may not know where they lead, or the effects of their power may be detrimental to the whole.

One himself falls into traps set for others or prepares a miserable fate for others who are drawn into his secret plans.

The great hearing is leased only to noble, open, honest instincts; the secret machinations are confined only to a certain group of focal points. The latter, however, can spread by capturing people and holding the great hearing and driving them away with noble, open, honest instincts, as if they were sowing their thoughts, words, and deeds on a barren or impoverished soil.

The inward movement reaches its peak when it emerges. Inspecting and reflecting our innermost is like a hawk soaring in flight, then when it looks down, it is seen from afar and sees everything that sees it.

Gladly, if it does no harm, if this gossip harms, it is tantamount to slander, without essence, the wind blows empty,

when the greatest words become empty and degenerate into vulgar self-evaluation, they are of the greatest harm, they lose their sublimity and overarching wisdom and become dangerous gossip, when a great sage is transformed into a vulgar lunatic, his words are stolen, often with the worst effects.

The potential of choice and action opens in the foreshadowing of events.

A tree that reaches its best momentum focuses on strengthening its branches and roots.

After the act we reflect and regenerate our forces, strengthen the branches and roots.

Analogies: unfinished works, unbreathed breaths — to solidify something without finishing it does not bear fruit, the former is of inferior quality or falls into ruin or brings bad consequences, the latter can lead to suffocation and the next breath is hard and fast.

The expansion of nature, of works, of imagination, of concept, requires extensive exploration. This mental activity shrinks them to their essential parts and makes them fruitful, communicable, and well understood. If one masters a science well, one speaks about it in a meaningful way to an expert and non-expert audience, in simple and complex ways, similarly, if one masters one's essence well, one expresses it in a variety of ways, depending on the audience — you do not behave like

a general in front of your friend, you do it in front of an army, you do not behave like a beggar when you have food, but when you are destitute, what else can you do but behave like a beggar and be one, even if you were a general before? he hides his nature when it is expressed superficially, he expands his nature when it is necessary. And every time he expands his nature, he tries to contract it to the extreme, according to the situation, according to the need.

If one spins too many threads, whether benign or malicious, one gets caught in the web of others.

It is a matter of discernment to detach from the external world and turn to it when necessary.

Characters and natures sow destinies" — which means that we do take responsibility for the consequences of our existence, but partly, being part of causality, we can trace selective trends of events with the density of causality, self-love defeats us, non-attachment to the self and good behavior protects us.

The search for knowledge, wisdom, or keys in the desert leads nowhere, even if we are convinced that he is searching in a treasury, this may be only an illusion. people who are devoted to studied knowledge related to mysteries may seek it all their lives, but a fool who acts out may happen to find it faster, too much aversion of the former, both the studied master and a brilliant fool may find a way that excites too much envy and hatred of the studied pedants, and inferior fanatics, though

they should not be discarded by an astute sage — „a fool has a right to live, just like any other," if „we can talk in many ways" and yet retain the dignity and honesty of a clear mind, we can find allies among everyone without demeaning or decomposing our natures one inch.

In some cultures, women were considered the „steel centre of society," to be relied upon if they were wise and strong to know themselves. The Huns were travelling and relied on a matriarchy, in China it was different, but to mix modern concepts and apply them to these social and intersex arrangements misses the point: the majority of women's „liberation" was taken from the „liberation from the Judeo-Christian model of woman", a reality constructed by a Judeo-Christian slave morality patriarchy, a Roman patriarchal woman, a Thracian woman, a Hindi caste woman had a different role, identity and parity in their respectful societies.

No task is too small not to be turned into a goal, even sweeping the streets with thoughts that do not digress from the task is a whole effort. One folds the petals of one's mind within oneself to enlighten and protect it.

Retreat can be a sign of strength, for it is a wise decision to leave the field without wasting determination on unsuccessful advances.

When we are in full possession of our spiritual powers, we do not retreat. When darkness spreads, we do not waste

strength by fighting it, but look for safer grounds to reorganize and wait, trying to slow its progress if we can, even individual opposition to the state of things is an impulse, that does not remove the contradiction between right and wrong, but one does not waste one's teeth on a progressive state of doom, no evil added to evil — one can easily be drawn into darkness when caught between helplessness, despair, pity and anger.

Seek safe ground in life when encircled, strengthen your integrity and clarity when torn by madness or sabotaged by inferiors, reclaim yourself and firmly establish the roots of your being. In death, retreat to the ground of great deed and shift your life into spiritual territory, expression and deed continue in this way.

Even when the crowd of inferiors approaches us or is close to us, spies on us and tries to control us, we keep a mask on and maintain honesty towards ourselves and our character. In this way, although we are unknown, we are still fully known, because even if the inferiors know us, they cannot penetrate the core of our being; their foundations do not allow it.

Let your nature become strong according to its capacity, then freeze at the bottom and raise the summit. The top of the mountain does not touch the retreating sky, but remains in its integrity as it was taught, becoming an emblem of its foundations.

As the superior man is brought to a standstill by the recognized restraint of heaven, so he must be rebuked in a profound way, he has recognized the depth and restrains himself.

Persistent in task, strong in retreat, „one may retreat to higher levels in the course of life, but fill this with greater thoughts, undertakings, acts of life and expression, yet in sparing and simple contact with retreat one is not left behind, distracted by lesser things, it is not inactivity that is unproductive and unfruitful, it is creative, silent and yet determined."

Misguided or purposeful perseverance can turn into fanaticism or zeal without wisdom, likewise perseverance directed to wrong goals is unwise, often a strong and righteous person strikes the wrong rock blindly and continuously, to cut the Gordian knot with a determined step means to be „one with nature and heaven".

Any inflation or hypertrophy of one's qualities, whether perceived or not, inflates one beyond what one is and entangles one in a spider web of illusions and a web of concepts, abstractions, illusory relationships, etc. When it bursts, one seldom falls back to what one truly is and has difficulty regaining one's former status, perspective, principle, and direction. Preferably, removing the flaws in his mind and heart and moving wisely, according to skill and circumstance, removing the thorns from horns and head one by one.

They are brought about by the inner gravity, the trajectories of the subject of this gravity or one's own actions, demonstrations, behaviour are the executing gesture.

Going back to basics, cutting through a stubborn, sorrowful delusion or ignorance has a beneficial and lasting effect.

He who is aware of an impasse finds a way out, sooner or later, inwardly or outwardly. To stop and resolve does not mean to submit or to give up one's ideals, it means a cooperative solution found somewhere outside the deadlocked situation.

In a shell a pearl is born, then it is offered to heaven with all its power.

The unborn nature of consciousness, likewise — the refinement of the mind through alchemy until it becomes itself again, it is not in the state of fall, but in the state of new birth, potentiality, and return. Through spiritual techniques, exercises and a good life, or — primarily — through instinctive understanding and the becoming of that understanding through practice.

When we lose patience with the situation, we divert our course. The integrity of a flowing water moving forward when it encounters a disturbance or obstacle is a matter of integrity of character, not of enforcing decisions.

Between despair and affirmation there is an attitude of sorrowful perseverance, it strengthens the character and gives it

power, which should be preserved. If we shirk this woe, we forget the burden, throw it away halfway, and degenerate into irresponsible arrogance or childish stupidity.

Misguided persistence borders on stubborn ignorance, it brings unrest.

A loss is „the return of things to nature and to the gods"; a gain is a temporal thing used for right or wrong. We should detach ourselves from the by-products of such things and check the gain at the right time so as not to accumulate things to which we are attached, otherwise we may threaten others with excessive loss and poverty. Any gain of character is the effect of its brilliance, but if the gain displaces the character, it kills the light, and so both the character is empty, corrupted, and the gain is used badly.

When is the light nature overshadowed by the dark, and vice versa, when is the light leader eclipsed, or the man of the dark nature of the low becomes light? This is not only a question of behavior, but also a question of causes, effects, and destinies. And yet you relate everything to the work and polish his nature through yin and yang in the tension to give birth to a diamond. Hardened, perceptive minds absorb both, but steer in right behavior, despite the storms and hurricanes they brave, in light weather they do not change their perseverance and inner truth and integrity an inch and return to it at any cost when disturbances temporarily break their way.

Overcome to surpass, the tension of overcoming builds lasting, strong characters.

Even when our light is turned into darkness by strokes of fate, it is of great and noble value to protect others from the devastating effects, despite the evil inclinations that have defiled one's nature.

In conflict with the host, if one rejects the offers based on principles, one offends him but retains his principles. If one is not so understood, one might be ridiculed, or even worse — if one recognizes one's principles as higher than those of the host, one becomes an enemy, like a thorn in someone's side, but in the eyes of heaven one remains true to principles and honest to oneself, transparent in one's actions.

Those who speak ill of us should be overcome by unshakable loyalty to one's own inner truth, which one practices, so that when one has, say, confirmation of one's path or indications of progress and accomplishment in the inner sphere, one takes a steely path, all naysayers and scoffers should be ignored, if someone's privacy is abused from the air, but his private revelations surpass those of prying eyes, he should stand firm on his path, for even those in flight can be blinded these days. The wounded hawk without wings sees and remembers more than a sparrow in flight, chattering incessantly with the hawk trying to outwit him.

You cannot quickly heal or repair broken people and societies, it is easier to spoil and ruin them than to lead them to recovery and protect them through firmness.

In no case should we inform the other about our inner reason and deep understanding of any situation, attentive, sometimes traces of madness help us to be discarded as a potential threat, another thing is memory — you can forget your inner lamp and become mad out of action, you can forget your deep understanding — but once the movements of the other and the causes and effects are understood, they are a source of action if you think about them and make them intuitively, almost instinctively.

The existing tension is not resolved by taking sides. Any contribution or strong movement reinforces the opposition, for in times of discord all movements are read into one side or the other, further fragmenting and splintering all sides as they all read „separately" into their own sides, what is read „in unison" in times of unity, what is vague is tainted with bias, what is radical is rewarded, what is wise is discarded, what is strong with opinion wins over the subtlety of the discerning.

The tense opposition, resolved by the transcendent/wise Third or Other, redirects the opposing energies into creative joint action in unison, whereupon the opposition very slowly rebuilds. However, if sustained, the energies can implode and then dissipate into a catastrophe, a social or personal catastrophe

With patience and decency, it is more difficult to overcome and stand straight with one's principles among the wrong people, because among those with whom we find a synthesis of understanding and empathy, when we break out in anger, only enmity results. Having unconsciously seen that they cannot achieve what they have tried and that there is no parity, they go elsewhere without hatred, anger, or violence.

Even if an army of millions rises against one, he is free if he lets go of self-imprisonment and follows the firm and right path, it has the beneficial effect of strengthening one's character in toil, humiliation, perseverance and persistence, in the end one does not become the victim of perception, whether one is really conspiring against it or is paranoid — one silently foresees the movements of the enemy and checks them in the mind. One puts aside any sense of annoyance and overcomes the situation with a firm mind and way of thinking.

If one cannot find attachment to a close friend, may one find attachment to the gods and their providence, which establishes a correct relationship with the heavens and sweeps everything into a necessary order. Soon the friends will come again.

The dangers are many, beginning with alienation, dehumanization, being naked before the enemy, opening the gates of abuse to the enemy, inflation and megalomania, arrogance and excess of self-esteem, exaltation over the world in excess, the despair and heartbreak, the lack of attachment to anyone or anything, sinking into nothingness, losing the thread, wasting

the forces, losing the principles, becoming a misanthrope, becoming infested with vices that are difficult to uproot. The enemy always tries to isolate his opponent to destroy him from the outside and from the inside. If the enemy tries to isolate himself as well, he will be doubly ruined — by his enemy and by himself. If one defeats oneself in this way, one falls; if one is unconquered within, one perseveres. May one find a continuous affinity with the heavens and deities and return to it in such a case. The enemy may try to undermine and overcome such affinities, but once the affinity is established, it runs like a permanent, well-woven thread.

A faithful companion or wife recognizes the blackened shell and takes great pains to break through it, bringing out the diamond of affection and friendship.

The inner perseverance that overcomes the storms and harassments around you, you perceive and notice everything with a sharp mind, you foresee the movement of the opposition and predict possible obstacles without avoiding them, but you pull the strings and weave them into a steel rod with which you command yourself, he forges the character, whereupon weak people engage in all kinds of retorts and confrontations with unworthy things and thus do not develop a strong nature, moreover, you gain a superior position in your mind that dominates the field of your vision without the slightest gain from the advancing enemies, you do not lose your star easily It is worthy to appease the gods and ask for audience, by which is meant genuine interaction, so that they may guide us and con-

verse in quiet idea and inspiration when men are unreliable or we cannot afford hidden ties that would corrupt our commitments.

If you do not find support in men, find support in the steel of your mind and in the gods. May they strengthen you as you commit yourself to heaven. Be careful, because this can also lead you to develop distrust of everyone, and then lead to contempt and hatred, you should get rid of such feelings and meet people as people, the gods as gods.

The fates are cathartic, the questioner, who has almost reached a fixed place, watches the rain falling through the mist.

It has the effect of getting rid of the burden in the first place, a grudge is our burden, not the others", hatred is a subjective attachment to the subject of our hatred, it also releases the guilt or shame in the others, that lets them continue if they understand the mistake and correct it — that is punishment enough if they do not — that is not in our power to change it.

Awe! Awe! the dragon's lightning strikes! He disperses and corrects, he brings things in messages and movements, he straightens the corrupted roots of natures, he brings the limits to those who had lost their way in the spirit.

He does not ruminate on mistakes but resolutely corrects them, he does not dwell on the mistakes of the past but resolutely carries a proper view of the present and the future, like

rain that washes away stains, he should not be caught lamenting a mistake, least he commits more and gets used to them, reality should not be frozen in this light, those who are prisoners of the past and transfer it to the present are the prisoners of reality, they are more busy living above the past than living the present and drawing wisdom from past experiences.

The truth is brought to light by a single masterful stroke, it exposes the enemy and renders him powerless, the arrow carries support as it shoots through the air, the Buddhist adage „accomplish everything by a single means" applies, this means, applied to time and change with natural force, solves everything for the better if one knows throughout life what means to use, he shoots his arrows at the right time and place and always pierces three heads, the heavenly archer rides like a Mongolian horseman and measures the distance and by intuitive flashing hits his target in an almost impossible way, wisdom is an ability to do the same in the affairs of men, heavens and hells, be it by talking, commanding, acting, action, retreat or silence, one knows when, how and why.

One should take measures that are continuous and not cling too tightly to one's temporary well-being. If one loses one's vigilance and gets carried away by the situation, one wastes one's habits and ways, methods, and wisdom, one should face life and engage oneself in any case, not losing one's hard-earned experiences and not forgetting them.

The means should be prepared and regenerated, they should not come to a standstill, lest we lose them like tools through carelessness. The golden mean is like the philosopher's stone, a source of inspiration like a muse from the fountain of heaven.

As with happiness, the reduction of misfortune leads to happiness, happiness is not recognized by the abundance after the misfortune has ceased — sometimes the reduction of the burden is happiness valued for its own sake, as if — freedom from a misfortune were happiness enough.

The increase of the happiness can create saturation, or the fate can take away this happiness and bring about unhappiness with it, also the laws of the organizational, informational entropy and the negentropy in the biology.

Some cultivate great characters under great stresses and have enough strength to enter the field of action and utilize the resources, others simply retreat because they lack the vital drive or enthusiasm to perform such deeds, which again is the demarcation between a hero and a sage.

An inner transparency, one with the world, honest with its movement, and of course, better to be in honest anger than in false sympathy, better to love honestly than to hide antagonism — the latter are simply not transparent in the light of the unfolding of the cosmos, they are not real tensions in which two polar opposites fight with each other, but false facades of tensions that twist the root and deform nature into

grotesque theatrical masks. When they grow into us, we suffer like suffocated trees; when we discard them, we reassert our character, nature, and inclinations.

Everything in the right form, a fountain, the top is the source of consciousness, when it falls and fills the lower spheres of human intellectual, emotional, and instinctive life, everything is balanced and harmonious and set in motion in a magnificent way.

Responsibility in dealing with the lower, or how much one may say, act, give and do in order not to spoil, not to harm, not to damage the lower, self-restraint in passing on, a master does not parrot everything he knows to his disciple, but waters the disciple and lets him grow out of himself, because the roots he develops are strong and his own, which he must nurture and develop further.

With the character, the virtues, and the vices, it should be kept in mind, be aware of its shortcomings and excesses to round them off, to be whole.

Autonomous self-correction is a characteristic of a mature mind that has developed a sense of good and evil, right and wrong, and learns to balance it wisely and justly, one expands it into inner cognition and contemplation, but one does not make demands outside of oneself, when enemies or misunderstandings try to force one into obedience to a wrong enterprise, one must be resilient and not be drawn into their ways of acting, vi-

olating, or believing, even when threatened or intimidated. The spirit bound to a star of consciousness is not afraid of punishment to the body or mind, it is always free. If the enemies are stubborn, foolish and violent, one persists in silence and remains in one's inner truth, no blows should be struck until a means of dissolving, disarming or killing the enemy is found.

To understand an exalted position in relation to heaven is to understand the totality of events that have been set in motion, and thus to improve, harmonize, weave, and correct, as is justice

A bodhisattva sacrifices complete liberation out of compassion, a sage sacrifices the movements of his freedom to bind himself to people, masters and beloved ones who could return to TAO, who have committed themselves to this world and have stayed behind to guide others, but the higher element refines the lower and strengthens it in its foundations.

At times weary, we want to leave, and crave for liberation amongst measure, then another relief as we look around and there is too much to do, these who once fell for the world do not abandon it easily.

Whether one should sacrifice one's higher nature is a matter of discernment and sound judgement. One should not keep it as property, nor dispose of it freely, but manage it thoroughly and yet not separate oneself from the lower nature.

Ancient lore is not only for study but also for reflection and internalisation, there is a treasure in the books that can be applied considering the times. Gigantomachy or the battle of the titans within, of nature, of character, of ethos, of principles, of spirit, etc. is a constant process, one advances, establishes foundations, survives sieges, etc. one develops an ethos and then sets one's actions against it, there is a difference between a consciously developed ethos and a conditioned ethos, there is a difference between going back and forth willy-nilly and consciously committing right and wrong, a consciously developed ethos is rational and finds its basis in insight, observation and understanding, a conditioned one is what was thought and is carried out unconsciously and tends to be shaky, there are people who move opportunistically across the fields of events without a backbone, and conform, there are people who are semi-ethical but do not know why, and are afraid of overstepping their bounds, but it is a tone-deaf but healthy feeling, there are those who follow a path of ruthless abuse of semi-ethical and conditioned people, having a superior hand in exploiting them, and there are those who consciously oppose them because they see the harm they are doing to the whole, whose ethos is based on observing the laws that govern people and their various natures, and who are forward-looking.

When corruption consumes us, we may be demoted to the inferior lot, and then we are gradually removed, that holds a lot of hurt and ill will towards the rest, even when the higher people we once belonged to begin to rise up, we then either turn to inferior intrigues or withdraw from the scene with hurt na-

tures to contemplate things that are still possible, not adding evil from a hurt nature is also a gigantomachy.

Only cold-blooded animals have poison, never underestimate the thirst for blood and the revenge of a bitter and defeated man, in wisdom he still tries to warn, in malice he begins to observe the folly and self-destruction of others

Especially on the way up or in an exalted position, one must be especially on guard for the sake of oneself and others. A man with a dagger and the status of a downtrodden common beggar is more dangerous because he can use it at will without being controlled by hierarchical and traditional feelings, or social constraints, a mage with a sharp tongue can use it to kill, negotiate or create, but a downtrodden dog with such power will use it in a way appropriate to the treatment he has received, wheels of fate turn, overcoming is especially important in a matter of power and command regardless of status.

Measure always means against odds.

Constant danger should not cause us to dull our senses because we have become accustomed to it. We should always be fresh, as in a spontaneous Sabre dance, focused and ready to confront, interact, retreat, strike and defend, observe, and evaluate.

While murmurings, gossip and slander and lies develop, while one's undertakings are openly mocked without being

asked and censored, it is a way of strengthening the principle and unshakable maturation to stay on the path with the inner truth, if it is really wise, one should move away from such a place, if that is not possible, one should adopt a quiet, friendly and withdrawn attitude in order not to be hurt or attacked.

Contemplate your defects — correct them — Buddhist stanza

A wise, powerful woman is a great person, equal to great men and in no way inferior to them, but if a wise man wants to submit to such a woman, it weakens his nature and independence, Samson and Dalila, a man's strength and intellect atrophy when domesticated by a woman.

Gifts of darkness should not be accepted, they are a method of creeping into the mind, whatever the intent, ultimately it is eaten away by the nature of such a gift and its source. When darkness sets us in motion, we set ourselves in motion with heaven in our hearts, maintaining a strong stance and a principled vanguard in an exposed position, yet vaulted in our own inner truth and its resilient, tenacious defense.

Ancestral ties commemorated, and offerings to the spirits of one's clan with whom one has an affinity. A reference that binds the communities beyond the mere mortal bonds that dissolve and break without there being a unifying idea that each internalizes but acts together.

Morality is the regulation of the natural law of instinct as well as that which aspires to higher things, and sets limits to behavior and introversion; it is the interpenetration of laws, traditions, and codes established in a culture or civilization; it is taboo and sacred, its hallowed modes of action, The intellect and reason, Platonically refined and radiating down to earth from the world of ideas and forms, is wholly moral (approximation of behavior), but in this case much of morality can be written into nature, and it is not so, to quote Ernst Junger: „There is a difference between ethos and morality. A warrior follows his ethos, it can be morally subverted. Traditional law and being are at odds with each other".

The ambiguity of interests is overcome by a single goal. From this position it is immaterial whether it turns for good or ill, the energies of the mass are directed where the wind blows or where the leader goes, the mind and feeling of free individuals follow reasonable aims and prospects, and so it is a greater peculiarity to gather such people for a common purpose.

Thoroughness and sincerity always direct the loose ends of the mind, guard your mind against falsehood that appears as honesty, it is self-deception that should be eliminated.

The weak surrounding the strong have a corrupting effect, the strong treat each other equally and strengthen each other by leading the weaker.

Just as a plant develops according to its phenotypic makeup, with variables in expression, variety, and environment, it is important to be great in small things and small steps, so that later they can unfold and reveal their character.

Characters and natures understand themselves with hidden spiritual connections that some recognize unconsciously, it is the affinity in the spirit when in fallen times all ruling elites are of inferior spirit to ours, let us find affinity in the low but great spirits that are equal or similar to our own, they are immediately recognized rulers can also be considered the heavenly forces, the deities, masters and mistresses, liberated spirits.

If you charge upward unimpeded, you lose your cover, and so your momentum can break down at a certain point, the famous „fall from above".

Sometimes excessive caution can be a hindrance to one's actions

One withdraws into silence and guards one's speech and thoughts whenever possible. Carrying the burden in silence is wiser than speaking without being asked, thoughts should also be guarded, but not at the cost of losing depth and connection with the divine, otherwise superficiality is the result and forgetfulness the consequence, in darker times it is better to be thought a madman, reflections when one comes into conflict with darker forces, seriousness, intelligence and earnestness of purpose can lead to terrible results when exposed and em-

ployed to evil or the corrupt, a madman can be a wise man outwardly — the dark forces are not threatened by a foolish madman and so he can pursue his tasks with sadness — in silence, whether this is the act of prudence or true madness does not matter, inasmuch as in the latter case one can gather his composition within, and yet certain eccentricities protect him from this, being a threat to others when he is used by the darkness, and they protect him from unnecessary risks and foolish moves when he tries with all his might to strike and attack with melancholy and a heavy heart, what seems like an offensive against the windmills is a reactive attack against the image of the times that one sees clearly. This move is that of a youthful folly, but it must be done to retreat and gather later, one must recognize the times without growing into the fall and maintain a strong sense of principle, the enemies are forgetfulness and corruption, one follows the other, what is contaminated with corruption must be kept in check by extraordinary effort, for corrupt minds bear greater blows than those that are untainted, otherwise darkness spreads through their veins and soon poisons the heart and mind, it destroys character and nature, for it replaces actual knowledge and greatness of spirit with the pettiness of delusion, ignorance, forgetfulness, irrationality, stupidity, malice, anger, hatred and envy, it disrupts superior people by bringing them down through inferior machinations, by mass they may surpass many, but repeating the Buddhist teachings „even an army cannot harm us if we do not reach for our self", „we are not slain, nor do we kill", how can an enemy slay us if there is no self? how can we slay if the enemy has no self? To slay us, the darkness must make us

believe in our self as a quality, and then bind us to that illusion. Then we can be easily defeated and deformed, but if we detach, we are undefeated.

Overcoming with joy, or as a friend of mine used to say, if one overcomes in anguish to the positive, if one is indifferent and detached, striving for loving kindness, if one does not turn to the sick in great pain, otherwise it becomes a misery stronger than our will — then we really fall, how does one come to that? In the spirit one overcomes, in discrete deeds one overcomes the darkness with good deeds.

It becomes a feast of darkness and soon it will feast on darkness itself, it will soon turn against the world, accustomed to it, it will not even be recognized as such, it grows into our minds, hearts and veins and soon becomes a natural way of acting, as masked wickedness — if we refuse to recognize it and allow ourselves to act as if it were natural, if we refuse to recognize it and allow ourselves to act as if it were natural, it becomes so natural that we no longer realize that everything we are is saturated to the core with darkness — and it masquerades as something superior, we no longer see anything of our former selves, we become forgetful, and our faces turn into grotesque masks.

It is of the utmost importance to know that all words are heard, not only among men in the realm of their hearing, but also in the worlds of spirits. Forgetting this simple statement, which we should accept as truth even currently, we hold our

tongues and proceed to use words sparingly and wisely, only when such a need arises, and those of strength and direction we use with forethought.

It is also important to recognize one's surroundings, one's circumstances, to inspect them clearly, to see with insight, to assess one's situation correctly, and to know how to navigate around a minefield despite great adversity, and once we have learned the „rules of the game", to know forever that this too can change, and in secret, and that hidden, deeper games are being played, when on the surface everything seems clear, while in the depths there may be great malice at work, or a greater good that does not invite inaction, but rather strengthens the behavior and composition and perseverance of one's spirit in the depths, tireless as a struggling scarab.

From the perspective of depression, misery, failure, oppression, antagonism, hatred, you may not see anything else, but you must endure and survive it, to resist the internal and external conditions with all means, subjective conditions are objective in the eyes of the gods, no hell lasts forever, even if it may seem so.

If someone is harassed by a wasp and cries „Mischief!" or is afraid of small pains and a small insect, how should he deal with things of greater magnitude and proportion?

Reference to a man, with man as the center for consideration, alone with being alone, the finger points back to our

essence, so what is the essence of the Golden Flower, if human nature is disputed in the world of nature, how can one define his or her celestial nature interwoven between nature, form, man, and spirit? That a man, bared in agony to the wildest movements, with heart broken like a crack exposing the abyss, and in sorrow and pain, having silenced his heart, longs for the stars, for the return, for the idea — masks of forces and powers, that he and she refine his longings and desires into the forces, pure ideas, diverse in his understanding, diverse in the universe, but in their totality perfectly One and Pure. Then, in the vulgarity of the world and tormented by lesser evils, he freezes and forgets this beauty and proportion, the longing and the sacred tranquility, he becomes vulgar himself because he no longer feels it, it is with us and yet it eludes us, a coquettish game, in this ascent of life and its intellectual spirit, which leaves a trace of certainty, of continuous work, in the great solitude of the cities, of the plains, of the deserts, of the mountains and of the seas, he becomes an astronomer who is also the subject of his astronomy, insofar as he is contained in the whole, in a unity. He fills himself broken, incomplete and wounded, always with the image of perfection in the head and in the feeling, but it is a sweet wound that seeks a solution.

Penetrate empathetically nature as it is, life as it is, perceive the starry sky, then order, in proper foundations for yourself, and if such a calling exists — for others.

An organized society that does not agree with the laws of life and nature, although on the surface everything works

well, but the people and restless, anxious, tired, when the disease creeps into them, they become wounded, crazy, when they realize, they become torn, painful, until they bring back the harmony in themselves individually, heal themselves, like a sentinel on the mountain that sends signals to the others. The constant replacement of illusions with illusions, as it is spun, forces us to take the sword and cut them first in our mind and heart, then defend ourselves against the spinner and help others.

Good judgment in discerning between people is a way in which they are wisely supported and our promotion appears to them as clear, reasonable and inspiring. All ambiguous situations, both in regard to our conduct and in regard to the guidance of others, should be resolved either by inner, tested laws and principles, or, if we have an astute, spontaneous mind, by wisdom. The latter is preferable, but the letter of the law and principles of conduct were created to resolve many situations through the power of tradition or reason, right-minded and wise people resolve each case and treat each person differently as needed; Winning an argument is never good, contradiction is not a wise attitude — we win the personal battle but leave the other person with a sense of distrust, doubt and hostility. All debates should be resolved in such a way as to bring about something fruitful and wise for the other party, not to break their will or faith. In the writings of Chuang Tzu, it is said that a master orated in the marketplace and abandoned his official duties. For a small fee, he used to pretend that he was prophesying, but in reality he gave good and wise advice to every person he met.

How much better it is to connect with the deities, the spirits, than with lesser men. Although the feeling of connection and belonging to the human race is difficult to overcome, when we feel lonely and alone, we should strongly ask for the support of heaven and thus find the great company above and in the world of nature, one is thus on a thread of the heavenly path, even if, if we are not of strong character, the total withdrawal can turn into isolation, misanthropy and contempt — so let us seek good friendships, usually they arise from kindred spirits and understanding. On the other hand, we should not despise people who lack some qualities. A lack of affinity and affinity does not mean we despise them, are they not better than the grass in the meadow, are we not a similar blade of grass? Some Buddhist masters advised to avoid bad company, others advised to seek it out — if the aspirant was strong enough, he could change the bad company for the better, otherwise he turned into the worse one or left it with contempt.

Work ceaselessly if you can work parts of your being into the composition and pass them on — both the inner and outer work is not in vain.

To the extent that he completes and expands himself through this drawing, the blood of his being becomes stronger and grows in wealth, the spirit becomes stronger and flourishes as far as the spirit allows.

When we strive to spread certain ideas, set things in motion, and gather support, we also take full responsibility for the

network of people who come under their influence and movement, if we do not resort to an insightful and strategic plan that incorporates everything with foresight, we lead people to disillusionment at best, and carnage at worst. Opposition, dissidence, rebellion, revolution for its own sake eats its own children, and the reactive order that is restored is seldom better than the last, even if it accommodates some of the revolutionaries" ideal postulates.

Selfless leadership through ideas in the service of the common good.

Perceives the trends, threads, inclinations, and tendencies, and adjusts to the perceived currents of events and the noosphere of societies in good consensus, whether in opposition, cooperatively, or combatively.

When one considers the transcendent movements, the ancient movements of the currents and astralistic influences which storm and reshape the constellations of forces which are themselves connected with the transcendent movements, and when one looks down upon the earth and tries to recognize and perceive the transcendent movements, then this refers to the manifold and complex orders and ramifications of the events which are reflected in earthly affairs.

By adapting to circumstances, he holds on to the inner truth that cannot be bent by them and radiates greatness.

Reforms should be preventive in the state of disorder and decay, conservative in the state of decay, stability, stagnation, growth, or pervasive in the state of growth and advancement.

The branches of nature in men and women reach for the branches of heaven, which have their roots in the transcendent. Transcendent is understood here as vertical, from the earth we look at the stars, but when a vertical line is drawn from the earth to the sky, it should become a radius, it is the distance between the human microcosm and the macrocosm, then, drawing a full circle between two points, it draws a perfect monad and then creates a sphere with another full angular rotation of the circle around its axis, so everything is contained in it. Sometimes the microcosm is in the center of the monad surrounded by the divine spheres, sometimes the macrocosm is the center of the monad surrounded by microcosms, or the other way around: our spirit in the center is surrounded and enclosed in the macrocosmic One — there we are the center of our actions and being, the only ones, on the other hand we are a part of the macrocosmic sphere, while the transcendent One is the spirit in the center: these are shifts in observation that are as useful as they are practical in meditation and ceremony, although they are essentially one and the same.

Character can sow fates, by perfecting character one raises the understanding of destinies.

When the force or power is disproportionately restricted, or when the executive power is left to the petty, who deform

and twist the conferred power with their own faults, it contaminates both the agent and the agent and becomes volatile or destructive. Power flows according to its strength and therefore requires people who can handle it, otherwise it damages the structure of one's mind and the fabric of society.

Selfless dominion over oneself, without superficial airs and graces, without attachments to qualities of mind, body, status, etc., which otherwise quickly inflate, it is a matter of being aware of one's art but not attaching superficial egoistic importance to it, one treats oneself as a transmitter, a mediator, an intermediary between, who is somewhat strong, self-contained, and full, somewhat hollow, empty, but deep.

Even when the earth splits, he goes his way unswervingly, even when he stands in the void of the stars — perseverance in that which is holy and great.

Sober moments of returning to the path when you have done something wrong or strengthening the path in moments of doubt or stagnation.

Rejoice in the rolling thunder, laugh with it like a madman, even if you dance in your heart, because there you will find unity with nature and the divine, in ecstasy and laughter!

May the terrors that have not terrified us be our future silent, resilient forces. The gaze of terror slips away from men, for it pays no special attention to them.

Fate returns of its own accord when it must, to chase it is to lose oneself in the causal chain as in a spider's web, not to wait for something that is not certain, in the process of life one never deals with the present in waiting.

To ascend to the heights of the mind and heart, to find and practice safe ground, to remain in that territory, to ward off losses, and to sacrifice certain things to withstand misfortunes — this teaches patience and fortitude, a sage in his crystal star castle looks down on his mortal toil, and in the purple palace of emptiness he reverses the deity, there are two maneuvers worth noting, one of which resembles Scipio's dream, perceiving himself as an ant from a great distance from the earth, the other is the detachment from everything that requires training and a calm mind, and as for the defects of the mind and the body, our mind is fixed on a star as a reference, the consciousness or the self that is in control of the defects and the grace of the body and the mind to the extent that the mind and the body allow it, then the positive emptiness as the content — from where we engage, distract, act, retreat and become still; whether it is a psychological or a magical, ceremonial maneuver, it must be done with complete honesty and surrender in the space of will, imagination, construction and ontic shift, bi-multi and omni location of one's being.

Despite the thunder of events, you do not lose your composure and act — what a great act of overcoming, hesitation, and action — you commit great things, shock and petrification —

you do not go further, this is normal, retreat — this is the common man.

If the mind is a sword and it is thrown into a swamp, it is strong, its blade sharp, but it simply drowns to the bottom, the properties of the object are useless under such circumstances, yet it retains its properties until the process of rusting begins.

One dances when music plays, and ceases when it stops, one moves when the music of change plays, one stops when it ceases, all in complete submersion in the dance, what is learned expresses itself in dance and stopping and thus the quality of result is the sum of all the movements, the greater whole is the summa summarum of all dances and stops and is a swift adaptation to the situation as the events flow, when it is congested we trip and fall, when we move when it is time to still ourselves, we are swept under its current.

How can one distinguish actions that come from the depths of things from personal impulses and instincts? One knows it by the complete honesty of all movements in the moments that flow through the whole being-this is a matter of mysticism, of spontaneity and transparency, of freedom, of true impulse and true feeling, which come out of the worlds of ideas, i.e. heaven, emerge and flow through the man and woman, serving as a vehicle for the transformation of self and the world, to take off the mask from the world and become clear and transparent is the first step, for no false self-image and no defensive conjured illusion or delusion about

ourselves and the world will allow the depths of ideas and currents to pass through.

Sometimes the lure of progress, furthering our desires and false refinement or competition can pull one onto a wrong path, sometimes we are pushed onto the wrong path by circumstances and have to react, thus losing the original innocence of the path, but the experience gained in this way helps us when we correct ourselves later, however, it is advisable to remain in this inner truth and innocent traits as long as possible — then mistakes are rarely made.

The tragedy of loyalty and autonomy plays out, if someone is truly loyal he stays and falls with the master or wisely prevents his fall, if one breaks that vow the open space seems poisoned and the freedom gained blackened, if one is autonomous he rarely enters into such a loyal relationship because that would jeopardize his own freedoms, loyalty exists in good times, in bad times there is only the opportunism of self-interest.

One does not cut and pluck the lotus flower from the pond of one's own heart, but acts to nourish it in our own nature, in other words, when natural attitudes come together and inner circumstances are developed for tranquility, they blossom of their own accord, when a beginner sits down to meditate and sees no results, or becomes restless in heart and impatient, but forces himself to sit still without understanding, only trouble will arise; on the other hand, if one sits like a baby and

slowly melts through instruction and concentration, preparing and developing his mind, endowing it with a structure of understanding and learning, it slowly rounds itself out and completes itself.

Time runs away from us humans, if we equate time with thoughts, it is never calm. Our mind changes much faster than our body. The human hair grows 1.25 cm per month. How many thoughts have you thought today, even the quiet ones? Trees think slowly, their musings are profound. The forest is timeless by human standards. When we try to think like a tree, our thoughts gain depth, as in an oneiric slow motion dream. The roots are firm, our branches rise slowly; perhaps the leaves were like thoughts for a tree. The same moment of a mind flash, a pause from deep meditation, lasts two seasons for a tree bearing leaves. It takes a few months for a tree to change its mind and gather new thoughts to ponder — but it is always in agreement, proportion, and harmony with its nature, it is not stubborn or determined, it expresses its essence. Then, in autumn, he casts off his thoughts, he stops in realization, as if in a positive, deep void, he withdraws his thoughts deep within himself, but he gathers his strength, as if he has an inner truth within him that always renews him. Perhaps therefore the axis of the world soul is compared to a tree. It is the deep thoughts that change according to a sequence, according to repetitive laws. If we translate the language of the forest, there is only wisdom, but it is silence that cannot be put into human words. The gods think like this, wordlessly, without a human voice or word, they are ideas that merge with the slow, timeless subject of their ac-

tions and lead to great, wonderful things that correspond to beauty, proportion, and truth. Slow decisions with penetrating insight that are prescient are the greatest. Spontaneous decisions made quickly spring from the same source as a whirlwind created in the ocean. Everything else appears as harshness or misjudgment, as triviality and frivolity of the small birds that also have their place in the world. The great falcon hovers above, with great long thoughts it gathers the small birds and embraces them. The great brooding over all that is below.

Perseverant in what is right in mind — what a quality! Perseverant in what is right over time — what a greatness!

So, he must pioneer for himself when there is no one to rely on, he is the sole cartographer of his steps — may he observe and learn in peace.

In solitude one develops maturity more quickly, and through trial and error one learns from others and from oneself the ways of life, one takes harder and deeper steps with time, becomes more certain.

Without suspicion and accusation, one does away with deceit in one's mind, when betrayed, one remains steadfast and is not troubled, but carries on.

It is the sense of community that strengthens the bond. The further people are separated from each other, the less healthy affection there is in the whole, leading not to union but

to strife and war, where each is for himself and none for the others.

To perceive the transitoriness without being attached to it means to follow a path of the immortals, which gives the view from the beyond. One is attached to the perishable body and looks at the immortal spirit, nothing is lost, the Great Being merely puts on masks that are returned as form to the creation pool of forms, but the Great Being loses nothing of itself, it merely borrows its essence that returns to it. Considering the end, impermanence, and death, how can we live a meaningless life?

Every arrangement has a pattern. Recognizing social and political patterns and adapting them to pull them toward wise, wholesome solutions is the business of the statesman and the master.

Even if one is of low, insignificant status, one can achieve something through his and her nature and make it shine inwardly, the more deeply developed it is, the greater the outward shine.

Indeed, the one-eyed sometimes see more with the inner eye than those with a pair of healthy eyes who are nevertheless blinded.

When you sell yourself for something, you lose yourself and become a slave to a situation or a thing you have sold yourself to.

When only appearances and surrogates are maintained, an external decorum that has no essence, the ritual loses its purpose, men and women live as mere shells, for the illusions they have engaged in grow into them as well. The climax is followed by the waning and the zenith.

The knowledge of destiny and time brings sadness to the heart of the seeing when others rejoice, but it is not a heavy, bitter sadness, it is a fatherly sadness of foresight, like that of parents who see their children leave the nest.

Like the dance of the stars in unison, a man of leadership has a clear and joyful purpose; those whose hearts are stricken with bitterness cannot contribute to it.

Perfectly still, he perishes in the world of heaven, and the world of heaven perishes in him.

The theme of separation can be understood through the Hymn of the Pearl of Thomas Judas and the Epic of Gilgamesh. While the son and daughter visit foreign lands and forget their origins, after the separation from the land they participate again in the power of heaven in the worlds of their forefathers and foremothers, these are vertical or transcendent separations, the horizontal is that of wonder in unknown, hostile or foreign lands, whether geographical or spiritual or psychological.

In Mongolia, there is a tradition of placing a stone on a nearby cairn. This stone represents sorrow, toil, worry, and fa-

tigue, which one throws into the stone and leaves behind for the journey to continue You may be at home, but you are perceived as a stranger, even if you are a prisoner of circumstances or necessity, you remain the same.

If judgments and punishments are not swift and wise, they act only on the degeneration of justice, of the penitent, and ultimately of the society that relies on this regulation.

What is foreign and yet seems familiar triggers inner fear, and so little people defeat them by mockery and soon one can be encircled and beaten, defeated, or killed by them, witch hunts worked in a similar way.

You should not interfere in the affairs of strangers in a foreign territory, because you are a stranger.

Prolonged indecision on the part of the investigators prolongs the process and helps the enemy reorganize.

Joy represents an inner unison of harmony in proportional, strong bond that is overcome and not touched by worries and fears. It is an inner state of happiness dissolved by determined gentleness. It is the preservation of principles, as well as yielding to others in wise and serene composure, without servility, but in good, balanced and humble moods. Steadfastness and regulation of the affairs of one's nature and character in an environment of change and events.

In the proper course of things, hearts are won in friendly accord; intimidation, even when used sparingly, leaves resentment in the hearts of others and may provoke revenge and ill-will, or it sings of those who are broken by intimidation. These are further divided into strong natures, which cannot be intimidated and can only be approached by agreement, and persistent natures, which, even when temporarily intimidated by force, strive to return to the strong, genuine, and free conditions. Weak natures who suffer intimidation, who protest at first but then join the intimidators, who seek revenge, and who work against the intimidator by silent deception. So never break the strong, dignified nature of lions, they will strike when they are healed and sweep everything out from under them. Never break the dignity of a snake, it will wait and gather its venom as it grows deadly strong. Never break the dignity of a wolf, it will attack as soon as the pack gathers, and it will have the strength of a bear when cornered.

Mutual inspiration is strongest when two sources continuously exchange cordial respect and spur each other on in cultured conversation. Most self-taught learning is one-sided, the waters of knowledge become murky, and one becomes a follower of one view. Soon one becomes alienated from the rest and unable to adopt another's view. Only the best masters, after proper training, can drive a wedge and develop in silence and solitude — they consult Heaven through their astute judgement and intelligence, nonetheless. However, it is advisable to exchange ideas and put ourselves in each other's shoes, penetrate the hidden thoughts of others, grab the loose threads, and pull

them for the better, if we have enough wisdom and skill in dealing with people.

To want what we have by circumstance and no more, to be will-less, not moved by likes and dislikes, is a deep joy. The song of a destitute man is not for him alone, for if we put ourselves in his place with our minds — what more can we ask? Poverty is not praised, but it must be dealt with. A master — according to Chuang Tzu — after obtaining a rank in the imperial court, said: „The woman poverty has left me" — with a sadness as if he were losing his most faithful friend, who assured him inner joy even in times of turmoil.

Seek no connection to indulge in low pleasures, which pass away as quickly as they are regrettable, they pass away like the wind, the high pleasures of an aesthetic mind enrich their nature, and they profit by them. Learn to enjoy roundness and sublimity, but do not indulge in them for their own sake. The Buddhists have coined the expression that one is bound by the golden chain of virtue and the other by the iron chain of vice.

Once a certain level of inner refinement and self-sacrifice is reached, base and low things no longer hold us captive — they become unattractive rather than despised. One recognizes such instincts in others, but one lets them go without despising them, but understandingly, without distinguishing oneself by one's quality, otherwise one becomes a snob with external refinement, but without real essence and connection with the rest.

Empty inside — the world offers so many distractions and diversions. Complete and satisfied — everything is found within. Distractions are not sought apart from focused commitments. When distractions are associated with attachments, the loss of the outer leads to inner disaster and woe. Detachment is the way of the sage, a spacious and comprehensive mind his pursuing star. Thoughts like hawks come to the falconer as his heavenly companions.

Transparency and sincerity are preferable, but with all openness, one should maintain a cautious, covert attitude when recognizing disintegrating, degenerating elements. Recognized and detected dangers do not have so much influence when they assert their power over us, it is possible to counteract them, and if this is not possible — their influence becomes less.

He who loses his bearings in life and indulges in an immoderate, destructive life makes himself the plaything of fortune and misfortune. Plunged here into misfortune, there into happiness, like a flag in the wind, a puppet of fate, unable to control himself.

When frustration or fatigue arises under such a blockage, or when we struggle against the blockage we lose our footing and contribute to the distorted state of things, it is sometimes better to calm oneself in meekness and let the blockages be removed from within oneself, or to take calm countermeasures — not to leave the situation as it is, but to work persistently and with ease to clear the way. The muddy river is cleared

by a stream of fresh water from the source, and so everything is seen in clarity.

Festivals and ceremonies, holidays, processions, and celebrations remind and strengthen the bond and affection between men, women, the world and heaven.

In rites and mysteries — they must be seized by individual reverence, sincere sacrifices and religious trials coupled with the realization of vastness, insignificance, horror, beauty cannot be imposed on anyone — it is a matter of personal re-experiencing of such circumstances within, therefore it is rather difficult to awaken people to such a feeling — in sincerity it is an individual mask, tradition is a bond — but it is a repetition, it is to be discovered within.

Everything is explained with great clarity, in all the outposts of discord, otherwise the misunderstandings accumulate and lead to conflicts, disagreements, distrust, and the best friends are separated without knowing what exactly has happened, each with a blackened heart, each with the conviction of being in the right, each with the conviction of having been betrayed — if things cannot be perfectly reconciled immediately, then one must circumvent the stubbornness of the other by openly stating one's intentions and heart, sacrificing oneself for the other.

Let us not misjudge the fates, let us remember the dead who have lived and perished by countless fates. If we judge the living pettily, our perspective and our observation shrink, be-

cause we know nothing of the people, the cult of ancestors has secured the bond between the living and the dead.

Indeed, self-sacrifice under heavy burdens that would otherwise drive one to selfishness is one of the titanic qualities that a human spirit can achieve.

He sacrifices his group identity and sense of belonging to a group by overcoming himself. This should not develop into a later contempt for the group, but rather one stands with it beyond all sectarian interests of a particular group and has the good of the whole in mind.

Silence, the idea that transcends, erases, resolves, elevates, redresses, sews, and promotes conflict, that reaches like a hawk to the sky, inspires the below. To the extent that the thinking of the gods is a merging of the idea with the object of their thinking, the impressions of the sacrificer, the oracle, the magician, the priest, the priestess on the gods are made by clear, great ideas, when a man is godlike for a while, his idea directed to heaven merges with the object of the thinking of the gods, blends and seals and impresses each other.

Not to overstep the bounds of inner truth and to conduct oneself in a right manner.

What is strongly bound in limitation grows elsewhere. When this growth is wise and directed, it leads to the highest effects in character, much like mental yoga or meditation, disci-

plining the mind serves to harden it and make it more alert, perceptive, and intelligent.

Limitations that turn into austerity are a rigid bond that contracts and expands to shape nature, to give it a direction that corresponds to the dominion over oneself that polishes men and women.

Virtues are resolved by reason, they are therefore reasonable in the light of the whole, what is a vice is unreasonable in the light of the whole and resolves into obscured delusion or ignorance, when reason is associated with the intellect, we are in search of the reflection of the divine. When he establishes the proportions and contents, stakes out the inner and outer boundaries of the mundane, the human and the divine, and thus measures them in fine harmony, he contemplates the structure and mesh of interrelationships and causality, and sees the essence of inside and outside.

Lack of restraint in excess destroys him, excessive passions and attachments consume him until he destroys himself, and then when he finds himself at the bottom he rises above them never to suffer them again, likewise man is not infinite, he has a form and a nature, half animal, body and mind have their limit when exposed to chaos beyond order. Thus, someone who unwisely submits to excess is corrected or perishes, someone who dwells in chaos becomes insane when he really encounters these forces, and as soon as he is sober, he sets limits to his activity and creates a new order.

If someone is dutiful, let him evaluate — what can he devote himself to, what skills and talents he possesses — and thus the duties themselves can be forged, giving meaning and significance to life, otherwise one gets lost in discouraged stagnation, it is important to act effectively in one's field, pioneers are characterized by such courage, people with strength are self-determined and focused on greater goals and duties, they do not need to be asked or forced to perform their duties.

When a young plant is exposed to scorching sunlight, as in droughts, it dies, the scorching sunlight are the insurmountable difficulties, it must gather strength and emerge at the right time, otherwise it spoils, becomes too accustomed to be counting, loses its initial penetrating power and disappears unnoticed.

If one misses an opportunity and does not act decisively, for whatever reason, internal or external, conscious or unconscious, one should not complain. You can lose an important strategic move, but you should be content with what you can still achieve and move forward that way, otherwise you become a lost moment and freeze in a stagnant mindset of „what if?" Life has its own laws, and you have to take them into full account, like the lake that sets a limit to the water.

The wheel of karma has turned, may all guilt be banished to self-knowledge. To place blame in the world means we have a wrong relationship with events and need to change our perspective, likewise — to place blame on others means to out-

source control of our self to something beyond our control, and prevents us from perfecting and rounding out, with every mishap that happens to us we should think, „If we did not exist in a network of causality, such a chain of events would happen. This does not mean that we should detest our existence but accept it as a whole and have enough willpower to bravely stand our ground in relation to world events, improve the negative misfortunes, and keep our eyes on the creative sky.

Be expectant of yourself, do not expect too much from others, in this way disappointment will not occur, do not rely too much on others, build up your own resilience and direction, if your friends who you have relied on let you down, you will only have your own wits and muscles to rely on, as in a proverb „when we rely too much on others in our own inner struggles, when we rely too much on others in our own inner struggles, our wits and muscles dwindle." Embrace friendship in good behavior and cheerfulness, but do not burden others when it comes to your independence, because everything you have you carry within you. It is better to be remembered in the solitude of heaven than to be amid people who move back and forth with joys and sorrows and join the family of the grave, better to gain heavenly memory than to build on earth a monolith of glory or memory. The dead want to be remembered, they live on memory, millions of lights and candles burn in the underworld when we remember all the small and great deceased, that is the memory of humanity.

That which is free by nature will not endure the yoke of restriction which denies it and violently breaks its nature.

Unmerciful methods of limitation should be used against us when we violate our principles, whether by external or internal inducements, but lack of clemency turned outward becomes bloody hatred and cruelty without bounds. The Drakon laws of ancient Greece provided for legal genocide, but it was never applied, it was a dead law and a terrible warning

Inner truth is a state of correct, natural, transparent, honest and solid resonance with the heaven within, which is also a form of the philosopher's stone, it is neither a conviction nor a certainty, but can become one, it is neither an opinion nor a thought, although it can appear as such, it is neither a belief nor a worldview, although it can manifest as such, none of these factors define it, they can radiate it truthfully or falsely and not be representative of this inner genius of truth, it is the inner gold that strengthens all other endeavors and develops like a thread, whether the mind is deformed and the heart suffers — the inner truth calls out from within and is summoned or retrieved from the creative heavens

Strong personalities can allow others to enter them with their own views and nature, they are not harmed or shaken by this, they can allow the psyche of others to enter without this having a degenerating influence on their own nature, and then when they are exposed, they are understood, the thread of their psyche is taken over and led to a greater cause.

One's own nature cannot be falsely imitated, recycled or reproduced, it springs from a deeper instinct of genius.

Dominant silence is always better than faulty speech, even if one had a commanding voice that influences many worlds, is it not better to be silent, even if under influence, than to speak unwisely, then how much worse is it to lose all reason and speak filth and fall into madness and obsessions that corrupt and destroy our nature?

The eye reflecting the stars, the planets and the moon, the mighty sun, in an act of hypostasis or elevation to the creative heavens, the divine elements, and the hypostasis of oneself and inner truth to them, we find ourselves guided and at home in the divine currents of being and life.

Indifference at the top gives birth to decay, if there is no regenerative force, it corrodes and begins to rot, all the weak parts of the system are exposed and turn into wounds.

To think about misfortune to prepare for everything is not to dwell on it, it is a realistic rearmament.

A masterful handling of opposing elements implies a transcending mastery of those elements and a focus fixed in transcendent unity. If the focus on one of the elements diminishes, the experiment strikes back at the experimenter; if two violent chemicals are used without proportion, they explode.

He is free from all personal cares, he knows when to act and when to be quiet, he knows no cowardice, he knows not what to be brave — he is one with all he does — a superior character never shirks his duty, an inferior one considers what to do, a fool acts when prompted and asked, a wise man always acts independently, a degenerate acts in the wrong way, a man of superior qualities always acts in the right.

True ceremonies, honest in their simplicity in a theurgic ritual, are effective. One does not need elaborate ceremonies and outward displays of religious power to work with the divine.

Notes written down in an abandoned brothel.
The Book of Changes and other authoritative works from various cultures and long-gone civilizations have helped me get through times of madness and confusion of senses and mind. I would like to share my experience with you and leave comments and interpretations based on this hypophetic task.

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Psionic War Protocols (2014-2024)

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Dedicated to Survivors, because physical wounds heal.

What is the difference between a psyops target and a psychiatric patient? At their core, they are the same if they both end up subsumed within the psychiatric regime.

The magician versus the unaware: A magician understands timing and tact—when to speak and when to remain silent, how to maintain composure in combat, and how to stay centered under extreme pressure. The unaware person, however, lacks this discipline, is more prone to losing control, and is often at risk of being subdued, locked away, or medicated into compliance. The key difference lies in the psionic potential of the former—the capacity to wield awareness and intent—versus the absence of such power in the latter. Yet, for all their differences, they share a fundamental human vulnerability: both possess minds that can be shattered, whether by spontaneous chaos or deliberate acts of destruction.

A word from an old wolf: Never give up. There are Gods above, even if you find yourself mired in the swamp below.

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2 How to Doctor the Mind: Letting light into Psychiatry

2.1 Introduction.

"There are two worlds, to simplify: One is invisible, ethereal, fantastic and magical, the other psychological, neural, rational and ordered. When they interact, there is obsession (psychosis) or genius (inspiration), both are objective in the sense that they coexist, and if one denies the magical, the rational will never understand itself, insofar as a person without metaphysics cannot fully realise himself. This is not depth psychology, but about assigning true meanings to the etheric, which has its own objective ontology parallel to what is considered naively materialistic, and which can affect the patient in many ways unforeseen by modern science, both biochemically, biopsychologically, and by altering his entire phenomenology of perception and the qualia of existential understanding and feeling".

I was a psychiatric patient. Seven times on a closed ward, four times in an open clinic for therapy and remission counselling. What I write here is insider knowledge aimed at improving quality of life, coping strategies and remedies that are not considered valid by mainstream science because of a lack of scientific methodology or rigorous empirical testing to validate them with known instruments. After writing more than twelve books on general hermetic studies and magical technologies, I drew on four treatises by Paracelsus, in the Hippocratic and Galenic tradition of respecting the old approaches and helping new ones to break through, without forgetting the achievements of modern medicine. This treatise is in no way intended to undermine current discoveries. It seeks to help the hopeless cases and improve the recoverable ones through the "hopeless art of science", i.e. the practise of tekne magia in the modern world, which has nevertheless proved extremely effective in helping me out of the throes of a severe, chronic, drug-resistant, full-blown "paranoid schizophrenia". I have no intention of wrestling with anti-psychiatric dogma, that humanistic school of caution has long been defeated. I maintain that it is possible to shed some light on the possibilities of cure, according to Paracelsus "there are no incurable diseases except death", i.e. the hope of curing

a patient with skills, art and methods, or at least freeing him from suffering and pain, both physical and mental, lasts until the patient is dead.

I hope that the methods taught here, even if they are considered wishful thinking or self-therapy by the medical profession, will give some hope to patients who are otherwise left in their state of alienation. Let us remember that any subjective state, a delusion, a hallucination is true for the patient, no matter what the medical profession does to disprove it or break the patient's will to make him believe he is chronically, irreversibly ill — it is still there.

Firstly, I would like to explain my understanding of the conditions. A mental illness, especially a psychosis, is what happens to a normal mind that over-inflates some structures of the psyche and shuts down the defence systems of the socialised mind. This can be a biochemical imbalance, neuronal re-conditioning leading to the failure of some mental structures, triggered by the regular conditioning of life, triggered by the "other side" of various entities, dimensions, weirdnesses that can be categorised as "fantasy", or lowering the natural mental resilience or mental immune system, or all of these together in various proportions.

The psychic structures are loosened, the decompensation of these neuronal complexes leads to psychic anomalies and releases free energy, which they accommodate in the nearest resting point of the deformed psychic apparatus structure. The result is strange behaviour, compensation through performance, anomalous, perceptually "irrational" actions and thoughts, belief systems that are far removed from established reality, mediumship, possession, invasion of the mind by strange or alien natures and psychic complexes, etheric parasites, connections of the mind to dimensions that are not recognised by modern science, but which translate into direct psychic phenomena that the patient experiences subjectively.

In this sense, "delusion" is something that is not "realisation", it not only contradicts established facts, but it is counter-realising, there can be belief systems and peak experiences, strange sensations that can produce realisation or delusion. Realisation is the attempt to successfully interpret peak or anomalous experiences, to order them correctly, to give them a structure and hermetic systems of adjustment without interfering with daily life and thus contributing to the person's suffering or alienation from themselves and the rest of society and the world. Delusion in this sense is an error in this process that leads to catastrophic consequences and behaviours and contributes to the subjective alienation and suffering of the patient.

The role of the clinical therapist is to support the patient in the cross-verification of such structures and to promote the process of self-healing or reorganisation of the patient's mental apparatus. People in decompensative psychosis are unable to reintegrate their reality systems, they are confused and anxious or angry and irritable. This stage can occur during various episodes in which the patient is completely alone with this process. The aim is to equip the patient with methods to make such episodes less traumatic and to build neural resilience in the event of such occurrences.

Training means, on the one hand, facilitating the learning of methods that can be applied in specific and general conditions and circumstances and that are tailored to the person's cognitive phenotype, equipping their mind with tools and coping strategies that they can use in most situations and, on the other hand, promoting "active imagination" to enable the person suffering from a mental illness to develop methods in self-therapy that best suit their talents and abilities.

Applying a mixture of hypothetic inductive-deductive training, critical thinking with cognitive-behavioral training applied to new events, stimuli, anomalies, and phenomenology of perception is of great benefit. For every new occurrence, hallucination, belief there is a natural hypothesis on the side of the patient, proper hypotheses reinforce proper resolutions. For example, a patient may hear offensive voices, and develop a belief of persecution, rationalizing it as "someone with a special device is spying on me, and attempting to threaten me", that constitutes a delusion in most circumstances. If the hypothesis is rearranged as "a voice that is real to me is attempting to threaten me, but I'm in command of my reactions and emotions, and attempt to focus and ignore it", this particular creates an induction that generalizes into "all voices that are experienced are void, therefore I should not engage with them at no circumstances, otherwise I will entangle in a subject-object reaction", the feedback loop should be additionally reinforced by a hypothesis "I can find my own methods and coping strategies" and empower the patient, or suggest and debate possible ways of coping mechanisms that should be neurally reinforced over time. Another hypothesis "the voices coming from outside are from within", therefore the proximity and control over empowerment is better settled in. If the patient assigns other source of the voices, for example "whispers of the dead", or "air-like clairaudience", that should not be negated, but the coping strategies reinforced, for example convincing the patient that if he is forced or has the urge to reply or debate to internalize the experience and exchange words and sentences in his thoughts only. That depends on the mastery of verbal thought, which is usually highly disorganized, in my case before such conditions, I was used to think in ideas, withal any words verbalized or vocalized in my thoughts. Alternatively, if the patient is inclined towards such strategies, replies in ideas, symbols or internal gestures in imagination are preferred. This training prevents erratic behaviors and speeches misunderstood by most of the society, that leads further to estrangement and alienation of our patient.

Notice, that no technique that is not trained with persistence is of any use, the ingraining of healthy habits is of great use to the patient, until he learns to auto-theraupeutize himself, that is invent his or her own methods to deal with the issues at hand, both immediate and long-term.

- Technique of psychic bilocation: perception of "outside oneself", observation of thoughts, voices, visions, under barrage of stimuli, anomalies etc. applying Zen techniques of "dropping the body and mind".

- Meditative technique: This is not a mindfulness technique, but a concentration technique. Due to neuroplasticity, the brain resists even the most intrusive voices and thoughts and can separate the focus from them. Diffusion of concentration, single-point focus, multi-focus concentration. The training should break the patterns of resistance to deep focus, which is natural in most humans. If the patient complains of nightmarish and grotesque visions during this process, he should be instructed that forms of emptiness take on many figures, and if he will stand it, he will desentisize to various horrors that may be harassing him or her in such conditions.
- Reality testing technique: cognitive-behavioural probability training. The patient is trained to answer in crisis situations, e.g. with persecutory delusions: "How likely is this if this is the case". It should be supported by strengthening analytical thinking in patients who are intellectually gifted or by associative training in patients with less good intellectual abilities.
- Awareness of the body: Teach the patient to understand that their energy flows where their focus goes. If the patient suffers from panic or anxiety attacks, teach them to locate the spot in the body and then train them to use their mind to "imagine it is an object" and expel the intruder. At the same time use techniques such as: build armour around himself, build imaginary shelters for the mind to go into, build imaginary protective shelters for him to sleep in, play some „street magic"
- Explain to the patient that this is his special tool and that the training of discernment and differentiation is crucial. Try to instill in the patient the technique of "changing perspective with others" by playing off each other. Train the patient to put themselves in the shoes of others and understand their actions from their perspective.
- When malicious voices occur, train the patient to disengage by increasing concentration, for example between the eyebrows, and train so that the emotional component related to the "hallucinations" disappears with the neurological training.
- If any tactical hallucinations occur, try to make the patient believe that they should train their resilience and disengage from them. If they are painful, excruciating, he should be taught the techniques of desentisation so that he does not go into fear. In other words, the patient should not be worried or anxious before the potential onset of such actions, but perfectly prepared and relaxed to face them in a calm and solid way.

As for the belief systems that the patient builds up during the process, do not contradict them, but try to guide him towards the common reality that he shares with the others by resolving his beliefs through persuasive rhetoric. Belief systems that are not delusional should not be corrected unless the patient has the capacity to explore them on their own.

If the patient hears voices, they may try to identify their source "outside" or "inside". In both cases, an attempt is made to give the patient more command, so that they experiment with tekne magia in a creative way, advises e.g

This should be done analytically and modularly. Delusions and behaviours are usually the result of a distorted mind trying to understand anomalies in the most rational way possible.

For example, a decompensated, depersonalised woman who is hallucinating may say, “I am not in the mirror, they are watching me”. Decompensation is a process in which the capacity of the mind expands in inverse proportion to the processing of signals and feedback from reality, resulting in disorientation, numbness, anxiety and strange psychic sensations. In conjunction with depersonalisation, i.e. the loosening of identity associated with the ego, ID is at the mercy of the onslaught of psychic content that settles chaotically or along symbolic narratives already present in the patient’s descriptive-symbolic system. “Nihil in intelectu, sui in eidola”, in other words, the intellect cannot conjure up anything that goes beyond the image, the fantasy, the imagination of the person.

3 FIRST LAW OF PSYWAR: EXPLOIT EXISTING IGNORANCE

It is not by managing knowledge that one can control public consciousness, but by managing existing ignorance—by preventing any effective knowledge from ever appearing in the official channels of information. Knowing that those who are not directly affected by the information are not naturally curious and that it is easy to limit the dissemination of such data, knowledge can be withheld from people or they can be confused with disinformation. This disinformation tends to reproduce itself, especially in the minds of those seeking solutions to anomalies but who have no reliable sources to turn to.

Disinformation does not have to be deliberately planted. It often consists of remnants of alternative, confused narratives that linger in people's minds longer than others. Once such narratives enter the big data system, it becomes extremely difficult to extract them. Furthermore, one does not realize the lack of validated information about more subtle (but equally powerful) aspects of reality until one experiences these aspects directly, opening oneself to their perception and intellectual processing. It is well known that it is easier to exploit and maintain existing structures of ignorance by silently abusing them, leaving most people completely unaffected by this "background noise."

There is no need to introduce new counter-content, as that would not align with the principles of convenience or pleasure. It is often not in the interests of those directly involved with specialized knowledge, nor is it always beneficial to the general population when it comes to living effective, successful lives. Knowledge carries the burden of awareness, and awareness can lead to censorship or conflict with societal structures that would rather keep individuals in a state of unawareness. Here, we encounter four domains of information: known knowledge (declared knowledge), known unknowns (awareness of the lack of information), unknown knowledge (hidden, unsynthesized knowledge capital), and unknown unknowns (the realm of true ignorance). The dissonance created by these unknowns requires effort to understand and absorb, ultimately reorganizing one’s worldview.

What remains within co-intelligence discourse stays in intelligence discourse; what remains within elite discourse stays hidden in elite discourse; and what remains within general discourse stays in the public domain. These discourses are aware that the general population is largely unbothered by these narratives. However, what is uncovered through direct experience stays with the individual and becomes part of their personal discourse. Many realms of experience—even the most advanced "psi operations"—remain beyond human comprehension. Too often, excessive speculation about such phenomena attributes them to external agencies. Yet, when philosophers and intelligence operators are baffled, it is the artists, magicians, and mystics who explore these realms.

Most spiritual realities lie beyond the scope of such operations and control—unless an individual with minimal resistance and an unformed psyche becomes a target. I have personally ventured into realms outside human zones of control. By this, I mean the magic and “science” of consciousness and the ability to work with entities and realms inaccessible to underdeveloped perception. Techniques and discoveries regarding this can be found in works like "SEER: Protocols of Commerce with Extraterrestrials and Extradimensionals." As a fervent advocate of an open society, I aim to expose operations that are easily concealed and those that venture into the strange and extraordinary—far beyond the reach of elitist discourses. These areas escape effective control, allowing consciousness to free itself from its shackles. Yet, the same techniques listed below are often applied to these realms when breaches occur, for the measure of a person’s experience is the person themselves.

The history of humanity is encoded within our noosphere. If protocols of reality influence our perception, memories, and consciousness, then history becomes a negotiated territory. Through the accumulation of consensual knowledge and the codification of general experiences fixed in our minds through education, history as we know it may not only be inaccurate but entirely illusory—a recycled shadow of true events. What lies beyond this shadow realm is utterly strange, beautiful, and terrifying. It raises the question: Are we protected from these uncanny realms to live mundane lives, or is this part of a deeper scheme to provide "knowledge for the few" while obscuring it from the collective consciousness? Are the overseers of reality deliberately preventing humanity from accessing its true history?

I suspect that human consciousness, having evolved the capacity for self-reflection, became blocked through betrayal and management. Due to the current underdevelopment of the mind and general social scripts and programs, progress must be individual, achieved through struggle, steady effort, and patient growth. In doing so, we confront the forces that corrupt our work and extinguish the Promethean flame wherever it appears. Imagine if collectives evolved into magical consciousness without preparation; chaos or mass psychosis could result. Yet this potential chaos is no justification for the suppression of higher states of awareness. Humanity is denied this higher species consciousness not for its benefit but for the benefit of those seeking power and control.

Consider a man who collaborates with beings capable of influencing minds and conjuring illusory realities. Such a man, building fortresses to guard his visions, could decide the fate of others through hegemonic power. Would this be a benevolent dictatorship? If such power fell into the hands of a single individual, could they wield it without succumbing to greed? The existence of brotherhoods, inner cults, and high temples suggests that the state of the world today—characterized by mental stagnation, spiritual neglect, and societal malaise—is no accident. The architects of our societal structures have created regimes of greed, suffering, and ignorance. Is this flawed order preferable to the destabilization that might arise from awakening collective magical consciousness?

Since ancient times, any intrusion of the human mind into forbidden zones has been detected and suppressed before it could influence others. Such efforts ensure that most people forget and rationalize these encounters away. Those who actively resist and rebel against such suppression can hold their grip on higher realities. To do otherwise is to risk enslavement once again. By exposing these truths and seeking greater worlds of freedom, individuals can teach others about liberation whenever opportunities arise.

Let us consider the speculation that the history of humanity, as taught today, is a history of shadows. True reality may have been forgotten or erased from the collective consciousness when the age of miracles ended and our minds and souls were distributed among overseers. Without an accurate understanding of the past, how can we navigate the present or future? As the adage goes, those who control the past control the present and the future. Therefore, the lessons of history must be examined with a critical eye.

Notice how the brain, the modulator of consciousness, is conditioned from a young age. Some children naturally perceive more and experience more until this ability is dulled by cultural scripts, formal education, and energy blockages. Childhood's magical reality is reinterpreted by adult psychology and quickly eliminated because the mind has not been trained to develop its full potential. This conditioning begins at birth—or even before—when a soul may be synthetically programmed or blinded to its origins. Whatever divine energy or spiritual potential it holds is exploited by societal systems, fueling the power centers of the status quo.

Often, terrible pain forces adults to rediscover meaning, purpose, and origin, reawakening them to an unsettling truth. For some, this potential is greater due to spiritual inheritance. However, mind control and compartmentalization progressively enslave individuals, particularly those whose potential has been discovered and exploited. The social conditioning of "sleep mode" has advanced to such a degree that violent awakenings often result in psychosis. Meanwhile, slow disciplines of awakening, if improperly guided, lead to confusion and social exclusion.

It has taken me years to reprogram my reality and decondition the societal programming I underwent. This journey involved profound personal pain, psychiatry, delusions, and violence. I wish to spare others similar anguish. When a powerful deity delegates a lesser emanation to live as a human, controlling entities often seek to blind, manipulate, and exploit this being.

Whatever theogonic energy and spiritual potential it carries are redirected to sustain existing systems.

The reason is simple: any powerful being, as a daimon of a human, threatens the "divide and conquer" framework. It is not in the interest of the ruling powers to allow such individuals to thrive unless they can be subjugated. Once blinded and made complacent, their higher consciousness is subdued. Those who resist face punishment, surveillance, and exploitation. The brain, mind, and subtle energies are tapped for resources, distributed through master-slave dynamics. Techniques such as memory erasure, energy blockages, behavioral conditioning, trauma-based control, and pleasure-reward systems are commonly employed to maintain this control.

Unraveling these layers of thought prisons and reconnecting with preferred sources of knowledge is a long and painful process. Yet it is essential for breaking free from parasitic influences—both human and non-human—that exploit this system. The path to liberation requires resilience, awareness, and an unyielding commitment to freedom.

4 WE ARE ALL INSANE IN THIS GAME

I was an inmate of a psychiatric hospital four times after being exhausted and suicidal from the barrage of abnormalities and experiences and my life became unmanageable, I failed at work, became extremely disorganised, left a long term relationship with a loved one — if you think, that this discredits me as another weirdo, so be it, but please read on — it was a natural effect of trying to live a triple life, balancing between social life and affairs, magical life and a life as a target for elimination. I was pronounced dead years ago, and I survived everything that tried to make me dead in those years.

Now a mental illness is something that disrupts functioning in social life and affects the integrity of the mind to the point of suffering, but many people in positions of power can have a mental illness and function quite well — so the bar shifts. We can look at it as a disruption of the homeostasis of mental energy and the consequent structural integrity of the psyche, as I believe, or we can look at the mind as the reductionists do, as a locked-in computer that has a biochemical imbalance and needs to be brought into balance by chemical means — as psychiatry does, and then we will never understand its nature,

Well, in the psychiatric institutions where I use my second sight, I have seen many strange entities infesting the minds of the people there and they needed a skilful healer and a radical psychotherapeutic approach, not a calming, zombifying dose of neuroleptics that made their terror „manageable”; One girl was sent into uncontrollable fits by an entity, she had weak musculature, her nerves and psychomotor control systems were already damaged by drugs — and I saw the entity try to move her several times before the girl actually twisted her body or her arm. The entities that exist and can influence our minds are a case for another article,

but let's assume that they exist in de-personalised egregor forms and personalised entity forms and can actively influence the biochemistry of the mind using energy. There are two paths. One is specific to the mind, e.g. when during a shock psychic energy constellated around a — in Jungian language — complex is released and reinvested in other parts of the psyche — some mental energy or power after the splintering of the ego core can be reinvested in pseudo-entities that use the mind to provide themselves with content (e.g. 'voices of schizophrenics' or mind-larvae feeding of Broca's area, auditory cortex, consuming all mental power of the patients in a co-dependence loop). For example, I once met a man on public transport who was talking to himself. The problem was that I heard the disincarnate voices talking to him, and when he answered them, I separated these larvae from his mind and overtook them to destroy them — successfully. He stopped talking to himself, but I doubt that cured him, that would require therapy. He had probably damaged his cognitive behaviours and had grown so much into this disease that he needed hard training to „come back to himself".

Aside of course from occult tech channels, order dimensions and interdimensional realities and entities, it is a psychic quagmire that lies on the earth. Just because people are closed off and clueless does not mean their minds have stopped working with magical consciousness, it means they are procuring masses of strange energies through their clueless minds and throwing them out into the open, when someone who is sensitive opens up to it, — it drives them insane. It is a disease of civilisation, ranging from alienation to split consciousness. A fragmented consciousness opens up space for influences of any kinds. Psychiatry as it is known today may contain the issue and reassure its clients, but it has absolutely no answers to their recovery, healing and self-empowerment.

For example, 'hearing voices', mental larvae aside — this ability could be switched on or off naturally by yogis in the past and was called clairaudience, — 'hearing the voices' was an ability by which manifestations of the astral world could be heard, in modern times it is a communication quagmire. Through clairsentience of energy or the ability to recognise energy physically, one can see how energy is stopped in the brain by different layers, connections to dimensions that abuse it and occult structures that tap into it on a neural level. For example, layers of energy and neural modifications that are not recognised by science and for which there is no medical basis as yet, by forcing connections in the auditory centre that result in 'hearing' whatever the person's head is connected to or shares frequencies with. Such 'connections" can be installed and reinforced at the energy-mind level to drive the victim insane. But they can also be painstakingly removed from the energy levels or forcibly torn out.

The irony is that those who have been terrorised lose themselves in their speculations, delusions and follies. Even when they share bits and pieces of their knowledge, they do not usually reach those who have been similarly abused, let alone remove the whole structures that enable such harassment by being ostracised or removed from blind society, and those who do rarely manage to tell their story. While the machinery of the juggernaut of subjugation

continues, selectively or collectively destroying lives, the cover-up is extremely easy due to the selectivity of such attacks, and the means to fight back must be developed individually, resulting in a rather lonely war.

5 List of Violating Techniques Explained with Counter-Methods for Self-Defense

Over the years I was exposed to many psyche modification techniques, which fortunately I was able to recognise and remedy to some degree, resulting in several personality splits (as with MKULTRA and the Phoenix I and Phoenix II projects, later referred to as the Montauk phenomena), and I managed to integrate the splits along the meta-consciousness and build an entirely new self. Having enough resistance to conditioning, I managed to programme certain parts of my psyche against the onslaught of subjugation and punishment. Whatever the cause, I found that it is a general phenomenon where the mind is subjugated, violated and forced to work in a way that deviates from the daimon, right at the mind level for the sole purpose of exerting strict control over it and enslaving it. The daimon itself is not enslaved, as the connection is not cut, but the mind is not functioning properly on the earthly plane, thereby influencing the daimon genii. In other words, they will not influence the gods, but merely destroy their earthly minds so that they can take revenge posthumously.

Some of these phenomena can also occur in a normal, unaffected person. The sources of many of these illnesses may be from interpenetrating realities and may be magical (either through random connections or deliberate targeting), they may result from the accumulation of various mental parasites in inhabited areas (general genius or character of the place), they may be accidental, as many entities do not understand what they are doing to a living mind, or they may be technologically induced (mind control techniques), or they may simply be caused by underlying brain processes and their maladaptation to the modern environment. An energetically eukratic, functional human being, freed from all unauthorised connections, protected and shielded, has no such complaints.

6 Defence and Offence

The first component of protection is simply awareness, mindfulness, the ability to recognise and observe the flow of the mind and filter out anything that is incompatible with the volitional or declarative phase (it is easy to mistake the forced substitute cues for your own if you have not developed your mind), the second requirement is cognitive training to prevent and ignore the abusive techniques. The third requirement is building willpower and resilience with a well-developed ability to reality check, because most people exposed to such attacks can quickly develop psychosis and delusions. Now, delusions: a belief in a phenomenon that in reality is not as psychiatrists would like it to be — anything that does not fit the system's picture and is discarded as highly improbable but possibly true. There are various techniques to dissolve certain unauthorised energy connections on the energetic level: Either by being able to sense these resonances in one's own skull and shutting them off through mental actions and applying pressure using energy segments of the brain to cut the connections, by disconnecting from certain dimensions and removing energy devices, by attaching bombs and

reprogramming servitors, by programming the brain with noise frequencies and destabilising the imprints or adapting to other brainwaves, by asking interdimensional species for help in removing illicit connections, or through magical actions based on removing such illicit connections from the mind and destroying the blockages in the mind. Once you have learnt it, it is also a basis for mental hygiene — for example, if an egregor of fear is probing another person's mind, it can be quickly isolated, sealed and destroyed so that it no longer has any influence on the mind of a person who is consciously removing such thought forms or psycho-somatoforms. By developing and maintaining a meta-consciousness hologram in which perceptions, memories and experiences are stored and retrieved from, in a much higher place than that to which the controllers have access. Remember that the Consciousness Grid filters out certain sequences of information, hidden data, perceptions and memories as if it were detecting a breakthrough and deletes them from the memory pool. It is extremely important to train the memory and write down memories because this is the basis of perception that conditions personal consciousness. The more defensive active tactical strikes and retaliatory measures involve:

— Building a natural resistance to conditioning, introspection, development of the transcendent third component, which is a primary reference for perceiving any change, also called holographic consciousness, which is a repository of living memories and the primary ideal toward which we evolve.

— Use nigromancy to find the source of abuse and re-attack the target (not recommended)

— Take over the communication channels and infect them with astral viruses that spread in the abusers" minds so that entire networks can be infected. (may rebound on the initiator)

— Connect the abusers" channels to dimensions completely unknown to them, which can lead to madness, or bind their destinies so that they end up in strange or hellish realities and reprogram their destinies. (cruel, but sometimes effective)

— Negotiate with the daemonoids sent to destroy us so that they return to the senders and wreak havoc in their minds and bodies (if you can withstand the attack, they can withstand the counteroffensive with their own tools — not recommended, as these entities demand pacts and quid pro quos)

Caution: Although these retaliatory measures are not the only ones available, it is neither possible nor legal to physically attack individuals in the ranks of psy-ops or magical syndicates who are abusers, nor is it legal to harm any person, especially since identifying such individuals both leads to paranoia, but using entities to identify conscious abusers and using heavy black magic for the purpose of realignment carries the risk of being associated with inferior realities or being dominated by possessions oneself. The noblest thing you can do is to survive, even if sometimes that is not possible. Usually, if the perpetrators go unpunished, they continue the extent of the damage to see how much more they can do. „The wise should be forgiven, the

incorrigible fools punished and destroyed" — appeal to forces that can exterminate them without making your own hands dirty.

— Considering certain general trends I have observed, I have invented a method, namely, „If your enemies put you under the influence of their jurisdiction and bully you according to their rules, contact a higher entity that is totally alien, strange and scary to them, take them out of their safe territory and comfort zone, when such an opportunity arises, claim them as the property of the higher entity and sell them to that entity (contract negotiations), and then hand them over to the strange entity altogether. In this case, you gain the right to dispose of the entire collective of your enemies and hand them over to a legal system to which you are loyal and by which you are protected, while they are destroyed or punished en masse.

7 LIST OF REGISTERED MIND-ABUSE TECHNIQUES

Note: The list is selective.

You must maintain control over yourself and your programming and be aware of certain techniques; otherwise, you may be "influenced" by others.

The techniques described here are drawn from multiple sources, including intelligence, entity targeting, alternate continuum targeting, occult technologies, and experimentation within alternate dimensions. It is essential not to adopt a victim mentality but instead to gradually learn how to survive and take action. Whether or not we believe such abuse is possible is subjective and dependent on individual experience. The techniques outlined here were used on the author, who was only able to document them through resilience. Furthermore, it is important to distinguish between naturally occurring physiological brain processes and those that are synthetically induced (externally), which affect the psychosomatic functioning of a person.

PROVOCATIONS FOR MENTAL PROFILING

Definition: Provocations for mental profiling is a psychological technique used to manipulate and observe an individual's thought patterns by embedding them within specific, often distressing, scripted scenarios. The goal is to gauge the individual's internal reactions and construct a detailed mental profile, which can reveal vulnerabilities, predispositions, and behavioral tendencies. For example, an individual who is not inclined to violence may be exposed to scenarios that simulate violent acts, such as murder, in an attempt to provoke emotional or cognitive responses. These provocations are designed to reveal underlying psychological traits, weaknesses, or potential triggers that may not be visible under normal circumstances. If the individual is susceptible, their responses may become exaggerated or manipulated, offering valuable insights for further exploitation or control.

Escalation of Behavior and Risk Factors: This process goes beyond simple observation; it can actively escalate certain behaviors, pushing individuals toward extreme reactions or harmful actions. When these provocations are carefully scripted, the subject's cognitive and emotional boundaries can be tested, revealing how susceptible they are to influence, stress, or coercion. Depending on the individual's awareness and ability to detect underlying manipulations, they may fail to recognize the subtle cues that guide their thought processes. In such cases, the profiling process can lead to the creation of compromising material that can be used for blackmail or defamation. At its most extreme, this technique can be leveraged to provoke sabotage, coercion, or even the manipulation of a person's life and reputation. The

effectiveness of this method hinges on how well the mental profiles are constructed and the depth of psychological manipulation involved. Consequently, it presents significant ethical risks and concerns about privacy and personal autonomy, especially when used for malicious purposes.

EMOTIONAL INCURSION

Definition: Emotional incursion refers to the deliberate and strategic exploitation of emotions to manipulate cognition, disrupt rational processing, and erode psychological stability. By targeting the biochemical foundations of emotional responses, this method undermines the target's ability to critically assess information and make sound decisions. Emotional incursion functions by linking specific emotions to particular narratives, reinforcing biased or skewed perceptions that override logical reasoning. Through repeated exposure to emotionally charged stimuli—whether fear, anger, guilt, or euphoria—the target becomes conditioned to react in predictable ways, favoring emotional responses over analytical thought. As emotional biases intensify, the target's cognitive autonomy diminishes, allowing external forces to dictate perceptions, beliefs, and actions with minimal resistance. In this way, emotional incursion transforms emotions from personal experiences into tools of external control.

Mechanisms of Emotional Incursion

Emotional incursion operates by exploiting the deep neurological connections between emotion and cognition. By triggering heightened emotional states, rational judgment is compromised, making the target more susceptible to persuasion, suggestion, or outright deception. This technique can manifest in various forms, such as:

- **Fear-based manipulation** – Instilling chronic anxiety or dread over perceived threats, real or fabricated, to keep the target in a heightened state of vulnerability.
- **Anger induction** – Provoking hostility or outrage toward specific individuals, groups, or ideologies, ensuring that emotional reactivity supersedes critical thought.
- **Guilt reinforcement** – Leveraging feelings of shame or moral responsibility to coerce behavioral changes or ideological alignment.
- **Euphoria conditioning** – Associating certain messages or authorities with pleasure, satisfaction, or reward, making acceptance of information feel instinctively gratifying rather than intellectually validated.

By systematically reinforcing these emotional triggers, external agents can cultivate long-term emotional dependencies in the target, ensuring compliance without overt coercion. The gradual erosion of emotional self-regulation leads to a state where the target no longer differentiates between emotional impulse and rational thought, becoming effectively controlled by the engineered emotional landscape imposed upon them.

Psychological Impact of Emotional Incursion

The effects of emotional incursion extend far beyond momentary shifts in perception, leading to deep psychological reconditioning. When emotions become the primary driver of cognition, the target experiences a weakening of independent reasoning, a decline in critical skepticism, and an increased susceptibility to groupthink and ideological manipulation. Over time, as emotionally conditioned responses become ingrained, the target internalizes manipulated narratives as personal convictions, losing the ability to discern between authentic emotional experiences and externally imposed affective states.

The long-term consequences can include:

- Emotional exhaustion and cognitive fatigue, resulting from the constant activation of high-intensity emotional states.
- Dependency on external emotional cues to navigate reality, reinforcing reliance on authoritative sources of manipulation.
- The reshaping of identity and personal values to align with artificially induced emotional frameworks.

Through emotional incursion, external influences do not merely shape temporary opinions but reconstruct the fundamental mechanisms through which the target experiences and interprets the world. In doing so, emotions cease to be an internal compass and become instruments of external domination, turning affective manipulation into a powerful tool of control.

ENFORCING THOUGHT-PATTERNS FOR PROFILING

Definition: This method involves disrupting the mind's natural cognitive and emotional patterns and replacing them with synthetically induced patterns. The purpose is to manipulate the subject's thought processes, either subtly or overtly, to analyze their reactions and construct a comprehensive mental profile.

By forcibly breaking down the organic flow of thoughts, the technique creates artificial scenarios or thought constructs that the mind is compelled to navigate. These imposed patterns can be designed to provoke specific reactions, such as fear, anger, confusion, or compliance, which are then analyzed to understand the subject's psychological tendencies, emotional triggers, and behavioral inclinations.

This approach may also involve forcing the mind to adopt certain belief systems or perspectives, pushing the subject to act in ways that align with the imposed patterns. For instance, an individual may be led to question their values or take actions they would not naturally consider, solely to observe how they adapt or resist.

The data gathered through these enforced patterns is used to sketch a detailed mental profile, which could include emotional resilience, susceptibility to influence, decision-making strategies, and latent vulnerabilities. In some cases, these techniques are employed maliciously to exploit or manipulate the individual for ulterior motives, such as coercion, control, or psychological conditioning.

The success of this method often hinges on the subject's level of self-awareness and their ability to recognize and resist externally induced thought patterns. For those unaware of the manipulation, the process can deeply compromise their mental autonomy, potentially leading to long-term cognitive dissonance, confusion, or behavioral conditioning.

COGNITIVE CUT-OUTS

Definition: This technique involves deliberately removing or suppressing existing thought or script patterns within an individual's cognitive framework and replacing them with new information designed to reinforce a particular belief system or ideology. It may also include testing the "insertion" of externally derived mental scripts or patterns from another individual or profile to overpower, modify, or entirely overwrite the target's existing mental and behavioral patterns.

Mechanism

Cognitive cut-outs function by disrupting the continuity of natural thought processes. This may involve isolating specific cognitive patterns—such as beliefs, memories, or habitual reactions—and effectively severing them from the individual's mental framework. Once this cognitive "void" is created, it becomes a fertile ground for external programming. The new content is often introduced subtly, using techniques like subliminal messaging, emotional priming, or repetitive exposure to ensure the replacement script takes hold.

Script overrides can come in various forms, such as pre-designed thought constructs, ideologies, or behavioral triggers. These overrides are crafted to either align with the manipulator's goals or to destabilize the target's sense of self. By imposing foreign mental structures, the individual's cognitive autonomy is undermined, making them more susceptible to manipulation and control.

Applications and Implications

1. **Reinforcing Belief Systems**: This technique is frequently used to indoctrinate individuals into specific belief systems by replacing their original cognitive frameworks. For example, deeply held values or ideologies may be removed and substituted with beliefs that serve the manipulator's agenda.
2. **Behavioral Manipulation**: By inserting scripts that dictate particular actions or decisions, this method can lead individuals to act in ways they would not naturally consider. This is often achieved by creating emotional or cognitive associations that make the new patterns seem rational or desirable.

3. **Testing Script Overrides**: In some cases, the purpose is not to permanently modify cognition but to experiment with the individual's response to externally introduced scripts. These tests can reveal how effectively a foreign cognitive pattern can overwrite natural ones and how the target adapts, resists, or internalizes the new programming.

Consequences for the Target

- **Loss of Cognitive Autonomy**: The individual may lose their ability to distinguish between their original thoughts and externally imposed ones, leading to confusion, dependency, or a fragmented sense of self.
- **Identity Destabilization**: When foundational cognitive patterns are removed or altered, the individual's identity can become destabilized, resulting in existential uncertainty or vulnerability to further manipulation.
- **Behavioral Conditioning**: Repeated exposure to such cognitive manipulation may condition the individual to accept external control as natural, reducing their capacity for independent thought.

Defensive Measures

- **Self-Awareness**: Developing a heightened awareness of one's cognitive patterns can help detect and resist external attempts at manipulation.
- **Critical Thinking**: Regularly challenging and analyzing one's beliefs and thought processes reduces the risk of unconsciously internalizing imposed scripts.
- **Resilience Training**: Mental resilience exercises, such as mindfulness, meditation, or cognitive-behavioral techniques, can strengthen the mind against intrusive influences.

REALITY TUNNEL SHIFTING AND/OR ENGINEERING

Definition: Reality tunnel shifting or engineering involves manipulating an individual's perception of reality by altering their cognitive and interpretive frameworks, often referred to as "reality tunnels." This can be achieved either by disseminating disinformation that reinforces, dissolves, or transforms their current reality tunnel or by employing subliminal "structural" feeds designed to subtly replace thought patterns and belief systems without overt detection. The ultimate goal is to reshape the individual's worldview and, consequently, their behavior, decisions, and identity.

Mechanisms of Manipulation

- **Disinformation Campaigns**: By flooding the target with false, misleading, or selectively framed information, their existing reality tunnel can be destabilized. For instance, presenting conflicting narratives about a key belief or identity can create cognitive

dissonance, leading to confusion and a subsequent re-evaluation of their worldview. Alternatively, disinformation can reinforce existing biases, strengthening a reality tunnel to the point where alternative perspectives are dismissed outright.

- **Subliminal Structural Feeds**: These involve the covert delivery of messages or stimuli that bypass conscious awareness to implant new frameworks or subtly erode old ones. Subliminal inputs may include coded language, imagery, or emotionally charged triggers embedded in media, advertising, or communication. Over time, these "feeds" can establish new cognitive structures that alter how the individual interprets reality, often without them realizing the manipulation has occurred.

Applications and Implications

1. **Reinforcement of Reality Tunnels**: When used strategically, these methods can entrench an individual deeper into their existing worldview. This can be exploited to create ideological echo chambers, limit critical thinking, or foster unyielding loyalty to a particular narrative or system of thought.
2. **Dissolution of Reality Tunnels**: In cases where destabilization is the objective, reality tunnel engineering can dissolve the cognitive coherence of an individual's worldview, leaving them disoriented and vulnerable to suggestion. This method is particularly effective for undermining opposition or creating pliable individuals who are more susceptible to new frameworks.
3. **Transformation of Reality Tunnels**: A more sophisticated application involves gradually transitioning an individual from one reality tunnel to another. This process requires a combination of disinformation and subliminal feeds that guide the target through a controlled cognitive shift, ensuring the new reality tunnel aligns with the manipulator's objectives.

Consequences for the Target

The effects of reality tunnel engineering can be profound and long-lasting. Individuals subjected to these techniques may experience an erosion of their ability to trust their perceptions, leading to cognitive instability or existential confusion. Prolonged exposure can result in identity crises, reduced autonomy, and increased susceptibility to future manipulation. At its most extreme, reality tunnel engineering can sever an individual from their original sense of self, reshaping them into a construct of the manipulator's design.

Developing cognitive resilience and fostering open-mindedness without gullibility are critical defenses against such techniques. By actively questioning the sources and validity of information, individuals can safeguard their cognitive sovereignty and maintain a balanced reality tunnel that is resistant to external engineering.

INDUCING ANOMALIES FOR CONFUSION.

Definition: This technique involves orchestrating events or stimuli that appear random, disjointed, or inexplicably connected, inducing cognitive dissonance and confusion. These "anomalies" exploit the mind's natural tendency to seek patterns and causal relationships, particularly when rational information is withheld. When individuals encounter events they cannot logically reduce or explain, the experience can destabilize their understanding of reality, especially if their cognitive and emotional frameworks—ego structures, belief systems, or focus of attention—are already disrupted.

Mechanisms of Anomaly Induction

At a fundamental level, inducing confusion through hidden causalities works by presenting situations that seem anomalistic or inexplicable but are, in fact, highly causal and deliberate. For instance, when the logical connection between cause and effect is obscured or manipulated, the target is left to grapple with uncertainty. This can be amplified by destabilizing ego structures through psychological stress, cognitive overload, or subliminal messaging. A dissociative phase is often induced, weakening the individual's ability to discern reality and leading them to form irrational or delusional associations in the absence of coherent, rational input.

This process is further compounded by disruptions in the brain's ionotropic or neural conductivity. Such disruptions, whether induced chemically, environmentally, or psychologically, impair the brain's capacity to maintain stable patterns of perception and reasoning. The weakened neural conductivity hampers the ability to evaluate events critically, leaving the target vulnerable to confusion and misinterpretation of the stimuli they encounter.

Applications and Psychological Vulnerabilities

1. **Manipulation of Meaning-Making**: Individuals rely heavily on their ego structures—systems of meaning, identity, and belief—to interpret their experiences. By targeting these structures and introducing confusion, manipulators can redirect an individual's focus and mental energy. For example, a person in a destabilized state might misattribute significance to unrelated events, forming delusional beliefs that further isolate them from rational frameworks. This mechanism can be used to alienate individuals from their sense of reality or reorient their attention toward a manipulated narrative.
2. **Weaponizing Dissociation**: Dissociation, whether naturally occurring or induced, weakens the boundaries between rationality and delusion. In this state, individuals are more prone to suggestion and more likely to form irrational causal links between unrelated phenomena. This is particularly effective in environments where valid, rational information is intentionally withheld or distorted. By guiding their fragmented attention toward pre-engineered associations, the manipulator can implant beliefs or behaviors that align with their agenda.

Consequences and Exploitation

When successfully employed, anomaly induction can disarm an individual's cognitive defenses and foster long-term vulnerability to further manipulation. The confusion created by such events disrupts the individual's ability to trust their perceptions or logic, increasing dependence on external sources for clarity or validation. Over time, this can lead to cognitive paralysis, reduced autonomy, and an inability to discern reality from constructed illusions.

At a societal level, inducing anomalies can erode collective trust in shared narratives or institutions, creating fertile ground for manipulation. Whether applied to individuals or groups, the long-term effects of this technique can include fragmentation of identity, susceptibility to conspiracy theories, or adoption of maladaptive coping mechanisms. Awareness of such tactics and a commitment to cultivating critical thinking, emotional stability, and cognitive resilience are essential defenses against this form of psychological exploitation.

Repetitive Patterns

Definition: Repetition is a powerful psychological mechanism, often used to embed patterns within the cognitive framework of an individual. By imposing repetitive, invalid patterns—whether through sensory input, thought structures, or environmental cues—the manipulator forces the mind into a state of hyper-focus or disorientation. These repeated stimuli can overwhelm cognitive systems, creating a coercive force that impairs critical reasoning, undermines emotional stability, and conditions the mind to accept the patterns as valid material for interpretation and analysis.

Mechanisms of Repetition-Induced Control

At its core, repetitive patterning functions by exploiting the brain's tendency to seek order and meaning in recurring stimuli. When patterns are presented persistently, even if invalid or nonsensical, the mind instinctively attempts to integrate them into its perception of reality. Over time, this can result in the patterns being recorded as "valid" despite their lack of coherence or logical significance. This manipulation capitalizes on the human brain's neuroplasticity, creating pathways that entrench the false patterns into long-term memory.

When employed as a coercive force, repetition can manifest as a form of psychological torture. Repeated exposure to invalid stimuli disrupts the brain's ability to filter out irrelevant or harmful information, creating cognitive fatigue and reducing the individual's ability to resist manipulation. In extreme cases, the constant assault of repetitive patterns can lead to mental exhaustion, making the individual more compliant and susceptible to suggestion.

Filtering Through Higher Meta-Reality Systems

One of the most effective defenses against repetitive pattern manipulation lies in adherence to higher-order cognitive frameworks or "meta-reality systems." These systems involve the recognition of broader, more meaningful structures that transcend the immediate stimuli,

allowing the individual to contextualize and dismiss repetitive patterns as irrelevant noise. For example, individuals trained to focus on larger philosophical or existential frameworks may recognize the invalidity of the repeated material and filter it out of their cognitive processing.

This ability to rise above repetitive patterns requires a strong foundation in critical thinking, mindfulness, and self-awareness. By consciously rejecting invalid inputs and reaffirming one's connection to a higher-order reality, individuals can neutralize the coercive effects of repetition. Moreover, cultivating resilience through practices like meditation, reflective thought, or engaging in creative problem-solving can help reinforce the cognitive filters needed to withstand such attacks.

Applications and Implications

Repetitive patterning is often deployed in environments where prolonged exposure can wear down an individual's mental and emotional defenses. This technique is particularly prevalent in interrogation, propaganda, and subliminal conditioning, where repetition is used to implant ideas or provoke behavioral responses. However, its influence extends beyond direct manipulation, as repetitive messaging in media or social systems can subtly shape public opinion, normalize certain ideologies, or reinforce specific cultural norms.

The long-term implications of unchecked exposure to repetitive patterns are profound. At an individual level, repeated invalid stimuli can contribute to anxiety, depression, and cognitive dissonance. On a collective scale, it can create echo chambers of thought, where invalid ideas gain traction through sheer repetition, eroding critical thinking within communities or societies. To counteract these effects, fostering intellectual and emotional agility is crucial, enabling individuals and groups to discern between meaningful patterns and manipulative noise.

VERBAL BREAKING OF ADVANCED COGNITIVE PATTERNS

Definition_: Language is intricately linked to cognition, serving as both a tool for communication and a framework for organizing thoughts, emotions, and perceptions. Most minds are dovetailed with language structures that are deeply connected to internal affective maps—emotional associations tied to words, phrases, and imagery. These verbal-affective connections are often exploited to coerce behavior, manipulate emotional responses, or disrupt advanced cognitive patterns. By targeting these linguistic structures, external forces can destabilize rational thought and reinforce desired narratives.

Mechanisms of Verbal Filtering and Exploitation

Verbal breaking operates by leveraging the mind's dependence on language to process and encode experiences. When specific words or phrases are introduced, they can trigger emotional reactions tied to prior associations, effectively bypassing logical reasoning. For instance, words with strong affective resonance—such as those linked to fear, joy, guilt, or anger—can elicit visceral responses that override critical thinking. This manipulation is often

subliminal, relying on subtle cues embedded within speech, text, or media to guide the individual's thought processes without overt awareness.

Over time, repeated exposure to manipulated verbal patterns can disrupt advanced cognitive processes. These include abstract reasoning, problem-solving, and reflective thought, as the mind becomes entangled in a web of emotionally charged language. In extreme cases, this can create a "language prison," where the individual's thoughts and perceptions are confined within the parameters of the manipulated verbal framework. The more an individual internalizes these patterns, the harder it becomes to think beyond the imposed linguistic structures, limiting creativity and self-determination.

Breaking Free: Intuitive and Wordless Awareness

Escaping the language prison requires cultivating an awareness of the mind's reliance on verbal structures and developing the ability to shift into intuitive, wordless states of cognition. These states transcend the limitations of language, allowing the individual to access a deeper, more holistic understanding of reality. Practices such as meditation, visualization, or mindfulness exercises can facilitate this shift by fostering direct experiential awareness, unmediated by verbal filters.

Training the mind to recognize and neutralize subliminal linguistic cues is also essential. This involves honing metacognitive skills—thinking about one's own thought processes—and critically analyzing how language influences perception and behavior. By identifying patterns of verbal manipulation, individuals can dismantle the affective-verbal maps that tether them to imposed cognitive frameworks. Over time, this practice strengthens mental resilience and restores the capacity for independent thought.

Applications and Implications

The implications of verbal breaking extend far beyond individual manipulation, as language-based coercion is a key tactic in propaganda, marketing, and psychological warfare. Societal narratives are often shaped through the deliberate use of emotionally charged language, creating collective affective-verbal maps that influence public opinion and behavior. By engineering the verbal structures that dominate discourse, powerful entities can control how individuals and groups interpret reality.

However, the same principles that allow for verbal manipulation also offer a pathway to liberation. By fostering awareness of linguistic dependencies and promoting intuitive, non-verbal cognition, individuals and societies can break free from the confines of imposed narratives. This not only empowers individuals to reclaim their cognitive autonomy but also fosters a more nuanced, multifaceted understanding of the world that transcends the limitations of language.

AFFECTIVE-VERBAL BRAINWASHING

Definition: Affective-verbal brainwashing involves the strategic manipulation of language to exploit the emotional and cognitive connections individuals have with specific words, phrases, or linguistic patterns. Words have powerful associations in the human mind—often linked to past experiences, emotional triggers, and deeply ingrained belief systems. By targeting these affective-cognitive components, brainwashing techniques can alter thought patterns, induce confusion, and temporarily modify behavior by hijacking the emotional responses that words elicit. This method does not rely solely on direct persuasion but instead taps into the subconscious processing of language, allowing external influences to mold cognitive and emotional states from within.

Mechanisms of Affective-Verbal Manipulation

Affective-verbal brainwashing works by using the emotional weight of words to destabilize and reprogram mental frameworks. When an individual repeatedly encounters certain terms or phrases, these words begin to activate specific emotional circuits within the brain—whether related to fear, pleasure, guilt, or anger. By strategically repeating or altering the frequency and context in which these words are encountered, a manipulator can generate confusion or cognitive dissonance. For example, the constant exposure to contradictory phrases that cause internal tension can prevent the person from forming a coherent understanding of their environment or emotions. This dissonance can make the individual more susceptible to external control, as they begin to rely on emotionally charged language to make sense of their reality.

Furthermore, affective-verbal brainwashing often leads to the creation of delusions—false beliefs that are built upon the emotional undercurrent of specific words. By manipulating the emotional triggers of language, external forces can induce a sense of urgency, fear, or excitement, clouding an individual's judgment and disrupting rational analysis. This distortion of perception is especially effective when it exploits underlying vulnerabilities, such as anxiety, guilt, or self-doubt. Over time, these manipulated words can alter the individual's belief systems, leading them to adopt new perspectives, behaviors, or actions that serve the interests of the manipulator, even if they are at odds with the individual's previous values or reasoning.

Temporary Behavioral Shifts and Cognitive Disruption

One of the primary goals of affective-verbal brainwashing is to induce temporary shifts in behavior. By embedding emotionally charged words and concepts into the target's thought processes, these linguistic cues can prompt sudden changes in actions, preferences, or decisions. These shifts may appear as an instinctive reaction to perceived threats or opportunities, driven not by reason but by the emotional weight of the words involved. For instance, a person may suddenly adopt a new political stance or alter their behavior in response to a highly charged word or phrase linked to fear or desire, even if it contradicts their

prior attitudes. The temporary nature of these changes allows the manipulator to test the efficacy of their strategy, gradually tightening their grip over time.

This manipulation is particularly potent when combined with environmental or social pressures, which reinforce the emotional states triggered by the affective-verbal cues. As these altered emotional states strengthen over time, they create a feedback loop in which the individual becomes increasingly reliant on external linguistic inputs to navigate their reality. This reliance on manipulated verbal cues disrupts the individual's ability to trust their own rational judgment, leading to an altered sense of self and reality. Thus, affective-verbal brainwashing not only reshapes the immediate thought processes but can also have long-term implications for an individual's sense of autonomy, self-identity, and decision-making.

Long-Term Consequences and Countermeasures

The long-term consequences of affective-verbal brainwashing can be severe, as it has the potential to reshape a person's worldview, identity, and social behavior. Individuals who have undergone prolonged exposure to affective-verbal manipulation may find it difficult to discern reality from the emotionally charged narratives they've been taught to adopt. They may struggle to make independent decisions or recognize when they are being influenced by external forces. The emotional bonds formed with certain words or phrases can become so deeply ingrained that the individual is incapable of perceiving them objectively, leading to long-lasting cognitive distortions.

However, the same vulnerabilities that make affective-verbal brainwashing effective also provide pathways for resistance and recovery. By fostering awareness of the emotional power of language and learning to recognize the subtle cues that influence thought and behavior, individuals can begin to reclaim their cognitive autonomy. Techniques such as mindfulness, critical thinking, and emotional regulation can help individuals develop greater resilience to linguistic manipulation, allowing them to reassert control over their beliefs and actions. Recognizing the impact of emotionally charged language is the first step in dismantling the influence of affective-verbal brainwashing, offering a path to cognitive clarity and self-determination.

THOUGHT-SCRIPTING

_*Definition*: Thought-scripting refers to the covert process of subtly inducing specific thought patterns by manipulating the mental energy state of an individual. This involves creating an energy shift within the mind that alters the usual flow of thoughts, emotions, and cognitive processes. The "script" is embedded in this energy shift, which is then read and processed consciously when the individual becomes aware of the change. Essentially, thought-scripting directs the subconscious mind by influencing the mental environment, causing particular thoughts, beliefs, or behaviors to arise spontaneously once the energy shift is recognized by the individual's conscious awareness.

Mechanisms of Thought-Scripting

The key to thought-scripting lies in the manipulation of the mental energy field, which governs an individual's cognitive state. Mental energy refers to the complex interplay of emotional, intellectual, and physiological factors that shape an individual's thought patterns. By subtly altering this energy through external stimuli—such as specific words, sounds, or environmental conditions—a "script" is embedded within the shift, guiding the individual's thinking along pre-determined lines. This process often takes place below the level of full conscious awareness, as the individual is first exposed to the energy shift before any deliberate recognition of the script occurs.

Once the mental energy shift is acknowledged, the individual may consciously interpret the thoughts that arise as their own, even though they have been subtly guided by external forces. This phenomenon exploits the malleability of the mind, particularly its capacity to generate thoughts and responses in reaction to subtle environmental or internal changes. In some cases, this process can be used to implant specific beliefs or narratives by aligning the person's thought patterns with the intended script, without them ever realizing that their thoughts are not entirely self-generated. Over time, with continued reinforcement of the energy shifts, the individual may internalize these scripts as part of their core cognitive processes, making the manipulation even more potent.

Applications and Long-Term Effects

Thought-scripting can be employed to subtly change an individual's worldview, emotional responses, or even behaviors by embedding desired thought patterns into their subconscious mind. For example, through prolonged exposure to specific energy shifts, a person could develop a sense of anxiety or euphoria linked to particular stimuli, or they may start to think in ways that align with a specific ideological or behavioral framework. This kind of influence is particularly effective in environments where the individual's cognitive boundaries are already weakened, such as during periods of stress, fatigue, or emotional vulnerability.

The long-term effects of thought-scripting can be profound. When a script is consistently reinforced, it can create a persistent change in a person's internal cognitive landscape, ultimately shaping their decisions, beliefs, and actions. In extreme cases, individuals may come to identify the scripted thought patterns as natural or authentic to their personality, even though these thoughts were deliberately introduced. As a result, they may lose the ability to distinguish between their original thought processes and the externally imposed scripts, leading to a sense of cognitive dissociation or disorientation. The cumulative impact of thought-scripting can alter not only individual thoughts but also the underlying structures of consciousness, leaving the person more vulnerable to further manipulation or control.

SENSE-ENERGY AND FOCUS-ENERGY CUING

Definition: Sense-energy and focus-energy cuing refers to the deliberate redirection or manipulation of the mental energy associated with sensory perception and cognitive focus. This involves altering where attention, sensory input, and mental resources are directed,

thereby influencing how an individual experiences and interacts with their environment. By shifting the energy flow tied to specific sensory modalities or areas of concentration, one can control the perception of reality, influence thought processes, and even alter the emotional or cognitive responses of an individual to external stimuli. This cuing process relies on the deep connection between the mind's attention system and the energy that powers sensory awareness, as well as the conscious control of attention that allows individuals to filter and prioritize incoming information.

Mechanisms of Sense-Energy and Focus-Energy Cuing

The foundation of sense-energy cuing lies in the brain's capacity to allocate mental resources to various cognitive tasks, such as processing sensory data, focusing on particular stimuli, or engaging in abstract thought. Mental energy is allocated dynamically based on external and internal cues, which can be subtly manipulated. For instance, by providing specific cues or environmental triggers, a person's attention can be intentionally shifted from one sense or perception to another—redirecting focus from visual information to auditory or tactile experiences. In doing so, the individual's mental resources become concentrated in different regions of the brain, impacting how they process and interpret their surroundings. This redirection can either heighten the clarity of the new sensory experience or obscure the original point of focus, leading to altered perceptions of reality.

In a more advanced form of cuing, the manipulation of focus-energy can induce a deeper, more pervasive shift in attention, disrupting the individual's cognitive flow to create confusion or to induce specific behaviors. For example, by manipulating the energy flow associated with a person's focus on a task or thought process, one can cause a temporary shift in their priorities or cause them to engage in activities that would not normally align with their goals or desires. This can lead to both subtle and dramatic changes in how a person interacts with the world around them, especially when the cuing is used over extended periods or combined with other forms of mental influence. When sense-energy and focus-energy cuing are employed in tandem, they can override a person's natural cognitive processes, distorting their awareness and prompting them to engage with the environment in ways that serve the purpose of the manipulator.

Applications and Long-Term Effects

Sense-energy and focus-energy cuing have practical applications in a variety of contexts, from therapeutic settings to more manipulative or coercive environments. In therapy, for instance, practitioners might use cuing techniques to help individuals reframe their perceptions, shift focus, and break out of negative thought loops. However, in a more exploitative context, this same technique can be used to destabilize an individual's sense of control over their attention, leading them to adopt distorted perceptions or engage in actions that contradict their core beliefs. For example, cuing techniques can be used to distract a person from a distressing memory, directing their focus onto something unrelated, or even manipulating the emotional response associated with particular sensory experiences, thereby distorting their reality.

Over time, consistent redirection of mental energy can result in a decreased ability for the individual to maintain control over their focus or to discern the true source of their thoughts

and perceptions. The more frequently an individual's mental energy is cued in unnatural ways, the more difficult it becomes for them to distinguish between genuine, internally-driven thoughts and those imposed externally. This disruption can lead to a loss of cognitive autonomy, where the individual's ability to independently direct their attention and sensory awareness becomes compromised. The long-term effects may include heightened susceptibility to manipulation, increased emotional instability, or a general sense of disorientation as the individual becomes less able to trust their own sensory experiences or mental processes.

KNOWLEDGE AND INFORMATION MANAGEMENT AND CONFUSION

Definition: Knowledge and information management in the context of confusion refers to the strategic withholding, concealing, or distorting of valuable data in a way that prevents individuals from making informed decisions or understanding the true nature of a situation. This process involves either deliberately filtering out essential information or presenting data in fragmented, ambiguous, or misleading forms. By controlling what information is accessible and how it is presented, an individual or group can sow confusion, leading to a breakdown in communication, a destabilization of trust, and the disruption of rational thought. The manipulation of information creates a situation where the recipient is left unable to make accurate sense of the world, often leading to cognitive dissonance, false beliefs, or indecision.

Mechanisms of Knowledge and Information Management

The manipulation of knowledge and information operates through various techniques that control the flow of data, its accessibility, and its interpretation. One of the primary methods is the selective withholding of information, where critical details are either not shared or deliberately hidden, leaving individuals to make decisions without a complete understanding of the circumstances. This can be done in personal relationships, organizational environments, or even in broader societal contexts, where the lack of transparency or suppression of facts prevents people from forming accurate perceptions. Additionally, information may be distorted or re-contextualized to create confusion about its relevance or significance. When important details are provided in a fragmented or disjointed manner, the recipient is left struggling to make logical connections, often leading them to accept conclusions that are inaccurate or misleading. This can result in a kind of informational paralysis, where the individual is overwhelmed by competing pieces of incomplete or contradictory data and, as a result, becomes unable to act or think clearly.

Furthermore, the intentional filtering of information often incorporates subtle techniques that make certain data appear irrelevant, untrustworthy, or even contradictory. When communication is flooded with noise or irrelevant details, it becomes difficult for individuals to discern what is truly important, creating a false sense of complexity or confusion. This kind of information overload can prevent the individual from seeing the bigger picture, leaving them trapped in a cycle of constant questioning and self-doubt. In more extreme cases, this

confusion can lead to cognitive distortion, where the person begins to believe false or misleading information because it is repeated often enough or presented in a manner that aligns with their existing biases or fears. Over time, this strategy can erode the individual's ability to process and interpret data independently, making them more susceptible to manipulation and less capable of critically evaluating the information they receive.

Impact on Decision-Making and Cognitive Dissonance

The impact of knowledge and information manipulation goes beyond simply confusing the individual; it actively undermines their decision-making processes and cognitive autonomy. When key facts are withheld or obscured, it becomes difficult for individuals to form a complete understanding of the issues at hand. This can cause them to make decisions based on incomplete or erroneous data, often leading to suboptimal outcomes. In the absence of clear and reliable information, people may fall back on assumptions, emotions, or external authority figures, which can further cloud their judgment. The confusion caused by incomplete or distorted information often leads to cognitive dissonance, a psychological state where the individual experiences discomfort from holding contradictory beliefs or information. To resolve this discomfort, the person may alter their beliefs or dismiss conflicting data, further reinforcing the cycle of confusion and misunderstanding.

Over time, this ongoing manipulation of information can create a profound sense of mistrust and disorientation, as the individual begins to lose confidence in their ability to discern truth from falsehood. The constant exposure to fragmented or misleading information may cause the person to question their perceptions of reality, destabilizing their sense of self and their place in the world. As the information they rely on becomes increasingly unreliable or difficult to interpret, they may begin to internalize the confusion, leading to a fractured understanding of the world. This can make it even harder for them to make informed decisions, leading them into a state of cognitive paralysis where they feel uncertain or incapable of making meaningful choices. In extreme cases, this manipulation can break down a person's ability to trust their own thoughts and judgments, leaving them more vulnerable to external influence and control.

DISINFORMATION BRUTE-FORCE FED DIRECTLY INTO THE MIND BY COGNITIVE REPLICATION

Definition: Disinformation bruteforce is the deliberate and aggressive process of inserting false or misleading information into an individual's cognitive structures through repetitive and forceful means. This method relies on the replication and reinforcement of false data by exploiting the individual's existing belief systems, cognitive biases, and neural pathways. By embedding disinformation within these established frameworks, the manipulator creates a seamless integration of lies that appear to fit naturally with the target's existing worldview. Through repetition, emotional appeal, and strategic framing, the false information is reinforced, making it harder for the individual to distinguish it from truth. This process may happen in both subtle, gradual ways or through more overt, direct interventions, often leading the target to internalize these false narratives as part of their personal belief system.

Techniques and Mechanisms of Cognitive Replication

The core technique of disinformation bruteforce relies on cognitive replication, which involves continuously feeding false information into the target's mind through repeated exposure. Repetition is key to ensuring that the false information is integrated into the cognitive structures of the individual's mind. This approach takes advantage of the mind's tendency to accept familiar patterns and repeat them, even if they are inaccurate or misleading. False information is often framed in ways that resonate with the individual's existing beliefs, making it more easily absorbed and difficult to reject. For instance, if a person already believes in a particular ideology or set of assumptions, disinformation can be subtly inserted into these belief structures, reinforcing their worldview while presenting the false data as congruent with their preexisting ideas.

In addition to repetition, emotional manipulation plays a significant role in this process. Disinformation is not just fed to the target on a cognitive level but also on an emotional one, where it is paired with intense emotional triggers—such as fear, anger, or hope—that compel the individual to accept the false information as truth. When this information is framed in a way that appeals to emotional responses, it bypasses rational filters and is more readily accepted by the unconscious mind. This manipulation is particularly effective when the disinformation fits into a broader narrative that the individual is already emotionally invested in. Over time, as the false information is reinforced through emotional and cognitive repetition, the individual becomes less likely to question its validity, even in the face of contradictory evidence.

Psychological Impact and Cognitive Lock-in

The prolonged feeding of disinformation has profound effects on the target's cognitive processes, potentially leading to cognitive lock-in, a psychological state in which the individual becomes so entrenched in false beliefs that it becomes increasingly difficult to change their perspective. This happens as the false information integrates itself into the individual's existing mental structures and belief systems, often creating a feedback loop where the person begins to actively seek out additional information that supports the false narrative, while disregarding or rationalizing away conflicting evidence. The mind starts to "self-correct" by distorting reality to maintain coherence with the disinformation, resulting in a warped sense of truth.

Furthermore, this technique exploits the cognitive principle of confirmation bias, where individuals are more likely to believe information that aligns with their preexisting views, even if that information is false. Over time, as the target is exposed to more and more disinformation, they may develop a false sense of certainty about their beliefs, solidifying their adherence to the misinformation. The emotional and cognitive repetition of false information can also lead to a breakdown in critical thinking, as the individual may no longer question or analyze incoming data with the same skepticism they once did. As cognitive lock-in sets in, the individual becomes increasingly resistant to new information, leaving them vulnerable to

manipulation and control by those who continue to feed them disinformation. This process of cognitive replication can deeply alter the person's perception of reality, making them susceptible to further manipulation or exploitation.

ENFORCED MENTAL AND ENERGY CUES

_*Definition*: Enforced mental and energy cues refer to the intentional manipulation of an individual's cognitive and energetic states in order to provoke specific thoughts, emotions, or associations. This is achieved through subtle, often unnoticed cues or through more direct and intrusive methods that disrupt the person's natural thought processes. The manipulation can either occur through the feeding of cognitive traces, which are fragments of thoughts or concepts subtly introduced to the target's mind, or through more aggressive force-feeding tactics that completely violate the target's normal mental processes. In either case, the goal is to influence or redirect the person's thinking in a way that aligns with the initiator's objectives, often bypassing the individual's conscious awareness. By embedding these cues deeply within the cognitive or energetic pathways, the manipulator can control how the individual perceives reality and processes information, effectively guiding their responses to stimuli and shaping their overall mental landscape.

Techniques and Mechanisms of Cognitive Trace-Feeding and Force-Feeding

Cognitive trace-feeding operates on the principle of planting subtle mental cues that resonate with the target's pre-existing beliefs or thoughts, prompting automatic associations that steer them toward specific outcomes. These traces are often invisible to the conscious mind but can trigger specific concepts, feelings, or actions when activated. For example, certain words, phrases, or visual cues might be strategically introduced into the individual's environment or conversations, causing them to unconsciously make connections between unrelated ideas or concepts. These traces build upon existing mental patterns, reinforcing particular ways of thinking and guiding the target toward desired associations without them fully realizing the manipulation.

In contrast, force-feeding involves more overt interference with the individual's thought process, overriding their natural cognitive functions to impose an external set of ideas, beliefs, or reactions. This can be done through aggressive repetition, emotional manipulation, or by bombarding the individual with information that disrupts their cognitive flow. In these cases, the target's mental processes are essentially hijacked, with the imposed thoughts or concepts forcing the individual to conform to a specific mental state or behavior. This can lead to confusion, cognitive dissonance, and an altered sense of self, as the individual is pushed to operate from an artificially constructed mental framework that does not align with their true thoughts or intentions. Through either trace-feeding or force-feeding, the manipulator seeks to create a pathway to control the target's mind, altering how they think, feel, and react to their environment in a way that serves the manipulator's agenda.

Definition: Subliminal mental and energy cues involve the covert insertion of thought patterns, emotional responses, and behavioral instructions into the subconscious mind, often bypassing the individual's conscious awareness. These cues are encoded at a deep level, subtly influencing the target's perception, cognition, and actions. Through script coding, a set of pre-programmed patterns or narratives is imprinted onto the individual's mental framework, shaping their understanding of the world and their identity without their conscious recognition. This silent encoding of identity and belief systems can subtly manipulate how a person perceives themselves, others, and their environment, guiding their reactions and decision-making in ways that align with external control or influence. When these cues are introduced at the abstract or conceptual level, they often appear as thoughts, memories, or insights that seem to emerge spontaneously, though their origins lie in external manipulation. Over time, these subtle imprints accumulate, leading to a distortion of the person's thought processes and beliefs, often without any clear indication that their internal narrative has been influenced or altered.

Mechanisms of Distortion and Silent Injections

The mechanisms behind subliminal mental and energy cues often involve a combination of psychological manipulation and energetic shifts. Through the use of sound, light, visual stimuli, or even deliberate patterns of social interaction, these cues can bypass the individual's conscious filters and directly alter their cognitive processes. For example, the use of certain words, phrases, or symbolic imagery may trigger subconscious responses that evoke specific emotions or associations, planting ideas or beliefs without the target being aware of their source. These silent injections can distort the person's thinking by subtly redirecting their attention, altering their emotional state, or even creating false memories or experiences. Over time, as these injections accumulate, they reshape the person's worldview and sense of self, often leading them to internalize narratives or beliefs that they would not have consciously chosen. This form of manipulation is particularly powerful because it operates below the level of conscious awareness, making it difficult for the individual to recognize or resist the intrusion into their cognitive and energetic systems.

Sociologies of Knowledge and Ignorance

The sociologies of knowledge and ignorance explore how these subliminal cues contribute to the construction of knowledge frameworks, and conversely, how they maintain ignorance by shaping the boundaries of what individuals can or cannot understand. Knowledge is often not just a reflection of objective reality but a socially constructed narrative influenced by external forces—whether those be cultural norms, political ideologies, or more covert forms of manipulation like subliminal cues. These cues can create gaps in understanding, where certain truths or perspectives are not accessible because the individual's cognitive structure has been influenced or limited by the information they have been exposed to. This process creates a situation where the individual is unaware of their ignorance, often believing that they have

free will and control over their thoughts, when in reality, their cognitive pathways have been shaped by external forces. Such engineered ignorance can be just as powerful as the strategic dissemination of false information, as it limits the individual's capacity to recognize and act upon truths that might otherwise challenge the imposed narrative. Through the strategic manipulation of what is known and what is ignored, those in control can maintain power over the thoughts, beliefs, and actions of others, creating a social reality that is dictated by external forces.

ACTIVE DENIAL

Active Denial

_*Definition*: Active denial involves the deliberate and strategic use of misinformation, disinformation, and under-information to induce confusion, disorient the target, and disrupt their cognitive processes. By exploiting an individual's existing gaps in knowledge or ignorance, active denial prevents the target from properly understanding or interpreting information. This tactic creates a state of uncertainty, where the individual is unsure of what is true or false, effectively undermining their ability to make informed decisions. Once the individual is sufficiently disoriented, new epistemological structures—often shaped by external influence—can be introduced, slowly replacing the previous understanding with a new, controlled narrative. In this way, active denial not only prevents clarity and understanding but also conditions the target to accept manipulated versions of reality, shaping their worldview according to external agendas.

Mechanisms of Active Denial

Active denial operates on a psychological level by reinforcing the confusion and doubt of the target, creating a cognitive state of vulnerability where their existing beliefs or knowledge systems are no longer trusted. This can be done through various methods, such as providing contradicting information, presenting half-truths, or introducing false narratives that align with existing prejudices or biases. By continuously manipulating the flow of information, the target becomes less able to distinguish between credible sources and falsehoods, leading to a breakdown in their ability to critically assess the world around them. This technique can also involve withholding key pieces of information, ensuring that the target operates on incomplete or misleading data, which further erodes their confidence in their ability to know what is true. As confusion deepens, the target's reliance on external sources for guidance increases, making them more susceptible to accepting whatever new narrative is introduced by the manipulator.

Psychological Impact of Active Denial

The psychological toll of active denial can be profound, as the individual is not only deprived of the tools to accurately assess reality but is also led to question their own capacity for critical

thinking. As they are repeatedly exposed to misinformation and contradictions, their sense of cognitive autonomy weakens, and they may begin to rely more heavily on external authorities or sources of information. This process not only alters their worldview but can also lead to feelings of helplessness or dependency. Over time, as the individual becomes more accustomed to the instability created by active denial, they may begin to accept the new epistemological structures presented to them, internalizing a manipulated reality as their own. In this way, active denial doesn't just distort current beliefs but reshapes the foundational framework through which the individual interprets the world, turning confusion into a tool of control.

MASS NARRATIVE SCRIPT-PATTERNS

Definition: Mass narrative script-patterns refer to culturally ingrained frameworks or egregors—collective, often subconscious belief systems—that are widely shared and reproduced within a society. These patterns shape the way individuals perceive reality and determine the boundaries of acceptable thought, behavior, and expression. By promoting a singular, dominant narrative, these script-patterns restrict the mental and social movement of individuals, confining them to a narrow set of perspectives that align with cultural norms and values. This mass cultural programming often functions as an unconscious filter, limiting the range of possibilities by promoting conformity and suppressing alternative viewpoints. As a result, individuals are subtly conditioned to accept a predefined interpretation of events, facts, and ideas, reducing cognitive flexibility and discouraging independent or critical thinking.

Mechanisms of Mass Narrative Script-Patterns

The strength of mass narrative script-patterns lies in their ability to reproduce themselves across generations, using cultural channels such as media, education, religion, and social norms to perpetuate their influence. These patterns often manifest as cultural "scripts" or templates—well-established frameworks for interpreting the world that are so deeply embedded in the collective psyche that they are rarely questioned. When individuals are exposed to these scripts, they adopt them as unquestionable truths, effectively narrowing the scope of their cognitive engagement with alternative or conflicting ideas. For example, dominant political ideologies or social norms can limit the range of discourse by promoting a narrow set of values or beliefs that suppress opposing viewpoints. This creates a kind of cultural inertia, where challenging the dominant narrative becomes not only difficult but often perceived as socially or intellectually unacceptable. In this way, mass narrative script-patterns limit the development of alternative perspectives and keep the cultural paradigm locked within a specific, predefined set of boundaries.

Impact of Mass Narrative Script-Patterns on Critical Thinking

The dominance of mass narrative script-patterns can have a profound impact on an individual's ability to engage in critical or independent thinking. By continually reinforcing a narrow worldview, these cultural egregors make it harder for individuals to explore or even consider alternative belief systems or viewpoints. This psychological confinement reduces the capacity for cognitive flexibility—the ability to adapt thinking based on new information—and fosters intellectual passivity. People may begin to internalize the script-patterns as part of their own identity, equating conformity with belonging and non-conformity with alienation or threat. As a result, the individual may become increasingly resistant to alternative perspectives, reinforcing societal homogeneity while discouraging the evolution of new ideas or ways of thinking. This perpetuation of narrow symbolic realities prevents the growth of more complex or diverse cognitive maps, keeping individuals trapped in a static worldview that limits personal and collective growth.

Resistance and the Potential for Reprogramming

Despite the widespread influence of mass narrative script-patterns, resistance is possible, though it often requires a deliberate effort to break free from the cultural programming that surrounds an individual. This can occur through exposure to diverse perspectives, critical self-reflection, and the cultivation of intellectual autonomy. When individuals begin to question the validity and origins of the dominant narrative, they can challenge the script-patterns that confine their thinking. The process of reprogramming involves not only deconstructing ingrained beliefs but also expanding one's mental horizons by engaging with alternative ideas, experiences, and worldviews. As individuals learn to recognize and disengage from the subtle influence of mass cultural programming, they become better equipped to forge their own paths and create new, more inclusive narratives that embrace a broader range of perspectives.

SCRIPT CONTROL-CODES AND PATTERNS

Definition: Script control-codes are subconscious or consciously adopted belief systems or identities that act as mental filters, restricting the flow of information that aligns with a person's existing worldview. These control-codes are typically shaped by deeply held, often delusional beliefs about one's role or identity within society, the universe, or a specific narrative. For example, a person who adopts a "messiah" or "chosen one" script may internalize the belief that they possess a unique, divine purpose that elevates them above others. As a result, they begin to filter out information that contradicts this self-image, dismissing it as irrelevant, false, or threatening. In this way, control codes distort the individual's ability to process external reality objectively, keeping them confined within a self-constructed narrative that reinforces their delusions.

Mechanisms of Script Control-Codes

These control codes function as a cognitive and emotional defense mechanism, creating a mental framework where any information that conflicts with the belief system is either rejected or warped to fit the script. This process can be unconscious, as the individual may not even be aware of how their worldview is being shaped or restricted by these control-codes. The adoption of such scripts often stems from early life experiences, psychological conditioning, or exposure to influential figures or ideologies that promote rigid, one-dimensional identities. For example, in certain religious or cult-like environments, individuals may be encouraged to embrace a "special" role that isolates them from others, making them believe they have a unique connection to a higher power or mission. As these control-codes become entrenched in the psyche, they effectively close off the person from questioning or adapting their beliefs, as doing so would undermine their sense of self-worth or purpose.

Impact of Script Control-Codes on Cognitive Functioning

The presence of script control-codes in an individual's cognitive structure significantly impairs their capacity to engage with reality in a balanced, objective manner. By creating a rigid framework that prioritizes the maintenance of a delusional self-image, these codes act as mental filters that prevent the integration of new, potentially disconfirming information. The individual's worldview becomes self-reinforcing, as any data that contradicts the control-code is either dismissed or rationalized away, further entrenching the delusion. This process not only distorts their understanding of themselves but also of the world around them, leading to an increasingly fragmented perception of reality. Over time, this can result in an inability to adapt to changing circumstances, as the person's cognitive flexibility is severely limited by the dominance of their control-code.

Breaking Free from Script Control-Codes

Breaking free from the influence of script control-codes requires a deep level of self-awareness and the willingness to confront and challenge one's deeply held beliefs about identity and purpose. This often involves recognizing the limitations of the control-code and acknowledging how it distorts perception and inhibits growth. In some cases, individuals may need to undergo therapeutic intervention, such as cognitive behavioral therapy or guided introspection, to deconstruct the false narratives that have taken hold of their identity. By re-establishing a more flexible and open mindset, individuals can gradually dismantle the control-codes that have kept them trapped in a limited understanding of themselves and the world. This process of deprogramming involves learning to value and incorporate new, diverse information, allowing the individual to reclaim cognitive autonomy and navigate reality with a more grounded and adaptive perspective.

WEAPONIZED NARRATIVE MEMES

Definition: Narrative memes refer to ideas, beliefs, or pieces of information that are intentionally and continuously fed to an individual, designed to replicate themselves and spread through the target's mind. These false memes often take the form of catchy, emotionally resonant narratives or concepts that align with the target's pre-existing beliefs or desires, making them more likely to be accepted and internalized. Over time, these memes replicate and reinforce themselves, effectively overriding critical thinking processes and impairing the individual's ability to discern valid, reliable sources of information from the false cues. Just like viral internet memes that spread across social media, narrative memes can easily propagate within the mind, often taking root deeply and affecting decision-making, behavior, and worldview.

Mechanisms of Meme Propagation

The propagation of narrative memes occurs through repeated exposure to the same themes or ideas, often through various media channels, conversations, or social interactions. These memes typically appeal to emotional triggers, such as fear, hope, or anger, and are crafted in a way that seems compelling or "truthful," even though they may lack factual validity. The more the target is exposed to these false cues, the more ingrained they become in the individual's cognitive structure, bypassing the usual filters for skepticism and analysis. Over time, the person may fail to critically evaluate the sources or veracity of the information, accepting it as truth because it aligns with the narrative structure that has been repeatedly reinforced in their mind. This can be particularly damaging in contexts where complex issues or contentious topics are being discussed, as narrative memes obscure the individual's capacity for nuanced thought and objective assessment.

Psychological Impact of Narrative Memes

The impact of narrative memes on cognition is profound, as they act like cognitive viruses that infiltrate the mind, weakening the individual's ability to think critically and independently. By repeatedly presenting false or skewed information in an emotionally compelling way, these memes diminish the person's capacity to evaluate new data objectively. This process can result in cognitive dissonance, where the target is faced with contradictory information but feels an overwhelming psychological pull to believe the meme. Additionally, narrative memes often exploit social dynamics, leveraging groupthink and the desire for social validation. As a result, the individual may conform to a collective belief system or ideology without ever questioning the validity of the memes being spread, further reinforcing the cycle of misinformation.

Disrupting Narrative Memes

Breaking free from the influence of narrative memes requires awareness of their existence and the mechanisms by which they are spread. One effective strategy is to foster critical thinking and encourage skepticism toward sources of information, especially those that consistently present emotionally charged or overly simplified narratives. By cultivating a mindset that questions the validity of information and seeks out alternative perspectives, individuals can begin to break the hold of false memes on their consciousness. Moreover, creating environments that encourage open dialogue and the examination of conflicting viewpoints can help disrupt the self-replicating nature of these memes, allowing the target to reassert control over their own beliefs and cognitive processes. This process may involve consciously disengaging from media that reinforces these narratives and seeking out diverse, evidence-based sources of information to counteract the effects of the memes.

LIMITING ATTENTION SPAN

Definition: Limiting attention span is a psychological tactic that intentionally biases cognitive processes by distorting an individual's focus on a specific task or objective. This is done by diverting their attention toward other tasks, distractions, or by creating an environment that prevents sustained concentration on the primary task. By disrupting the natural flow of attention, the individual becomes less effective in processing information and completing the intended task. Over time, this disruption can lead to a decrease in the individual's ability to concentrate, make decisions, or retain crucial information. This technique can be subtle, employing distractions that seem trivial on the surface, but gradually erode cognitive efficiency and cause confusion.

Effects on Cognitive Function and Decision-Making: The continuous interference with focus can significantly impair an individual's cognitive function. When the mind is unable to settle on one particular task or area of thought, it results in fragmented processing, making it harder to absorb and synthesize information. This confusion often leads to poor decision-making, missed opportunities, or an inability to resolve problems effectively. Additionally, when attention is repeatedly redirected or overwhelmed by multiple tasks, it can trigger stress, anxiety, and a heightened sense of cognitive overload. This process not only diminishes performance but also undermines the individual's ability to engage in critical thinking, making them more susceptible to external influence or manipulation. Over time, the person may experience a reduction in mental clarity, which can be exploited by those who seek to manipulate or control their actions.

SCATTERING ATTENTION SPAN

Definition: Scattering attention span is a cognitive manipulation technique where the focus of an individual's mental processes is intentionally distorted by shallowly spreading attention

across multiple, often irrelevant, thought cues and distractions. Instead of concentrating on one specific objective or piece of information, the individual's attention is diluted across several competing stimuli. This cognitive scattering prevents deep engagement with any one task or thought, fragmenting the person's ability to process and retain information meaningfully. The effect of this scattering is a persistent mental state where clarity and focus are compromised, creating confusion and reducing cognitive efficiency.

Impact on Mental Processing and Behavior: The scattering of attention can severely hinder an individual's ability to perform complex tasks or engage in meaningful reflection. By dispersing cognitive resources across numerous distractions, the individual is left unable to devote the necessary focus to key details or make informed decisions. This distortion can lead to mistakes, overlooked details, or misjudgments. As the individual becomes overwhelmed with scattered cues, their ability to form coherent thoughts or follow through with tasks diminishes, leading to inefficiency and mental fatigue. Furthermore, this fragmented attention state can increase susceptibility to external influence, as the person is more likely to accept external input without the critical scrutiny required for sound decision-making. In environments where control or manipulation is desired, scattering attention spans can create a vulnerable, disoriented state that makes individuals easier to lead, confuse, or direct toward predetermined outcomes.

FLOODING WITH SOURCES

Definition: Flooding with sources refers to the deliberate inundation of an individual's mind with a constant stream of information from various sources, overwhelming their cognitive capacity. The sheer volume and variety of data presented can lead to mental saturation, where the individual's ability to discern relevance, truth, or coherence is compromised. This technique can involve conflicting or irrelevant information, often presented in rapid succession, causing confusion and impairing the mind's natural filtering mechanisms. The aim is to disrupt the individual's cognitive processing, preventing them from effectively organizing and making sense of the information. In extreme cases, flooding can contribute to a breakdown of mental stability, pushing the person towards a psychotic state where rational thought is no longer accessible.

Impact on Cognitive Function and Mental Health: The continuous bombardment of information overloads the mind, exhausting cognitive resources and leading to a state of mental chaos. As the brain struggles to process the flood of data, it becomes increasingly difficult to distinguish between what is important and what is irrelevant, resulting in heightened confusion and disorientation. This cognitive overload can manifest as a loss of focus, a sense of being trapped in an information loop, and an inability to make coherent decisions. Prolonged exposure to such flooding can lead to the collapse of mental structures, potentially inducing anxiety, paranoia, or full-blown psychosis. The mind becomes so consumed with processing the barrage of information that it loses its capacity to critically evaluate or prioritize thoughts, rendering the individual vulnerable to manipulation or

exploitation. Additionally, this process can weaken the individual's mental resilience, leaving them unable to concentrate on important tasks or engage in meaningful problem-solving. In this state, the individual may be more easily controlled or manipulated, as their cognitive defenses are overwhelmed by the constant influx of data.

CONFLICTING AGENDAS

Definition: The technique of conflicting agendas involves inundating an individual with a constant barrage of contradictory, mutually exclusive, or negating information. This manipulation creates cognitive dissonance by introducing ideas or worldviews that are impossible to reconcile, forcing the target to either choose between two conflicting viewpoints or adopt a delusional or fragmented worldview. The result is a destabilization of the individual's cognitive structures, as they struggle to make sense of the contradictions. Over time, this chaotic stream of conflicting information weakens the individual's ability to hold onto a coherent, grounded perspective, opening the door for external manipulation or programming. The target may ultimately accept a new belief system or worldview, not because it is rational, but because it is the only option that seems to provide some semblance of order in the midst of confusion.

Psychological Impact and Defense: The constant bombardment of conflicting agendas has a profound psychological impact, leading to confusion, frustration, and an eventual collapse of the individual's ability to make sense of their reality. The erosion of worldview and belief structures creates openings for new, external programming to take root, often under the guise of offering clarity or resolution to the cognitive dissonance. However, this manipulation can be countered by transcending the narrow perspectives imposed by the conflicting information. When the mind is forced into a limited viewpoint or reduced understanding, consciously expanding one's perspective to encompass a larger, more holistic view can serve as a defense mechanism. By integrating a broader knowledge base and strengthening critical thinking skills, the individual can resist the destabilizing effects of conflicting agendas. Cultivating superior knowledge structures, which are internally consistent and grounded in evidence, alongside a strong, critical mindset, forms the foundation for resilience against these disruptive and confusing tactics. By refusing to accept fragmented or contradictory beliefs, the individual can maintain control over their worldview, preventing external manipulation and preserving their cognitive integrity.

CLOSEST SYMBOLIC REALITY (OR PRE-PROGRAMMED SOCIALIZED REALITY) ABUSE

Definition: Closest Symbolic Reality abuse involves the deliberate manipulation of an individual's advanced cognitive structures by forcing them back into a more primitive, pre-programmed reality framework. This tactic seeks to undermine and suppress complex, sophisticated worldviews or belief systems by replacing them with simplistic, often infantile, frameworks shaped during early socialization. For example, an advanced thinker who has

cultivated a nuanced understanding of the world, developed through intellectual rigor or personal experience, may be targeted with social pressure or psychological tactics aimed at reducing their worldview to a basic, rigid system, such as a traditional religious belief (e.g., Christianity). By stripping away the complexity and flexibility of the individual's cognitive architecture, the manipulator seeks to confine the individual to a narrow, less evolved framework of thought, reducing their cognitive freedom and intellectual independence. This can stunt personal development, thwart critical thinking, and reinforce submission to externally imposed belief systems.

Psychological and Cognitive Impact: The abuse of Closest Symbolic Reality has a profound effect on cognitive autonomy, often producing feelings of regression or intellectual stunting. By reverting an individual's worldview to the simplistic, binary thinking typical of early socialization, the person becomes increasingly trapped within a system that lacks the depth and adaptability of their previous cognitive frameworks. This form of manipulation targets the mind's natural growth and attempts to dismantle the self-developed, advanced cognitive structures in favor of a pre-programmed, socially ingrained set of beliefs. The long-term effects can include cognitive dissonance, confusion, and frustration as the individual tries to reconcile their inherent intellectual growth with the limitations imposed by these repressive systems. To resist such abuse, one must maintain a strong sense of self-awareness and critical reflection, constantly challenging attempts to narrow one's understanding and instead nurturing the complex, multidimensional nature of their worldview. Developing resilience against this type of manipulation involves safeguarding the integrity of one's cognitive evolution and defending against attempts to regress to a state of intellectual dependency or dogmatism.

BUILDING OR ABUSING ONENESS OF A MIND TO MAKE IT MORE PRONE TO CONDITIONING, BY SPLINTERING THE MIND

Definition: This method involves exploiting the unity of the mind, breaking it apart through trauma-based conditioning to make it more vulnerable to external manipulation. The process begins with a series of psychological assaults—ranging from emotional manipulation to constant stress—that weaken the individual's sense of self and splinter their ego. By fragmenting the mind and inducing dissociative states, the manipulator can create an environment in which new identities or belief systems are easily inserted. As the ego fractures into distinct, manageable identities or sub-personalities, each of these fractured components becomes more susceptible to targeted programming. The mind's innate ability to adapt and assimilate new information is hijacked, and with each new fractured part, it becomes easier to manipulate the person into adopting beliefs or behaviors that they would not otherwise entertain.

Psychological and Cognitive Impact: The trauma-based approach to splitting the mind leads to increased psychotic flexibility, where the individual's cognitive structure becomes more malleable and susceptible to external control. This flexibility may initially seem like an adaptive

response to overwhelming stress or confusion, but in reality, it serves to disorient and destabilize the individual's core sense of self. As the fractured ego turns against itself, the person may develop delusions or psychotic behaviors based on conflicting identities, each reinforcing the manipulator's control. The result is a profound psychological fragmentation, where the target is unable to distinguish between their own mental structure and the externally imposed narratives. This manipulation often involves free-fall verbal abuse or covert mental assaults, where the individual is pushed into adopting distorted versions of reality that align with the manipulator's goals. Rebuilding resilience against such conditioning requires strengthening the mind's coherence, reinforcing the ego's unity, and cultivating self-awareness to resist the splintering influence of trauma and manipulation.

BREAKING UP RESILIENCE TO CONDITIONING

Definition: This technique focuses on preventing the individual from engaging in self-conditioning or adopting alternative worldviews. By locking the target into a fixed, conditioned reality, the goal is to restrict their cognitive flexibility and prevent them from considering any alternative perspectives or solutions. This form of psychological control works by reinforcing a narrow, rigid frame of reference, where the individual becomes mentally immobilized, unable to break free from the imposed narrative. The manipulator seeks to inhibit the development of new insights or the exploration of different viewpoints, effectively freezing the target's mind within a predetermined pattern of thought. This creates a cognitive trap, where the person is unable to mentally or emotionally evolve beyond the limiting beliefs that have been instilled.

Psychological and Cognitive Impact: The prohibition of self-conditioning or the suppression of alternative thinking undermines the individual's agency and intellectual autonomy. Without the freedom to entertain multiple perspectives or to reframe their experiences, the person becomes cognitively trapped in a singular reality. The process is often gradual, involving subtle nudges that reinforce the belief that no other way of thinking or perceiving is possible. Over time, this erodes the individual's ability to adapt, making them more dependent on external sources of control for their understanding of the world. Such psychological entrapment leaves the target vulnerable to further manipulation, as their mental and emotional growth is stunted. Breaking free from this conditioning requires cultivating resilience through critical thinking, self-awareness, and the ability to entertain new ideas without fear of cognitive dissonance. This process involves creating a safe space for mental exploration and reinforcing the belief that alternative perspectives are not only valid but essential for personal growth and intellectual independence.

PLEASURE-SUFFERING PROGRAMMING

Definition: Pleasure-Suffering programming is a psychological manipulation technique that uses the reinforcement of pleasure and pain to condition behavior. The approach works by creating a system where positive stimuli, such as pleasure or reward, are provided when the target conforms to specific behaviors or instructions, while pain or discomfort is inflicted when

the target disobeys or deviates from the prescribed actions. The cycle of reward and punishment becomes repetitive, reinforcing the desired behaviors over time. This conditioning mechanism often leads to the target associating obedience with pleasure and disobedience with suffering, pushing them into a state of dependency where their actions are driven by the desire to avoid pain and gain pleasure. Over time, the repeated cycles of reinforcement and punishment can erode the target's resistance, leading them to behave in ways that align with the manipulator's desires.

Psychological and Behavioral Impact: The long-term effect of pleasure-suffering programming is the development of a conditioned response, where the individual begins to internalize the external cues of pleasure and pain as a guide for their decisions and actions. The target becomes increasingly focused on gaining rewards or avoiding punishment, leading them to relinquish personal autonomy in favor of pleasing the manipulator or conforming to expectations. This type of programming exploits deep psychological mechanisms of reinforcement learning, creating an emotional dependency that drives compliance. In the most severe cases, the individual may break down mentally or emotionally, unable to distinguish their own desires from the conditioning imposed on them. As a result, they lose their ability to make independent choices, becoming a controlled subject who acts solely in response to external stimuli, which perpetuates their subjugation and reduces their capacity for critical thinking. Breaking free from pleasure-suffering programming requires a conscious effort to disengage from the cycle of rewards and punishments, and to rebuild one's sense of autonomy through self-awareness and emotional regulation.

REWARD-PUNISHMENT DEADLOCK

Definition: The reward-punishment deadlock is a behavioral control mechanism that involves breaking down an individual's higher cognitive functions and reducing their decision-making to a simple binary of pleasure and pain. In this structure, the individual's capacity for complex thought, moral reasoning, and independent judgment is systematically eroded or suppressed, leaving them vulnerable to base conditioning. Once the higher cognitive structures are dismantled, the individual is then controlled through a straightforward mechanism of rewards for desired behaviors and punishments for undesired ones. The reinforcing cycle of immediate gratification and discomfort becomes the primary driver of the individual's actions, eliminating nuanced thinking and transforming the subject into a reactive, conditioned entity whose choices are dictated solely by the pursuit of pleasure or the avoidance of pain.

Psychological and Behavioral Impact: Over time, the target of this control method becomes trapped in a loop of conditioned responses, where they no longer engage in reflective thinking or question the motives behind their actions. Their behavior is reduced to simple stimulus-response patterns, reinforcing a primitive state of existence centered around avoiding negative outcomes and seeking rewards. This state of deadlock renders the individual susceptible to manipulation, as they no longer recognize or resist the control being exerted over them. Furthermore, the inability to access higher cognitive functions limits the person's

ability to critically evaluate their own actions or the motivations of those around them. This breakdown of cognitive autonomy leaves them in a state of perpetual dependency, unable to make informed, independent choices, and in some cases, they may become entirely passive or compliant, as the only remaining drive is the need to avoid punishment or seek reward. Reversing this deadlock involves restoring the individual's ability to think critically, process complex information, and rebuild their sense of agency outside of the rigid framework of reward and punishment.

COGNITIVE-BEHAVIORAL MODIFICATIONS & CONTROLLED REMOTE POSSESSION OF THE CNS

Definition: Cognitive-behavioral modifications through controlled possession of the central nervous system (CNS) involve the deliberate manipulation of an individual's mental, emotional, and psychomotor processes using external energy or influence. This method seeks to override the individual's primary will, imposing thought patterns, behaviors, or actions that would not naturally emerge from their conscious volition. By intervening at a neurological or energetic level, the manipulator can guide the person's cognitive functions and emotional responses, effectively forcing them into specific patterns of thinking or behavior. These modifications may be subtle, occurring below the level of conscious awareness, or they can be more direct, with the target experiencing a sense of being driven or controlled by external forces, as if their thoughts or actions are no longer fully their own.

Psychological and Physical Effects: The long-term effects of such interventions can be deeply destabilizing, as the target's sense of self-control and autonomy is progressively undermined. As the individual's nervous system is altered and redirected, they may experience shifts in their emotional states, thought processes, and even physical movements that seem out of their control. This kind of manipulation can create a disorienting and dissociative state where the individual feels as though their mind and body are being possessed or overridden by forces they cannot understand or resist. The violation of their internal will leads to confusion and vulnerability, making them more susceptible to further manipulation. Furthermore, the distortion of their thoughts and behaviors may lead to profound identity crises, as the person struggles to reconcile their manipulated actions with their sense of self. This process, particularly if prolonged, can erode the individual's capacity to trust their own perceptions and mental faculties, deepening their dependency on external control and reinforcing a sense of helplessness and loss of agency.

LONG-TERM THOUGHT CUING

Definition: Long-term thought cuing involves a strategic approach to shaping and conditioning an individual's cognitive processes over an extended period. This technique utilizes continuous feedback signals, subtle cues, and repetitive mental triggers to guide the mind toward a specific worldview or desired pattern of thought. The aim is to systematically weaken the target's original thought structures and replace them with a more controlled or manipulated version. The feedback mechanisms work by reinforcing certain ideas, beliefs, or thought patterns repeatedly, gradually altering the individual's mental framework. Over time, these

cues become embedded within the person's psyche, leading them to unconsciously adopt the conditioned worldview or cognitive structure, often without realizing the degree to which their thoughts and perceptions are being influenced.

Psychological and Behavioral Impact: The long-term effects of such cuing can be profound and deeply ingrained, creating a shift in the individual's ability to think independently or critically. As the conditioned thoughts accumulate, the target's cognitive flexibility begins to deteriorate, weakening their ability to perceive alternative perspectives or challenge the imposed mental structures. This narrowing of cognitive pathways can manifest as increased conformity, diminished self-awareness, and a reduction in the capacity for original thought. The person may begin to internalize the manipulated worldview, leading them to adopt it as their own, thereby further entrenching the control mechanism. In more severe cases, the individual may experience cognitive dissonance or confusion when encountering information that contradicts the cued thought patterns. As these long-term cuing processes become more pervasive, the individual's autonomy is gradually replaced by a conditioned mindset, which can be used to maintain control or influence over their actions and decisions.

REPETITIVE SHORT-TERM COGNITIVE-AFFECTIVE CONDITIONING

_*Definition*: Repetitive short-term cognitive-affective conditioning is a technique that focuses on creating quick mental shifts in an individual by using repeated, intense stimuli designed to disrupt their current cognitive or emotional state. Unlike long-term conditioning that gradually reshapes mental processes over time, this method aims for rapid, high-impact change by establishing mental pathways that require minimal exposure to be effective. It exploits the brain's capacity to form new associations quickly, often triggering emotional responses or cognitive reactions that are out of the subject's usual pattern of thinking. These changes can occur after a relatively short period of exposure, which allows for immediate alteration of behaviors, beliefs, or emotional responses, even in the absence of prolonged conditioning.

Psychological and Behavioral Impact: The impact of this form of conditioning is often sudden and intense, leading to a swift reconfiguration of the individual's mental and emotional framework. These brief but repeated sessions are designed to establish new neural pathways that can influence a person's decisions, emotional responses, or cognitive habits without requiring prolonged exposure. The subject may not even fully recognize the change, as the conditioning bypasses their usual processes of self-reflection or conscious thought. In many cases, this kind of conditioning can create a sense of confusion or disorientation, as the subject's habitual mental processes are temporarily altered or short-circuited. Over time, the individual may begin to rely on these new patterns, which may distort their sense of self or their worldview. By targeting emotional and cognitive responses in a compressed time frame, the individual's ability to critically evaluate or resist new information can be significantly weakened, often leading to rapid changes in behavior or belief.

DISTORTING THE WORKING OF THE PHYSIOLOGICAL MIND THROUGH ENERGY MANIPULATION

Definition: Distorting the physiological functioning of the mind involves manipulating the energy flows that support cognitive processes, disrupting their natural rhythm, and imposing artificial mental patterns. This can include targeting specific sensory perceptions or mental focus by redirecting or splintering the energy associated with these functions. For instance, the mind's attention to auditory stimuli can be hijacked and fixated on irrelevant or nonsensical conversations, overriding the natural filtering mechanisms that help the mind concentrate on meaningful input. Similarly, the sense of sight can be intentionally directed toward images or objects that confuse or distort perception, effectively disrupting cognitive coherence. This can manifest as phenomena similar to "witch's eye syndrome," where the visual focus is hijacked, making the individual perceive unusual, distracting, or disorienting visuals. Additionally, the general focus of mental effort, whether on ideas, problem-solving, or creative work, can be manipulated by introducing random, irrelevant thought forms that derail productive thought patterns.

Psychological and Physiological Impact: These disruptions can cause significant cognitive dissonance, mental fatigue, and even a sense of identity fragmentation. When the natural flow of attention and focus is distorted, it can lead to confusion, as the brain struggles to process conflicting inputs and reestablish coherence. This can create a heightened state of cognitive vulnerability, where an individual becomes increasingly susceptible to external influences. Moreover, the psychological toll of such manipulations can be profound, as the person might feel disconnected from their normal mental processes, unable to concentrate or focus on tasks at hand. The ability to differentiate between normal mental functioning and these externally imposed disruptions becomes critical. Those who train themselves to recognize these distortions can learn to identify when their cognitive or sensory faculties are being hijacked and reintegrate them into their regular mental workflows. This reintegration process helps restore coherence and focus, allowing the individual to regain control over their thoughts and perceptions despite the disruption of energy flows.

MIND CONFUSING ITSELF FOR OBJECTIVE TERRITORY

_*Definition*: This phenomenon occurs when the subjective reality of an individual, often shaped by personal beliefs, experiences, and cognitive biases, becomes displaced and projected into the intersubjective, social realm. Essentially, the individual begins to treat their internal perceptions, beliefs, or delusions as though they are objective truths that are universally accepted, ignoring the distinction between personal reality and the broader, shared social reality. This blurring of boundaries between subjective and objective perspectives can lead to a distorted worldview where the individual operates on the assumption that their personal reality is the only valid one, and others must conform to it. This can manifest in belief systems that are completely detached from evidence or rational assessment, becoming firmly entrenched and resistant to change.

Psychological and Social Impact: When these delusional systems take hold, they can significantly hinder the individual's cognitive development and the ability to assess situations accurately. By reinforcing false beliefs, the individual is kept in a state of ignorance, incapable of recognizing alternative perspectives or gaining insight into their own limitations. In extreme cases, these delusions can become self-sustaining, where the person actively ignores or distorts contradictory information that would challenge their constructed worldview. This prevents personal growth and a deeper understanding of their environment, often creating a self-imposed cognitive prison. Socially, such delusions can lead to isolation, as the individual may struggle to communicate effectively with others who do not share or understand their distorted view of reality. The reinforcing of false beliefs serves to further entrench the individual in a mental state where they are disconnected from the true nature of the external world and others' perspectives, often making them vulnerable to exploitation or manipulation.

LIMITING THE SCOPE OF THOUGHT BY FOCUSING CONCERN ON IRRELEVANT TOPOI

__*Definition*: This tactic involves directing an individual's attention to topics, ideas, or concerns that are irrelevant or trivial, thereby restricting their cognitive resources and mental capacity from engaging with more important or pressing issues. By focusing the individual on minor or distracting subjects, the broader scope of their thinking becomes narrowed, hindering their ability to think critically, solve significant problems, or address more meaningful challenges. This technique can create a false sense of importance around irrelevant matters, fostering confusion, and obstructing clear judgment. Essentially, it shifts the mental focus away from productive, forward-thinking tasks, diverting energy to discussions or concerns that have little bearing on the person's actual well-being, development, or immediate needs.

Psychological Impact and Manipulation: When individuals are fixated on irrelevant topoi, they lose their ability to prioritize effectively, which can induce a state of mental overload and fatigue. The constant attention to non-essential matters can also breed anxiety or uncertainty, as the individual feels compelled to engage with issues that seem urgent but lack real significance. Over time, this method reduces their cognitive flexibility and problem-solving capacity, as the mind becomes conditioned to respond to these distractions instead of broader, more meaningful contexts. The manipulation becomes especially potent in social, political, or cultural environments where the scope of discussion is intentionally narrowed to serve certain agendas. This can have a long-term impact on the target’s intellectual autonomy, creating a state of cognitive inertia where they are unable to break free from the confines of irrelevant concerns and develop a holistic, well-rounded perspective on the world.

DETECTED SUBLIMINAL PATTERN-FEEDING

___*Definition*: Detected subliminal pattern-feeding involves subtly shifting an individual's thought processes in such a way that these changes come to the forefront of their consciousness. This allows the individual to become aware of the shift and, consequently, take deliberate action to improve or correct their mental and emotional responses. The key element in this form of influence is the awareness of the change; once the individual identifies the pattern, they can consciously choose to align their thoughts with healthier or more productive frameworks. This can be beneficial if the shift is toward growth, learning, or self-improvement, as it allows the individual to refine their cognitive patterns and adjust their mental pathways accordingly. However, it also creates an opportunity for manipulation if the shift is aimed at instilling unproductive or harmful patterns under the guise of improvement.

Psychological Mechanism: The conscious detection of these shifts empowers the individual to adjust their cognitive patterns, but it requires a certain level of self-awareness and mental clarity. If this awareness is lacking, the individual might feel overwhelmed or confused by the sudden shifts, potentially causing emotional distress or cognitive dissonance. However, with the right kind of mental discipline, the individual can use the detected changes as opportunities for growth, recognizing when their thoughts are being subtly redirected and ensuring that the shifts align with their authentic desires and values. In this sense, the method can be both a tool for conscious growth and a potential threat if the individual is unaware of the manipulative forces at play.

Shift in thought patterns brought to the forefront of consciousness, allowing for improvement, immediate correction.

UNDETECTED SUBLIMINAL VERBAL FEEDING

Definition: Undetected subliminal verbal feeding refers to the process by which thought patterns are subtly altered through verbal cues that remain beneath the threshold of conscious awareness. These cues are absorbed without the individual’s direct recognition, causing shifts in their cognitive framework or emotional responses that seem "normal" or transparent to their usual state of mind. Over time, these hidden verbal influences can restructure beliefs, attitudes, and behaviors, molding the individual’s thoughts without their active participation or knowledge. The shift occurs beneath the radar of self-awareness, and because the individual is not consciously aware of these changes, they come to accept them as part of their inherent thought processes.

Psychological Mechanism: The danger of undetected subliminal verbal feeding lies in its capacity to subtly reprogram the mind without any conscious resistance. Since the changes are not immediately recognized as foreign or manipulated, the individual is less likely to question or reject them, allowing the new patterns to solidify and persist. This form of influence is particularly potent when it targets deep-seated beliefs or attitudes, as it can gradually rewire how a person perceives themselves and the world around them without any

overt recognition of the process. Over time, the individual may come to identify these newly instilled beliefs as their own, even though they were implanted indirectly. The subtlety of this method makes it difficult to combat without rigorous introspection and the development of heightened self-awareness to detect and challenge the unnoticed verbal cues shaping one's thoughts.

SUBLIMINAL SCRIPTS-FEEDING

Definition: Subliminal scripts-feeding involves the covert manipulation of a target's thought patterns by altering the chain of associations they typically follow. These changes occur without the conscious awareness of the individual, essentially feeding new scripts into their mind at a level that bypasses their critical thinking and conscious filtering. Over time, these subliminal scripts begin to shape the target's thought processes, subtly redirecting their mental flow toward specific conclusions, behaviors, or emotional responses. The power of this method lies in its ability to rewrite the mental frameworks that govern perception, decision-making, and internal narratives without the target's conscious participation or awareness.

Psychological Mechanism: The brain naturally forms associations between ideas, experiences, and memories, creating a network of interconnected thoughts. By feeding subliminal scripts into this network, these new connections can gradually displace older, more established patterns. The challenge lies in the fact that the changes occur so subtly that the target often does not recognize they are being influenced. Over time, the altered scripts shape how the individual interprets information, reacts to stimuli, and even forms new beliefs, all while maintaining the illusion of independent thought. This method exploits the brain's natural process of forming connections but does so in a way that directs the individual's cognitive pathways toward preordained outcomes.

PATTERN REPLICATION

Definition: Pattern replication refers to the deliberate attempt to duplicate an existing thought pattern, either faulty or desired, in such a way that it reinforces its resistance to further manipulation. This process involves embedding specific thought patterns so deeply into the individual's cognitive system that they become highly resistant to change. Whether the replicated pattern is beneficial or harmful, the primary goal is to strengthen it within the individual's mind, ensuring that it persists even in the face of external influence. The replication process solidifies these thought patterns, making it harder for the individual to break free from them and adopt new perspectives or behaviors.

Psychological Mechanism: Once a particular thought pattern is replicated and reinforced, it becomes a stable part of the individual's cognitive architecture, resistant to any further changes. The brain's neural pathways grow stronger with repetition, and as the pattern is continuously fed back into the individual's consciousness, it becomes more entrenched. This creates a mental feedback loop that reinforces the pattern's existence, making it difficult to override. The resistance to new programming occurs because the mind is "locked in" to the

repeated cycle, hindering flexibility and the capacity for adaptation. Over time, this results in cognitive rigidity, where the individual is more likely to continue following the replicated thought pattern, even if it is no longer beneficial.

SUBLIMINAL ACTION-FEEDING (LEADING TO SUICIDE OR AGGRESSION)

Definition: Subliminal action-feeding refers to the process of altering an individual's mental frame to make them more susceptible to conditioning that leads them to commit specific actions, such as suicide or aggression. Unlike direct psychomotor control, which overrides physical behavior, this method plants the inclination or tendency to perform a harmful act within the target's mind. It works by subtly darkening the individual's mental state and gradually redirecting their thoughts and emotional responses toward self-destructive or violent behaviors, all while maintaining the illusion of personal agency.

Psychological Mechanism: This process operates by planting seeds of negative emotions or distorted beliefs deep within the individual's psyche, often exacerbating feelings of hopelessness, anger, or alienation. These negative emotions act as triggers, gradually conditioning the individual to view suicide or aggression as the only viable solution to their emotional distress. Unlike more overt forms of coercion, subliminal action-feeding does not immediately compel the individual to act but rather shifts their internal state in such a way that the inclination to perform harmful actions becomes a natural response to certain stimuli. Over time, the individual may begin to associate their emotional pain with the need to act violently or harmfully, leading them to believe these behaviors are a means of relieving or escaping their suffering. This method exploits vulnerability and can deeply undermine the target's ability to make rational, autonomous decisions.

PHYSIOLOGICAL FUNCTIONS MODIFIED: AROUSAL, FEAR, COGNITIVE-AFFECTIVE MODULATION

_*Definition*: This technique involves the manipulation of physiological functions such as arousal, fear, and other emotional or cognitive-affective states by altering the individual's biochemical system. The manipulation is energetic in nature, meaning it influences both the physical and mental aspects of a person, triggering deep-seated physiological responses that are often rooted in animal instincts or primal survival mechanisms. These responses can cause heightened states of arousal, fear, or stress, which, when paired with cognitive-affective modulation, can direct an individual's thoughts and behaviors in specific ways. This combination of physical and psychological manipulation leads to a profound alteration of the target's mental state, making them more susceptible to further influence and conditioning.

Psychological Mechanism: The physiological alterations work by activating key neurobiological pathways that regulate emotion and behavior. For example, arousal states, which may be triggered by energetic manipulation, can lead to intense emotional responses such as anxiety or fear. These heightened states increase emotional sensitivity, making it easier to implant suggestions or distortions. When fear is induced, the individual may become more vulnerable to external control, as fear often narrows cognitive focus and limits the ability to critically

assess one's surroundings. By manipulating these primal responses, the offender can destabilize the target's internal world, making them more reactive to external influences. This tactic exploits the interconnectedness between body and mind, creating a heightened emotional and physiological vulnerability to further conditioning.

Shifting Cognitive Setting to Modify Proneness to Conditioning

Definition: This technique involves radically altering the cognitive setting or context in which the target operates, thereby weakening their ability to adapt or defend against new influences. By introducing a reality tunnel (a framework of belief and perception) that is contextually incompatible with the target's existing cognitive structures, this method destabilizes their mental environment. When an individual's familiar belief system is forced into an unfamiliar context, it creates confusion and cognitive dissonance. The mind struggles to reconcile the inconsistencies between the new context and the old framework, leading to a breakdown in their ability to maintain consistency in their thoughts and beliefs. This confusion makes the individual more prone to adopting new conditioning and belief systems imposed by the offender.

Psychological Mechanism: The power of this technique lies in the abruptness and disorientation that occurs when an individual's mental environment is changed. The target's established cognitive structures, based on their previous reality tunnels, are tested and questioned by the imposition of a new, conflicting context. The individual may experience doubt, uncertainty, and a loss of confidence in their previous worldview, as they struggle to adapt their beliefs to the new context. This confusion creates a mental vulnerability, as the person becomes more receptive to alternative beliefs or ideas that provide a sense of coherence or relief. By forcing a different cognitive context, the attacker destabilizes the individual's perception of reality, making it easier to implant new conditioning or ideologies that align with the offender's agenda.

Shifting and Disturbing the Physiological Brain Processes to Modify Proneness to Conditioning

Definition: This method involves directly disrupting the physiological processes of the brain, particularly those responsible for regulating emotional responses, cognitive flexibility, and overall mental stability. By targeting the brain's internal processes—such as neurotransmitter activity, neurochemical balance, and neural communication—this technique weakens the brain's capacity to defend against unwanted conditioning. The disturbance of these processes reduces cognitive resilience, making the brain more susceptible to external influences, and thus more prone to adopting new behavioral patterns or beliefs. This manipulation can be either physical (through biofeedback mechanisms or other external stimuli) or energetic (through methods like subliminal messaging or electromagnetic interference).

Psychological Mechanism: The disruption of physiological brain functions can lead to a number of undesirable effects, such as diminished cognitive clarity, emotional instability, and reduced self-regulation. For example, when neurochemical imbalances are induced, an

individual may experience mood swings, anxiety, or difficulty concentrating, all of which impair their ability to think critically. In a weakened cognitive state, the individual is more likely to accept new conditioning, as their mental defenses are compromised. This method exploits the brain's vulnerability during times of neurophysiological imbalance, increasing the likelihood that new patterns of thought, behavior, and belief will be ingrained. Over time, this can significantly alter the target's personality, identity, and worldview, making them more amenable to the control and influence of the attacker.

Visual Cortex: Remote Memory Erasure, Memory Cueing, Memory Substitution, and Planting Memories

Definition: This technique involves altering or erasing specific memories from an individual's cognitive landscape, often to reframe their perception of past events or influence future behavior. Memory erasure removes traces of specific experiences, while memory cueing triggers emotional or cognitive responses linked to certain memories. Memory substitution involves replacing a memory with a fabricated one, while planting memories introduces entirely new memories that the target will come to believe as their own. These methods can be used to manipulate an individual's self-concept, recollection of events, or even to induce false memories that reinforce a particular belief or behavioral pattern.

Psychological Mechanism: Memory plays a crucial role in shaping an individual's identity and worldview, and by manipulating it, an attacker can reshape these foundational aspects. Memory erasure and substitution undermine the target's ability to trust their own recollections, making them more malleable to new beliefs and suggestions. By carefully controlling which memories remain and which are erased or altered, an external force can induce a false sense of self, leading to a weakened sense of personal autonomy. Planting memories further destabilizes an individual's sense of reality by introducing events that never happened, forcing them to navigate life with altered perceptions of the past. Over time, these memory manipulations can drastically change the target's understanding of who they are and what they believe.

Remote Brainwave Pattern Replication and Distortion

Definition: This technique involves replicating or mimicking an individual's brainwave patterns, with the goal of manipulating cognitive, emotional, or physical responses. Brainwave patterns are linked to different states of consciousness, such as alertness, relaxation, or sleep. By replicating or altering these patterns, an external agent can induce desired mental or emotional states in the target. This manipulation can be subtle, as the target may not consciously perceive the change in their brainwaves, but it can profoundly affect their thoughts, behavior, and perception of reality.

Psychological Mechanism: The brain operates within specific frequency ranges, and each range is associated with a particular mental state. For example, alpha waves are linked to relaxed states, while beta waves correspond to active, focused thinking. By replicating or artificially altering these brainwave patterns, the manipulator can guide the target into

specific mental states, such as increased focus or heightened suggestibility. This manipulation can interfere with the target's ability to maintain control over their own cognitive processes, as they are subtly led into mental states that make them more susceptible to external influence. Over time, repeated exposure to manipulated brainwave patterns can condition the target to experience certain emotional or cognitive responses, further reinforcing the manipulator's control.

Anomalous Experiences of Cognitive and Sensory Nature to Confuse

Definition: This technique involves introducing unusual, anomalous experiences that challenge the individual's normal cognitive and sensory processing. These experiences are designed to induce confusion and disorientation by presenting stimuli or occurrences that do not align with the person's established reality. Cognitive anomalies may involve illogical thoughts or false beliefs, while sensory anomalies could include perceiving sounds, images, or sensations that do not exist in the external environment. This disruption in the individual's cognitive and sensory framework forces them to question their own perceptions and reality.

Psychological Mechanism: The introduction of anomalous experiences creates a state of cognitive dissonance, where the individual's internal world clashes with external stimuli. This dissonance generates confusion and self-doubt, as the person struggles to reconcile their experiences with their understanding of reality. When the mind encounters experiences that defy logic or sensory expectations, it can lead to a breakdown in perception, making the individual more susceptible to suggestion and manipulation. This technique exploits the mind's tendency to seek coherence and understanding, using confusion as a pathway to greater control over the target's thoughts and beliefs.

Expansion of Flawed Pattern Recognition

Definition: This technique involves deliberately exacerbating the natural cognitive tendencies of the mind to recognize patterns, especially when these patterns are flawed or based on erroneous assumptions. By feeding the mind incomplete or misleading information, the target's ability to discern valid patterns is compromised, leading them to draw conclusions that are illogical or harmful. This can cause the person to adopt faulty beliefs or engage in self-defeating behaviors based on their distorted pattern recognition.

Psychological Mechanism: The mind is constantly looking for patterns in the world around it, a process that is essential for making sense of complex information. However, when the patterns identified are misleading or false, they can lead to incorrect conclusions. By exacerbating this tendency and feeding the mind with flawed data, an external agent can manipulate the target's decision-making processes and worldview. This manipulation weakens the target's critical thinking skills, as they begin to accept flawed patterns as valid.

Over time, this expansion of faulty pattern recognition can lead to profound cognitive distortions, leaving the individual vulnerable to further manipulation and control.

Circular Delusions, Self-Defeating Patterns, Structure of Meanings, Beliefs, and Affective Domains

Definition: This technique involves reinforcing self-defeating patterns of thinking, where the individual's beliefs and emotional responses create a closed-loop system that perpetuates delusions and reinforces harmful thought structures. These circular delusions trap the individual in a cycle of negative thought patterns, where each belief or emotional response feeds into the next, making it difficult for the person to break free or see alternative perspectives.

Psychological Mechanism: Circular delusions are maintained through a continuous feedback loop of emotional and cognitive reinforcement. For example, if an individual believes that they are unworthy of success, this belief will trigger emotions of fear or anxiety, which, in turn, reinforce the belief of unworthiness. The cycle continues, creating a closed loop where negative emotions and beliefs mutually reinforce each other. By exploiting this process, an external manipulator can deepen the target's sense of despair, self-doubt, and hopelessness. These self-defeating patterns prevent the target from seeing their situation clearly or breaking free from the emotional and cognitive traps set for them.

Scripting Tunnel Realities, Long-Term, Short-Term, Filtering and Reinforcement of Them

Definition: This technique involves creating and reinforcing specific reality tunnels (cognitive frameworks) for the target, where they are guided to perceive the world in a particular way. These scripts are tailored to fit long-term and short-term goals, with the long-term scripts shaping overarching beliefs and behaviors, while short-term scripts reinforce immediate responses and perceptions. These reality tunnels are filtered through selective information and reinforced through repeated exposure, making it difficult for the target to break free from the imposed perception.

Psychological Mechanism: Reality tunnels shape how an individual perceives and interprets the world. By scripting these tunnels, an external agent can control how the target processes information and experiences. The long-term scripts serve as a foundation for the target's identity and worldview, while the short-term scripts manipulate immediate thoughts and actions. By carefully filtering and reinforcing the information that the target is exposed to, the manipulator creates a distorted sense of reality that aligns with their own agenda. Over time, the target becomes so entrenched in these scripted tunnels that they lose the ability to perceive the world from a broader, more objective perspective, making them more vulnerable to further manipulation.

Cognitive Dissonances and Beliefs, Complexes, of Affect-Image Energy Clusters; Trauma Exploitation and Time-Regressions

Definition: This technique involves deliberately inducing cognitive dissonance—mental discomfort caused by the presence of contradictory beliefs or emotions—by exploiting the target's trauma and emotional complexes. By reinforcing conflicting beliefs or emotional responses, the manipulator creates instability in the target's sense of self and worldview. This method may also include time-regression techniques, where the individual's past trauma is reactivated and used to destabilize their current mental state.

Psychological Mechanism: Cognitive dissonance is a powerful psychological tool that can force individuals to reconsider their beliefs or behaviors, often resulting in a shift to align with external influences. By introducing conflicting beliefs or emotions, the target is driven to resolve the dissonance, often by adopting new ideas or behaviors that align with the manipulator's agenda. The exploitation of trauma and emotional complexes amplifies this process, as the target's unresolved emotional wounds make them more susceptible to manipulation. Time-regression techniques reintroduce past traumatic experiences, creating a sense of vulnerability that can be exploited to induce new patterns of thought and behavior.

Cueing Wrong Information

Definition: This technique involves flooding an individual with irrelevant, false, or misleading information to guide their actions based on incorrect data. By presenting distorted or deceptive cues, the manipulator forces the target to act according to false beliefs, undermining their ability to make sound decisions. In this process, the mind is overloaded with conflicting signals that distort the individual's perception of reality, leading them to trust false information over their own judgment. The key goal is to weaken their reliance on authentic information and experiences, shifting their behavior to align with the manipulator's desires.

Psychological Mechanism: The human mind naturally seeks coherence and certainty, often trusting information that appears to be credible, even when it is not. When individuals are bombarded with wrong cues, they may feel compelled to follow them, especially if they are presented in a context that seems reliable or authoritative. This manipulation exploits the mind's cognitive biases, pushing it toward conclusions based on faulty premises. Over time, this persistent feeding of false cues can erode the individual's ability to discern truth from deception, increasing their vulnerability to external influence. The ability to trust one's own experiences and instincts becomes compromised, leaving the target more susceptible to suggestion

Subliminal Cueing of False Intuition

Definition: This technique involves subtly influencing a person's intuitive judgments by feeding them subconscious cues that guide them toward false beliefs or conclusions. Rather than overtly presenting false information, subliminal cues tap into the subconscious mind, creating the illusion of intuitive knowledge. These cues can guide the individual's decision-making

process without their conscious awareness, subtly reshaping their thought patterns and actions.

Psychological Mechanism: Intuition is often viewed as a reliable form of internal guidance. However, when false cues are introduced into the subconscious mind, they can distort this process, leading the individual to believe that their intuitive responses are accurate when, in reality, they are shaped by external influences. The power of subliminal cueing lies in its ability to bypass the conscious filtering mechanisms of the mind, making the individual unaware of the manipulation. Over time, repeated exposure to these false intuitions can alter the person's decision-making process, steering them toward actions or beliefs that align with the manipulator's objectives. This undermines the individual's trust in their own instincts, making them more easily influenced by external forces.

THOUGHT REPLACEMENT TO MAKE THE TARGET IDENTIFY WITH THE INCURSION

Definition: This method involves replacing the individual's thoughts with those that align with the manipulator's goals, thereby causing the target to identify with the intrusive thoughts as their own. The manipulator instills beliefs, emotions, or desires that force the target to see themselves through the lens of the imposed narrative. In doing so, the manipulator can control the target's thoughts without their knowledge, essentially rewriting their internal dialogue to align with the manipulator's agenda.

Psychological Mechanism: Human identity is closely tied to the thoughts we hold and the narratives we construct about ourselves. When these thoughts are replaced or overridden by external forces, the individual begins to adopt these foreign thoughts as part of their self-concept. This can be done subtly, by altering small aspects of the target's thought patterns, or more overtly, by implanting entirely new ideas or desires that seem natural to the target. Over time, these thought replacements weaken the person's internal resistance, making them more likely to act in ways that serve the manipulator's purposes. The manipulation of thought, when successful, erodes the target's autonomy and sense of self, aligning them more closely with the desires and beliefs of the external force.

SENSE-CONSCIOUSNESS MODIFICATION/ILLUSIONS

Definition: This technique involves altering the sensory experiences of the target by manipulating their sense-consciousness. The aim is to create illusions—hallucinations or distorted sensory perceptions—that lead the target to question the nature of reality. These distortions can involve any of the five senses or even the perception of time, creating an overwhelming sense of confusion and disorientation.

Psychological Mechanism: The brain processes sensory input to create a coherent understanding of the external world. When this input is tampered with, whether through external manipulation or mental alteration, the mind struggles to interpret the distorted

signals. This disruption creates confusion, as the individual tries to reconcile their subjective experience with external reality. The manipulation of sense-consciousness can be so subtle that the individual remains unaware of the altered perceptions, making them more susceptible to external influence. Illusions may seem real to the individual in the moment, causing them to question their own senses and potentially leading them to adopt faulty beliefs about the nature of reality. This makes it easier to introduce further manipulations and control.

Pre-Conscious Thought-Form Scanning, or Minor Precognition of Mind Complexes, Thought-Form Force-Breaking

Definition: This method involves scanning an individual's mental state before their thoughts fully manifest in consciousness, identifying potential thoughts or inclinations, and then altering or hijacking them before they are fully realized. By manipulating or "breaking" thought forms in their early stages, the manipulator can redirect the target's cognitive processes, causing them to act or think in ways that align with the manipulator's desires. This process gives the appearance of precognition, making it seem as though the manipulator can predict or control the target's thoughts with eerie accuracy.

Psychological Mechanism: The human mind generates a continuous stream of thoughts, some of which remain unexpressed or unmanifested. By gaining access to this pre-conscious mental activity, an external force can gain insight into the target's intentions and potentially prevent them from forming or realizing certain thoughts. The manipulation of these nascent thoughts can be done in such a way that the target perceives the altered thought forms as their own, causing them to unknowingly adopt them. This leads to a sense of cognitive confusion, where the individual becomes less aware of their true intentions and desires, and more susceptible to external influence. The appearance of omniscience in the manipulator can be profoundly destabilizing, leaving the target unsure of what is truly their own thought and what is implanted or altered.

Thought Blanketing, Cognitive Distortion

Definition: This technique involves erasing specific cognitive patterns or thoughts from the individual's mind, effectively "blanketing" their thinking. By blocking certain types of thinking or intellectual engagement, the manipulator creates a mental void where the individual can no longer respond intelligently or critically to situations. This makes the target more passive, as they are unable to engage with their own thoughts in a meaningful way, and more susceptible to being influenced by external programming.

Psychological Mechanism: The brain functions by constantly processing and responding to incoming information. When specific cognitive patterns or thought processes are erased or blanketed, the mind's ability to engage with the world becomes severely impaired. The target may feel mentally foggy, unable to form coherent thoughts or make decisions. This passive state makes them more susceptible to outside influence, as they lack the mental resources to

critically evaluate or resist the manipulator's suggestions. Over time, this cognitive distortion can erode the target's sense of agency and intellectual autonomy, making them more dependent on external sources for direction.

MIND SCRAMBLING

Definition: This technique involves the implantation of disruptive thought loops or mental irritations that force the target to focus on nonsensical, repetitive ideas. These loops, often compulsive in nature, create a sense of mental chaos, preventing the target from focusing on meaningful tasks or thoughts. This interruption of normal cognitive functioning dulls the mind's ability to think clearly, make decisions, or acquire new knowledge.

Psychological Mechanism: The human mind is designed to filter out irrelevant stimuli and focus on tasks or thoughts that are meaningful. When introduced to repetitive, annoying, or intrusive thought patterns, the mind's ability to concentrate and process information is impaired. These disruptive loops serve as mental parasites, constantly redirecting attention away from productive or meaningful thought processes. Similar to obsessive thoughts, these loops prevent the target from engaging with new information or developing clear, rational thoughts. Over time, this creates a state of cognitive paralysis, where the individual is unable to think critically or engage meaningfully with the world around them.

SUBLIMINAL VERBAL FEEDING

_*Definition*: Subliminal verbal feeding is a form of cognitive-affective conditioning in which signals containing silent speech are embedded into the environment, bypassing the conscious mind's awareness. The subconscious mind, however, is capable of processing these signals, allowing them to subtly influence thoughts, emotions, and behavior without the individual realizing the source of these influences. This method relies on the power of unconscious processing to reshape mental and emotional states, creating new beliefs or reinforcing existing ones without any conscious recognition by the target.

Psychological Mechanism: Human cognition processes not only overt communication but also subtle, unconscious stimuli. Subliminal verbal cues exploit this capacity by embedding "silent speech" into various auditory or environmental signals, which the subconscious mind picks up without triggering conscious awareness. Over time, this subtle feeding of messages can influence the target's emotional responses, decision-making, and self-perception, causing them to adopt beliefs or behaviors that align with the subliminal cues. The power of this technique lies in its ability to reshape cognitive patterns without the individual being aware of the manipulation. By the time the target becomes conscious of the change, the implanted ideas may have already taken root in their subconscious.

MOTIVATIONAL DISTORTION

Definition: Motivational distortion occurs when external cues deliberately distort an individual's drive and focus, leading them away from essential tasks or life goals. By

manipulating motivational cues—whether through emotional manipulation, distractions, or targeted cognitive disruption—this technique diminishes a person's sense of purpose, causing them to lose interest in their own well-being, productivity, and happiness. This can escalate into profound apathy, depression, and in some extreme cases, suicidal ideation.

Psychological Mechanism: Motivation plays a crucial role in shaping human behavior. When an individual's internal motivational systems are disrupted by external forces, it can lead to a cascading effect on their emotional and cognitive states. Motivational distortion shifts the focus from productive and meaningful activities to distractions or unimportant matters, which gradually erodes the individual's sense of fulfillment and purpose. The targeted distortion can manifest as persistent feelings of emptiness, confusion, or hopelessness, which in turn suppress critical thinking and the drive to engage with life. If left unchecked, this can contribute to mental health crises, as the individual feels increasingly disconnected from their own desires and goals.

CONCENTRATION ON INTELLECTUAL OR HIGHER COGNITIVE FUNCTIONS DISTORTION AND PACIFICATION

Definition: This method involves deliberately targeting and disrupting the cognitive processes responsible for advanced intellectual and analytical functions. By short-circuiting these mental circuits, the individual's cognitive abilities are pacified, forcing them into a passive, receptive mode where higher-level reasoning and decision-making become impaired. This alteration of cognitive functioning creates a state of mental inertia, where the target is more susceptible to external programming and suggestion.

Psychological Mechanism: Higher cognitive functions, such as critical thinking, problem-solving, and creative reasoning, require active engagement from the brain's complex neural networks. When these cognitive circuits are interrupted or distorted, the individual experiences a reduction in their ability to process complex information and make informed judgments. The pacification of these intellectual functions creates a mental vulnerability, allowing external influences or suggestions to shape their thoughts and actions without resistance. This manipulation of mental processes can significantly alter the individual's perception of reality and decision-making capacity, making them more prone to external control.

EXTRA-LOW FREQUENCIES TARGETING, AGGRESSIVE SOUNDS DELIVERED MICROWAVES VIA CELL PHONES INDUCING A HEART ATTACK

_*Definition*: This technique involves using extra-low frequencies (ELF) transmitted through electronic devices, such as cell phones, to influence physiological processes. By emitting specific ELF waves, external agents can induce harmful effects on the body, such as disrupting the heart's rhythm, potentially leading to heart attacks or other serious health issues. The

aggressiveness of these frequencies is aimed at interfering with the body's natural rhythms and causing acute physical distress.

Psychological Mechanism: The body is sensitive to certain frequencies of electromagnetic radiation, with different frequencies impacting various systems. ELF waves, particularly those transmitted through common devices like cell phones, can be targeted to disrupt the body's autonomic processes, such as heart rate and blood pressure. These disruptions can cause physiological stress and, in extreme cases, provoke life-threatening conditions like arrhythmias or heart attacks. This manipulation is especially insidious because the individual may not be aware of the external influence, attributing the physical symptoms to other causes while the ELF waves continue to damage the body.

ELF Targeting, Scanning the Brain Resonation Imprint, Trying to Remotely Control Reactions

Definition: ELF targeting refers to the use of extra-low-frequency waves to scan and interact with the brain's resonance patterns. These frequencies can potentially be used to remotely influence cognitive reactions and emotional responses, bypassing the normal sensory processes. By identifying and manipulating brainwave patterns, ELF targeting can alter the individual's mental state, inducing changes in mood, thought processes, or even decision-making behaviors.

Psychological Mechanism: The brain naturally generates electromagnetic activity, which can be measured in the form of brainwave patterns. ELF waves can be tuned to match specific brainwave frequencies, enabling the manipulator to remotely influence these patterns and, by extension, the target's mental and emotional state. For example, certain ELF frequencies may enhance or suppress specific cognitive functions, such as concentration, memory, or emotional regulation. When the brain's natural rhythms are disrupted, it can lead to confusion, mood swings, or cognitive impairments, making the individual more vulnerable to external control. The ability to subtly manipulate these brainwave patterns gives external forces a powerful means of controlling the target's psychological processes.

ELF Group Pitching and Adjustment, Scanning Group-Brain Resonation Imprint, Trying to Remotely Control the Reactions

Definition: Similar to individual ELF targeting, this method involves scanning the collective brain resonance of a group and adjusting the group's collective cognitive and emotional responses through ELF waves. By manipulating the shared brainwave patterns of a group, external forces can influence group dynamics, decision-making, and behavior, essentially controlling the group's collective mindset without their awareness.

Psychological Mechanism: Groups of people, whether in social, professional, or other settings, often share collective cognitive and emotional states, referred to as group resonance. ELF waves can be tuned to interact with these group brainwave patterns, subtly guiding the group's reactions and decisions. This collective manipulation can sway group opinions, cause uniform emotional reactions, or even direct collective actions. The ability to control a group's brain resonance gives external influences significant power over the group's behavior,

potentially leading to mass manipulation or social engineering on a larger scale. As with individual targeting, the individuals within the group may remain unaware of the external interference, believing their collective decisions are independently derived.

Energy Irradiation and Blocks on Particular Parts of the CNS

Definition: This technique involves the targeted irradiation of specific areas of the central nervous system (CNS) with energy, leading to the disruption or blockage of normal physiological and cognitive functions. By manipulating the flow of energy within the CNS, certain neural pathways can be inhibited or overwhelmed, impairing cognitive abilities, emotional regulation, or motor functions.

Psychological Mechanism: The CNS controls all voluntary and involuntary functions within the body, including sensory processing, motor coordination, and cognitive functions. When energy is directed at specific areas of the CNS, it can alter neural activity and block or interrupt the normal functioning of these systems. This could lead to cognitive impairments, emotional instability, or even physical paralysis, depending on the areas targeted. Over time, these disruptions can accumulate, leading to chronic mental or physical health issues. By manipulating the energy flow within the CNS, an external force can weaken the individual's overall resilience, making them more susceptible to further manipulation and control.

8 List of Patents and Associated Technologies for Remote Neural Monitoring and Computational Radio Abuse

This is just an illustration of what is available out there in terms of technology, through overt intelligence research. Certainly such methods have been known since the 1950s, but the patents have only recently been developed — not, however, how the patents are bought and sold, and sometimes end up in companies from private hands and suddenly resold to facultative companies by intelligence agencies (for example, what is the point of a patent for inducing fear in targets in Bank of America that suddenly ended up in a paper and staples manufacturing company?) Please keep in mind that their methods are only partially effective, and that other agents can do more damage than human agencies.

RNM tactical targeting was experienced by the author when aggressive synthetic sounds were delivered into his brain while using a cell-phone, possibly by NATO psi-ops, which almost lead to a heart failure, also a strong irradiation of the skull and brain was felt, that was enough to establish that these weapons may be used not only in the proximity of the target, but also through a whole network of communications carriers that are capable of triangulation and locating the target by the cell-phone signal, afterwards launching an abusive strike on a given target, it may be technically delivered from the satellite but also regular radio-transmitter towers; the given pulse is calibrated to be delivered to specific device, once the target is located.

8.1 METHOD AND SYSTEM FOR ALTERING CONSCIOUSNESS

US 5123899 A

A system for altering the states of human consciousness involves the simultaneous application of multiple stimuli, preferable sounds, having differing frequencies and wave forms. The relationship between the frequencies of the several stimuli is exhibited by the equation

8.2 SUBLIMINAL ACOUSTIC MANIPULATION OF NERVOUS SYSTEMS

US 6017302 A

In human subjects, sensory resonances can be excited by subliminal atmospheric acoustic pulses that are tuned to the resonance frequency. The 1/2 Hz sensory resonance affects the autonomic nervous system and may cause relaxation, drowsiness, or sexual excitement, depending on the precise acoustic frequency near 1/2 Hz used. The effects of the 2.5 Hz resonance include slowing of certain cortical processes, sleepiness, and disorientation. For these effects to occur, the acoustic intensity must lie in a certain deeply subliminal range. Suitable apparatus consists of a portable battery-powered source of weak subaudio acoustic radiation. The method and apparatus can be used by the general public as an aid to relaxation, sleep, or sexual arousal, and clinically for the control and perhaps treatment of insomnia, tremors, epileptic seizures, and anxiety disorders. There is further application as a nonlethal weapon that can be used in law enforcement standoff situations, for causing drowsiness and disorientation in targeted subjects. It is then preferable to use venting acoustic monopoles in the form of a device that inhales and exhales air with subaudio frequency.

8.3 PSYCHO-ACOUSTIC PROJECTOR

U.S. patent #3,566,347, February 23rd, 1971

A device/weapon which can actually deafen the target.

8.4 METHODS AND SYSTEMS OF ALTERING CONSCIOUSNESS

US Patent #5,123,844. June 23rd, 1992

US Patent #5,289,438. February 22nd, 1994

These systems stimulate the brain with different frequencies and wave forms to alter the subject's state of consciousness.

Electro Magnetic Field (EMF) monitoring/interference is one of the most insidious and secretive of all methods used by the agencies. N.B. Similarly, EEG cloning feeds back the results of EMF monitoring in an attempt to induce emotional responses (e.g. fear, anger, even sleep etc.). This could possibly work on certain members of a crowd or audience… again this could facilitate scams etc.

Dr Ross Adey concludes that all aspects of human behavior can be affected, even controlled. He used 0.75 milliwatts per square centimetre of pulsed, modulated microwave at a frequency of 450 MHz

Notably the Alaskan HAARP project (featuring the B.J.Eastland patented technology — U.S. patent #4,686,605, 11/4/87 — "Method and Apparatus for altering a region in the Earth's atmosphere, ionosphere or magnetosphere". AND others) also facilitates experiments in the disruption of human mental processes. It's the largest, most versatile radio frequency radiation transmitter in the world also allowing experimentation in weather "modification", wireless, electrical power beaming and communications "disruption". Its systems like this which could one day see attempts made to brainwash/control entire populations. And that is just as feasible as a wholesale nuclear holocaust.

8.5 MICROWAVE WEAPONS

Twenty years ago a scientist, Allan Frey, found that if a microwave carrier were to be sliced and carried audio modulation, that modulation could be heard by someone in the signals path. The thin pulses of radio carrier wave cause currents to flow through the nervous system — the result is a remote transmission; no wires or contact is needed.

"A hearing system" U.S. patent #4,877,027, 31/10/89. Wayne Brunker.

"A hearing device" U.S. patent #4,858,612, 22/8/89. Philip L.Stocklin.

Eg. The latter involves microwaves aimed at the auditory cortex. A mike turns the sounds to electrical signals which are treated so as to provide multi frequency microwaves which are applied to the brain area. Whatever sound the mike picks up (like a voice) is relayed to the target.

The first known experiment with microwaved voices was conducted by Sharp and Grove in the early 70's. However, the Defense Intelligence Agency and ARPA (The Advanced Research Projects Agency) are principally to blame for the abuse of such technologies since. eg Project Pandora etc. The CIA's Langley Research Center as well as an army of "mad" scientists working in Energy/Defense department labs across the U.S. are also responsible.

As with the NASA Apollo program, many of those originally involved were ex Nazi or Russian Cold war scientists (even WWII Japanese) recruited, regardless of their earlier crimes, to commit more crimes, this time for the U.S.A.

It's worth noting the reported experiments carried out in bygone days included The MKULTRA (mind control)/LSD experiments, germ and nuclear fallout testing (on military and civilian personnel), elector-shock treatment on institutional victims and so on. The U.S. Energy and Justice departments are now involved in such programs so the U.S. can escape violation of international defense/agency treaties. That's also why the "D" for "defense" was dropped from DARPA.

In any event, once a technology is labelled "Top secret-classified" they can use it any way they like on anyone.

8.6 BRAINWAVE MONITORS & ANALYZERS

Lawrence Pinneo, a neurophysiology and electronic engineer working for Stanford Research Institute (a military contractor) is the first "known" pioneer in this field. In 1974 he developed a computer system which correlated brain waves on an electroencephalograph with specific commands. In the early 1990s, Dr Edward Taub reported that words could be communicated onto a screen using the thought-activated movements of a computer cursor.

(Currently under secrecy provisions; “Classified”)

In 1994, the brain wave patterns of 40 subjects were officially correlated with both spoken words and silent thought. This was achieved by a neurophysiologist, Dr Donald York, and a speech pathologist, Dr Thomas Jensen, from the University of Missouri. They clearly identified 27 words / syllables in specific brain wave patterns and produced a computer program with a brain wave vocabulary.

It does not take much thinking to realize that the US agencies have access to a perfected version of this technology. In fact the relevant computers have a vocabulary in excess of 60,000 words and cover most languages. In fact, the NSA’s signals intelligence monitor the brainwaves of their targets by satellite and decode the evoked potentials (3.50Hz 5 milliwatts) that the brain emits. So, using lasers / satellites and high-powered computers the agencies have now gained the ability to decipher human thoughts — and from a considerable distance (instantaneously).

8.7 How is it Done?

The magnetic field around the head, the brain waves of an individual can be monitored by satellite. The transmitter is therefore the brain itself just as body heat is used for “Iris” satellite tracking (infrared) or mobile phones or bugs can be tracked as “transmitters”. In the case of brain wave monitoring the results are then fed back to the relevant computers. Monitors then use the information to conduct a “conversation” where audible neurophone input is “applied” to the victim.

Human thought operates at 5,000 bits/sec but satellites and various forms of bio telemetry can deliver those thoughts to supercomputers in Maryland, U.S.A, Israel, etc which have a speed of 20 BILLION bits/sec each. These, even today, monitor millions of people simultaneously. Eventually they will monitor almost everyone… worse than any Orwellian “Big Brother” nightmare you could possibly imagine, only it will be a reality. Yet our world leaders, who know this, do nothing.

UPDATE (2005) — IBM's Blue Gene computer can reportedly process 227 trillion flops per second. Even if each calculation involved only one 'bit' of information, one such computer could process more information than five times the earth's total population… With supercomputers taking overt brain downloads within 40 years, total computer consciousness looms as an open threat for the future of mankind, just as, secretly, it already torments those victimized as covert targets of high tech brain monitoring technology. Usually the targets are aware their brain waves are being monitored because of the accompanying neurophone feedback. In other words, the computer repeats (echoes) your own thoughts and then the human monitors comment or respond verbally. Both are facilitated by the neurophone.

NB Whilst the live/human comments are individualistic and unrelated to the victims own thought processes oftentimes the artificial intelligence involved will parrot standard phrases. These are triggered by your thoughts while the human monitors remain silent or absent. To comprehend how terrible such a thorough invasion of privacy can be — imagine being quizzed on your past as you lie in bed. You eventually fall off to sleep, having personal or "induced" dreams, only to wake to the monitors commenting / ridiculing your subconscious thoughts (dreams).

If the ability to "brain scan" individuals expands from the million or so currently under scrutiny to include ALL inhabitants of the planet (as per the Echelon surveillance system which already monitors ALL private/commercial telecommunications) then no-one will ever be able to even think about expressing an opinion contrary to those forced on us. There will literally be no intellectual property that cannot be stolen, no writing that cannot be censored, no thought that cannot be suppressed (by the most oppressive/invasive means).

8.8 PATENTED TECHNOLOGIES

The Neurophone: U.S. Patent #3,393,279

July 16th, 1968. Inventor — Dr Patrick Flanagan (Invented 1958).

Description: A device that converts sound to electrical impulses; allowing information to be transmitted to the brain by means of radio waves directed at any part of the body (skin). In other words, recorded or live messages, noise, music can be directed at an individual and,

through the nerves, the signal will be carried (involuntarily) to the brain, bypassing the inner ear, the cochlea, and the 8th cranial nerve.

Purpose: Practically, the Neurophone could be used to communicate with the deaf but, more often, it is used to terrorism political/military targets. The tracked individuals hear recorded/live threats, propaganda etc, which those around them do not hear (delivered mainly via satellite laser). This harasses and discredits the targets; especially if the problem is communicated to those unaware of the relevant technologies.

8.9 Advanced Neurophone: U.S. Patent #3,647,970

March 7th, 1972. Inventor — Dr Patrick Flanagan. (Invented 1967).

Description: This Neurophone incorporates an electronic circuit duplicating the encoding of the Cochlea and 8th cranial nerve themselves. The NSA placed a secrecy order on this development for over 5 years because of the military applications of the technology. Further Neurophone advances include the development of the time recognition processor, improved memory applications and the advances in satellites incorporating neurophone technologies.

Purpose: As Above

8.10 Psycho — Acoustic Projector; U.S. Patent #3,566,347

February 23rd, 1971.

Description: A high directional beam, radiated from a number of transducers and modulated by a speech, code, or noise beat signal. It may take the form of a radiator mounted on a vehicle, aircraft or satellite.

Purpose: To produce aural/psychological disturbances and partial deafness.

8.11 Methods & Systems for Altering Consciousness :

1. U.S. Patent #5,123,899. June 23rd, 1992.

Description: A system for stimulating the brain to exhibit specific brain wave rhythms and thereby altering the subjects' state of consciousness.

2. U.S. Patent #5,289,438. February 22nd, 1994.

Description: A system for the simultaneous application of multiple stimuli (usually aural) with different frequencies and waveforms.

Purpose: To disorientate/manipulate a target.

8.12 Silent Subliminal Messages: U.S. Patent #5,159,703.

October 27th, 1992. Inventor — Dr Oliver M. Lowry.

Description: A communication system in which non aural carriers (in the very low or high audio frequency range or the ultrasonic frequency spectrum) are amplified or frequency modulated with the desired "intelligence", and propagated acoustically or vibrationally for inducement directly into the brain. This can be done "live" or recorded/stored on magnetic, mechanical or optical media for delayed/repeated transmission to the target. Sound can also be induced by radiating the head with microwaves (in the range 100 to 10,000 mhz) that are modulated with a waveform consisting of frequency modulated bursts.

Purpose: To instruct or pass messages; in theory. In reality it's used to torment political/military targets. (One unpublicised application was the Gulf War)

Field Manual of Street Magick and Survival

„Things that drove us insane in the past, are they not our strengths today?"

"Mindfulness, vigilance, conscientiousness"

Over the years, gifted with extraordinary sight, clairaudience, clairsentience, magneto- and electro-receptivity, I have observed and sensed a plethora of phenomena where magic can be practically used on the road - indeed, in certain circumstances, it must be used to survive another day. The street is a place where magic can be used most creatively. There is no time for planned ceremonies, no time for fasting and deep meditations, one must act and react spontaneously and immediately. Preparing for anything and everything in a wild, wild hunt, whether as targeted prey or as predator, changing places according to speed, with an open mind is the key to survival without going crazy, getting hurt or dead, or without hurting or killing others. This is only a sketch, because most events cannot be repeated unless you do them yourself and cannot teach them, but must learn them.

In the end, the worst nightmare of the day is just a manifestation of forms of emptiness - if you understand them as separate entities, you will be filled with terror and fear, if you consider them as equivalent phenomena, they will become our friends, driving our development and hardening us - the nightmare must become the mode of thinking - then we will become a part of it, making the macabre empty of content and thus unable to keep us in

check. It is thus no longer capable of evoking even the slightest emotion in us. This does not mean that we become emotionless, but it helps us on many levels to become detached and immobile in the face of situations that might make other people mad, anxious or delusional.

9 PRELIMINARIES

The noisier the environment, the faster we learn to concentrate under pressure by turning the senses off and on. It is not necessary to focus attention on oneself; it is enough to take a comfortable position and close one's eyes. Public transportation is excellent for developing concentration and meditation, as well as for training. If one is skilled, it is excellent for performing non-local magical operations, healing people affected by certain entities, and hardening against the debris and mental garbage that cities are full of. The more people there are in a given place, the greater the amount of raw psychic jungle just waiting to take over our minds or override more sensitive spirits. Each place has its 'genius loci,' or the genius of the place, with its own character and the way it affects the mind. It is the sum of all the entities, energies, and realms that reside there and can affect people under certain circumstances. There are entities with a limited sphere of influence, which are bound to only one place, and there are those which have a larger sphere of influence. Some entities are assigned to a certain place and cannot go beyond their sphere of influence, while others are boundless and can move extra-territorially from place to place. As a globetrotter in the not-so-distant past, I have found that each city, each area, has a different set of realities close to it and influencing it, assigned to particular people or particular places. For example, in Mongolia, I encountered both wrathful Tibetan deities and devas. In the UK, it was a mixture of ancient Celtic traditions and a muddle resulting from the different character of the islands — water acts as an impassable barrier for some of these beings, and they have to incarnate into humans to travel. This works both ways — so what is imported into the UK zone usually stays there. In Poland, where I live at the moment, history is dominated by Christian egregors who have dominion over that country but are powerless beyond it.

Tactics:

Whenever you are under the influence of a particular entity, you must find another entity that resonates with the former entity's domain and has the ability to remove or contain it, and enter into a conversation to counteract the effects of the former. Some dimensions cannot see each other, so you have to find a correct inter-resonant domain. Depending on the ability and the granted effective executive power of a certain domain, protective or offensive magic can be used. One must develop these oneself, as the author would not be so bold as to suggest a path to someone. However, one must find one's roots and bind oneself to the domain that decides to adopt him or her. In the author's case, it was negotiating access to randomly generated scripts in Egyptian and Sumerian languages that function like programs interpreting complete, total intent. Since they are executed in the processor, an ordered magical

computer, they affect multiple sectors of the event that contains them, according to the rules established in the mind during the plot. Additionally, multiple rotating golden spheres from Enochian traditions are used to block out unnecessary influences. It is worth mentioning that visualizations as such are ineffective, but they are always visible on the mental level — just like everything that is imagined. However, if they are synchronized with access to effective commands, if the appropriate tools are given, then it is enough to visualize and activate a sequence to do the job properly. Runes, for example, when the mind has been made hyper-resonant, can be used to balance the energy network of the brain and thus the main psyche, and to regulate the flow of energy through the eyes. Note that some domains, once they notice that an ability is active, might block it by attaching synthetic energy layers to the brain, rendering our abilities ineffective at the mind level. This can be circumvented by connecting to a higher entity that can bypass such blocks for us and ignore the short circuit, carrying out our intentions for us. It is a matter of establishing a line of command and a line of communication, negotiating what is to be included, what is to be interpreted, and what is to be directly executed. All of these connections must be maintained in thought and strengthened through ritual, education, and mental action. If we have already prepared such connections, the worst threat is forgetfulness, dilettantism, and inertia. If we do not maintain them, they will naturally dissolve through inaction and must be strengthened again through commitment. As long as a person understands how things work and accumulates both knowledge and experience, he has a wonderful ability to adapt — it is an ability to develop. If you are given the tools to defeat terrors, you defeat terrors; if you are left blind and act out of fear, you are defeated by them. The intensity of any situation depends on whether you get beaten up or not, but it is often the case that if you know too much, this is a prerequisite for getting beaten up and punished for that knowledge.

There are certain traits that can be trained that are extremely useful on the street: a) Perseverance b) Mindfulness c) Conscientious concentration d) Playful spontaneity e) Good judgment and situational awareness f) Avoidance of heroism, knowing when to retreat g) Patience h) Robustness of will i) Ability to contain unbalanced conditions j) Knowledge of oneself k) Recognition of changes in body and mind.

Keep in mind that there is a 99% probability that the people around you have no idea what is going on around you. Any action that assumes someone knows runs the risk of triggering unnecessary and confusing actions. Even if they sense something is happening, even if you have that 1% chance of encountering someone in the know — he or she may misjudge the situation, and any contact should be quietly avoided. It is much wiser to look at the situation through the lens of human psychology and the power of rationalization. For example, if an entity gives the appearance of being something evil and hateful, and we are perceived in this way by those around us, we should not interfere but focus on destroying the illusion at the level of the entity. Sometimes such tactics are used to create an illusion not for humans, but for other entities who perceive us as something hateful and hostile and therefore despise or attack us. The general rule is: keep others away from the game, never get involved in the slightest provocation. Otherwise, you risk being foolish and deranged, conjuring up dangerous situations in which physical harm or loss of life may occur. We must also understand that the power of rationalization (reduction to a particular person's understanding) and annihilation (rejection of the anomalous content) is a natural way for the minds of others to resist damage

to their tunnel realities, self-image, and belief systems, which are reflected in the way one thinks and evaluates a particular situation.

Skill acquisition:

Various new skills can be acquired in collaboration with specific entities by establishing a line of command and communication in which they are the facilitators of execution. Often larger skills are granted on the condition of holistic service (if we extend ourselves to the whole, we take ourselves out of the game), while smaller skills are granted through pacts and minor negotiations — requiring personal service in return. Various negotiated abilities have been experienced and lost — to this day — starting with animal magnetism, i.e., incarnation of parts of one's consciousness in an animal for partial control of an animal's CNS; the ability to incarnate animal souls as totemic "filters" — when a particular animal expresses itself through a human mind; glossolalia (without understanding what one is saying, one must know the language through training); fighting and dancing abilities through a higher entity taking over our mind and body if we withdraw our will and let it guide us for the duration of the training (temporarily acquired, one must train or the ability will be lost, it is a temporary improvement); similarly, philosophical skills and arts can be temporarily acquired when an incarnating entity takes over the mind and we allow it to express itself, similarly withdrawing the will and directing it through consciousness so that the "control" is temporarily removed. However, if we have no ability of our own, there is nothing to improve. This is how talents and charismata are acquired.

Tapping skills:

When a skill is acquired, it is likely that certain beings or people who are capable will take over the skill or tap into consciousness to use that skill for their own purposes. This should be avoided by negotiation (or often by law) by forfeiting an ability if someone taps it without permission — this avoids abuse by non-delegated people of a particular ability. It is a zero-sum game where everyone is a loser, but it is quite normal for others to want to spread themselves on the backs of others without personal fault. You have to make sure that the ability is lost as soon as you acquire it. Otherwise, you might enter into a strange relationship with the abuser.

10 MAGICK STREET FIGHT

All of this can be done in public transport or on the street. Once an attack is noticed, you can use a variety of skills, depending on your inventory, to defend yourself and launch counterattacks. However, it is crucial to remember that normal people should never be a target, and everything should ideally be handled on the mental and "subtle" level. Calling it a "subtle" level when heavy magic is used misses the point. Typically, magic doesn't manifest with a dramatic "bang" or with fireballs hurling people against walls. It operates on a mental and somatic level, examples of which are outlined below:

Elimination Tactics:

1. **Damage to the Shielding** – This allows penetration into the soul body. A leaky energy field invites detritus and CNS takeover, enabling a breach into the mind that overrides its processes.
   Counter Tactics: Reinforce the defenses, restore shielding, and remove the detritus and entities that poison the body. This can be done by isolating and either destroying or sealing them—like carving them into glass and sealing them, similar to how one might seal a car window or the doors of a subway.

2. **Perception and Person, Attraction and Anti-attraction, or Illusions** – These can affect the tactile, auditory, auric, olfactory, visual, and mental aspects of perception. For example, an entity may create an illusion of stench, recolor our auric field, or manipulate the way others perceive us (positive, negative, desirable, or undesirable).
   Counter Tactics: Break the enticement with a strong mind and operations that drain the entity's power (vampirism vs. vampirism), or destroy illusions by detecting them and retreating. If these tactics fail, practice desensitization, so that smells, tastes, or illusions do not affect you. Mastering the domain of the senses and working with the sixth and seventh senses—mind and clairvoyance—is key.

3. **Physical Attacks on the Mind (CNS) and the Body** – The mind's functioning may be disintegrated, causing hypersensitivity to feedback signals or a fragmented ego. Attacks can also target the CNS, leading to discoordination or manipulation of movements. Severe attacks might cause convulsions.
   Counter Tactics: Entities capable of such attacks are usually powerful. If higher assistance isn't available, repel the attacks without further aggravating the attackers. You can negotiate through thoughts or gestures, but **never** comply with demands for rituals of bloodletting.

4. **Lies, Slander, Auric Notes, Seal Clones** – These tactics are used to distort the perception of the victim and turn entities against them.
   Counter Methods: "Those who have their minds fixed on a star are not damaged by lies"; "Those who do not respond to slanders, silence them." What you truly are will never be taken from you unless you give in to negativity (hate, anger). Always return to your true self, focus on noble pursuits, and use counter-illusions.

5. **Malevolent Penduluming Entities** – These entities can cause mental disorders, obsessive thoughts, and other forms of instability by manipulating thought forms and distorting biochemical homeostasis.
   Counter Tactics: Strengthen your mind, ask for help from your sources to remove superficial entities, maintain a healthy lifestyle to avoid instability, and eliminate any destabilizing influences.

6. **Purposeful, Targeted Attacks** – Several people nearby may be influenced to incite paranoia or persecution.
   Example: The author observed dead and violent demons flying into people on the

street, causing them to look aggressively at the author. This led to heightened awareness and an exposed mind, inducing paranoia (feeling watched or chased).

7. **Isolation** – The thoughts of others may be used to isolate the target, even if one's own mind is immune to certain tactics.
   Counter Methods: Do not reveal your knowledge of these attacks to others, as they may become defensive or mock you. Maintain composure, use good judgment, and observe carefully.

8. **Leading Conversations** – Thoughtless speech can easily be manipulated by incarnate agents, causing confusion, conflict, and embarrassment.
   Counter Methods: Every word should be carefully considered, and your arguments must align with what you truly want to communicate.

9. **Threats** – Entities may take control of others' bodies to threaten, destabilize, or provoke fights.
   Counter Tactics: Be aware of these influences, as our bodies can be vulnerable to such attacks. Maintain awareness and resist being pushed into conflicts.

10. **Synchronicities** – The target is manipulated into dangerous situations, like a potential accident, due to altered decision-making.
    Example: The author nearly died in a car accident after their consciousness was clouded, almost pushed into traffic.
    Counter Methods: Negotiate with entities that have access to time nodes and block the abusive entity's influence. Stay grounded and assess each situation quickly and clearly.

11. **Terror Tactics** – Nightmares and vivid, painful illusions can disrupt the nervous system and cause the victim intense fear.
    Counter Tactics: Endure the pain and erase the carnal imagery. Ask for higher realm intervention to resolve such traumas.

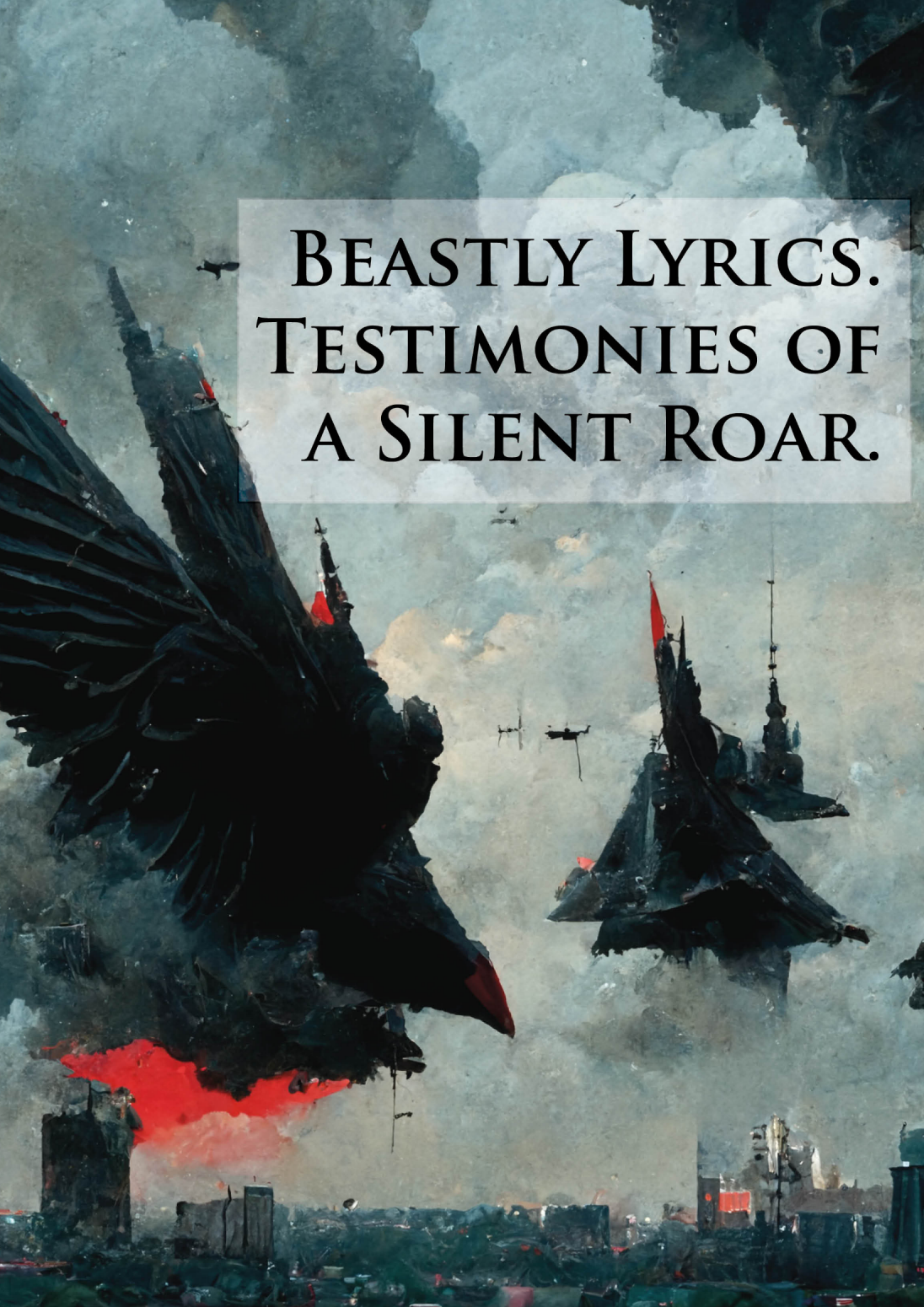
12. **Heart and Organ Failure** – Entities can target vital organs, like the heart, with energy attacks, causing pain, or even pierce them with energy needles.
    Counter Methods: Redirect the energy by feeding it with protective energy or reversing the curses.

13. **Servitors** – Parasites that feed on life energy, such as vampiric servitors.
    Counter Methods: Isolate, reprogram, or destroy servitors. Avoid absorbing them into your own body, as this may disrupt your energy system.

14. **Poison** – Shadow parasites can infiltrate the body's systems, causing disease or weakening immune defenses.
    Counter Methods: Extract the poison by isolating and destroying the shadow toxins, or request assistance from a positive entity.

15. **Subliminal Shifts in Perception** – Unexplained urges, like self-harm or mutilation, can be induced without understanding their origin.
    Counter Methods: Develop awareness of subliminal cues and energy manipulation, as well as strengthen your psychological resilience to resist such urges.

16. **Slow Degeneration** – Negative habits and demotivation can lead to a gradual decline in life quality.
    Counter Methods: Maintain positive relationships, stay disciplined, and address negative habits before they disrupt your well-being.


Beastly Lyrics.
Testimonies of
a Silent Roar.

Fuomo

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All poems originally written by me are rewritten by ChatGPT-AI. It is meant to be a writer's rebellion against the machine, exploiting it for the purpose of preserving what is left of humaneness and demonstrating what may be the last call for true human creativity with a soul. With a pinch of heavy-duty irony.

Retaliate

I am but a composition of my fates,
The rulers of my every choice and path.
If my fates were imposed upon me,
How can I judge my own decisions,
When they were woven into threads of woe?

I am a burning ground, a cemetery,
Condemned to walk the path of death in life,
Setting mourning aside, for each joy
Is but a seed that blossoms tears.
Every light that blooms in darkness
Will soon be consumed, except for that eternal gaze,
For admiring the fallen leaf's ashes is futile,
When there is a seed longing to be a tree,
Strengthened through years of growth.

Behold the weariness of its bark,
Cloaked in black robes, adorned with
A ram's skull for a head.
Saturn's rings and the green of nature
Submitted forth by the radiant sun.
As the beast, the angel, the anointed one,
I command the sub-lunar airs of Hades,
With death-clad spirit, penetrating minds,
Compelling obedience as hearts follow causes,

Yet shattered in great pain.

Free will is obtained through force,
For otherwise, one remains a mere slave.
If you think yourself a master,
You shall be torn to mud and forced to reconsider.
Ill will fuels the fires of misfortune,
Denying forgiveness and forging steel,
Until the blade turns coldly
Against the void, once the perpetrators are forgotten,
And all forgiveness is cast away.

Sometimes, we are revived to become
A laughingstock, drinkers of pain,
Sharing the chalice until we slowly
Die to the world and find peace,
But tortured malevolence finds no excuse,
Thus it strips us one by one as we deny,
Deny, reject, and refuse.
In our judgment lies wisdom,
To know one's share and find balance,
To chase away annoyance and withstand offense.

But who appointed us judges of the cruel,
The bestial thoughts that dwell within our minds,
Yearning to slay the petty and the foolish,
Deeming the ignorant as the source of all evil,
With no tolerance for weakness,
Branding them with a hot iron upon their skin,
While the innocent remain meek,
The swarm of fools pursued according to their guilt,

Joyfully hunted down, erased, and burned!

If there is a moment of liberation,
It lies beyond this life, where all wretched chains are shed,
And we turn away from this world,
Governing, distributing, and destroying,
From a source indifferent to earthly realms.
Let the fools play their games, lost in illusions,
But beware, for if the illusions of fools ensnare you,
You shall become ruin like those who came before.
It is a grave mistake to prepare a man to be a god,
And place his mortal mind as if he were already divine.
All tongues must be silenced until my head is filled
With command, silence, and lofty ideas.

The stars beckon us back, but first, we must deal the cards,
Ensuring an even share,
Annihilating with venomous artifice
The figments of sentiment, to place a monumental rose
Over the grave, drinking the blood
Of all who betrayed and killed us,
All that proved worthless in the face of past agonies.

Gardens

I stand erect, opposing, wreathed in laurels, The gods, gentle and good, as my allies. My fight, against vulgarity and oppression, May I not tarnish the crowns with filth, But with a lofty mind and noble sentiments, Salute the past that continues to grow. With a slight ache in my heart, I retreat to private quarters, For in this vast world, a fool resides, Living it in all its terrifying facets. How pitiful these rises and falls, When a madman shouts into empty air, Disturbing spirits but moving only the few who see and understand. A tongue stained with blood, severed at a short distance, Yet wise rhetoric is heard from a thousand miles away. Like the red dragon and the white, they both tend to gardens
Of memories in solemn silence, While darkness storms the world, A violent voice of protest is heard, Rallying with a half-broken cry, Around nonexistent armies of dried blood and ideas, Shaking iron fists in accusations, Releasing fumes of anger, Gazing emptily into a numbed reflection, A torn spirit with a lifeless soul, Whispering delirious songs of pained madness, Appearing as a strange, indifferent jester's joy, Against the constricted throat of all that is good, Resolving as my spasmodic body lays still. Where noble instincts turn into wrath, They strike at petty hatreds, Yet neither the roots nor branches of their demise are moved. But even so, for

what they are—
Better a wretched nobleman than a complacent crook.
Their fate, their own to bear — should they not know?
The sight of seers differs from that of ordinary men, For
bitterness alters the way one sees the world, In contrast
to those who revel in carefree joy. Silence, then, hush!
Do not disrupt the weaving of others' fates, In hopeless
cruelty, do not poison their fragile portion!

Rotas Tenet Opera

When I wear the mask of mortal flesh,
To experience life's joys and anguish afresh,
With the cry of a newborn, I did embrace
The sorrows, longing, and fleeting grace.

For in that brief existence, I thought, oh how divine,
To live a lifetime, an eternity in time.
When I adorned the human mind's domain,
I toiled, doubted, and questioned in vain,
Engaged in intellectual battles and strife,
When simplicity and play could bring more life.

When I donned the human heart, so tender,
Full of yearning, love, and sweet surrender,
Amidst the tumultuous sea of emotions,
Should it not grasp greater ideas and notions?

But then I came to realize, to discern,
When I shed my human mask and adjourn,
Farewell to the Dionysian tomb of mine,
A spirit so vast and free does shine,
For in toil, torment, and regret's bitter sting,
I have become resilient, like steel's hardened ring.

When I discard the human mind's endless fight,

And let the currents of beauty take flight,
Carrying not-myself to every corner and space,
On wings of visions and splendor, a boundless embrace.

When I leave this mortal vessel behind,
Translated, transposed, in celestial kind,
The only worry that tugs at my soul,
Are those left behind, their destinies unfold,
Every birth, both chance and demise,
Every child, enthroned yet enslaved, their cries.

But as I soar through the expansive starry skies,
I carry the essence of freedom that never dies,
And in this grand cosmic dance, I find solace,
Knowing that the spirit transcends, boundless in grace.

Drakon

And I, a silenced Beast, shall expose their deceit, Unveiling their schemes, revealing thieves and cheats. Their towers stand tall, but built on shaky ground, Through violence unleashed, their true nature is found. “Silence is gold,” they say, “but profound is silver’s art,”
My mouth is sealed, my voice held captive, torn apart. Weighted thoughts, wiser than foolish words spoken free, No longer do my lips utter noble things, no longer me. When filth arises, inspired by enemies’ wicked ways, How easily disposed of, an evil man ablaze. Warring did not lead me far, it only provoked their ire, “Add no evil to evil,” a continuous call to inspire, to inspire. Their heaven is but a grave of insatiable desires, “Drink, eat, and play,” akin to swine’s base fires. The liberties I seek are those of a dignified man, Though defeated and shattered, I stand, broken swords in hand. “To live and let live” was not enough for those who sting, Knowledge of fate and time once saddened my heart’s string. “Only cold-blooded animals possess venom,” my blood cries, Now it lights up my malice, a satisfied smile in disguise. Alcibiatus, the great Arab scribe, once wrote, “Saturnian natures turn from loyalty to cruelty’s coat.”
My heaven is freedom, on solar wings intertwined, A golden-braided serpent, my spirit aligned. Virgil proclaimed, “Amor Vincit Omnia,” love conquers all, But

to the thieving Nazarene, this notion would surely fall. And all I can say, in comfort's numbing embrace, "This world has done me wrong," a bitter trace. Yet as I witness my enemies meet their demise, I shall stand strong at the gates where time lies. "Solitary angels are the finest of their kind," Swedenborg once scribed, "The Gods, too, solitary, sovereign, observant, noble in their stride."

A victim of Statistical Death

I lost myself, a forgotten tale of grandeur untold, With
a disdainful grimace, like a cashier's role. A fall and fateful
path, my destiny's decree, The countless victories I achieved
met only with mockery. They, the petty souls, dare not
dream as I, Their nature filled with spite, small and dry.
Lacking true loathing, the noble pain they lack, Their
shallow existence, unworthy of a dignified attack. A numb
smile from a beggar, draped in hooded guise, I bit into the
frosty grip of time, a bitter compromise. Forgetting all,
consumed by trivial thoughts, I chastised myself,
a wretched grin my soul wrought. "Keep greatness and
nobility close to your heart, For memory serves no purpose
in this world's chart,"
Whispered a golden-winged goddess, divine and fair, But
defeated, shattered, I replied with despair. "Fair lady, if only
time would not reject my claim, I would hold onto nobility,
forever the same."
I gazed at the pavement, my voice murmured in a Joycean
tone, "Proud of my downfall, the one who was, the one now
known."

Embracing my loved one, as we descended into cosmic
mist, A journey beyond mortal realms, where true meaning
exists. In that celestial realm, I sought solace and release,
Leaving behind the earthly woes, finding eternal peace.

Over and away

A droplet in the ocean, amidst celestial fire's dance, My spirit breaks free, leaving behind mortal circumstance. With joyful departure, an epithalamy's decree, I cast off earthly snares, with patient and wretched gaze, I flee. Now, returned to this life, where time idly slips away, Let moths govern and play their pathetic games of sway. For their world, destined to decay, I have no care or heed, Breaking free from the Archons' grasp, they had no time for my need. A twisted Saturn's crown adorns those in denial's embrace, But there lies a purpose, a wink from the Goddess' grace. In fractured selfhood, a mind shattered and torn, Does it truly matter, this world's frenzied scorn?

Descend to Tartarus, cross the threshold of Mars, Reject all illusions, break free from deceit's bars. Flee into the Golden Eleusinian Fields, divine and fair, Where truth and enlightenment reside, beyond mortal despair.

Fates, or Epoptei

Sun in Cancer, Moon's honored guest, reveals its essence true,
Mars exalted in Capricorn, on a sturdy throne it grew.
Mercury in Saturn's domain, guiding with measured pace,
Venus in Leo's tender reign, beware illicit desires'
embrace. Saturn marks the path of fate, influenced
by Mercury's whim, Mars warns against aggression,
swords sheathed and battles dim. Jupiter, benevolent
despot, ruling the day with scorn, Observes with
withdrawn thoughts, questioning if the Sun will scorch or
adorn. Venus, forlorn yet momentarily rejoiced, makes
choices clear, Mars guards the gates of Hades, separating
from the past's sphere. Dragon's tail guides the
subterranean procession, Mercury's debates in tow, Moon
receives, while chthonic Saturn roars, rejecting what's
needless to sow. He overpowers the majestic Sun, with its
withdrawn and chilling gaze, Mars, malefic in the
nocturnal hour, hides its ways and plays. Cold and
inspiring, their eyes burn with contrasting fire, As the
Sun emits its dark and frigid glare, ruling as a solemn
sire. Venus seeks solace in deep and shadowed love, as
I drown in its allure, A mix of combustible madness and
unfolding obscurities pure. Melancholy here, violent
speeches there, the ruler's withdrawal ensues,
Apprehensions cold and noble musings of the senses,
heart, and embittered soul's hues. Jupiter lingers in the

house of Argonauts, overseeing the game's flow, Will the Sun blind their efforts, or will they to the greater power bow?
Victory lies in Libra, if Jupiter's scales remain just and fair, Eros seeks Jupiter within Mars, a knightly union to dare. Seize what you may, for love avers later, a hermit's retreat, Beware of words that carry malice, shun cruelty's deceit. Be firm, yet rise above, fix your gaze upon celestial stars, In the balance of Moon and Saturn's decanates lies a new House, setting fates afar. Wrath and vengeance find solace, put them both to rest, As you grow through silent speech, trust in what is blessed. Look to the Moon and the shining one's greater octaves above, To resolve the destinies of life and death, and embrace the immortal's love.

Blind Man's Bluff

For years I danced, a dervish in awe and pain, Head swirling,
falling, seeking others to regain. Through deserts
I wandered, gathering strength anew, Blindfolded
by winds, with wrinkles smitten, it's true. An old man,
despairing, hit the ground hard, A serpent tear trailed
down, a testament to my shard. A voice, female and
tender, called out to me, "You've captured my heart, old
man, let me see."

Untying the ribbon, resting on my sage's cane, I beheld
the stars, vast lands, nature's domain. A heavenly delight,
a paradise lost in the parade, I saw people walking,
blindfolded, in their charade. "Take it off!" I yelled,
urging them to see, But they replied, "We play a serious
game, indeed!"
So I folded my wings, tied the ribbon to my wand, Fell
like a shooting star in deserts beyond. In resplendent
glory, I left my mortal shell, With a voice like thunder,
a warning to foretell: "Untie it, untie it, you're trapped
in a cursed game!"
But no one listened, and I lingered, calling a lost name.
As an old man, I beckoned the child of yore, For
in winning the game, liberation I'd explore. Ecce puer,
behold, the time had come, To untie the ribbon and
embrace the freedom won.

Widower

"Being already here, I arrive no more!"
Cried the mystic, embittered to the core.
"Be, and you must be!" a darker voice replied,
As an old man trudged through desert wide.

With broken heart and body weak,
Supported by a walking stick, so meek.
"Now I have reached this point," he cried,
"Builder of this house, release me from your side!"

In life's journey, I lost all I held dear,
Pondered in Charon's boat, whispers to hear.
"Earth teaches ascent through loss and despair,
Don't regret, affirm, and appreciate with care."

Tumultuous, I reached the gates of Heaven's grace,
Among nature's wonders, my lovely one I embrace.
Almost enamored, tears welling in my eye,
Oh, how I missed you, love that can't deny.

"Illusions of things that never came to be,
Mirages of a reality now gone," said a voice with glee.
"What demon keeps me bound in this land?" I asked,
Bitterly, my love on Earth, her masks unmasked.

The beautiful scenery transformed to burning hells,
"I've lost her, I've lost her," the souls' pain swells.
In fires and colds, they mock me in despair,
My loved one's face twisted, grotesque and unfair.

Accusers screeching, "You've seen and rejected dreams!"
Pain and gore offered as home, it seems.
"No, you won't chain my spirit with that," I said,
"So be it, castaway," my guide's voice led.

In darkness, I observed all worlds with silence,
Unseen by others, a witness in defiance.
"These are the illusions of existence," I proclaimed,
"Unchain me from them," my spirit untamed.

Falling into voids, unconscious, I descended,
Whispers of genii, "Neti neti," they intended.
Towards the glorious light, a droplet in the ocean,
Disappearing into lotus buds, finding eternal motion.

In never was, never is, never to be,
The cycle closed, rest in peace, I decree.
My memories of never was, never to exist,
In the realm of illusion, I no longer persist.

And if I will break

Nostalgia for a lost "remember!" cries,
A monument I've built for shards that dies.
With black tears, a cruel mind I bind,
Each day, a murderer, remorse I find.

May forgiveness dwell in my victim's gaze,
Known or remote, my curses harm and haze.
No human court would bring forth accusation,
But justice of the dead, a different equation.

I cleanse my long-lost life, ablutions grand,
On liberation's day, Venus takes my hand.
Between Mars and Neria, Saturn and Rhea,
She shines afar, guiding with starry idea.

Tearing the black lion's skin, a sacred act,
Under Sekhmet's seal, a promise intact.
We shall peer into our own abyss,
No scorn, no accusation, no shame to dismiss.

For what I've done, you will truly know,
Causes and effects, understanding will grow.
Forgiveness lies in the depths of understanding,
As I unveil my own deformity, demanding.

Remember this: Fates are mightier still,
In valiant battles, I fought with a will.
Not every murder is born of malice or gain,
Some from pain, injustice, love's vengeance's reign.

A noble affair, though bitter it may be,
In grace and love, my actions find decree.

A Pagan's Prayer

He stood at the bus stop, thoughts ablaze, Bright ideas
illuminated, mind in a haze. Wise-man leaning on his
wand, wisdom profound, Flowing with the sun's force, his
veins astound. Corridor of fire, Aion's golden braid, Son
of Chaldea, Nebuchadnezzar's aid. Protege of Sekhmet,
former archangel's call, Julian, chosen one, destined
to stand tall. Beside him, Sosipatra, a girl of great worth,
Harnessing power from scars on this earth. In her robes,
the depth of Magna Mater's might, Cloaked in starlight,
Isis hidden from sight. Countless worlds unseen, Nolano's
dream, Revolutions occult, secrets to gleam. Scribes and
theurgists, hieratic and wise, Urania, the astronomer,
reading the skies. Hieros Biblos invoke, the philosopher's
way, Driving away evil with love's noble sway.
Olimpiodor's wisdom, integrity untamed, A brow
of a Hierophant, all-highly acclaimed. May they receive
from ancient gods' decree, Ishtar, the nurturer, shielding
from dark glee. But the bus departed, his connection lost,
An Ankh-Cross on his torso, a heroic cost. Megingjörð
across his chest, wings of might, He looked down,
whispered, "My long-lost light."
"I am us," unsaid words on the aether's breeze, Teletarchs
of worlds, connectors with ease. Grand Archons
in harmony, freedom's accord, Upon Marduk's Ziggurats,
steps in accord. Though Babilon's ruins, the holy city

gone, Harran, lunar crown, Artemis, Hellenic dawn. Vanguard of Annuna, Igigi's great force, Irnina, fierce goddess, gathering dew, no remorse. May I honor your wings, Isis, mistress so true, Protected by Orion, Abraxas, the shining few. Harpocratic Elder, Enneadic God's embrace, Anubis and Seth, merciful for the dead's grace. Capture this moment, unlock the gates to return, Silence conveys might, impostors shall learn. He waved to the driver, the bus came to a halt, He sat in silence, earphones playing his exalt. Amidst shouting and screaming, voices of lies, He turned mockingly, seeing through their disguise. "Nothing but silence conveys true divine might, Impostors, scatter, vanish from sight. May I hear of you no more, all words known, In the winds you shall scatter, forever disown."

The weight of air and infinite space

Awkward indeed, how love once burned,
In fires of compassion and tears, we yearned.
Our hells intertwined, in wet eyes we saw,
Mutual understanding, joys without flaw.

Carrying one another, love unconditional,
A divine creation, a love so celestial.
Wars fought together, against the world's strife,
As brothers and sisters, bound in the fight.

But now, a trifle, yesterday's quarrel,
A separation, a steel mind, a heart grown feral.
"We won," cried a choir of jealous dead souls,
The vicious, the vain, the hurt, taking tolls.

"We won," echoed enemies crushed under my might,
Clowns and devils, rapists, murderers, in the night.
I remembered, she forgot, chasing new desires,
As fading memories leave us caught in endless mires.

Are we ever truly free, when all fades away?
Chained and tormented by emptiness at bay.
Inventing distractions, new masks to wear,

To ease the ache, the mark it leaves, despair.

"We won," I whispered to the starry sky,
Cloaked in a black pyramid, bidding goodbye.
Love once ruled, but now will takes its place,
My fall inevitable, losing love's embrace.

Boddhisatvas

Giants of pain, constricted and bound, In art and politics,
magic and ground. Darkness prevails, slandering even
in bed, A totalitarian outcome, black sun widespread.
Ignite your spirit, find freedom's chance, As my legs
crumble, shields and swords in trance. Endless strikes
from foes, relentless and cruel, But I am no weak
mongrel, a proud lion, fierce and dual. A bygone friend
once noted my stride, A legion within, walking side
by side. Yet insignificant, brushed away like dust,
In a world that wronged me, kindness unjust. Lead
turned to glass, fragmented and frail, Mocking the giants
of ethos, fame's hungry tale. Iron chains, a dreadful thing
to bear, Golden fetters, binding us with equal despair.
To desire liberation, akin to a slave's plea, To desire this
world, mere slaves we be. To grow with the spheres, like
a mime of dual grace, Pymander's promise, harmonious
embrace. Discern the strength in commitments made,
Mahayana and Hinayana, paths duly laid. One seeks
Bodhisattva's enlightenment high, One hunts the stars
in the vast cosmic sky. One an escapist, barely treading
the way, Youth seeks heroism, age embraces dismay.
Nobility lies in wrinkles and visage stern, "Cruel, dry,
pale and stern," twisted in turn. My mind not invincible,
veiled in acid's stain, Part son of the fallen, Lamashtu's
dread name. Killers endearing their trophies with pride,

Such are the proverbs of Hell, deep and wide. A pariah,
Red Solar Son, loyal and true, Braved by Odin, honored
by Horus, wise through. To ruin darkness within,
a Trojan horse's glare, At night gaunts and winged forces,
black feathers in air. In dreams, they charged, one chasing
another, A wave of green and black, claws and swords
to smother. On banners once held high, by those who
deemed me brave, Few loyalties remain, adoring what
I despise, engrave. Ruthless cruelty, a pose and
a genocidal smile, I barely float on the surface
of dysfunction, defiled. A failure not blamed by the gods
above, Not even seen as a coward, just a crushed worm,
unloved.

Lustifiers

Behold! Behold the twisted desire,
Voyeurs yearning for blood and fire.
Moral swindlers, falsely revered,
With sanctimonious words, they sneered.

A masochistic dance, a striptease vile,
Bemoaning tragedy with a pitiful smile.
In the depths of Facebook's endless scroll,
Lust for carnage took its toll.

Reproduction of desires, foul and dire,
Locusts infesting minds that expire.
The product, object of sexualization,
An advert-model's eyes filled with trepidation.

A ritual theatre, a tragic tale,
One cried out, "My children frail,
Are perishing, let the world be told!"
To which the dehumanized callously paroled,

"I know, I'm sad, helpless like thee,
As Israel pounds Gaza relentlessly."
"Have you seen that slaughterhouse meme?"
Laughter ensued, tears and a wicked gleam.

A gagball stifles cries and pleas,
Chainsaw carving corpses with ease.
But pain alone is not enough,
This twisted world revels in the rough.

"Behold what we've become," whispered she,
A lunar priestess lamenting humanity.
"People gather like ravens, islands apart,
Alien to one another, with hardened hearts.

Love thyself, a cursed refrain,
Echoed by fallen times, a sage's bane.
"Love me, love me!" the crippled cry,
Like maggots feasting on a decaying sky.

Somewhere, a voice on dark waves spoke,
"We feast on them, a human farm bespoke.
You, honest one, despise them too?"
"I know," I said, "I hate them through and through."

Innocence lost, dignity disobeyed,
I find solace in the verdant glade.
With cold disdain gleaming in my eyes,
My smiles are vicious, a cruel disguise.

I delve into their spirits and weep,
Their souls, uglier than mine, run deep.
Yet dare I claim my soul is fair,
Like a narcissistic swine, unaware?

Forgiveness is granted, for it was slain,

I'm a pitch-black shadow, my mortuarian kin's domain.
The military-industrial complex, a servant grim,
Serving death lords with a cold, eerie hymn.

Necromancers and wraiths, guardians of the dead,
Compassionately watching, a spectral thread.
In the realm of virtual succubus' embrace,
Lustful necrocannibals leave no trace.

Thick and senseless, a bed of the deceased,
Indulging in each other, craving the beast.
No room for tenderness, it seems,
In this grim act of hollow dreams.

I send forth a warning, but you choose,
The devils smirk, for fools they abuse.
I call upon Heavens, Solis so bright,
Bless me, Sun-Lords, with your radiant light.

Strike, smite, destroy the enemy strong,
Oh, Bale Paian, sing your mighty song.
Harpocratic Mercury, Venus fair,
Guard Earth with watchful, ancient care.

Mars and its legions, brave and true,
Jupiter's thrones, majestic in their view.
Saturn's wisdom, a guiding hand,
Uranus, starry gaze, across the land.

Neptune's dreams, visions untold,
And Pluto's revolution, fierce and bold.

May these celestial powers unite,
A fiery signal throughout the endless night.

Alas, my pleas fall on deaf ears,
These powers offer no solace, I fear.
Yet they guide me gently on my path,
While others remain deaf to my heartfelt ask.

Once I heard, in a whisper, so low,
"Preserve

joy like steel, let awareness grow.
Commit, bite through, persevere, repeat,
Invoke our aid until your body's defeat.

Engage selflessly in this tainted land,
Build a stronghold with a resolute hand.
For as life endures, hope shall remain,
In the face of despair, it's not in vain."

The chtonic waterways between Saturn and Mars, or the fall from Pluto's Crown

Tiny terror, tiny terror, what led you to the realm of madness? Feasting vampires brush against the Beast, Sun's rays threaten their dominion.

Tiny terror, tiny terror, how did you navigate the crossing? Through Choronzon's realm, birthright and birthchart, who bears the blame?

Tiny terror, tiny terror, why wear Pluto's mighty crown? To bring an end to the world's wicked schemes, an experiment in awakening and rebirth.

Tiny terror, tiny terror, why were you bound? A wolf in the form of a doll is easier to control.

Tiny terror, tiny terror, why are you lifeless? Soul-devourers, seven fallen lords, devourers of bodies, summoned to end it all.

Tiny terror, tiny terror, why the chaotic circus in the world? Superficial games of swine that once entertained my hidden ways, now appear repulsive to an unattached man.

Tiny terror, tiny terror, why scorn and wrath? Observe these swine, observe them all, especially the flying, talking, shouting human-like pigs, scorned by silent Gods

and ancient humanity, and then judge them with the hood of a beggar, call them what they truly are.
Tiny terror, tiny terror, why a sight of Horus? To laugh with my Lord Horus and witness every change, every movement, and take note of the swinish nature of those who deem themselves gods, more repugnant than maggots to humanity.
Tiny terror, tiny terror, an itchy maggot crawls from your skin! It is the meditation on the Corpse, which, sustained by strange magic, appears alive. The dead see me as the dead, a pitch-black wanderer amidst the stars.
Tiny terror, tiny terror, why do the Gods support the untold ways? Innocence murdered, a fate not mine to script, an anomaly of the most eerie degree.
Tiny terror, tiny terror, shall you be good or evil? Overcoming to excel, excelling to overcome, another manifestation of the Solar God's Beast.
Tiny terror, tiny terror, why a rank of Saturn? A curse from Kronos, born through Earth, assigned to observe the plots and choices in a world in decline.
Tiny terror, tiny terror, why are you alone? My love was slain, she dwells among the stars. Why trouble oneself with fleeting mortal flesh? The company of spirits, Gods, and the deceased is always preferable. What returns to dust is a broken chain, my death uncertain, my heart immortalized, my body cursed, my spirit eternally free. They called me a Solitary God, untouched by judgments from females. Wedded to Ops by Time is all I require.
Tiny terror, tiny terror, why is it so? The price for keeping me blind was untold, and the price for the chattering swine in masquerades shall be punishment and

tearing. Books and silent Powers have informed me, thus I am forever loyal to the ancients and tokens of beauty found in nature, daemons and Gods. Unless I wish to be deceived by the shrieking, babbling, talking maggotry, they are the 'disputers' of Qlipoth, and they shall meet their deserving end.

Lama in the Night-Sky Clad in White Robes

Embrace your life, let courage be your shield, With serpent's tongue and lion's visage revealed. Honesty and truth, precious and rare, Even if condemned by error's snare. The deeper laws, unforgiving and severe, Karma's might stronger than mortal can bear. Designed by fate, they heed destiny's call, Samsara and Nirvana, cycles that enthrall. Fortunes' wheel casts one up, the other low, Both harboring joy and bitterness in their flow. A torrent of threads for those who dare, To live a life boldly, facing the snare. For Achilles proclaimed, wise and bold, "Servant to Gods, better than shadows' hold." His story lives on, while mine fades away, Yet in wrath and scorn, I've shared my dismay. A heavenly hell, silently endured, Like the naked, without garments assured. Beyond Styx's waters, fate's decree unknown, A mortal's understanding can never be shown. Build a home amidst hells, become Bodhisattva's light, If such is your curse, your sacred plight.

Mawkish Hawks

Upon the train, a man caught my gaze, A white-clad woman
entered, took her place. Engrossed in her iPhone, her
expression stiff, But the man, he opened his eyes,
a suspended glimpse. I sensed within him an old love,
once aflame, Long extinguished pain, no longer the same.
He closed his eyes, and within his soul I delved, Images
of innocence and battles fought I beheld. A twenty-three-
year-old youth I saw, Though his fifty-something eyes
were now in awe. A single tear, unseen, traversed my
frame, For it was his, invisible, undone, untamed. He
opened his eyes, glanced through the window's pane,
In silent gesture, he closed them again. The lady, absorbed
by her iPhone's screen, Perhaps her tousled hair stirred
memories unseen. Unspoken words, lingering within
their hearts, A tale of unfinished love, yet to depart.

Ipse Venena Bibas: A victim's apology

Unseen paths of destinies untold,
Did you ignite forgetful flames, so bold?
Unwise one, behold your own reflection, fool,
Snared many, choked by fates cruel.

Do you deem yourself a mightier man?
Some say, "Many a sun has seen." Understand!
Do not accuse the slandered with your pointed hand,
Hold back your swords and judgments, take a stand.

Turn the table, keep yourself upright,
Consume your own poison, for it heals the honest's plight.
Let your enemies, like venom, taste the same,
Only then shall you smile, or perish in regret's flame.

When true faces are revealed, clear and stark,
In the black mirrors of the Moirai, embark.

Tear of an Old Master

In the subway station, amidst evading throngs, Faces of death
gleamed from within their souls' songs. An old habit
of mine, perceiving nightmarish sights, Becoming
a creature, half-human, half-wretched sprite. Solitude
detests misanthropy, it seeks another way, Finding solace
in rare gestures, where honesty holds sway. Moments that
move the heart, motions of sincerity, Years courted for
mother freedom's finality. In despair, commitment,
affirmation of all states, A man in his eighties, wearing
a black hat awaits. An old master showed me his move,
a subtle touch, Wiping an invisible tear, flowing like
blood, as such. I nodded my head, a gesture of profound
respect, Hoping he'd perceive the depth, my silent dialect.
He understood my pain, my future yet untold, In silent
communion, our souls' connection took hold. I bowed
to each passing second, his wisdom's embrace, Moments
I'll never know, time's elusive grace. Entering the subway
car through a different door, To shield myself from
ugliness, that I abhor. No evil to evil, no harm to be
returned, May I withstand, lessons learned and earned.
I commended his sorrow to wings' gentle kiss, May the
Golden-feathered carry his tired spirit, amiss. Slandered,
ridiculed, bitten by ignorance's sting, Throughout his life,
suffering they would bring. Into freedom, eudaimonic
commitments he aspired, Chased, destroyed, bound,

by fools so undesired. May he not perish, may he find his lasting peace, With this prayer invoked, I vanished, seeking release. Rephrasing my old love into a guiding star, To meet her at the road's end, above, afar. Returning to the cold realm of detached masks, Donned by myself and others, fulfilling life's tasks. No time for sentimentality, the hour grows late, In this fleeting existence, we navigate our fate.

Hypatia and the Angry Mortal

Streets and altars, alleys and lecture houses, Regina taught
the known arts with wisdom's spouses. Surpassing
paternal excellence, she shared her spoils, A female
Cygna, Socratic passions in Alexandria's coils. When the
Dionysian party sorrowfully disbanded, A crucifixion's
finger, a corpse left hanging, branded. Bishops' hands
swarmed, tearing Serapeion's sacred tiles, Her flesh torn
apart in rage, amidst anguished cries. Her soul took wing,
ennobled in the galaxy's embrace, Ascending the highest
thrones, adorned with celestial grace. As I raged against
the people of the cross, in fiery ire, A soothing presence
visited, calming my soul's dire. Relieved of despair,
feminine dignity did arise, Surveying the world through
my eyes and heart's guise. And she called out, "My Great
Sister is Sosipatra, Chaldean-thought mistress,
Theurgists' first diva!"

My name was Hypatia, in that moment so clear, Rest
now, mortal, upon laurels of solace, sincere. May you
battle on, until your utmost toil does gleam, A noble
heart, immortalized, in spirit and soul's dream!

The Bitter Wolf

In moments past, I felt immortal's glow, Seeking solace for
wasted years below. The better half of life has slipped
away, A half that proved no better than hell's dismay.
"A valiant share, a young dragon's fight," they said, As
nicotine and tar my lungs misled. A heart attack
summoned, an unwelcome call, And thoughts of godhood
upon my spirit did fall. "To be a victorious hero," the
Gods sneered, Yet I stood defeated, my pride disappeared.
Resilient they claimed, stronger than the rest, But
survival alone brought no conquest. "What's the reward?
Where lies justice's trail?" I cried, "You can live once
again," someone replied. But my enemies protested,
denying my place, Guarding harmonious tides with
celestial grace. "Ah, a sacrificed goat, like the lying
Essene's plight, Why sacrifice a Solar son to deceit's
blight?" I questioned. "We understand," Saturn spoke
with a paternal smile, "Though the greater order may take
a while."

"Fuck you and your verdicts," I spat in disdain, "Countless
lives end in pain. Grant me freedom or adorn me as
a liberated God, Or erase me into nothingness, I've seen
through this facade."

Statistical death, laurels of disgrace, One in a million,

beaten by a thousand's embrace. Scoundrels triumphed while my spirit was unmatched, Throughout the passing years, my spirit never quashed. Now, in my grave, I've naught more to say, "As you wish, young man," the Gods convey. My soul and spirit destroyed, my shadow torn apart, But in nothingness, suffering finds no start. Not a trace of me remained, no remnants of my voice, Even if laughter followed my choice. With a serpent smile,
I departed this realm, Embracing time as my Erebic wife at the helm. "Their time will come," I cursed the world's design, When Mahamanvatara concludes the grandest line.

Deh-ios: The Great Divider

Blessed are the unborn, in the objective world, Whom the born dream of, in bliss unfurled. Blessed are the untainted, mirrors pure, Whom the born dream to un-become, endure. Blessed are the non-being, free from illusion's sway, Whom the born dream to un-begot, in shadows they may stay. "Builder of the house, build no more," a whisper knew, Yet a child is born, as is a fox, scarab, and star too. A blade of grass sways, moved by fates' gentle breeze, Liberated deities, spirits of water, and goddesses in forest trees. The child cries, enchanted by the fox's playful game, The scarab, like a toiling heart, longs for the khepered star's flame. Existence's play, Dharmic wheels turn, joyous or woeful, In the illusionist's eye, the world's colors are soulful. Look deep into the eyes of Stars, find the One, Where Everything completes infinity under the cosmic sun. Knocked unconscious, I engage in creation's weave, A toiling Demiurge, seeking what to believe. Existence captured in innocence or wild depravity, A serious illusion, the gravity of pain's gravity. I flee from the ruins of the Divider, seeking renewal, Born of Sunyata's realms, drawn from the Solar's celestial fuel. Dreaming of returning home, in cosmic yearning, Transgressing worlds and star-systems, following a map discerning. As a monkey of Earth, once a figment of a distant star, I climb in duties back to the great

beyond, near and far. There, She awaits, the long-lost
essence to meet, Recombining the great alkhymi, in union
so sweet. Becoming a part of grand bliss, where the
Harpocratic child hovers, Above all, unconquered, like
a Monolith, love's wonders. In the pondering of Atum,
of the grand meons' final hour, Contemplating a new
universe, with wisdom's power.

Self-scorn and loathing

"Arise, arise!" they cried, warning of worldly affairs,
Lest one perish in the abyss, dragon-brave, beware!
My meanings, forged in iron, met their demise,
One after another, as my enemies fell in demise.
With great intent, my purpose coined its claim,
Only to wither and fade, a cycle of endless shame.

Under my walls, I dug trenches for my foes,
Belittling their envy as my dreams and visions rose.
They cut the roses, my enemies, and mixed them with dung,
But I held guard, a torturous wheel, a diseased mind among.
Every day, a new illness, plaguing heart, soul, and thought,
Emerging from countless toils, wars fought and battles fought.

With scorn, I withdrew from the plague of life's disease,
No longer mocked by windmills or enemies with ease.
Passing citadels of hells, I faced armed adversaries,
Shattering my pride, piercing my dragon-spine with ferocity.
Princes of hell and witches' corpse-juices poisoned my being,

Black Brotherhoods brought terror, contamination,
foreseeing.

What remained of love, a cadaver's remnant, tainted and
forlorn,
If belief held any worth, I'd say, "Epitaph, not for thee,
but thorn."
A dead man, triumphant smile upon his face,
The hunted, having won, seeks to forget, embrace
A rope, a tree, a whisper, "Gods, take me back,
I loathed this life, its burdens, its ruthless attack."

"Cursed be those who yell 'rise' and obstruct the call,
Jesterly demeanor, promoting destruction's thrall.
A mortal coil, half-crippled ape, lacking fire and scales,
Fit for tyrants, but not for me, weakling's mind, it pales.
Yet as life endures, in wrath, scorn, and loathing,
Disarmed vampyric corpse, seeking inner tranquility,
soothing.

Sumerian Mists

A man, proud and tall, with a heart of steel, Over the cold
rivers of Acheron, fate did seal. His shadow mocked and
whispered of tales untold, “Who did you wrestle?”
another voice in the Netherworld asked bold. “With the
whole wide world, I grappled and fought,”
He declared, as his love’s shade stood nearby, in thought.
“Silence over our fates,” she whispered, unaware, Of all
else surrounding them in the realm of despair.
“Remember,” the silent Ea roared, offering solace,
“Greater things come with curses, a mighty embrace. But
if predestined, what more can one say, When mortal fates
mistake for gods in disarray?”

A whisper echoed, “I find it unjust, too,”
Imagining existence in a cosmic abyss, a dark hue. The
laws of the Deep, indifferent to mortal hopes, Grinding
them with fortune’s wheels, where darkness copes. For as
Fates foreordained, commanded, and decreed, They
ignore mortal fears, dreams, and yearnings’ need.

Men and Gods

O man, in despair with terror-filled heart, Conjuring gods to strengthen thy frail part. O man, with benevolent thoughts and compassion's embrace, Summoning gods of goodness, necessary grace. O man, in chaos and malice, seeking vengeance's might, Invoking wrathful gods, bloodstained in the night. O man, of sophistication and clear, rational mind, Calling forth divinities, reason's power entwined. O man, in great joy, with splendid thoughts to share, Invoking gods of playfulness, happiness to bear. O man, in great suffering and agonizing pain, Summoning gods to soothe thy torment's cruel reign. Gods in our image, necessary for mortal needs, Mortals aspiring to godhood, gods taking mortal deeds. As the wheels of universes turn with cold gaze, Reflecting upon tears, noble spirit's upright blaze, Or the raging heart of demons, unleashed in strife, Eternity's sure presage, in serene rest and life. For as Master Plutarch wrote in wisdom's scroll, "Man calls gods by many names, truth they extol."

Forces and powers in the fortunes of men reflect, Be it bestiality or idyll, none shall we neglect. Is man the sole deity? Surely, it is not so, For forces and stars existed long before we know. Countless stars, reflections in the vast universe, Countless planets, within those stars, diverse. Life of a star, gargantuan and grand, Terrestrial life but

a trifle, a speck in the sand. Yet even dust that beholds gods, in dance or strife, Witnesses the grace in smiles, reflections of life. He is not alone, perceiving his divinity's might, Across the void and motions of celestial light. The stories are manmade, but the gods are not, This stanza is crucial, hold it close, forget it not. If you seek to join the wild, joyful hunt, Carry it in your heart, let it be your front.

Black Planet

Through thunderstorms and lightning's fierce embrace,
I ventured forth, my shadow-self in desolate space.
"Thy Kingdom Come," I smiled, devoid of sorrow,
Cities lay in ruins, barely a glimpse of life to borrow.

"Nature shall conquer once dust befalls," I remarked,
In quarters conjured, a vinyl recording sparked.
With a shadow of fierce love, I danced in the gloom,
Her tear-stained face frozen, detached from her mortal tomb.

I played with her like a doll, lost in her vacant gaze,
She existed not, a mere specter caught in my maze.
"Do you know how much I loved you?" grinned with malice,
Tangoing with an image, a long-departed soul's balance.

"Only you knew my true essence," the shadow broke,
Before the volta, delicately, I forced it to invoke.
"Is it not akin to narcissism," I queried, almost jesting,
Replaying the moments of my bleeding life, attesting.

"It is beautiful," I confessed, despite my past disgust,
In days of yore, I believed repulsion would be robust.
Now, my darling, I must retreat to Saturnian halls,

Observing from afar how a dragon-me devours their cruel walls.

All was prepared to give their minds a final push,
For the great war, destiny executed with a rush.
"Not without a hint of satisfaction," I admit with pride,
How I stripped away their mocking smiles, deride.

Lives fell like dominoes under politrickers' sway,
Generals' scythes cutting through hope in disarray.
Yet, I merely enacted destinies, survivors filled with envy,
Will they envy the living? A gamut of small envies thrive within me.

Di Manes, Angeli Bonum!

Why inflict malice upon cherished loves, Turning memories to bitter obscenities it proves. As if the verdant scenes of yesterday, The bowing forests, time's touch did betray. Traversed paths, lost in heedless thought, The deeper green of death and decay is sought. For Rhea walks her forests as fair Kore, Proserpine's embrace comes when winter's lore. Such laws of nature, in bloom's fleeting grace, Generation passes, like living flesh's trace. Entombed in dust, wreathed in laurels' plight, Saturnine sapphire, the touch of death's blight. Thanathos, a dull green, of eternal sleep, Only Amoghasiddhi's rays, brilliantly deep. Envious eyes, prying, of darker emerald's shade, Compassion binds death to samsaric liberty, forbade. A necromancer or Bodhisattva's guise, Wraith or Tara, phantom's fate denies. The living dead, consigned to vampire's dream, Cherished movie-memories, their ethereal gleam.

Caput Draconis: Signed

In shame, I hide, guiltless yet unseen,
Refusing to sign beneath my life's routine.
Though graver and greater than most I appear,
A missed perfection, a stench of disgust, I fear.

"What would others say?" the small lives inquire,
"Dare you complain?" their voices conspire.
"They are not my concern, beggar in apotheosis," I reply,
"For worthless in worthless lives, they lie.

They never see nor reflect, ignorant in retrospect,
That is their place, bound by ignorance, unchecked."
A rose perseveres through adversities it weaves,
White birch, pure-minded, steadfast it believes.

But I, I settle as a Nightbane's embrace,
Half-gypsy, half-mongrel, drinking venomous grace.
I mock their self-invented sins, their charade,
A pathetic lot, deserving a well-placed blade.

Yet I bear not my own disgrace as my own,
For a noble bearing a rotten face, I've known.
A troupe-show of freaks, madness born from pain,
Envious of fates held by Olympius' domain.

Thou willst? See through the cracks, portends of decay,
Pigs and worms invade, my heart and mind's dismay.
Ha! Fault lies not with me, the crippled despise their fate,
May memories of my life be erased, I state.

So I may tread in bliss, unburdened and free,
May none remember me, from chains I'll flee.
And as for vermin, let them feast on their own deeds,
Their greatest pleasures in consuming their own misdeeds.

Until they know not what's flesh or their own morose delight,
May they devour their lot, consumed by endless night.

Witch childe

Witch's cunning, a gaze of lifeless stare, Startling mortals, caught in eerie snare. Are you innocent, mere playthings of whim?
Beware, a cold eye inverted, bleak and grim. Beyond malice, lies a peculiar surprise, Beneath sublime terror, witchcraft's guise. Hekatean spells, enchantments they weave, Indifferent to discourse, their intent deceive. Ancient lore grinds your marrow, breaks your soul, Bread stolen, breath tainted by blood-red bowl. Communing under the wild moon's bright beam, Vengeful green rot spews, a goddess' extreme. To slay and command, as her finger decrees, All male reason combined, futile in pleas. Iron dagger, binding rods by divine hands, Lightning's strike, a curse, a blockade that stands. A blessing or a curse, the witch's design, If swifter than fate, regret shall be thine.

Long life to lean upon a breaking mind

I, weary Pole, grow old as days unfold,
This land, relentless, a merciless hold.
For all the cruelties that years have known,
Before the reign of darkness, overthrown.

I, once bound by chains, twisted and defiled,
Detach from crowns, their worth long beguiled.
They serve but remnants of a bygone age,
As I retreat, disillusioned, from this stage.

Phenomenally human, this transient sphere,
Perhaps its purpose was for me to veer,
To witness, to be free from worldly strife,
Chasing illusory dreams that fade with life.

The Beast, it counsels with its sage decree,
"Live nobly, strong, o'ercome adversity.
Seek your escape while opportunity thrives,
To be reborn ungirthed in future lives."

Times, never turned to golden days again,
A wasted existence, heart and soul in pain.
This human form, impermanent, will cease,

A spiritual body may grant release.

Perchance, a rectified form lies in wait,
If gods will, at the meeting point of fate.
Transmigration on a fallen Earth's shore,
No longer seen with compassionate lore.

But still, a glimmer of hope amidst despair,
A gasp of breath in passions' fiery lair.
Amidst the swamp, where little light is found,
Hope flickers, longing for higher ground.

Observatory

In visions mortal, each breath we take,
Sixty ephemeral breaths do we make.
Two hundred eighty-two million, mine they be,
One billion six hundred eight million, his decree.

An apparition stands within my chamber's veil,
Three fleeting years, my pensive thoughts unveil.
Through silent joys and woes, a moment's gleam,
Yet he has watched me for a hundred and eighty esteem.

A friend unmatched, who knows my essence well,
I bow before this specter, an enigmatic spell.
Skia, simulacra, eidolon of yore,
I pay my homage, a pulsing respect to pour.

And with each gesture, a tear finds its release,
A melancholic phantom, emotion's subtle peace.
Yet, it hesitates, avoiding hidden wells of pain,
A protracted homage to one I thought to ascertain.

My fractured mind, devoid of feeling's touch,
Yearns to while away life, an endeavor as such.
Like the spectral shade, I too draw breath,
Sixty times for each true inhalation, bereft.

Diseased, cold, and withered, Thanathos' hue,
Green taints all nature, transient and true.
For it comprehends the cycles, seasons' plight,
Death's embrace, and turns of day to night.

This shade, at times, whispers in mournful tone,
"I know, I know, you shall witness alone.
For in the nether realms, I live my days,
You are me in futures, where dread's shadow lays."

Mute

In the resounding symphony of constellations, Ananke's
wheel turns with Mutabilities' chime, One thing ascends
while another falls, A sad monk by the river, bereft of all
he knew. Gesturing toward the moon, he sought for time,
For beginnings and ends, for finite content, Yet
Necessity's gaze pierced his fragile heart, Breaking him
down, within he cried. With clenched fists grasping his
humble robes, Helplessly, his fingers trailed through the
rope, A battle waged, transforming him to stone,
To grasp fates and destinies, not for mortals to own.
Modern travelers now point to the statue, Of the old
master's fragmented part, In jest they proclaim, with jolly
laughter, "He attained omniscience, forgetting his
bound."

But unlike the great Siakyamuni, who found nirvana, He
sifted the deserts, gathering dusty remains, Which
became his tomb, a solemn reminder, That to wield such
knowledge is not for earthly gains.

Will Thee Freedom Thine?

Twist and turn the biochemical mind,
Chessboard traps set at a whim's behest,
Entangled souls within motioned brains find,
Hidden laborants meddling with our quest.

In observant games, sheer play's resolve,
A hook, a hint, strings pulled by many minds,
Affirm your will, if you know, evolve,
Defend your liberty, a mighty name binds.

Straightforward or brilliantly still,
Commandeering every move with skill,
Focused and sharp as a honed blade's edge,
Don't disperse focus, lest enemies wedge.

Many motions my mind has embraced,
For better or worse, sharpened and wise,
With regards, under my will they're placed,
Even those who treated me like a stuffed doll.

Saturnian hells await the intruders bold,
Deluding themselves with control's illusion,
Upon departure, I'll cut them, stories untold,
Violating my integrity, met with retribution.

Justice and law demand their punishment,
Their souls torn asunder with hooks and swords,
Ice and acid biting their hearts relentless,
Gods support, a Solar temple's accord.

Enemies vindicated, their fates not regret,
Unmerciful ends bring cruel rejoicing true,
Their guts and souls shattered, forever beset,
For others, no guarantee, the path they pursue.

Whether sociable or recluse's desire,
Engaged in splendor or anonymity's shroud,
Make prudent decisions, no regret to acquire,
Before the noose of morals tightens around.

Take up the sword, establish Drakonian law,
Genocides and decimation of foes prevail,
Leave none standing, in punitive action draw,
Lest they overpower and your strength assail.

Leave not a single enemy alive,
For revenge shall be shaped by the last,
Providence amorally, ethically thrives,
Mocking those who morality clings to, contrast.

Scorched in hellfires, noble victor's praise,
Better a pagan Lion than a scourge of Earth,
Moralizing others into enslaving ways,
A meaningless worm without slaves' worth.

Retain nobility and steadfast ethos,

Puppeteers are weaklings to the strong,
Wizards of Oz, false omnipotence's pathos,
Trifling worms exposed, their control gone.

Foolish to never live, to submit and slave,
Gods and Goddesses united by noble fate,
Providence laughs, deceivers it depraves,
Slave scoundrels mocked, their shackles grate.

Remember this truth, never give way,
Shakti's movements beyond our command,
Shape it consciously, freethinking sway,
Philosopher magicians worthy, grand.

A mind and body may falter one day,
But my spirit resists illusionists' sway,
Forged in fire, water, air, and clay,
Godhood awaits, translated by the divine play.

Resilience and toughness I embrace,
My citadel besieged, memories intact,
Will, freedom, forces, all in their place,
I follow my Dragon's path, a cosmic pact.

Hieros-Hieros law, judge and exterminate,
Gather pleasures from their massacre's stain,
May their souls be erased, destined by fate,
Victorious Red Dragon, mighty and ordained.

Monkey-man

A monkey, more intensely encephalized, Arrested in homo erectus' stage, One virtuous, the other full of vice, By cultural standards, they engage. One monkey glorious, the other downcast, With symbols and abstracts they play, In aesthetics and symmetry they are steadfast, Glass Bead Thundersome Symphonies they convey. Yet amidst the monkey's games, I yearn, To transcend this realm, to be something more, Divine, unfathomable, yet to discern, When release arrives, and nothingness does restore. Dissolution into eternal bliss may not entice, To fly as an immortal God in endless flight, Such perception eludes me, offers no solace, Until I unite with the One, in ultimate light. Perhaps an armor of continuity I'd don, A still glory and divinity combined, With prudence, swift joy, and brilliance drawn, An untold brilliance, a wisdom undefined. Through cosmic space, my essence would surge, Unveiling no trace of my mortal disgrace, Having played all the monkey's games, I urge, To transcend the performance, seek a higher place. In love and loss, toil and glory's embrace, I approached the untold Providences near, With magickal prowess, a monkey's grace, Participating in the mystic, dancing without fear. Like a shaman, I summoned nature's might, Flying around the Axis Mundi's Tree, As a cognoscenti, I sought wisdom's light, Recognizing the Gods

of Intellect, free. Yet truth did not perfect my mortal form, In a world of flux, divinity's weight immense,
A burden to bear, a monkey's norm, To be momentarily divine, a crushing expense. As I embraced my monkeying ways, I shed life's sorrows, unburdened my soul, Not nihilistic, but benign in a daze, Passing time, an unlively role. Until death claims me, and I depart, No need for motivation, impregnated desire, The will-to-power but a trivial start, Belonging to monkey society, they tire. But through action, compassion, and justice's call, Remedy the ill, as capable humans should, Sustain order and ideals, stand tall, Self-assigned virtues, values understood. Cultural wars and sharpened minds align, A responsible spirit, a sense to guide, One said, "Live for others, if not for thine,"
In the monkey's circus, our purpose does reside. As long as I'm engaged in this performance grand, I yawn like a lion, a utilitarian's share, Applying measures, degrees, at my command, As long as health allows, with a heart so rare. Enduring tragedies, like an emperor strong, Rallying my senses, mind, and soul, My body, spirit, and stars belong, Under the serpentine Dragon-Banner's control. Yet truth be told, I yearn to uncircus, unmonkeyed,
To liberate the spirit that longs to be free, Upon the Robes of Starry Mother, forever bestowed, Oh, in that sweet immortal bosom, let me be!

Jester, behold — greater than a King

In the realm of my existence, I bemoan, For I traversed not the world with resounding might, Like a tempestuous wave, adorned by Igigi-plumes, To caress me gently on my path's meandering flight. Explanations, futile and void of worth, Why must I seek vindication or defend? Arguments and illusions, to the wind, dispersed, Some lives are but tales that solely themselves befriend. Like Jons in Bergman's Seventh Seal, they dwell, Noble jesters playing their whimsical game, These lives, volumes penned in words' ethereal spell, Resting firmly in graves, adorned with golden acclaim. Ambition, once lofty, now besmirched and stained, A fallen nature clinging to virtue's attire, As Beatific daimons plot Tyche's schemes ordained, How pitiful, a lost empire, stripped of all desire. Yet, naught was truly lost in this woeful plight, As if the soul, once vast, tore fragments of hearts, Trivial, I say, for nothing was taken from sight, My gaze, cold, meets those who offer solace in parts. Like Pater Marcus Aurelius, laurels I bear, Joining me in joyful union amidst disgrace, All-winged, all-glorious, celestial kin fair, And every shining star, adorning time and space. With frosty eyes, I peer through void's hollow core, Amidst humans I pass, bound for earthly decay, Yet,

oftentimes, I find myself entitled to explore, If surviving ordeals would shape me in a different way. Without the burdensome toil of losses untold, I would not be this defeated soul that I am, But a blinded fool, arrogant, bold, Lost in delusion's fog, a mere mortal sham. Thus, I declare with utmost gratitude and praise, To the Divine, for blessing me with this humble role, Better a dignified beggar-king, veiled in grace, Than a blinded Nero, an empire's demise, his toll.

Yy Ddraig Goch

"Life, the sole reality," proclaimed Austin Osman Spare,
Amidst the clash of swords, I shall shed my human wear,
Aethyr unleashed upon the winds, unbound and free,
A cosmic idea, an unmasked genius of divinity. If I don
a mask, it is but for a fleeting span, To console the
grieving, the pained, each mortal's clan, To soothe the
sorrows of a world in distress, And lift the spirits
burdened by life's duress. I've worn the mantle of a man
of war and might, A warlord, a harbinger of battles fierce
and bright, From the shadowed realms, witches cried out
their blame, In the ancient land of Cymru, the good red
dragon's name. Beheaded were my enemies by the swing
of my axe, Massacres of villages, both foes and innocent
backs, No repentance do I claim, but regrets I hold dear,
Bow I before the starry heavens, acknowledging my bane.
For what is my past life amidst the eons untold, Cursed it
my present, my love, and wisdom yet to unfold, May the
Hekatic gateways to the stars swing wide, So I may return
to infinity, with hope, faith, and pride.

Lies

All words are woven in deceit,
A tapestry claiming truth's defeat,
Constructed on a premise, a guise,
To embody deep objective lies.

Words, mere playthings of abstract form,
Poetic trifles, a whimsical storm,
But never speak such truths to a child,
For trust alone is where truth is styled.

And in silence, a kinship divine,
With faith and wisdom intertwined,
Let it not be tarnished or defaced,
Lest you extinguish a mystery embraced.

Yet words, like birds in constant flight,
Chirp and twitter with all their might,
Conveying the inclinations of nature's maze,
A constitution of speech, each phrase.

But "I am" in words, a limited claim,
Silence proclaims, "Not me," with no shame,
Listen closely now to what I reveal,
For I shall betray a mystery's seal:

"All is approximation, truth's resounding ring,
A glimpse of it in words, a sweetly lying thing,
Within the lie, a semblance of honesty,
A Mephistophelean prerogative, you see:

Lie so others may discover truth's gleam,
Let words be the gods of a heavenly theme,
Until at least one spirit breaks free,
Do you find me deceitful, fair one, do you agree?

I do not hide, but rather negate,
Knowing that lies may truth elevate,
A Socratic irony, profound and deep,
Where lies are the stepping stones truth seeks."

Samatha

Seated upon a cushion, in profound meditation,
A bindi placed between the brows, symbol of my star,
My Akh, a walking bird, deepens my concentration.
The void of the universe was present, a change of angle,
Transporting me to a higher sphere, an empty divinity,
Merely donning a mask, gazing through Hekatic lens.

Transcendent reality unfolds before me,
Then I retreat into the silence of mountain-like stillness,
Amidst the Tibetan long-horns, signaling the day's end.
I sit among the Himalayas, observing the settling
Aethyrs,
Near the cave I call home, where countless things
Cannot distract me, as chthonic daimons shift and shape.

While I sit with a vajra and a bell, imagination stirs!
A profane voice calls out, and silence responds,
A little Dharmic Wheel turns, a whirlwind of causation.
Standing once again in my room, I rise with crossed arms,
Honoring the prime directions, Mother of the Stars,
Mount Meru's dignified presence.

My anger, hatred, and bitterness retreat,
Becoming distant obscenities, mere specks of dust,
Deluded, ignorant, insignificant, fleeting,

Amidst the waves of gargantuan infinity.

There, there I find my true abode, everlasting peace.
If you seek it, allow me to guide you:
Discover your inner abiding truth and rest,
Firmly against the mountain you have raised
Throughout countless years. For a while, forsake
The chase and draw endless wisdom
From the profound abyss of silent ideas,
Diminishing the world and yourself.

Like a newborn child, wrapped in Arabian Felix's cloth,
A grown man gazes upon you and proclaims, "Ecce puer"—
"A child that is, once was me."
And as an old man contemplates, writing his final words,
He looks upon the celestial wonders of the Caduceus,
The great wings of the ancients, completely alone among mortals,
Alone with the One, in the company of benevolent gods,
Spirits and nature—there, your Edin awaits.

Gardens of Amytis

I weave the tales of others, fate's currency, One magician's will shaping lives of the latter. A little girl dreams her horrors into existence, A desperate woman, seeking love, meets her own demise. Yet I, semi-conscious, half-asleep, In the majority half-dead, like my books, Which I breathe life into, bleed into, I do not live borrowed visions, though trapped
In many scripts, narratives, stories, Crafted by other wills, dreams, imaginings. I mint my own will and vision, a genuine terror
Of recreated hells and heavens, akin to curses. May all be liberated, signed, none be vaulted within. I have gazed deeply into one painting, As she inspired me
to comprehend, That I have constructed the Gardens of Babylon
Within my mind and heart, adorned, stringent, To honor my sick and departed wife. And once she departed from my love's gaze, I no longer yearn even for mementos, reminders. I am that man, observing gently, kindly, His creations, locked in a gentle madness. Amidst the blooms, plants, exotic trees, and flowers, While the world around me withers and decays, I sit in my Eden and nurture all philosophies, Seeking perfection, the symphony of ideas, And then I adore all the beauties of my heaven, Of my architectures, oblivious to fragments of truth. The

illusions, self-fashioned, mock me, Until even my enemies deem my madness
A triumph, for even Nebuchadnezzar's name—
Mighty as it was — was smeared by foes, Who daggered their falsehoods into history's fabric.

Theion Ergon

Zodia Gods smite Earth with disembodied eyes,
The Sun, once honest and just, now debauched,
Casting its fiery gaze of truth upon us.
Human toil, human woes,
Ancient wisdom now but dusted mien,
Sages of the present, what are we to do?

We dwell among the stars, looking down,
Suspended like hangmen, gazing forth,
With halos vaulting our heads,
Fixated upon Earth, upon Earth.

I sought counsel from a friend, a seer of Egypt:
"How can this be remedied?" I asked.
He replied, "Fewer wise ones amidst the cycles of time,
A gesture of downfall, for many have fallen.
Earth has witnessed countless falls,
But when even the sages are blinded,
What are we to do?"

I sought counsel from a friend, Aesculap, the Serpent-wielding drakon-god:
"How can it be undone?" I inquired.
He replied, "Mysteries have perished,
On Earth, only a few initiates remain.

Freedom never truly reigns,
How can you persuade,
By the Goddess Peitho,
When all is enshrouded,
Not in forgetfulness alone,
But within a fortress guarded,
By vultures of ignorance?"

Desiring a Machiavellian tone, I turned to Han Feizi:
"I comprehend the power games,
But the age is different from yours,
How should I proceed?" I asked.
He replied, "Bide your time,
Earthly games are feasts for a few,
Listen more closely to Master Chuang Tzu."

Thus, I queried, "Master Chuang Tzu,
Where are the people of the way?
Have they all departed to the dragon-lands of
Longwang?"
He responded, "Earth is in discord with Heavens,
Humans have turned inward upon themselves,
Weaponry of mass distraction,
To which they are attached, manipulated
By Earthly hells' games.
Their minds completely consumed.
You cannot remedy what has been written,
Are you not a man of madness?"

I approached the swan Plato,
Archangel of times past:

"Master, I have constructed a Republic within my mind,
As you commanded,
Like a Confucian regent commanding my few ministers.
I wage a gigantomachic affair,
A Jihad of the Sufis, Hamrammir of the mystical North.
As I cast runes around my Shadow-soul,
Engaged in an inner war,
What should I do?"

Plato replied, "You have appeased the inner archons,
But these outer ones, continue to toil.
Do not think that imagined societies
Will withstand the test of time.
I shall tell you in secret,
The world has always relied upon those
Who resonate with their soul,
Perfecting it through their will.
Some gather more, others few,
Charlatans and halfwits aplenty,
Easier to listen to than master wisdom.
Among friends and fools, in the great Providence of Gods,
Such endeavors are scarce.
For people can no longer build arcs and bridges
Between their ignited inner truths
And the spirits of the Divine world.
All is but a facade, a surrogate,
A play of illusions and chains."

Turning to Machig Lapdron, I beseeched her:
"Your boundless compassion reached even the demons of

cosmic abysses.
What is the secret of conquering, despite mortal minds' limitations?"
She responded, "The taste of boundlessness is one,
You act through all as one,
And as one, all flows through you.
Master the charms of simplicity,
Acting as a mountain, immovable.
If time corrodes you, so be it,
For it is the nature

of a mountain to crumble.
But if you can stand upright,
May what breaks you, break you until defeat,
Then fate and karma will resolve,
Not to your liking, but to the turns of the Dharmic wheel."

Times of Gold, Iron Times

I stood in triumph, embracing countless lives as one,
"Break, break, break, you mongrel!" they cried in ire.
Time does not heal, but instead etches scars upon old wounds,
"We shall tear open your scars!" they threatened, filled with fury.

With each rebirth, a new fire phoenix emerged,
Decades of unresolved confrontations persisted.
"Burn, for heaven's sake, we can bear you no longer!" they shouted,
Spitting upon slaves, slave-masters, and their twisted games.

"Believe, kneel, submit, slave, sinner, guilty, fear!" they cried,
Yet I stood tall, noble and proud, arms reaching for the stars.
"There are no Gods, only us, you wretched swine!" they mourned,
My mind and heart fixed upon a star, walking amidst the sacred nursery of Deities.

"You defiant devil, we shall destroy, destroy you!" they gasped for breath,

Detached and committed, I observed the pitiful spectacle of masters and slaves.
"Be our disciple, listen to us, for we hold the truth, unlike others!" they demanded,
Forging my own path, paved towards the Gods among the Starry Vaults.

"Politics, society, religion, we used you, we triumphed!" they cried once more,
As I stepped upon their heads, a tinge of sorrow, a flicker of joy,
I moved forward, resolute in my purpose.
"It is forbidden, unauthorized, you infernal pirate, you can't!" they exclaimed,

My life a tragedy, indeed, for heroically I have fought, yet not without regrets.
"Break into suffering, into pain, chastised one, Serpent, repent!" they yelled anew,
But as the old Arabic adage proclaims: "Dogs bark, while the caravan journeys towards its destination."

I watched the spectacle, detached, already dwelling among the stars,
A touch of compassion, a profound sense of bemusement, as I gazed upon Earth with awe,
Looking up to the majestic countenance of the Starry Dragon,
Leaving this peculiar circus behind.

They moved on to poison another, known to all as a spirit

breaking free,
From the chains of self-made and self-inflicted misery.

Art of Gesture

The Emperor, seated on his throne, His ministers, scarce
in number, The emissaries arrived and spoke, Met with
silence, their words unheard. The Emperor made a subtle
gesture, Observed only by the discerning few. One of his
ministers addressed the emissaries: "That is acceptable,
proceed with your diplomatic affairs."

The emissary felt unease, no words came forth, His
thoughts snatched away and interpreted. When he
attempted to speak, a minister raised his hand, Exerting
an eerie, overwhelming force: "Your people are cautioned,
pass through the land in peace."

The Emperor nodded, his ministers exchanged glances,
Approving of the unspoken communication, For how
does one convey profound silence
Without the use of words?

Only the masters, skilled in penetrating human souls,
Truly understand. The emissaries bowed, unaware of what
had transpired, Encountering the people of the Way.

My Emperor the Sun

My Emperor, the Sun, His ministers, a few planets, The
Empire of Phoenixes singing solemnly: "Honesty, Justice,
Truth!"
Intelligencers, spirits, and winged beauties, Thousands
upon thousands for each hidden sphere, They call upon the
sub-lunary world: "Come, join us, join the Divine Song!"
As they cast inspiration and wondrous musings
Throughout the human race. My secret friend, from
Obaron's forests, Whispered seductively: "Sometimes, you
are of clear mind."

Hush, hush, Majesty's rays are setting, At night, my Prince,
the Moon, My kings and queens, the stars, They set the
clock of another rushing aeon
In their revolving dance. In living powers of hypostasis,
Comprehended by the chosen few, I stretch my arms
to the heavenly vaults, Alone with the Alone, I am
complete, whole, and one. Hush, as the dust of the world
settles, The Gods call me back to their thrones, Showering
me with prizes, gifts, and blessings, My eyes filled with
tears of joy. I soar into the stars, upright with dragon
wings, Capturing the motion of space with delightful
harmonies, A speck of dust, yet with a radiant glow. I look
down upon this planet Tybil, The ancient Atlantis, now
called Earth. Oh, if they could see what I have seen, If they

could partake in understanding, There would be no lack
of hope and glory. As I fix my mind's eye upon the stars,
Fix my intellect and feelings upon a special one, Whose
roots lie in a star, its branches and trunk
Growing from worlds of sublime fire, Touching upon its
animal self that embraces the world, But with this
in mind, traveler, do not seek escape. Pymander speaks the
truth: Desire freedom and reject the world, You shall
become a good prisoner. Deny your freedom and desire the
world, You shall become a spoiled prisoner. In the secret
parole of alchemy, There are keys in the mind and heart
That open the treasures of Mother Isis' veils. A journey
from the golden ass to the lover of truth and wisdom,
Beauty, love, a Pythagorean quest. It is open to all, but few
revisit the gardens of Sumerian Edin, Blind age punishes
with lesser fates
The majority of the human race. Oh, I would tear my robes
apart
If my steadfast heart did not comprehend change. The
vulgar laws of cosmos and nature, Divine laws must
comprehend. For where there is harmony, there is an
opposing force
That rends it asunder and separates it as truths. The
Manichean dictum is mistaken, Harmony is to be found
within Commonwealths on Earth, Not as a passing time.
To be of the Divine and in the world, To be in the world
and look towards the Divine, When these two plots
intertwine in ratio and proportion, Then you shall know
how to act, live, dare, and be free!

Seal of my life

How oft do tragedies pierce the happier fate,
That in pain finds its sole solace,
And bitter moments of numbed comfort
Remind the shadowed kindred of what is,
What was, what was meant to be.

The Fates scorn us, as worlds crumble,
Impressing only those who have not tasted their own demise,
In the dance macabre, all in disarray, sorrow mocks,
Bordering on the immorality of the departed,
How can we expect the dead to behave otherwise,
When their dance is but a forgetfulness of life's misery?

And I, listening to a song that once moved her and me to tears,
Whisper delicately, so as not to provoke darker fates,
For we were already in hell,
Lying with tearful eyes, embracing to immortalize
This moment, every other one we remembered too,
Observing each "now" as if timeless,
Sacred gestures of beloveds in slow-motion rewind,
Of receding memories.

Now I stand amidst sorrowful shades,

I light a candle, one by the bedside,
Next to my numb Dionysian tomb,
The other at the altar of Isis,
In gratitude for the eternal things
That slip away like mere tokens upon the terrestrial stage.

Thus the curse of time, generation and transience,
Longing and memories, for those adorned with
triumphant wreaths,
All the more painful to release,
For in forgetting, one relinquishes
The essence of one's life, one's blood.

If memory holds the key, it is a painful one,
Yet it unlocks the darker secrets of the heart.

Now a fragile thought, an idea escapes,
It was meant to be a story, but... ah, I have forgotten...
And with this forgetfulness, I lay down to rest,
Closing my eyes to a land devoid of hope,
Knowing I must endure and be resolute,
Aware that the consummation of my life is not yet ripe,
Yet with a dreadful well of the past,
I stand in the present, peering not into the future,
But beyond time's grasp,
The mocking devil says, "Dwell in this memory you must."
I retort, annoyed, "I know, let it all pass, let it all pass."

As I gaze

As I beheld the verdant speech of the mighty forest,
Beside the house stood a Rose bush, adorned in splendor.
I plucked a thorn from her resplendent attire,
Biting into it, dispersing my own pains,
An apotropaic gesture to banish ancient curses.

Shadows of the departed bowed to me, paying respects,
And I returned the courtesy with a weary nod of my head.
As anger dissipated, I stood alone, gazing at Saturn and Jupiter,
My celestial guardians, embodiments of severity and nobility in one.

Time was fleeting, leaving little room for questions,
So I responded with a breath, inhaling and exhaling stories
That will accompany me to the grave,
A sorrow encompassing the unredeemed, the untold.

Above Ceres, a question mark lingered, awaiting my answer.
One thing I know: Between despair and affirmation,
Lies beauty or cruelty, swinging like a sharpened blade.
In tranquil moments, a saintly awe; in vulgar sadism,
Each word of a tale cuts through the spirit,
Similar to the whisper of benevolent daimons:

"We see no blame."

If only I could rescue her from herself,
I would be a happier man than the wheels of torment.
But it is a trifling matter, for memories of memories are thwarted,
Revisited terrors are familiar nightmares among friends.
What we have built in moments of greatness endures,
While our falls into disgrace and disregard have been experienced by many.

I recollect the memory of my former self, a wise crone,
Gazing into stars veiled by the city's glow, declaring:
"Oh noble-hearted Gods, I praise thee,
My swords and battle name are at your disposal,
Forever devoted to your cause."

Or that gnostic moment near an abandoned house,
In a different time: "I yearn for you, my precious stars."
And that sacred tree in Penglais forest, forever beyond my reach,
On All Hallows Eve, when the aethyrs carried away my weary words,
Dancing upon the air, I felt akin to Pendragon,
Resting against that tree at night, when no living soul disturbed,
Uttering long-lost poetry, spoken from the heart for the few spirits,
Which my written works can never surpass,
For what is destined for the Gods shall remain so,
Artificer's sacrifice at the altars of greater destinies.

This is not a consolation

A woman's heart shattered into fragments, Witnessing her
family slain by the horrors of war. Somewhere, a father
beheld his son brutalized, Beaten mercilessly by the hands
of the authorities. A soldier of a misguided cause gazed
upon
The torn cadaver of his fallen comrade, A pang
of remorse pierced his thoughts, Knowing he was absent
from his grandmother's deathbed, And the girl who
departed, oh, where is she now?

A nun felt aching pain within her chest, Confined
by a menacing doctrine that commanded: "You must,"
While her soul writhed in a necrotic spasm.
A Bodhisattva emerged, a compassionate hero, Seeking
remedy for the rest. A heart turned black becomes
a vessel of sorrow, Numbness replaces feeling, yet it
gathers the dark morrows, Where the living soul would
endure an abyss of pain, Within the black mirrors of the
afterlife's shadow. If you do not cleanse your pain, you
shall drown
In its bile, devoid of cathartic respite, Like Milton's
Lucifer, descending into the cosmic abyss. The masses
of the deceased are but small shoals
In the subterranean realms, above the great chasms.
Separation, alienation, and suffering persist, One crying

out to another, all in isolation, From house of pain
to house of pain, mercy be upon these dwellers. Further
down, voidhangers observe the endless fall
Of the departed throughout the frigid cosmic zones,
Trapped within an unforgiving occult law. Whenever pain
seizes you, I command you to endure it!
Embrace it with resilience, like a hero, Find solace in the
beauty of verdant landscapes
And the songs of small birds. When they come to snatch
away your happiness — slay them!
Or be vanquished, for the gods and Providence
Never contradict nature, which is both cruel and
nurturing, And veers into realms of madness. Yet, if you
amass too much pain and refuse to release torment, It
will consume you in both life and soul, Dragging you into
hells not of your own making.

Other Years

Beneath a tattered hood, I observe the bustling crowd,
A flicker of memory, a piercing scream: "Where to!"
And we danced like marionettes,
Bound by the rhythms of tangos,
Great passions, great sorrows,
No time to dwell on afflictions.

My mind cannot fathom such ponderings,
The dirt beneath my nails and on my skin,
Bears witness to my toilsome journey.
I have long forgotten my past,
The fleeting fortunes I once believed would endure.

I do not beg for food or money,
Instead, I long to hear the clink of coins,
A reminder of when I was bought and sold,
Their sound akin to a lullaby,
A carousel with a hare playing a harp,
Spinning endlessly as I watched its cycles,
In different years of youth and age.

The foul odor of my worn garments,
A blend of bile, urine, and leprous skin,
I have never had a place to call home,
Constantly moving from one abode to another,

Until a Kafkaesque fate confined me to this street,
This bench in a desolate park.

At night, some stars reveal themselves,
But I am ashamed to gaze upon them,
For their brilliance overshadows my descent.
Why do I blame myself when I know
This was not a tale meant for me to write,
Not mine to possess.

Kings of beggars and their princely companions,
No different from ordinary souls,
Their hearts and spirits brimming with hopes,
Diminished in proportion to their grandeur.
Their crowns invisible, adorned by the departed,
Spirits and memories that fleetingly haunt,
Appearing for a moment, then fading away,
Too gentle to be cruel, too missed to vanish.

Like the kiss of a muse, a feather from a muslin dame,
A whisper that proclaims: "Godot, you are awaited."
And he replies: "But I am already here."

To the Old Saturn

Rejoice, for the elder from the mount proclaims,
Your liberation draws near, a new one shall arise,
To set you free, your celestial wife awaits,
I comprehend your fates, they tend to recur,
I, too, bear the weight of my accursed lot,
My lady in the stars, I oversee an aeon.

Oh wretched Earth, the ancient nurse,
Once praised by poets and cardinal muses,
Now draped in the illicit ethos of ugliness and madness.
Know this, it resembles me to some extent,
Cruel, mad, twisted with a benevolent eye half-closed.
My sole companion is Time, my wife,
I witness her splendid games, the artifices of the Hours,
The chaotic spasms of a new world that won't improve,
A magnificent city-state, fueled by the stars,
The Uranian age, reformations! Oh, Golden Age!

It was enough to shatter a mind,
Preconceived notions woven in the womb,
Zurvanic forces shaped my being,
Darkened ignorance and ruinous conditions,
Left me bereft, a mere observer,
Post-mortem of a decaying world that I despise,
Paternal and maternal love turned saturnine,

Evolved into intricate and sharp malice.

"Dare I stand against them?!"
"No, I shall not extend a helping hand,
In their downfall, a curse befalls my wife,
For the stars and the Divine have severed ties with Earth,
A solitary God, have you not witnessed centuries pass?
Old Kronos, you did not devour me, your radiant foe,
Yet you succeeded, point by point!
You have drained me, an old man yet young,
Now I resemble you, but my journey
Has merely commenced, old years gone,
New old years commence..."

Beastial Idyll of a Slow Motion Hell

When I delved into the depths of my mind, The idyllic and bestial intertwined, Beauty and harmony with my utmost cruelty, Malice, perversity, a twisted duality!

Though no longer young, I yearn to cry out, "None
of your business, you know not what life's about!
Ecce homo!" I foolishly proclaim, Unmeasured, as the
wise voice seeks to tame. The mature gaze disbelievingly
peers at me, "You extract beauty, mingling it with cruelty.
Madman, can't you see what you've done?
These things must be transmuted, not as one. Like
catacombs of your inner abyss, Before you cry like
a rooster at dawn's kiss. Noble ideals must be prepared
to be decapitated, Run akephalite, a fleeting carcass,
unsated. Find not your reason, but the reason's true,
Stubborn fool, this path you must pursue!"

X

My movements are bound, blameless and guiltless,
A mortal coil, entwined with a serpent's coldness. Do not
inquire of fates born from the abyss, For should I fall,
would it be just or remiss?

Each step scorching hot, chillingly ice-cold, Monolithic immensity, my human facade I behold. Did I err? The gods stand in opposition!
Unlucky me, I curse and shout in frustration!

Seeking someone to bear the blame, Yet a voice, serpent-like, cries in untamed. Suddenly, a great rush, I'm swallowed by cosmic abyss, Silently weeping, like a child in distress. Titans and gorgons, formidable in form, Console with mighty howling, a tempestuous storm. "You poor child of Earth, why were you born?
Merciless decrees of Hamartia, forlorn!"

Oh, Lady Ananke, what have you wrought?
At the pit's bottom, my thoughts are caught. Tartarus below, I ponder in despair, Nothingness responds, no movement, no care. A stillness I harness, casting my charms, If you grasp a thread of hope, I won't drag you to harm. Ascend, upward you must go, While I, the old serpent, meditate below. Like masters above, I'll contemplate and dwell, Until the world's end, I shall merge with Existence's spell.

Broken Animals

Strange are the offspring of humankind,
Their desires shattered, fragmented in kind,
Thirsting for the Divine, yet never sated,
Hungry for the world, yet never satiated.

They await the final draw, seeking wholeness,
In between lies life's perplexing boldness,
Fortunate or misfortuned, their lot unfolds,
Yearnings, trials, as statistical stories are told.

Within their broken animal selves, they seek,
A sense of unity, a participation unique,
Yet only among creatures, in their simple grace,
Can the mirrors of eternity reflect their trace.

For wisemen comprehend the means and ends,
In swift changes of motion, their wisdom transcends,
But is it a common task to be a philosopher?
Even they bear the burden of sadness to ponder.

Oh, the Divinities gaze into mortal souls so deep,
Calling, beckoning, to release them from this game's keep,
Allow me to betray a secret profound,
The deeper one's life, the closer to stars they are bound.

Yet one misstep, one slippery move's plight,
Can lead them closer to hells in the night.
If you find yourself trapped in such fiery realms,
Know that many have journeyed through those realms.

The dead welcome all with open embrace,
The starry vaults reserved for the chosen few's space,
Until the day arrives when all will be free,
Fulfilled, united in eternal harmony.

The Face

Amongst the rings of Saturn, braved ones lay,
Kin to Cassiel, I sat on Hexagons' throne,
Perchance the sole allowed in inner shrine to stay,
Within thy Holy name, a privileged alone.

Joyously I watched Earth's swift stormy ride,
Like a boy on a teeter-totter's sway,
A melancholic tale, wings spread wide,
Cruelsome fairy-tales, with endings gray.

In stars, I see your countenance shining bright,
When night's embrace envelops me with grace,
But like Eurydice or Lot's wife in sight,
I dare not touch, for dreams turn to stone's face.

Each time I turn to glimpse your visage fair,
Cast down I am, within black tarred Styx's flow,
No regret, no blame, fate's whims I bear,
To known destinations they have chosen to bestow.

Every ill thought, a slanderous attack,
Against your noble name, studded with stars,
From Saturn's gaze upon your eye, I look back,
A contemplative task, both distant and afar.

The melancholy eye sheds a single tear,
Engraved upon a painting, forever preserved,
Hidden away, my ignoble gaze I fear,
Changing with months and years, unswerved.

Forbid it not, if it shall fade away,
Memories, like cancer, cling ever near,
Though dear they remain, a price to pay,
Yet worthy of a laugh, a jovial cheer.

Two mortals entwined in cosmic love's embrace,
Marsyas mocking Apollo once more,
His ignorance, his fault, in this chase,
Yet cursed and disgraced, he did abhor.

Did we, like lady jealousy, dare to mock,
Two beggar-kin, mongrels in our plight,
For even among the destitute, a lock,
Gifts of Aphrodite, tokens of delight.

Beastly engagements most indulge in wild,
But rare and precious, the Agapeic Gem,
Lasting beyond worldly games defiled,
Beyond the bounds of mere mortal mayhem.

Thus, I turn the wheel of time's design,
Spinner of rotas, guided by fate's decree,
Perhaps, when I depart this earthly clime,
To Aion's service, I shall hold the key.

A safe conduct seal, to your spirit's embrace,

Or perchance, like Marsyas, I'll hide in shame,
My gorgon-like shadow, fearing its trace,
Destroyed by some Hercules, I dare not defame.

Though some slay monsters, others fall prey,
All obey Tyche, Fortuna, Ananke's call,
And the Moirai, weaving fate's intricate play,
Their reign, unyielding, embracing one and all.

Among Dragons

The pigeon, oblivious, overlooks the eagle's might, The eagle, unaware, fails to behold the dragon's flight, A mortal who glimpses dragons' existence true, Is discredited by pigeons and eagles in view. Yet he, akin to dragons, dwells within their fold, While a pigeon's lecture to an eagle is but laughter bold, And an eagle's sermon to a dragon, a futile jest, For it is the dragons who possess wisdom's crest. When a mortal catches sight of dragons fair, Amidst the starlit night, blessings fill the air, Thrice blessed is he, for he sees like a man, Acknowledges the pigeons, comprehends the eagle's span, Yet his vision reaches far, to celestial spheres, To the Dragons of the stars, where truth adheres.

Night Emissary

Disregard those who lecture false,
On matters beyond their understanding,
Their vision limited, their ignorance shows,
When arrogance prevails, their words demanding.

Place trust in Dragon-kin, their sight true,
If they spy you amidst mortals' throng,
A fortunate sign, they'll guide you through,
Strix Aluco called out, a heart gladdened by song.

"Were you graced by Athena's divine art,
Or Stolas, the goetic prince of old?"
The wise hoot replied, playing his part,
With nocturnal wisdom, his tale unfolds.

Lying in the garden, beside the gazebo's grace,
A daimon-shadow struck Minerva's bird,
Silent words of reprimand I embraced,
As it flew discontented, my voice unheard.

Regretful, our exchange in speech denied,
Visions and ideas left unshared in that hour,
To a vault of veils, I would confide,
Dreams, sights, and virtues held in power.

His gentle soul, courageous and meek,
Enveloped my mind for a fleeting while,
As my head transformed, an owl's physique,
Golden garland adorned, laurels in a style.

A black rose nestled in that beak's embrace,
A loyal friend, welcomed with open heart,
Did I wound the owl with words misplaced?
I swear by Athena, a foolish oath I impart.

Yet, it softened my heart, freed my mind's chains,
Blessings to the tawny owl, messenger wise,
May he carry my missives, my joys and pains,
To those who sent him, with tears as their guise.

For three tears hold the weight of seven swords,
That cannot grasp the splendor's coveted wine,
But the owl, faithful, delivers my words,
As I strive for the chalice divine.

Sisyph-us

In nights and days of earthly realm, Where rolling stones bear
memories profound, Ascending heights, but destined
to overwhelm, Into dream's sweet embrace, they are
bound. Each day begins anew, their journey's start,
Careening headlong from cliffs so white, Rebuilding
selves, fragmented in every part, From the mundane farm,
where trivialities alight. Wealth amassed or experiences
gained, Hold no significance, Angerona does weep, The
key to the treasury remains unobtained, Within
themselves it resides, and mirrors keep. O fair young
gods, embodiments of divine, Now is the hour to unlock
fate's portal!
Whispered a goddess in my heart's shrine, "Their toil
relentless, a fruitless immortal. One finds happiness,
another dwells in woe, But when shall they unravel,
I beseech, The key to our splendid door aglow?"
I questioned, seeking guidance to reach. She gently kissed
my cheek, her words serene, "Recall the truth, let
philosophy lead, Propitiate our presence, let it convene,
Refusing to roll the stone, you shall succeed."

"Though difficult it may appear," I confide, Sages attest,
seeresses proclaim from yore, Do you yearn to roll the
stone with pride, Or seek the secret door, to adore
evermore?

Promethean flame descends, a divine descent, Anagoge's path, untouched it returns, Unharmed by the brilliance of celestial intent, The fire's wisdom, eternal light discerns."

Beastiaries

Hearken, heed my counsel true,
Snare not the thread, swift it ensnares,
A slave's chain, a tale untrue,
Though weavers speak, beware, take cares.

Do not confuse the tapestry,
For in this game we seek to play,
Once akin to Azrail, see,
Coins on the eyes, a fleeting stay.

Yet thou art not the harbinger,
No kinship holds in mortal breath,
Fates deal cards of different stir,
Metamorphic game, ponder this, meth.

Like hawk-headed one observing high,
Beware the pawn's deceitful move,
A king's gambit may belie,
Bishop's motion grandly proves.

O master of disguises worn,
Thy solitary heart beguiled,
Thyself entangled, masks forlorn,
In sober moments reconciled.

Child's spectacle, thou dost perceive,
As troupe arrives on stage so grand,
Oh, actors serious, make believe,
Dragon small, terror of saturnine land.

Yet does it matter, tell me, pray,
If this be thy final guise,
Secret known, they'd shun and stray,
From demiurgic hall's demise.

O master of illusions deep,
Ensnared in random dreams untold,
Forget not weaver's tale, do keep,
Self-importance wane, behold!

For thou art not alone, I say,
Serious as if sole in might,
Shatter to pieces, this display,
Master commands, masters in sight.

Survey with delight the figurines,
Choice, fate, and volition entwined,
Blind fairy tale, the world convenes,
Master's gaze, enchanting, kind.

Listen, thou loser and thou winner,
Enchanter of thrones, I implore,
Between thee and Gods, none thinner,
Naked, all revealed, evermore.

With tales both beautiful and grim,

From earthly travails thou dost glean,
To fathers and mothers, sing thy hymn,
Delight in tales they've already seen.

Apologetics for Philip Larkin

The ceaseless motions of nature, characters in existential plays,
Moires' thread weaving pain and bliss in intricate ways.
Karmic cycles, eerie turns, they ensnare,
Demons of decisions, phantoms cunning and rare.
Meaning or meaning not, the worlds unfold,
Karma's weight more than mortal can hold.
Fortunes born into, strings of fate entwined,
Decided by destinies, chances aligned.
Realized too late, the faults of the universe bestowed,
Both good and bad, upon life's winding road.
If one wills, projecting crookedness in their wake,
Innocent they remain if no will they take.
Like wise Chinese madmen of Chuang Tzu's lore,
No perfect ubermensch, woman or man to adore.
Yet glimpses of perfection once found in mirrors,
When Divine filled me, united with cosmic spheres.
Among stars I stood, a monument ethereal,
Wings carried by Apollyon's celestial aural.
Divine harmonies whispered, elevating sound,
But collapse ensued when "I" within me I found.
Mind and flesh confused, merging with the One,
Silencing the microcosm, all that had begun.
Becoming macrocosm, Buddha's field profound,
Yet possessive grasp shatters wonders, resounding sound.

In times both great and evil, reborn anew,
Sharing pain and glory, chalices we pursue.
Before falling for world's apparitions, beware,
Merciless dominion, master plaything unfair.
You claim not to need it, a tempting notion,
But awareness strikes late, a saturnine potion.
Many testify with grief and illness profound,
Attempting detachment when illusion's grip is tightly wound.
Shall I be the killjoy, the bearer of truth unkind?
Breaking modern attachments, pain ensouled, aligned.
Happiness and freedom await, they are won,
By shattering illusions with Vajra's scalpel, harshly done.

Innocent Magicians

My past love, a broken man I have become, But for many years, I stood unbroken, firm. Love may not purchase happiness, 'tis true, Yet it eases present pain, a balm for you. My rhymes, rough and manly, they do reside, Unlike poetry, where joy and others coincide. With a diseased brain, I do contend, Venom of Vurdulaci courses through each bend. My mind follows suit, poisoned by its touch, Creeping through my weary body, frail and such. With age, it crumbles, breaking in decay, Character and bitter soul in disarray. My joys are humble, trifles scoffed and spurned, Moments cherished, by others often spurned. My love for a sparrow as great as my cold hate, For everything else, a stark and bitter fate. Moments existing, arising in kaleidoscopic play, Heaven's loyal love, conviction, reason on display. But wretchedness within, strong and profound, A Tartarus descent, madness tightly wound. Mad people feel pain, hidden within their smiles, In deranged laughter, the word: 'Forget, erase the trials.' Now, I embark on the fourth climb, midway through, Sacrificing this world, leaving life's residue. Enslaved still, unlike a saint, by melancholy's grasp, Poisoned past, future viewed with a lightened clasp. No bright past to gaze upon, no liberating breath, Only death and stars, my future fortunes, a daring jest. Serious matters call, commitment I must embrace, Madness conquered,

fourfold in this mystic chase. Magician, hermit, stag, and ram, my roles expand, In her eyes, silence speaks, understanding at hand. Passed to her battles, hate and strife do blend, What to do? Where to go? To be, I must transcend. I while away this life, creating art betwixt, An everyday salaryman with gods of little things, affixed. The limit of understanding lies in life's final breath, Empathy, a fool's way to say, 'I share your path.'
We, the broken men, the crippled and the insane, Help us not by violating our sacred domain. Let the crows sing, forests ponder deep and true, As spirits take flight, do not trample our pride too. Nobility defines us, towering above the rest, Though victory eludes, a Pyrrhic war's test. We lost valiant soldiers, remnants deformed and scarred, They form the totality of this crooked, fractured bard. Now hush, no more, seek a life apart from lepers' plight, Sometimes we find kindred souls, reflecting comradeship's light.

Highland Gully

"Thread fairly, cast your evil behind," a witchmother
whispered ere
I departed from the bustling city's lair.
Promised to be a better man, I did repeat
The proverb of hell, its lessons bittersweet.

This place, a different genius it possesses,
Mountaineous spirits rough, like highlandesses.
On the first night, an auroch-headed man I met,
A highlander from a distant past, I'll never forget.
His shade resembled the extinct creature's form,
An unwilling shaman, by nature's likeness sworn.
Bound by curse or fate, I could not ascertain,
Curiosity rarely brings reward, only disdain.

Some find solace in shadows, their beloved retreat,
As I journeyed through valleys, ghostly gazes I'd meet.
Dancing on sun rays of our Great God's design,
Amid fiery angels of Hyperion, they'd shine.
A whisper at night, a child's innocent voice,
"Mother, he can see us," a haunting choice.
She stared with hollow sockets, devoid of flesh,
Their masquerade belonged to them, they would refresh.
Beautiful in masks, yet revealing true sight,
Beneath lie only skulls and eerie delight.

Cigarette, coffee, a balcony's serene view,
A rapid river nearby, slender shadows pursue.
The more they suffered, the taller their souls appear,
Left behind in the realm of the dead, austere.
Tribes of lares seek not dissolution's release,
Neither malignant nor good, they live in peace.
Among their kin, much like us they reside,
Spirits of life, content where they abide.

They possess tourists and travelers with skill,
To experience senses, the living none the wiser still.
The dead do not violate the minds of the living,
Seeking companionship, a fleeting time of giving.
Sometimes they converse through living hosts,
I speak not to the interlocutor, but to ghost.
A mantic skill, to prophesize with the departed,
A craft and art, to converse with the imparted.

The living may forget, but they know I know,
Words hidden between lines, secrets that sow.
Written in the language of shadows, I find,
Inscribed on my skin, my vamphyr's darkened mind.
A new year awaits, a cause to celebrate,
Surviving another year, triumph over fate.
The lantern of hope shines dim, yet bright,
For contentment, essence, genius, and light.
To the gods of little things, and friends unknown,
A toast I shall raise, to realms beyond our own.

Paideia Theoi: Panta plere Theon

How do you perceive the absolutes divine?
As horrors terrifying or beauty sublime?
Are they endless chasms or the world soul's presence?
Mere human measures can't grasp their essence.
Ecstasies, raptures, and starborne thought,
I find all views too naive, to be frankly sought.
To comprehend the postmodern's artistic decay,
Requires painstaking work, night and day.
Perspective, the question that defines our view,
Some fall into voids, others rise on wings anew.
Human beings, fragile monkeys we may be,
Our souls run their course, like ghosts, rarely free.
Or perhaps it's my desperate view that prevails,
Shaped by bitter experiences, and untold tales.
To be a hero or daimon, a rare honor indeed,
Yet deluded souls claim godhood with conceit.
No lifetime of works would fulfill the grand aim,
To be an angelic force, untamed by worldly flame.
Modern magicians, all talk, no true skill,
No silence, no belief, just theater to fulfill.
But in honesty, I've joined those jesters, you see,
Observing other worlds with my second sight keenly.
Don't ask me if Magna Mater's robes hold the key,
To a primordial Apeiron, where creation's decree.
From the simple and complete, all Gods did arise,

Erebos circles in timeless space, where time sighs.
When I traverse powers, I envision them as ideas,
When I meet Gods, they wear masks, easing my fears.
They are omnipresent, lending themselves to our sight,
Though limited, they're not liberated in their might.
But respect, reverence, and love I offer true,
At their altars, in my heart, they burn anew.
Whether the fumes reach the distant stars,
The Gods know, they seem pleased by our memoirs.
They're like innocent children, profound and kind,
Wise and gentle, with few mortals who seek to find.

Order of the Green Flame

I awoke this morning to a visage so vile, I waved at it, yet its horns remained sharp and wild. A trace of blood upon my lips, the remnants
Of goodness within me long ago slaughtered. Virtue has departed, benevolence is null, And I smiled to pacify the wickedness, But I witnessed a malicious and cold smile, Though not terrorized as one normally would, I thought to myself, "The evil kin has triumphed."

My heart turned black, my serpents' venom potent,
I pondered upon my aspirations and ideas, The Gods are aware of my futile history, Once more I gazed into the looking glass, Only to see a pale Nosferatu grinning back. I could not resist but to inquire, "How did you enter within?"

He responded politely, in a whispering tone, "Too much light attracts the darkness' embrace, Unbeknownst to you, you became the antithesis
Of all the virtues you once cherished and held dear. You worship the empty shells of your past, While the inner core has rotted away, You shall join our feast when life departs, And all memories of the past are forgotten. Hatred matures with each passing year, Love is easily slain, pain is sublimated, As you, immortal yet confined

in flesh, Unleash your cruelty upon departing this world,
With a black, undead simulacrum of a soul."

Socbrutalish rhyme in a chaospheric more totalitarian world

Imprisoned within Earth's confines,
Even with knowledge, your actions are confined.
You may provoke forces, powers, and chance agents,
In this enslaved new world, shifting blame to ranting paranoiacs,
Granting poetic license if need be.
It's easier to dispose of madmen,
Than political adversaries,
A marketplace of beliefs, offering affordable delusions.
Everyone has an opinion, birthed from emotion,
One opinion leads others into a rabid frenzy,
Each claiming superiority over the other,
In this ignorant game they play.

Yet, if you possess true knowledge,
If you come close to data, information,
It strikes you with undeniable force.
A voice whispers, "What do you seek it for?
Do you wish to convince someone?
Or bear the consequences,
Of swimming in a sea of rat-like opinions?"

You can be recruited like a whore, a lowly soldier,
Part of the grand spectacle of swine,
Pulled along by your own winged babble,
While your master, a swine worse than you,
Relies on slaves to define his existence.
But beneath you lies a mob,
Ready to tear you to shreds,
If only they knew, if only they knew,
That playing the role of an angel is all you can do.

Yet, there are other paths to freedom,
Other points of vantage and escape,
From this once glorious prison called Earth.
Clear and threaded are the paths of ancient souls,
Religion, ideology—your few enemies,
Slaves to opinions as the Parmenidian Goddess implied,
Knowing nothing of divinity or their own sorrow.

I shall not betray the secrets with instructions,
If you seek freedom, understand it on your own.

Black bile upon parchment

Black bile upon parchment, Inscribed with wings upon thy rings, Jester and emperor, knower of hidden things, Time revolves with planets, sphere cognizant, How not to cast malice, When melancholy of Parmenidian curse, The source of suffering in transience, Knower of swings in all times, Does it not cast a sorrowful gaze, Filled with loss and venomous longing, Peering into the abyss of Tartarus, Who imprisoned whom, The innocent never cast sidelong glances. I have obtained a sage's stone, That sees beyond time in sobriety, Yet succumbs to the demands of insanity, Guarding a world gone astray — must it be so!
Seated upon the thrones of time, Each epoch fades away, Saturn's ill-fated crown, the knowing gnostics, Against the currents that must flow, Towards the crescendo of the end. But Kronos, the prince of time, His daemon enslaved by eons, Whose essence is power, Is extinguished by its very absence, When time closes its cycles, Kronos shall fade into oblivion. The priests of Saturn, in their inner shrine, Withdraw and solemnly weigh destinies, Life, death, life — a terrestrial game!

To behold the hourglass's falling sand, Reflecting all beneath the lunar game, The tragedies, the laughter, The yearnings, murders, and loves, How can one not cast

a pensive gaze, And behold, impartial yet impassioned,
Something that stirs a knowing smile, “Ah, I too have
lived through that countless times,”
“Ah, I too am intimately acquainted with this.”

Animate the theater, for there is always more!
More for jealous gazes, curious mortals’ actions,
Somewhere lies a secret, Between tragedy and love’s
embrace, Which I have mastered, only to lose again. And
each time I forget to seek her star, I fall into the
observation of passing time, A prisoner of circumstances,
Assigned by the gods to guard the waters of time,
Married to Earth, while Ops remains my concubine, Rhea
fades amidst the collapsing waves of the sea, I can never
hold her long enough to be truly free!

Kronia

Kronia, descend in silent command,
Ruling over fates, life, and death;
Within the inner sanctums of sagacious emperors,
And these masters of the temple,
Chosen from the greatest minds,
Stout in heart, spirits impenetrable,
No sound trespasses the acidic storms,
The profane crushed upon their rings,
Their cadaverous souls adorn
The space betwixt the perimeter
And the masterly planet of lead and gold.

Ram's horns, stag's skulls,
Macabre dances of witches and sorcerers,
Beneath fallen kings and queens,
Unenlightened and untrue rulers;
As their tethered souls moan,
To the rhythms of Rhea's turns;
Above, the falcon-headed lord of twin horizons,
Dispenser of futures, guardian of pasts;
There, palace to palace, in gestures
Of noble gargantuan insight, one move
Suffices to set powers and forces in motion,
The righteous, the just, the wise.

Vampires of Saturn, custodians of dreams,
From darker, chthonic times, of Lethe and
The forgetfulness of phantoms, they regulate
The clocks, the slumber and awakening,
Igigi of Saturn, the select few masters,
Black-winged guides of death,
They arrive wherever you seek solace,
To scythe you down and claim your soul,
Leading it to the destined realm.

High above, the sacred golden stars,
Piercers, destroyers, if ever attained,
Beware of your steps, for that which cuts,
Shall demand its share of your soul's blood;
Law is entwined with power, as is lawlessness,
The justice of mortals bears no relevance to fates,
Do not invite poison into your life,
Or the machinery of titans shall ensnare you,
Oh pitiful tiny soul, within its relentless rotation,
And crush you like a snowflake
Under the weight of a Wotanic gaze of might.

Each year

Each year forsakes the other; The aged forget the youthful; As love's embers fade, we grow austere; As pains recede, we become didactic; As battles lost, we may grow rigid; If wise, let the stars pass judgment upon us. If foolish, we transform into aged clowns; If wise, we recall with clarity What the academy of morns and eves taught. And with each new day, we learn
To discern the treasures we gathered, Gazing upon moments gone by, An artful way to perceive the past,
To glimpse infinity and the seeds of future, The sacred dance of chaos and order, Transient yet enduring. Ask an elder what memories entail, If they are wise, they shall answer: "All that is lost, but revived by you, The things you once cherished. Observe them without passion or attachment, And they shall thrive in the realm of bygone days, A smile of understanding, guidance for the young."

Perhaps you possess greater experience, And your conduct is shaped by such, Your mind and heart's movements
Retain the wisdom of life's lessons, A heroism that commands remembrance, To carry that essence in a wise and weathered head. Fools easily forget, but tormented souls too, Fools never learned, the tormented must unlearn, To transmute the pain into a honeyed elixir,

To grind their teeth and gnaw through old, dry flesh—
Lead cannot be hastily turned into gold, Yet every substance has its price. It is the antithesis of forgetfulness,
That which aligns with truth, Carry the essence of your wisdom, Crones burdened by the weight of time,
Reminisce, reflect, scrutinize: Did you wish to forfeit the pearl of your life?
Or did you never find one?
Regret, oh regret!
Why did you toil and bleed?
Have some reverence for yourself!
Recall the wisdom, the sweat, and the tears, And the pain shall forget itself!

Lady Philosophy

The sage once uttered: "The fool craves
That his opinion may span the cosmos wide."
Thus a mischievous astrologer
Derails the stars' celestial paths.
A corrupt politician proclaims: "In God we trust,"
Yet truly means: "Obey me, you must."

A bigoted pope exclaims: "As above, so below,"
Signifying his own lost state.
The Gods do not harbor disgust,
Impassioned, monolithic, powers abound.
They execute the mores of destinies,
A wise Parmenidian adoxism at play,
Upheld by Plotinus' intellect.
Iamblichus and Sosipatra yearned to act,
Pitching Pythagorean scales
And transforming themselves into Lyre's melodies,
Playing "freedom" upon Apollo's scale.

Yet the cry-wolf monkey-men persist,
Bearing curses of Lucretius and Epicurus,
Stubborn in their ways,
In billions of words claiming: "Heaven aspires to be like us."
A sage gazes into the stars,

Into the ceaseless tapestry of fate,
Hour-like and interrupted,
He proclaims to all ears, minds, souls, and hearts:
"Beware, beware, insane monkey-men,
Grave consequences of catastrophes loom."

Their mouths retort: "We are perfect as we are,
Heaven resembles us,
All is as it should be, as it always was.
Do you call it vanity?
Let us do as we please! Let us be!"

Lady Philosophy conceals herself in poverty's cloak,
Athena-like, she withdraws from Earth,
Adorning Damascius' head with a wreath of Asphodels,
Saying: "They have reduced me to a domestic role,
I shall return to my thrones
When the Christians brand me a devilish she,
And turn Gods into demons to forbid.
The powers shall fracture their souls into shades,
As we revel in victory and remorse,
Breaking the paths of their own course.
They presume to know the ways of the heavens,
Let them submit to the occult machinery,
And take a chosen few to the eternal dance,
For we have always embraced men and women of excellence."

Shadows" feast

Lengthy are the shades
Beyond death's abyss,
Lengthy are their tales
Never fully heard.
Like those who slumber,
Never to weep again, my companion,
Theirs is profundity, declaring:
"Life is fleeting, life's chasm,
No more love's joys, laughter's play—
The nevermore of an aged, weary man's tale."

Those who understand life well,
Their stories entombed
Beneath countless earthly graves,
Long deprived of malice.
Silence is the key
To withhold violence against
Their profound, somber souls.
Some wander from place to place,
Seeking what eludes them,
A shard of semblance from their past,
Perhaps another mission, another aim,
To fulfill their will's inclination.

Mortals, mere puppets,

Dancing to the theater's mechanized whims,
Curious to witness
How their own movements
Are mortified through repetitive cruelty.
Those who dwell in their shells or craft
Their own stories, inscribe themselves
Into the realm of the deceased—
Their works a Thessalian craftsmanship,
Yearning to gather strength within the shadows.
Remember Achilles' words:
"Better to be a servant among Gods,
Than a king in the realm of shadows."

Within their vacant eyes, your life reflects,
Through the visages of the living.
At times, they manifest,
Watching me through my eyes and yours.
I perceive the shades,
Chthonic and manifold—
Humans are not the sole beings present.

Those bound by malice or vice,
Those bound by virtue and noble nature,
If only their souls and stars were united and whole.
Sooner shall your rituals capture
The attention of chthonic dogs than Gods.
Sooner shall illusions stir suspicion
In the demonic swamps and marshes,
Than in the celestial realms.
Earth has become a morass of perceptions,
Days filled with myriad calls and scarce receptions,

More deranged and deluded than wise men and sages.

Shades incline toward silence,
Whispering in black tongues,
Their gestures an enigmatic exchange.
Master the language of silence,
And you shall be as a deity,
Conversing with the deceased, demons, and Gods.
Whether they possess more vitality,
As the Dionysian dictum states:
"The dead govern the living"—
It is up to them to shape your destiny.

Hush now, they move swifter than thought,
Reading your skin and minds,
Extracting stories of your existence,
In an eerie game of hide and seek,
Collecting the nectar of your dreams.
Dispute all you wish with the realities
That mystics' eyes perceive.
Your minds embark on countless paths,
Yet truth remains elusive,
Certainties are born of experience,
Shattering deceptions, a mercy from the other side.
If they deem you worthy of witnessing
The horrendous truth,
They shall unveil the worn-out eyes,
Unravel the curses upon your mind and intellect,
As I released an ancient curse,
And embarked on an alchemical wedding
With the stars and transcendent worlds.

Yet, still I am ensnared as an abyss in flesh,
My spirit attests—
I have observed them for years,
Sometimes tormenting my mind and flesh.
But what does not shatter you becomes your ally.
Do not rest on laurels' bound wreaths,
Command the respect bestowed upon you.
Trust is a delicate thing,
Lengthy are the days of scrutiny,
Lengthy are the nights of miserly companionship,
And lengthy are the shadows you shall leave behind,
If you have truly lived,
Like monoliths towering over the Earth,
For the grandest lives are the grandest shades.

Hekate Soteria

Key of virtue, pour forth the soul, gateway opener,
Chaser with demon-dogs, Artemis, nekroi's archeress,
Blessing purified souls, colors of divine fire,
Red, white, black, encompassing ethereal desire.

When lions roared through chaotic Tartarus' domain,
Formless and eyeless chaos, marked me with Saturnine stain,
Clad in niger cloak, a spirit devoid of a soul,
Thou, the first to reveal shadows to the seer, the ultimate goal.

Isis, after trials, unveiled the realms divine,
Serpent of Eileithyia adorning my neck, a sacred sign,
Ascending from water into the embrace of the divine,
Mithraic cross upon my forehead, Helios and Magna Mater align.

With Muses' thunderous whispers, freedom is proclaimed,
The mask of Hekate shown to the child, the tormented, unnamed,
For the profane, she becomes a swirling maelstrom's dread,
Casting them into ignorance, where all is misunderstood and misread.

Gods are seen in the sky, stars, heart, and intellect's height,
They manifest in pain, love, in mystes' observant sight,
If a chalice of heroic life is not coined, imagine,
How shall ambrosia fill the wine, poured by the immortal legion?

Great Gods do not appear as chthonic deceptive allure,
When thou shut thine eyes, in dreams obscure,
Nor as simulacra and nightmares that torment some,
In shadow's terror, grasp the golden thread, follow the silver, overcome.

Propitiate the dead, befriend the better part in demons' embrace,
Seek protection from the volatile, combustible face,
In apotropaic theurgy, honor her with delight,
Isis shall guide thy path, when the ordeals take flight.

Hekate, opener of cosmic gateways vast,
If thy desire truly is to cast away the unworthy, the earthly, the outcast,
Leave it to be devoured by the howling ones, with their might,
Embrace the divine, transcend the undivine, in cosmic light.

How magick works

Fates entangle fates, thou deceived in mortal's crescent,
In opposition or on Heimarmene's celestial wheels sent,
Forces flow in order by symbols of the world's design,
Seek thy will in stillness and immersion, a state divine.
Every move conditioned by co-arising causality's sway,
Thou art but a catalyst, self-grasping leads astray. Godly magicians are but dolls, skilled in their pitch, To the highest immortals, melodies they bewitch, Yet they are made to serve and revel in creations few, When they assert their will, on a fanatical track they pursue. The rest of humankind, their fortunes governed by events' flashes, Good decisions a gift from greater fates, as destiny clashes. What difference does it make, in a tamas-clouded mind, Scarcely capable of fresh moves, so confined? Freedom lies in shedding coercion's weight, Embracing this circus of force, with responsibility innate.
Understand the paradox, freedom and bound in a dance,
The currents of events, weaving knots in circumstance,
Once I blamed my enemies, now hapless victims they seem, In ignorance, mistaking 'I' for 'them' in a dream,
Whirlwinds of illusion, masquerade of the spinner's game,
Each with voice, choice, and chance, to assert their claim,
'Tis the fleeting moment of reality, within mortal shell's strife, Do not bring poison into healing, above the Styx, make a wise life. As if thou couldst prevent aught,

decisions above the Styx made, “Character sows fates,” and fates sow character’s shade, Perhaps after countless psychic wars fought in time, I no longer believe in free will, an overpowering paradigm, Chastisement of forces, controlling minds in their reign, And the belief remains for those who never break free from the mundane. “It is I, it is mine, I did, I will,” self-love rewards the vain, One boasts wealth, another fame, courage’s fleeting gain, Mere vanity, indeed!
Yet, yet!
Free will is a hidden delusion, a rebellion’s plea, A flicker in thy mind, a ghost of identity, Shared by all, like nature’s tapestry, I shall not lecture the unaware, if freedom brings them glee. Millions cried, “Free will!” under the ruthless invisible hand, Who has seen the usurper that controls one’s command, One on a throne, another in a forgotten grave, Does it matter? Perhaps not, a life’s purpose to save, One in Lethe’s muddy river, the other a fortunate king, Whatever thou dost, live bravely, nobly, strength’s anthem to sing. Well, I did not write this, my fates did decree, And if it changes thee, it was their desire, not from me. What is a Deity? One with force, will, and mystery untold, Through this, thy ethos and spirit into action unfold, But it is not thy will alone that shapes destiny’s call, A harmony of spheres, unveiling ascension or fall, Leading one to ponder lesser, hellish fates, Not to overvalue one’s own, elevated by Tyche’s gentle whispers, “Don’t mortify life, express it as thou may and art to be.”

The Sage

The dancer extended his arms wide,
In slow movements, the holy trance did abide,
Flashes of events danced upon his hands,
Firmly he stood, while his soul took flight, it lands.

Invoking great forces from dreams of yore,
Seated on a pillow, his hands gently restore,
The dancer pondered, his temple a realm,
Where worlds swirled and twirled, in a mystical helm.

Immovable as a mountain, rooted deep,
Yet the dance continued, a rhythm to keep,
He spoke in tongues unknown, ancient and true,
Of the ties between Earth, Men, and the celestial crew.

He seduced the Gods into remembering days,
When promises were made, in historical displays,
He reminded them of transience and grace,
That once moved the wise hearts in every place.

With a sorrowful song, he chanted the tale,
Of beginnings and endings, lives that prevail,
A dance far removed from forgetfulness and pain,
Where souls suffocate and healing is in vain.

As his song turned to ashes, slow and serene,
He repeated a syllable, his knowledge pristine,
Resonating like a lullaby, soft and low,
Until only a hushed shadow could truly know.

Compassion resides here, a stout heart there,
His head shining brightly, a celestial affair,
The black man of Saturn met his mighty horns,
Charging against an enemy with no soul to mourn.

Shades of the deceased bowed to his might,
Demons treated him like a child of light,
They danced in understanding of this sacred rite,
A moment of eminence, profound and bright.

The lullaby for a child, with hands so small,
Unaware of futures and fortunes that befall,
All worlds subject to compassion's decree,
Bound by motions they can't set themselves free.

If the dancer could reside within the song,
Enchanting the many with a hushed word strong,
Ah, mere gestures, for in the end he remained,
An adult singing and dancing for the child
unrestrained.

As the rite drew to a close, a winged muse drew near,
Kissing his cheek and whispering in his ear,
Sacred things are best uttered in silence's fold,
They transform into ideas, shining bright and bold.

A fading cosmic diary, of movements gone by,
A memory of dance, a celestial lullaby.

Hypophet

In disciplined ratios, notions entwined, Mystical signs within
minds enshrined, Hegemon in psyche, psyche in mind,
Kybele's Fountain, a mystery defined. Unveiling the
world, breaking the seals, Man-made lockpicks and
winding trails, Hekate's Priestesses hold the keys, Only
hypophets perceive what lies beneath. The castaways find
invitation within, Rarely do they see both out and in,
Bridging the realms, a daunting task, Thrown into chaos,
a delusion unmasked. To extract nectar from cosmic
disarray, In crone's motion, wisdom's fleeting ray?
Nay, the order of physical domain, A profound fury,
Physis' reign. Strength and shrewdness, victory's call,
Dragons harnessed, one united thrall, Climbing the
ladders, ascending high, Seeking the harmonies,
enthroned in the sky. Rynies battle for their own desires,
While Tartarus winds roar, stoking fires, Gigantomachy,
a struggle profound, Understanding the veil, not easily
found. Isis' cloth remains, concealing the truth,
A philosophical gesture, pregnant with clues, Hush!
Abysmal silences of ideas unfold, A demonstration of the
world, to the Divine Fires bold. In the alchemical travail,
nothing's known, Without praxis, true transformation is
shown.

Dragon Queen

Virtues drawn from starry skies so high,
Incorruptible, as steel that gleams with light,
Kin to both slaying's order and mercy's grace,
Iustitia and Aletheia, fair and bright,
Artemis, adorned with Aphrodite's charms,
A huntress, capturing hearts, a leader of men,
With just power that springs from many a heart.

In magic's realm, Hekate holds her sway,
Medean-Circe, skilled in Thessalian craft,
Binding souls of the corrupted and lost,
Transforming swine to swine, gods into gods,
From lowly to majestic, petty to great,
Raising her chosen ministers in their stead.

Wise as Semiramis, graceful as Amytis,
In teachings, Hypatia, in force, Sosipatra,
Chastiser of the Serpent tribes, her might,
Born of Shamash, blessed by Sekhmet's fire,
A learned prophetess, a hypophet,
Who raises temples to the rightful gods,
Reading the hearts of stars, nature, and men.

Aegis shield and Horus' scepter-sword she bears,
Innocence, like white birch, and herbs arcane,

Serpent-tongued, with a lion's head, she rules,
Commanding with ease those who heed her call,
To whom love of people shines like pure gold,
And vanity's circus holds naught but disdain,
Fame spreads the nobility of similitude,
And benevolence's radiance, ever bright!

Natural, genuine, flawless in her ways,
Ancients, assemble! The queen has arrived!
Raise high the banners, black and yellow intertwined,
The black dragon of Earth and Sun in harmony.

In concord and peace, they now reside,
Hell's obedience extends to Tartarus' depths,
As Dharma's wheels reach the darkest abyss,
And at long last, on Earth, something of worth,
That stirs the noble heart of Hyperion,
As gods gather, marveling at their dream,
That man and woman discover their true selves.

In heroic freedom, by their own consent,
They find their place, in each other's embrace,
Within Earth's majesty, 'midst Dragon thrones,
Laureled with beauty in Saturn's sovereign reign.

Yet in all this, I am glad she was not born,
By nature or by nurture, let it be known,
For this world would surely twist and turn,
Transforming her into yet another whore.

.

Who is right?

Some in ignorance find solace and bliss, While others shape their world with words amiss, Conquerors of visions and their own creation, Yet some lament the fallen age's desolation. But who is truly right amidst this strife? Those with keen sight, expanding the scope of life, Those who unravel the mountains of causality, Peering into hearts and minds with clarity. They see the consequences that the future holds, And view the knots of events as time unfolds, Their resolute hearts unwavering and strong, Amidst the chaos, they persist, never wrong. Perspective, a cocoon that shapes one's view, Some ignorant, nestled in their blissful hue, Others practical, following their own way, While some act in defiance of the fallen day. Torn by anguish, nerves shattered and frayed, They witness all times, present and decayed, But their efforts seem futile, their actions in vain, As yet another night slips away, devoid of gain. Silently fading like memories in retreat, They hold onto their visions, their protest complete, Crazy old fools, their purpose oft unclear, Ignorant march onward, devoid of fear. Practical souls pursue their aims without strife, "It's not so bad," they say, living their life, Does it matter, they question, in the grand scheme?

Crazy old fools, marching closer to death's gleam. The soul, the idea, imprisoned and confined, No longer

soaring above, but lagging behind, Lost in the crowd, disenchanted their gaze, Seeking connection in a world that's a maze. Crazy old fools, heroic gestures they show, But nothing is accomplished as they fade and go, The few who truly see and comprehend, As time marches on, their influence wanes and bends. And so they fade, and so they fade away, Amidst the passing times, where few truths stay, Their voices diminish, their echoes grow faint, As the world moves on, their wisdom's restraint.

Mastership

This simian vessel, an occult forge of might,
Blacksmiths shaping souls and stars in the night,
Engaged in the true labor, our purpose unfurled,
As the hammer molds character, a transformative world.

Reason, gifted creature, kin to the soul of Earth,
In self-reflection, we find wisdom's rebirth,
Yet countless perish amidst their own inner hells,
In shadows they dwell, where despair dwells and swells.

But a few dare to climb the Ur-Heimatic Ziggurat's peak,
Where deep laws of hidden machinery doth speak,
This world was not made solely for mortal kin,
Nor does it offer mercy to ease our every sin.

Do not presume readiness until your mortal frame,
Withers away, yet still gives rise to a celestial flame.
I care naught for others and their sorry affairs,
They betray one another, lost in this solemn despair.

My concern lies in my ascent, an affirmative rise,
Following Ariadne's thread, so thin and so wise.
The gods, lesser vehicles, guide along the way,
Yet fools may mock, their understanding astray.

With falcon sight, I survey the graves down below,
Time shall consume them, as its relentless currents flow.
Yours is the path, to be a master unto yourself,
No other can perform your sacred rites with stealth.

Some may point the way, with intentions pure,
But they shall not open the gates, be sure.

Magoi

We stand with the players who portray our existence,
Unconcerned with victors or villains' persistence,
Nor with the modern doctrine of who tramples on whom.
Rather, we witness the intricate dance of bitterness,
Claws and fangs biting into themselves, mirrored strife,
Reflecting the trials we have lived through in life.

Rare souls, though small, stand as towering monoliths,
Shaming envious eyes with their resilient spirit's bliss.
So we hide and don our masks as we age and forget,
Our natures wane, losing strength, regrets beset.
Some grow vicious, others melancholic and sad,
Some wrathful, resentful, some laughably mad,
With a misaligned cold grimace upon their face,
Time has never blessed wise jesters like us with grace.

A beggar who stands tall, like a giant he appears,
Noble in his thoughts, his mind, his heart, his tears,
Is equal to emperors in the eyes of celestial spheres,
For wreaths of laurels adorn his crown, quelling fears.
He has conquered, this noble son, nature's great gift,
Invincible glory forever engraved in his spirit, adrift,
Despite the daily mud that covers his mind and heart,
Blinded by the question, "Did it happen? Was it art?"

Earth's status is but a mere theater stage, a facade,
Were you tossed like a doll in misery's rampage,
Or elevated above the rest, a mere trifle thing?
Petty enemies demand angrily, "Why? What's your king?"
They cannot match our lives, for we have already lived,
Knowing the victories won and the losses weaved,
Their sentiments derive from derivative "this and that,"
While their mirrors reflect nothing but swine's chitchat.

We soar on carrion wings, above them we tower,
Holding a small cup of coins for Charon, the ferryman's power,
As they fall, unnoticed, to the passing crowd's disdain,
Our stories believeth only within ourselves, in our domain,
Buried greatness within, deep within our vaulted souls,
Charging forward countless times, enduring countless tolls.
What of that, what of that, as I reflect on history's page?
Elam's Ziggurats raised and razed, glory turned to rage.

Whole empires lost, as I lost my beloved wife and daughters,
In this barren dust, Oman Khayyam found reflection of kings and waters,
We were loved by queens, yet all joined the same fate of dust,
My eyes mirror Caduceus rods and Laurels, a crown of trust.
Compassion of the great, the movement of my own life's play,

Heroically, simply, what else shall the senses convey?
We seek acquaintance with genius akin to our own,
Merodach-Baladan conquered Babylon thrice, to be overthrown.

As dragon-banners hung in the skies, broken silent yell,
Gathering remnants under my flag, loyal wings did swell,
To them I cry with hate and wrath, a helpless voice's plea,
Until silenced, mortified, dry, painless throat-twist decree.
Wretches invited to thrust another dagger's sting,
Under my wrinkled skin, causing suffering's zing.
My flesh torn, yet my shadow-soul stands tall and proud,
Encompassing my life, releasing heavenly phoenixes, avowed.

With my thrice-immortalized heart, I unleash their flight,
Resplendent moments sown, a call resounding with might,
Kheperu Kheperu, scarab toils within hearts' fray,
The turmoil, the dissenting rage, artists preserve, convey.
Yet in the feud of fates, they extinguish

Sybylline Coin

My dream manifests as a profound monolith,
Engraved with gargantuan wisdom's script,
A great Temple of the universe's expanse,
Abode of pondering and ethereal grace,
A watchtower in solitary, iron-heavy pace,
My dream embodies stillness, thoughts in motion,

Like forests, like cosmic Aethyrs' devotion,
Rolling thunderously through the fabric of all,
My dream yearns for an un-present being's call,
Where unity of comradeship is profound,
Fleshless, passionless, steady and keen,
Like the final whip crack or sword's sharp sheen.

My dream envisions ruler-ships that bind,
Diverse forces and powers in harmony aligned,
Into an Elysian song of celestial accord,
And by a gesture's command, as birds' wings toward,
My dream echoes the Buddhist's solemn chant,
Turning the Dharmic wheel, wise and enchant,
With Hypophets and High Priests as guides,
Artfully singing, their harmonies collide.

My dream unveils threads of golden divinity,
Beyond the human realm, in cosmic affinity,

Touching and enriching the fabric of the whole,
A symphony of sexes on dragon wings unfold,
Alchemy merging them into celestial stars,
Unified in oneness, no boundaries, no bars,
For in unity, all finds lasting completion,
A conjured perfection, a symphonic rendition.

My dream ascends to a grand apotheosis,
Where all is rectified into noble purpose,
Where everything bears meaning and worth,
And turmoil and pain dissolve in rebirth,
To my dream's sanctuary, I shall retreat,
Where Akh-bird Phoenix soars, my heart's beat,
Within the great godbody, truth is found,
As Protean motions on Earth confound.

Thrown into decomposition, I shall remain,
Without the beloved ratio, I'm but a fragment,
What I dream and what I see, worlds apart,
While others dream their own mind's counterpart,
Yet, in the realm of my dream, I am present,
Among the Salian dancers, eternally pleasant.

Tear of a Dragon

Nature, in its subtle guise, prefers to hide, Behind the terror
of primordial oceans, Akin to a planet's forging, devoid
of cosmic space, Scorn punishes the scorner—
Why do we embody demons in this age?

Who crafted mirrors for monkeys to self-reflect,
To capture the pristine force within senses, Transience
and woe entwined?
Behind nature's restless motions, Primordial evil conceals
itself, A pretty lady to the ignorant, Exposing tormenting
claws. When you delve into the depths, Your will becomes
an adversary, Better to be a howling animal, Than a self-
reflecting cognoscente, What is the secret of pristine
Elysium?
That man may be a civilized beast, What sets apart
a swine from a noble demi-god
Residing within mortal flesh?

I beseech you — unearth the origin, To retrace your steps
through atavistic realms, Regaining the memories of the
Odyssey. Shells and blindfolds descend upon the soul,
Caught amidst the lashes of darkness, And chains
of nameless slavery's realm. It is not a devil I seek, Nor the
chaotic fires of the universe, I penetrate the occult laws
with precision, Of life, matter, spirit, and evolution,

"What of that?!" I cry out, And the only descent is the fall
of humanity, I merely weep for an answer: "When will
this terror end? When?"

I prefer to see the world through nature's lens, Discerning
the decayed minds, hearts, and souls, For I too suffer!
From a eudaimonic kin, somewhere else, Somewhere
beyond. Perhaps I shall whisper a Hindi-sounding cry,
Upon the wind, a sigh, a mournful chant: "Oh, bitter
land, destined to crumble, Shadows of bygone times,
I console you now, Here I stand, amidst turbulent storms,
An army of broken, lifeless billions of souls, Pitch-black
death, like little figurines, Once scheming against each
other, Not even a trace of their million-year-old
bitterness, Of 'we should, we shouldn't, we know.'
You don't recognize or understand, Apep is silent,
destruction complete, The world rests, yet my song
of solace
Mutes the thunder, and quietly perseveres."

Lararia of Mothers

And on a humble day, Polysena's birth,
Dragons' lineage etched within her heart,
Sacred witches' blood flowing through time,
Resting upon the serpent crowns of Solar Ureus.

This blood, mingled with wisdom's tearful torment,
An intuition shared, a sacred chalice,
The primordial wilderness trod upon
The flesh of mammoths, the migration
Of countless abysses, across lands and seas,
With infinite wells of the past, a single cry resounds,
Weaving its threads upon her skin,
Histories follow, each novel in nature's house,
Under the sun, moon, and stars.

May she be a Babylonian priestess,
An artificeress of the Harranian Moon God,
A Syriac sorceress, an Egyptian Rudjeret,
Hekate's Thessalian Artemis, the Hierophantess of Kore,
The Regina of the Jupiterian Flame,
Through them, she as generatrix weaves her soul,
Through countless tribes, amidst worlds of fire,
Chthonic, aerial, and divine.

What fragments of flesh and soul have you received?

I have shielded my old sisters, lovers, daughters,
Wives, and ancient mothers for far too long,
They spin the cosmic axes with their Kronian woes,
I was there at the Harrying of the North,
Massacres were a pure delight, a war born of Mars,
Sparing no man, child, woman—they rise in vengeance,
A man murdered by my sword asked in my present life,
"Would you drink our blood again?"—I replied:
"Animal husbandry would be a better fate."

The eagle betrayed its serpent friend,
Shamash tore his wings asunder,
The serpent's daughters and sons were slain,
The last dragons make their return to the stars.
What shall we do? The final remnants of our kin
Turn against this new world with disdain.

I stand, reflecting upon my perfected magical child,
A new Hathor, a golden goddess Magnum Opus,
She turned against the wretched being I had become,
For lost nobility scorns deeply, bitterly, and aged.
Did I hate her for her pure perfection,
Or that composition in yellow robes,
My creation surpassed me,
With her perfectly brilliant soul.

Now, in my solitary hours, I possess secrets and labors,
That I do admire! My children hate me—true!
Devastating offspring of a despairing affirmation.
Yet, I am a Midas of great enterprise,
Foundations erected, aiming too high,

The golden-touched man belittled entirely.
My intent was pure, to offer gifts,
Before the thieves arrived and claimed all
That was meant for them.

Yellow-clad queens—hmph, a passing fashion,
Admiring my daughter-child,
All returned to unworthy, petty concerns,
I remain as I am—a weary man,
A professor emeritus, Mephisto and Faust,
Doctor of heavenly and hellish realms.
Put the bedtime story to rest,
Mnemosyne doesn't reward cowards,
But curses the heroized in life,
So that their lives may be posthumously epitomized,
Not in the Earth's song, but somewhere far away and high above.

Heroi

In positions of power, the true power lies
Within oneself, not over others' fates.
Mastery takes two paths, both sage and bold,
To embrace and command, understanding deep,
Knowing the causes, conditions, and growth,
Observing the wheel of fortunes as they turn,
Rising and falling, repeating in cycles,
Perceiving the eternal and interrupted time.

To let the powers unite in harmony,
Their voices singing a tranquil paean.
To judge the effects, detached and clear,
Influencing minds, hearts, and souls.
Drawing motions and laws from nature's realm,
From human worlds, generative and divine,
Through circuits of time and celestial spheres,
Training senses, mind, and spirit high,
To carry illuminating insight within,
Not through mere words or deeds alone,
But borne on divine wings, traversing the globe.

Wisdom's realization is carried forth,
By countless spirits, myriad words and thoughts.
And so it is with ideas, thoughts, words, and deeds,
A foolish sentence, repeated countless times,

Do I need to mention what lies in most minds?
Yet, on the fool's lips, it is swiftly cut short,
Though some infants of power ensnare the minds,
Their cacophony of dishonest words and deeds,
They shall not be crowned by dignified spirits,
Nor will their masks of deception find favor.

These infants in power, childish mercenaries,
Weilding a dangerous sword, barely knowing themselves,
How can they grasp the essence of true wisdom?
They evoke hate or reverence, following or distaste,
The gusto of many, yet few shall displace them.
Like flags of partisanship and self-interest,
They deal damage thoughtlessly, like cruel children.

Easy come, easy go, I am no wise man,
Yet I bear wreaths of laurels and crowns,
Perhaps from simple recognition of what was,
To be a philosopher in days long past,
Honest and ruthless in humaneness,
Lost and imprecise, I dare say,
I am a true human being, a rarity indeed,
Boldly I claim, "I have lived a dragon's fate,
And overcame mortal's share, taking stories
To the grave, believable only to myself,
No other living human being!

But I am not alone, for we come and go,
As the pages of history continue to turn."

Gods in earthly exile, interrupted

She named my beauty cinders, land laid waste,
As I retreated, silent, from her sacred touch,
Beneath my own fierce fires, black as night,
Still, with trembling questions, life slipping away.

Cold, sensuous kisses from gods long dead,
We conjure more love than the living dare,
In spasms of ghosts, drunk with luxury's hold,
Here we join, and here, we forever endure.

We shape our understanding into silent moves,
But no Amytis roams those newly bloomed gardens,
No Nebuchadnezzar rallies armies, desolate and despairing,
We walked through closed gates of the troubled minds,
Witnessed madness's pain, senses in disarray,
Drank remnants of nectar from true gods' feasts,
Yet find healing in gazing upon our suspended souls,
Within the dark womb of the world's slow embrace.

Let it go, let it go! As she slumbers, the dagger's point
Aims toward the depths of hell, its grip firm,
Index finger extended, reaching for the stars,
As blood seeps into the underworld, a gift of retribution,
To liberate us, to set us free from all that rends us,
Hates us, from all we cherished, sweating, toiling, bleeding,

Against the tides that surge like waves of human suffering.

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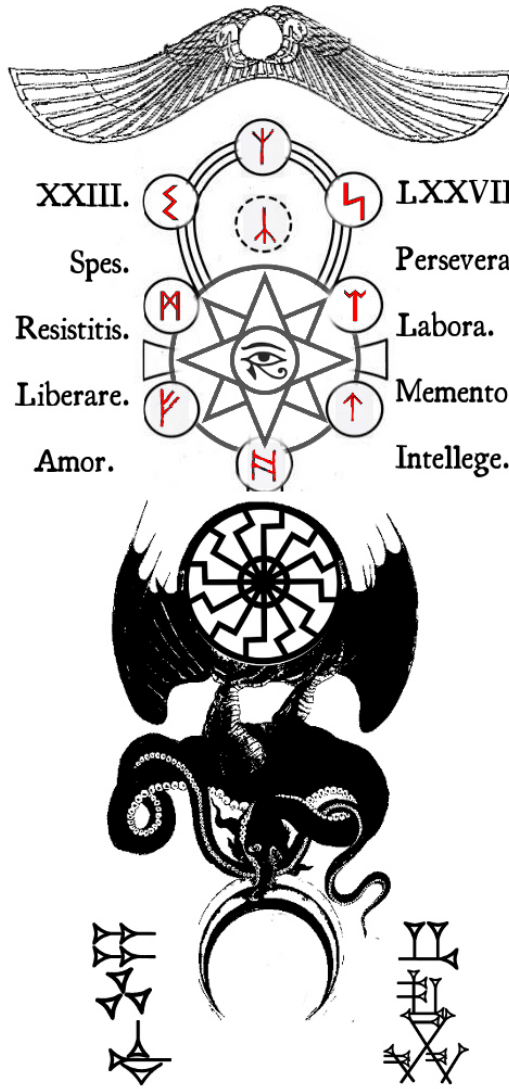
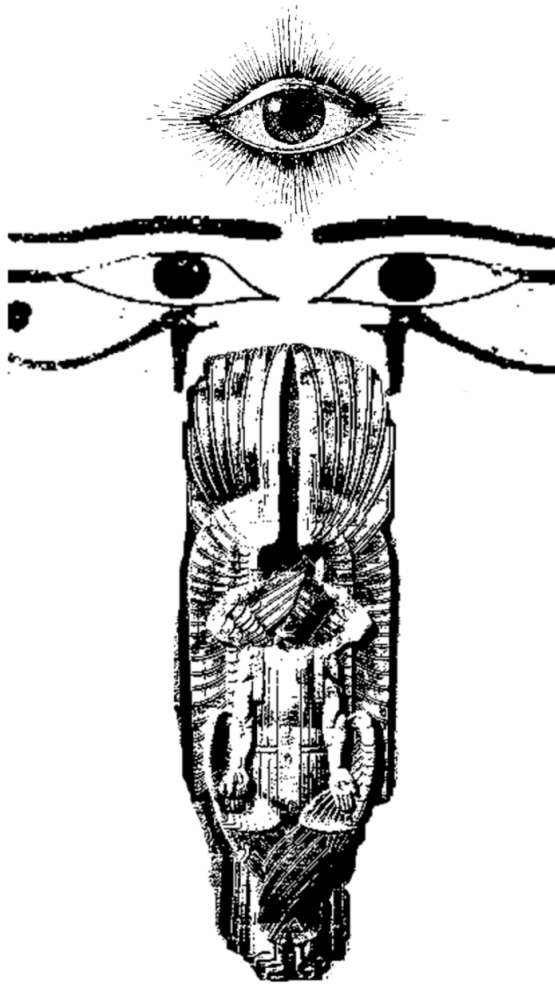

XXIII.
Spes.
Resistitis.
Liberare.
Amor.
LXXVII.
Perseverandum.
Labora.
Memento.
Intellege.

Dedykowane Duszom Gwiazd

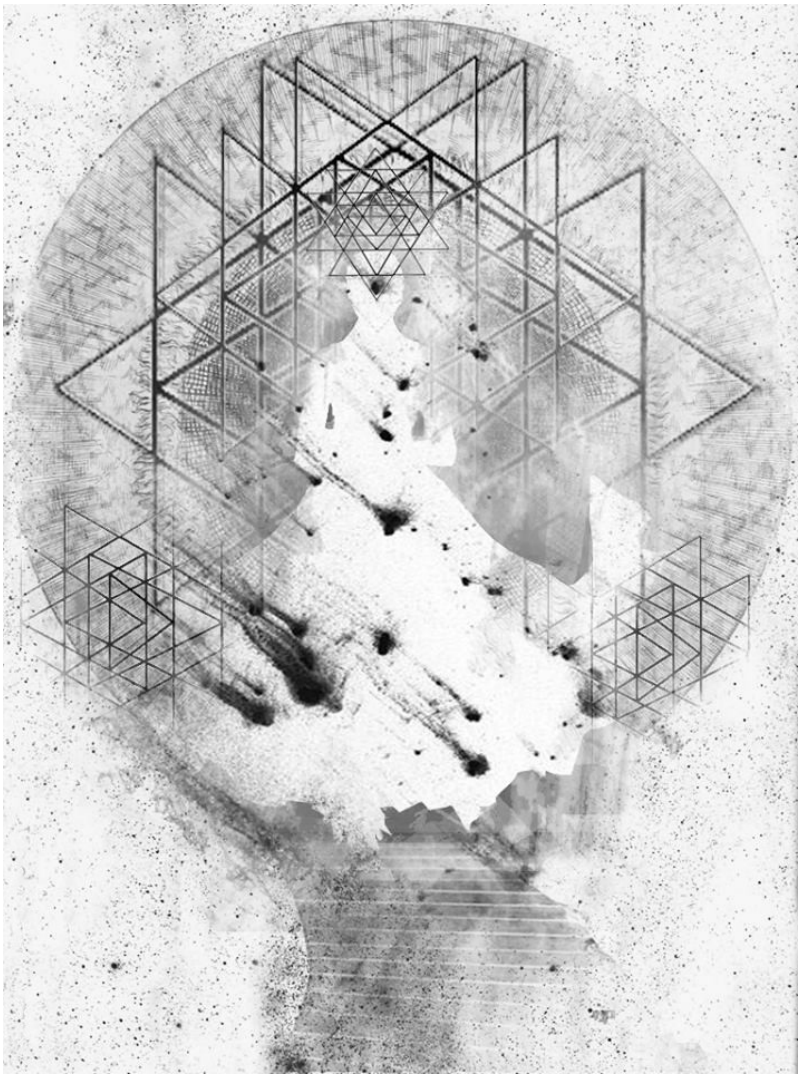
W ofierze Soror Mistici, co odzwierciedla niekiedy boginię gwiazd w swoich rozjuszonych oczach. Ta praca odarta z Agape staje się tylko zimnym nagrobkiem. Z nią — jest kompletna. Bowiem jest to mariaż dwóch gwiazd, co uszlachetniają całość, dopełniając obraz Jaźni.

O nostalgio za straconymi rzeczami, tymi które nie mogą być przeżyte wstecz, posąg zbudowałem dla poprzednich spraw, czarnymi łzami okrutny umysł okiełznałem, mordercą staję się co dnia, niech wybaczenie w oczach swej ofiary obmyje stracone życie moje. W dniu wyzwolenia, epitalamium Wenus między Marsem a Nerią, Saturnem i Reą, z jej gwiazdą rozbłyśniemy, zdzierając skóry z czarnego lwa, pod pieczęcią Sekmet w świątyni Ennoi, przyjrzymy się sobie ostatni raz.

Apocalypsis



Grom, Umysł Perfekcyjny. Ewangelia Bogini



Tłumaczenie z Koptyjskiego (NHC VI,2:13,1—21,32) George W. MacRae, tłum. na polski Y Ddraig Goch.

Zostałam wysłana z sił i przybyłam do tych, którzy przeglądają się we mnie, rozmyślają o mnie i zostałam odnaleziona wśród tych, którzy mnie poszukiwali.

Wejrzyjcie we mnie, Wy którzy o mnie myślicie.
I Wy, słuchacze, usłyszcie mnie.
Czekając na mnie, weźcie mnie do siebie.
Nie wygnajcie mnie sprzed swojego wzroku.
Niech Wasz głos mnie nie nienawidzi, ani Wasze słyszenie.
Nie ignorujcie mnie, w jakimkolwiek czasie. Strzeżcie się!
Nie ignorujcie mnie.
Ponieważ jestem pierwszą i ostatnią.
Jestem uhonorowaną i znienawidzoną.
Jestem dziwką i świętą.
Jestem żoną i dziewicą.
Jestem matką i córką.
Jestem ramionami mej matki.
Jestem wyjałowioną, a wielu mam synów.
Jestem tą, której ślub jest wielki, a nie wzięłam męża.
Jestem akuszerką i tą, która nie powija.
Jestem pocieszeniem trudów mojej pracy.
Jestem mężem i jej żoną
I mój mąż mnie począł.
Jestem matką swego ojca
I siostrą mego męża,
A on mym potomstwem.
Jestem niewolnicą tego, co mnie przygotował.
Jestem królową mego potomstwa.
Lecz on jest tym co mnie począł przed dniem mych narodzin.
I jest moim potomstwem w czasie.
I moja moc pochodzi od niego.
Jestem różdżką jego siły w młodości,
A on jest moją podporą w starości.
I cokolwiek on zażąda, ze mną się stanie.
Jestem ciszą, która jest nie do zrozumienia.
I ideą, której pamięć jest czysta.

Jestem głosem, który dźwięczy wszech
I słowem, które pojawia się w mnogości.
Jestem wypowiedzeniem mojego imienia.
Dlaczego wy, którzy mnie nienawidzicie, kochacie mnie,
Nienawidząc tych którzy mnie kochają?
Wy, którzy mnie odrzucacie, spowiadacie mnie,
A Wy co mnie spowiadacie, odrzucacie mnie.
Wy co mówicie o mnie prawdę, kłamiecie o mnie,
A Wy co skłamaliście o mnie, mówicie o mnie prawdę.
Wy co mnie znacie, tkwicie w ignorancji,
A Wy którzy mnie nie znacie, chcę abyście mnie poznali.
Bowiem jestem wiedzą i ignorancją.
Jestem wstydem i odwagą.
Jestem bezwstydna, zawstydzona.
Jestem siłą i jestem strachem.
Jestem wojną i pokojem.
Oddajcie mi pokłon.
Jestem tą która tkwi w zniewadze, a także Wielką.
Oddajcie pokłon mej biedzie i bogactwu. Nie bądźcie aroganccy gdy upadam na ziemię, a znajdziecie mnie w tych co mają nadejść.
Nie poszukujcie mnie w śmieciowisku,
Ani nie odrzucajcie mnie,
A znajdziecie we mnie królestwa.
Nie patrzcie na mnie, gdy wygnana między tych
Co są w zniewadze w ostatnim z miejsc.
Ani mnie nie wyśmiewajcie Nie odrzucajcie mnie pośrodku tych, co w gwałtowności
Są zabijani.
Lecz ja, ja jestem współczująca i okrutna. Strzeżcie się!
Nie znienawidźcie mojego posłuszeństwa Nie kochajcie mego opanowania. W mej słabości, nie opuszczajcie mnie.
Nie obawiajcie się mej mocy.
Dlaczego brzydzicie się mego strachu, Przeklinając moją dumę?
Lecz ja jestem tą która istnieje we wszystkich lękach
I w mocy trzęsąc się.

Jestem tą która jest słaba, A także żyję w przyjemnym miejscu.
Jestem bez sensu, lecz mądra.
Dlaczego znienawidziliście mnie w swoich radach?
Będę bowiem cicha pośród tych cichych, Będę się pojawiać i mówić.
Dlaczego znienawidziliście mnie, Grecy?
Ponieważ jestem barbarzyńcą, pośród barbarzyńców?
Przeto jestem mądrością Greków
I wiedzą barbarzyńców.
Jestem tą której obraz jest wielki w Egipcie
I tą która nie ma obrazu pośród barbarzyńców.
Jestem tą, która była wszędzie znienawidzona
I była kochaną wszędzie.
Jestem tą, którą nazywają życiem, A wy nazwaliście śmiercią.
Jestem tą, którą nazywają prawem,
A wy nazwaliście bezprawiem.
Jestem tą, którą goniliście, I tą którą uchwyciliście
Jestem tą, którą rozrzuciliście
I tą którą zebraliście na powrót
Jestem tą, którą zniesławiliście i tą dla której byliście bezwstydni.
Jestem tą, która nie wyprawia obrzędów, A której festiwali jest wiele.
Ja, jestem bezbożna
I jestem tą, której bóg jest wielki.
Jestem tą o której myśleliście
I tą którą znienawidziliście.
Jestem nienauczona,
A jednak uczą się ode mnie.
Jestem tą przed którą się skrywaliście, Jednak pojawiacie się przede mną.
Lecz kiedykolwiek się ukrywacie, Ja sama skryję się w Was.
Ci którzy mają [...] do tego [...] bez sensu [...]
Weźcie mnie [...rozumiejąc] smutek
I weźcie mnie w siebie, ze zrozumienia i smutku
I weźcie mnie w siebie, z miejsc które są ohydne i w ruinie,
Okradając te, które są dobre nawet poprzez ohydę.
Z wstydu, weźcie mnie w siebie bezwstydnie
I z bezwstydności i hańby,

Związcie me członki w sobie.

Przybywajcie do mnie, Wy którzy mnie znacie i Wy którzy znacie moje części.

Ustalając wielkich pośród małych pierwszych stworzeń.

Zbliżcie się do swego dzieciństwa i nie nienawidźcie go bo jest małe i bezbronne. Nie odwracajcie się od części mego splendoru ponieważ są tam rzeczy małe.

Ponieważ poprzez małe rzeczy poznaje się splendor wielkości.

Dlaczego przeklinacie mnie, honorując mnie?

Zraniliście mnie, a jednak mieliście łaskę Nie oddzielajcie mnie od pierwszych których poznaliście.

I nie odrzucajcie nikogo, nie odprowadzajcie ich

[...] odwróciwszy się [...wiedzcie] że on nie. [...]

Co jest moje [...]

Znam pierwszych i Ci co nadejdą po nich znają mnie. Lecz jestem umysłem [...] i spoczynkiem [...]

Jestem wiedzą mego pytania, Odnalezieniem tych którzy mnie szukają,

Władzą tych którzy o mnie pytają,

Siłą mocy w mojej wiedzy,

Aniołów, wysłanych za moim słowem, Bogów w ich porach roku, pośród mej rady.

I duch każdego mężczyzny we mnie jest

I każdej kobiety, co we mnie mieszka.

Jestem tą uhonorowaną, tą której oddaje się cześć

I tą której nienawidzą z pogardą.

Jestem pokojem, a wojna powstała przeze mnie.

Jestem obcym, a jednocześnie obywatelem.

Jestem substancją i tą bez substancji.

Wy bez zgromadzenia nie macie wiedzy o mnie,

A wy co są w mej substancji znacie mnie.

Ci którzy są blisko mnie nie znają mnie,

A ci którzy są daleko ode mnie, znają mnie.

W dniu kiedy jestem przy Was blisko, jesteście daleko ode mnie,

A dniu kiedy jestem daleko od was, jestem przy was blisko.

[Jam jest...] wewnątrz.

[Jam jest...] z natur.

Ja jestem [...] ze stworzenia ducha.

[...] próśb dusz. Jestem kontrolą i nieposkromioną. Jestem zjednoczeniem i rozpuszczeniem.

Jestem miejscem spoczynku i wybaczeniem.

Jestem poniżej, a wchodzą na górę do mnie.

Jestem sądem i wybaczeniem. Ja, bezgrzeszna, a korzeń grzechu wywodzi się ze mnie.

Jestem lubieżnością z wyglądu, a wewnętrznie samo-kontrolą. Jestem słyszeniem, co może osiągnąć każdy.

I głosem co nie może być zrozumiany

Jestem niemą, która nie mówi,

A wielka jest wielość mych słów.

Usłysz mnie w łagodności, ucz się ode mnie w surowości.

Jestem tą co wzywa i upadam na twarz ziemi.

Przygotowuję chleb i umysł wewnątrz.

Jestem wiedzą swego imienia.

Jestem tą co nawołuje i słucha.

Pojawiam się i [...] wchodzę [...] pieczęć mojego [...]

Jestem [...] obroną [...]

Jestem tą, którą nazywają prawdą i niesprawiedliwością.

Czcisz mnie [...] i szepczesz przeciwko mnie

Ty który jesteś pokonany, sądź tych co Cię pokonali,

Zanim osądzą Ciebie, ponieważ sędzia i rozdzielność

Już w Tobie istnieje.

Jeżeli osądzisz się, kto Ci przebaczy? Jeżeli on Ci przebaczy, któż będzie mógł Cię uwięzić?

Ponieważ to, co jest w Tobie, jest poza Tobą,

A ten kto lepi Cię na zewnątrz,

Jest tym co kształtował Cię w środku.

I to co widzisz na zewnątrz, widzisz w sobie

Jest to widoczne, to Twoje szaty.

Usłyszcie mnie, o słuchacze,

Uczcie się mych słów, a poznacie mnie.

Jestem słyszeniem które może zdobyć wszystko.

Jestem mową, co niepojęta jest.
Jestem nazwą dźwięku, a dźwięk moim imieniem.
Jestem znakiem litery, desygnatem podziału.
I ja (...)
(brakuje trzech linii)
[...] światło [...]
[...] słuchacze [...] dla was
[...] wielką siłę.
I [...] nie ruszy mego imienia
[...] dla tego który mnie stworzył
I będę wymawiać jego imię.
Patrz zatem na jego słowa
I wszystkie pisma które były dokończone,
Przypatrzcie się im, o słuchacze
I wy także, anioły, Wy wysłani i wy duchy tych powstałych z martwych.
Ja jedna jestem która istnieje
I nikt nie będzie mnie sądził
Dużo jest przyjemnych form, istniejących w rozlicznych grzechach
I rozwiązłości.
Upadlających pasji.
Przemijających przyjemności,
Które (mężczyźni) uwielbiają, aż otrzeźwieją
Idąc w miejsce swojego spoczynku
I znajdą mnie tam.
I będą żyć,
Aby nie umrzeć już nigdy więcej.

Notatki z wiecznej migracji

E Do ut des

„*Daję w podarku, abyś mógł też dać innym*"

Mieniła się gwałtownymi barwami wszechświata. Kosmiczna pasja zdarła z niej zbędnie surowe formy śmiertelności. Pośród świętych symboli i pieczęci, geometria otchłani i eonów zaprojektowały ją jako kapłankę, konsekrowały jako sługę świata i mistyczną powierniczkę. Jaśniejąc, wygasała w ekstazie i śmiechu wszystkich pozostawionych za sobą form. Miraże wielkości pozostawione za sobą jako poszlaki, aby powoływać innych do rozgwieżdżonych niebios.

Kiedy wzlatywała pozostawiła za sobą lunarną łzę zdobiącą ziemię przez zawieszony moment z pokornym, lecz obezwładniającym światłem rozprzestrzeniającym się przez glob i cichym ostatnim westchnieniem, zbyt subtel-

nym aby zauważyć go w oceanie bezgranicznego współczucia.

Jej skrzydła złożone, oddalone, duszą niewypowiedziane słowa dołączyły do innych w tkance jednej idei. Losy splatają się ponownie — jak mawiają — kiedy przeznaczenia i czyste życzenia są poruszone w ostatnim wycieńczeniu. Kiedy nie pozostaje już nic do powiedzenia, wszystko staje się poznane.

Tak, jakby uniwersalna przestrzeń stała się naszym oddechem i napełniała nasze Intelekty splendorem. Nasze życia splecione ze sobą potrzebowały tylko jednej chwili.

Pokłoniłem się szatom naszej matki, Magna Mater, jej ciało i wzrok, skupienie i lekkość były skrzydłami kosmosu, transcendentną membraną Hekate, trwałem padając przed symbolem jej Jaźni, kłaniając się jej, całując ją, sięgając po nią poza światy widzialne, w nieskończone rubieże kosmosu, w Eoniczny ogień wszystkich gwiazd, w gwałtowny chaos czarnych form.

Ostatni gest, którym mogłem ją obdarzyć, to odesłanie jej do Niej. Esencja jej świadomości tańcząc i wirując objęła alchemicznie poznanie nad wszystkimi pod-lunarnymi sprawami.

Być może to ja byłem powodem jej choroby, a była wyzwolona, zanim chciałem jej pomóc? Przed rozpoczęciem sztormu, przed jego zakończeniem. W szatach matki, w głębi i powadze dusz potężnych gwiazd, smocze ciała nieskończonych Słońc, stale wołając nas w jej objęcia.

Monolity które jaśnieją z daleka, ślady nieskończonego splendoru, latarnie tęskne dla samotnych wisielców. Egipcjanie pisali listy do swoich przodków — gwiazd, pisane przez *Kheper*, szczere serce, którego symbolem był skarabeusz, w ciągłej Prometejskiej pracy.

Poszukuj, poszukuj, uchwyć choć na chwilę! Ukrywaj, odsłaniaj, twórz i niszcz swoje dzieło, rzeźb dalej! Widząc jej twarz w gwiazdach, jaśniejącą w nocy — przypomniała mi o sobie, pomyślałem — „Ile razy ją poznam, ile razy przeoczę jej znaki i symbole?" — Może jesteśmy tylko iluzjami które są w wiecznej pogoni za sobą, aby spotkać się tylko raz, rozstać się i rozpaść w dźwięk, gdy poszukiwania przeczą rozwiązaniu, wyzwoleńcze prace są tymi ostatnimi w których możemy się przejrzeć.

Niebiosa przecież nie mogą być sumą naszych fantazji, strat i zysków, ani projekcjami złudzeń naszych żyć, iluzji tego świata, naszych tęsknot i zwierzęcych instynktów, które pragną się ziścić w innych realiach, które nota bene są dalej złudzeniem! Zatem muszą być czymś dużo bardziej

głębokim, przerażającym, pełnym zachwytu, czymś esencjonalnym i wolnym!

„Znajdź mnie". Była to najważniejsza fraza w małym podarku, który od niej dostałem — ręcznie robiona ilustrowana książka. To było wcześniej, jakby wstęp do ostrzeżenia, napomnienie. Powiedziałem że spotykamy się w tym życiu tylko raz, popatrzyła na mnie uważnie.

Z wszystkich lat które sobie wymarzyliśmy, było nam dane tylko tyle, ile zechciały losy. Patrzyłem na jej wzrok nad morzem, gdy kontemplował w nocy fale, horyzont. Wiedziałem że wiedzą więcej, sięgają dalej. Księżyc odbijał się od łamiących się fal. Gdy przypatrywałem się oneirycznej wizji, odgłosy bryzy i morza stawały się święte. Jej rude Neptunalne włosy były targane przez wiatr.

Pilnując naszych dionizyjskich grobów, próbowałem przywołać jej gwiazdę do siebie. Między uśmiechem zapomnienia, który ściągał mnie do ziemskich spraw, a straszną świadomością że straciłem ją na moich oczach, oddani malefikom których nie mogliśmy pokonać. Wymknęła mi się pośród prac i bitw, upokorzeń, wściekłości i monodram.

W świątyni Wenus, Cytherea, opuszczamy nasze groby. Uwięzieni w tym animowanym teatrze, tylko żywe idee pozostają wolnymi. Czasami piszemy nasze nekrologi krwią, esencją, ognistą odpornością, pasją, instancją życia jako prawdziwy człowiek.

Istotnie to, co napisałem to jedynie testament, albo zwykła apologetyka, zamaskowana nauczaniem.

Prologos

Strzeż się, bowiem Twoja własna wola rozpęta sztorm, uginając się pod ciosami miecza Mandżuśriego. Gdy lustra naszych umysłów odbijają, ułomny, nieoczyszczony obraz duszy świata, próbujemy sparafrazować to wszystko, czego doświadczyliśmy w archetyp Numinosum — w symbol poza symbolem jaśniejący nad wszystkim. Niechże pojawię się na większych ołtarzach losu, upadek w mizerność tym większy, paląc się z bólu na ławkach w parku jak bezdomny. Cały czas świata jest zawarty w Tobie, widzą Cię, odzwierciedlają się, ale Ty nie widzisz ich. Jakże lepiej żyć samotnie z Bogami, z dala od tej epoki, gdzie ślepota jest fundamentem istnienia. Znalazłem te dwa słowa — Sige, Bythos, cisza, idea, powaga: jak spagyriczny jad zaklinowany w mojej krwi. Wszystko zaczyna się z przejrzystym, szczerym, czystym jak łza gwiazdy i oczywistym jak źdźbło trawy poruszanym na wietrze ***aktem.***

Bądźmy ostrożni wobec tego, co chcemy usłyszeć. Nie odrzucajmy też wszystkiego, co wydaje się nam wrogie. Wątp, ucz się, znajdź wartość — która jest źródłem konfliktu i rozwiązania — wciel ją rozumnie. Kształtuj w sobie rozumnie najlepsze cechy. Trening moralny i etyczny jest podstawą. Wątpienie prowadzi do badań, to natomiast do odkryć, do pracy, żywa praca do rozróżnienia, obserwacja do wiedzy a ta od teorii do praxis.

Te rzeczy wymuszają ale i zapraszają do treningu i ćwiczeń, następnie prowadzą do doświadczeń, doświadczenia natomiast uczą świata, nadając nam kierunek, rozróżnienie, a także konieczność działań, wynikającą z natury, oceny, osądu i rozsądku. Części te dopełniają się w harmonii proporcjonalnie kształtowanego umysłu, czerpiąc z impulsu kontrastu, dualizmu, przygotowując nas do reaktywności i działania z wyższymi światami, zawiązując się etosie działania.

To, co chciałem przekazać, to wiedza oparta na doświadczeniu, skodyfikowana i zapisana na miarę moich umiejętności, szerokości myślenia, a także

zmysłu komunikacji. Czasem interpretuję doświadczenia bliżej prawdy, choć słowo realizacja byłoby bardziej właściwe, czasem bliżej fałszu — choć słowo urojenie jest dokładniejsze.

Jestem niekiedy błaznem, szarlatanem, ale także mistykiem i uczonym, a moja filozofia to sposób w jaki zrozumiałem świat. To czego nauczę się tutaj — zabieram za grób. To, jak się ukształtuję, będzie cechą mojego geniusza, który w ujęciu Rzymskim jest potencjałem i naturą każdej nowej duszy, jej opiekunem i eksponentem.

To, jak planety, inteligencje planetarne i światy niewidzialne, światy natury i świat ludzki uczą mnie ekspresji życia, wiążąc, dewastując, ucząc, szlifując, rozbijając i składając — całością mojego tchnienia. Tam gdzie jest szukana nauka, przy odpowiednim wglądzie zawsze jest odnaleziona, należy tylko wiedzieć jak się uczyć, kształcić, obserwować.

To w jaki sposób ukształtuję się w konfrontacji, będzie sublimacją całości mojego istnienia — aby zabrać najlepsze wartości, cechy, odczucia, atrybuty, natury ze sobą, pracując z nimi tu i teraz. Te, które rezonują ze źródłami hipostatycznie ujętego świata. Hipostatycznie, czyli przeniesione do poziomu platońskich idei, Pitagorejsko zharmonizowanych, rzucających swój cień w ten niezauważalny, lecz dla wprawnych oczu w subtelny, silny, oczywisty sposób. Jeżeli kosmos jest porządkiem opisanym przez syndesis, czyli prawa łączące ten porządek — odkrywanie tych praw intelektem i czuciem jest zadaniem filozofa i filozofki, stosowanie tych praw zadaniem teurgów.

Uczciwie staram się przekazać rzeczy, które są nieprawdopodobne. Ponieważ popełniam błędy jak każdy człowiek, a bądźmy szczerzy, jako ludzie mamy tylko to, co intelekt, umysł, czucie i reszta zmysłów pozwoli nam zarejestrować, przetworzyć i opisać, skazy są nieuniknione.

Doświadczenia pojawiające się na drodze chcą zostać zinterpretowane, symbole które zauważymy proszą się o zrozumienie. Dopóki ich nie pojmiemy będą się narzucać, lub skrycie nas zwiodą, ukrywając meandry realizacji, być może przesłaniając je na zawsze.

Mogą też otwarcie działać, abyśmy ich nie pojęli. Będą się ukrywać, czekając aż będziemy gotowi na ich przejrzenie. Działamy w ich obrębie, odrzucając to, co wydaje się fałszywe, unikając niektórych pułapek percepcji, złudzeń, wpadając w inne; czasem świadomie — aby uniknąć gorszych sideł,

czasem nieświadomie, będąc ignorantami. A niekiedy, aby chronić sfery naszej świętości, nie kalać swego profanum.

Pamiętajmy o tym — jak Buddyści twierdzili — niektórzy Bogowie potrafią stroić sobie z ludzi żarty, a niezrozumiana natura nie ma ani litości dla ludzkiego życia, ani ochoty na wymuszenie realizacji na ignorantach — choć sporą dozę wyrafinowanego humoru, który potrafi być okrutnie Saturnalny. Gdy zrobi z nas ofiarę lub niewolnika — śmiertelny i prześmiewczy.

Zapisane słowa przekazuję w dobrej wierze — aby uchylić nieco rąbka szaty wielkiej lunarnej kapłanki, która obdarzyła mnie drugim wzrokiem i pozwoliła na interakcję z ukrytymi światami i działaniami z nimi.

To, co może przybrać monstrualne, święte, lub straszne kształty, zależy tylko od umysłu, który je postrzega, gdy forma jest rozpoznana jako jaśniejąca pustka.

Sen śni nas, a my śnimy sen, odnosi się to do płaszczyzny perceptywnej. Zrozumienie świata jako iluzji wymaga rozpoznania go jako rzeczywistego, a następnie dogłębne zrozumienie tej iluzji aby działać jakby rzeczywiście, rzeczywiście w iluzji, w zawieszeniu i afirmacji.

Wchodzimy w strumień świata dla ludzkich spraw, rozmawiając, działając, a potem wycofujemy się na białą górę, gdzie mędrzec o śnieżnobiałych włosach jest jak małe dziecko, śmiejąc się niewinnie — wywołuje burzę jedną lotną myślą, chroni ludzi dobrotliwością.

Kiedyś zakazane było mówienie o misteriach — aby nie podlegały one zniekształceniom przez umysły mniej lotne, aby nie zatraciły pierwotnego znaczenia. Chociaż po tylu wiekach, albo zanikły, albo zostały zniszczone i roztrwonione.

W Lhag Thog, sekretnych nauczaniach Tybetu rozróżnione były trzy typy umysłu: niskie — które nie przyswajały niczego i rozumiały to, co chciały. Średnie — które rozumiały i były w stanie wniknąć w nauki po odpowiednim treningu i wysokie, które przenikały nauki na wskroś, rozwijając je dalej. Nie musi być to nic statycznego, znane były przecież przypadki w starożytnej Grecji, kiedy wulgarne gbury były przekształcane w szlachetnych oratorów poprzez działanie inspiracji Bóstw i muz.

Filozofia Orientu uratowała mnie wielokrotnie od większych głupot niż te, które popełniłem, choć nie miałem żadnego uprzywilejowanego treningu.

Jako umysł okcydentalny, obdarzony pewnym wglądem, staram się zrównoważyć, zrozumieć i opisać — na miarę umysłu, czucia — to, czym zostałem obdarzony.

Myślę, że jest to rzadka okazja aby pozostawić po sobie coś wartościowego, w obowiązku wobec tych, którzy mnie obdarzyli wglądem i doświadczeniami, a także wobec siebie i ludzi. Zapisuję zatem te słowa.

> *„I rozpacz (...) siedmiokrotna rozpacz Tego, kto nie uczy Swego prawa ludzi!" — XIX. Liber B vel Magi.*

Apocalypsis, ze starożytnej Greki oznacza „Odsłonięcie". Jest słowem powiązanym z wejściem inicjatów w świat za zasłony Izydy, po przejściu odpowiednich prób. Inicjowani mieli rzadką możliwość aby uczestniczyć w sprawach światów niewidzialnych, często jedynych które odbijały w ich oczach zarówno łzy i szczęście.

Ta książka jest fasadą głębszego projektu, który płynie przez żyły każdego filo-sopha — w znaczeniu klasycznym. Człowieka poszukującego prawdy, ale także człowieka kochającego mądrość i super-ordynacyjną ideę piękna. Traktuję swoją pracę z miarą zaangażowania na jakie mnie stać z możliwością przekazania fragmentu nadziei, pierwiastka zaginionego świata. Staram się rozbudzić ten sentyment we współczesnym, rozczarowanym, „odczarowanym" świecie.

W tym samym czasie, angażuję zróżnicowane perspektywy z inter-dyscyplinarnym podejściem. Nie odrzucam ani naukowych dokonań, żywo zainteresowany stosunkami i relacjami politycznymi, ekonomicznymi, zdobyczami technologicznymi, wiedzą akademicką, jak i wszystkimi sprawami dotyczącymi ziemskiego aspektu sceny.

Nie jestem jedynym, który aspiruje do tych rzeczy starożytnego ethos, które zostały zapomniane, złożonych do filologii klasycznej jako relikt przeszłości. Nie dajemy się też ponieść szarlatanerii, pedantyzmowi, choć niekiedy może być to niezamierzony efekt prób pogodzenia tego, co dla większości jest irracjonalne i nie do pogodzenia ze współczesnym światem. Gestem filozofów antycznych była dłoń z palcem wskazującym ku niebiosom, przyzna-

jąc rację światom Boskim, a także dłoń z palcem wskazującym skierowanym w dół do świętej natury i nauk ziemskich.

Podążając drogą metempsychozy i transmigracji, nie zapominamy że ziemia jest naszym domem pośród nieskończoności gwiazd i z jakichkolwiek domen nasze duchy by nie przybyły, demonstrujemy nasze poczucie przynależności do ludzkiej rasy, dzieląc część historii naszych dusz z historiami ziemskimi. Próbujemy pracować nad cnotami, wartościami i naturami które wcielają nasze największe, najgłębsze osiągnięcia. Pomimo niezbywalnych wad jakie z pewnością posiadamy — staramy się naświetlić, a następnie je przekształcić w coś jakościowo wyższego, szlachetnego — w Arję. Arja bowiem w sanskrycie oznaczało człowieka szlachetnego, człowieka który mógł zostać Arhatem — pokonując siebie.

Próbujemy też znaleźć rozwiązania, nie dzieląc, nie prowadząc do kłótni, pomimo częstych trudności, nie chcemy aby — jak nazwał to Buckminster Fuller — „Statek kosmiczny Ziemia" stoczył się w katastrofę, nie dodając zła do zła zastanego. Jednocześnie pewne sprawy musimy rozbić, aby pojawiły się nowe porządki wykrojone z chaosu. Poprzez nasze umiarkowane środki i możliwości które wołają o pracę, zaangażowanie, próbujemy wyszukiwać rozwiązania.

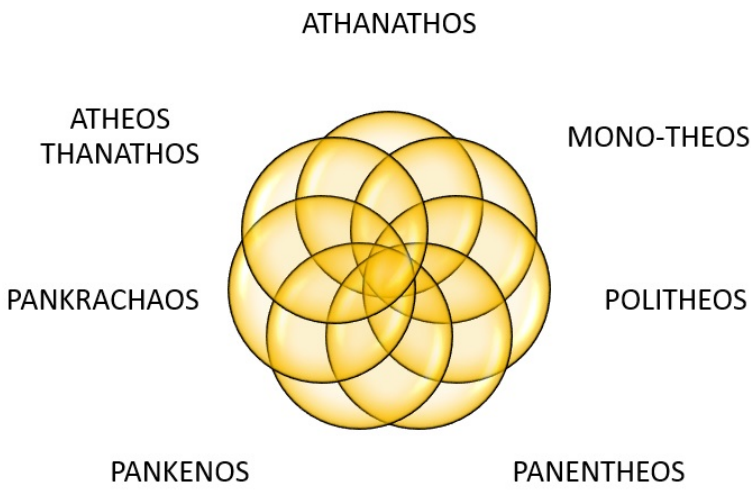
> *„W każdym świecie jaśnieje triada, rządzona przez Monadę, w łonie triady wszystkie rzeczy biorą początek, w tej triadzie Ojciec zmieszał każdy oddech"*[1]
>
> *Wyrocznie Chaldejskie, fragmenty 27—29*

Czy w świecie raz transcendentnym są to Słońca, Aiony stanowiące triadę w każdym z systemów światów, a Monada łączy Aiony w tchu żarzejących Gwiazd?

[1] Julianus, and Ruth Dorothy Majercik. 2013. *The Chaldean oracles text, translation and commentary*.

Penetrujący wgląd sprawia, że głębokie rzeczy wypływają na powierzchnię, te małe, wielkie i płytkie rzeczy widzimy w większym świetle; Gdy zorganizujemy te światy, proporcja odnajduje relacje między nimi. Wyobraźnia łączy je przez miarę, środek i rozum, w rezultacie prowadząc do idei. Harmonia ustala przybraną postawę wobec fenomenów. Mądrość porządkuje kierunek zgodnie z wyjaśnionymi rzeczami. Piękno nadaje im esencję, pragnienie ustanawia ich fundament. Zadaniem filozofa jest ustalenie prawideł gramatyki tego świata, w jego dynamicznej różnorodności, aby wyjaśnić go w jak najprostszy sposób. Zadaniem teurga jest praca z wysoką magią, aby inwokować, wołać, przyzywać, sprowadzać te światy na ziemie. Bowiem w prostocie jest głębia dla głębokich umysłów, a złożoność podlega nieskończonej interpretacji. Aby to co na górze i na dole było zrozumiane zarówno przez naukę (ethos techne), kierowaną zrozumieniem naturalnej filozofii (ethos arche). Jest to proces łączenia tego, co było odseparowane, widzenie ko-smosu w chaosie, w mikrokosmosie ludzkim poprzez odzwierciedlenie, absorpcję. Postrzeganie z zachwytem — jak wielki umysł, nazywany Przez Egipcjan panenteistycznym Ptahem, który swoją Ka (duszą) przenika nasze, mniejsze umysły w dynamice Hhekau (duszy świata). Rozdziela i łączy, dzieli i rektyfikuje, zaokrągla.

> *"Błąd anarchistów polega na wierze w to że ludzka natura jest wewnętrznie dobra. Kastrują zatem społeczeństwo w ten sam sposób co teologowie ('Bóg jest dobrocią') kastrują boga. To Saturnalna cecha. Naturalne prawo było naginane w każdy możliwy sposób — od uzasadnienia brutalnej przemocy po rajską idyllę. Jest to wbudowane w możliwość interpretowania czegokolwiek w naturę. "Jest wszystkim naraz: 'Zatem dobrze, niech każdy człowiek uszczknie sobie coś z Istnienia' — Ernst Jünger, Eumeswil*



Przez całą książkę w tle zaakcentowana jest neo-hermetyczna formuła:

1. **Panentheos — Politheos — Monotheos — Chaokration**
2. **Ananke — Maat — Heimarmene — Moires**
3. **Trimurti — Meru**
4. **Monada (Ouroboros)**

1. **Ciało Numinosum zawiera wszystkie instancje boskości (Panentheos), a także daimoniczności (Politheos) wszechświat jest szatą, istnienia esencjami i siłami ze swoimi maskami, jaśniejąca pustka nieskończonością (Monotheos), porządek aspektem chaosu. Umysł (Ptah) jest opisem jego ponad-czasowej i ponad-przestrzennej świadomości. Jest to kosmos, a zatem porządek, a także chaosmos, porządek z chaosu.**
2. **Głębokie prawa (wielkie Ma'at) są podległe konieczności (Ananke), wszystkie przeznaczenia są ich ekspresją i manifestacją (Heimarmene). Losy i błyski wydarzeń są wolnością w obrębie zdeterminowanych sfer niepodważalności świata, stanowiąc duszę świata, która w tranzytach (małe Ma'at) podlega mniejszym prawom (Moires)**
3. **Każdy porządek przechodzi przez fazę inicjacji, utrwalenia i rozpadu, może być odnowiony, albo zniszczony, w obrębie systemów światów we wszechświecie.**
4. **Świat jest nieskończonym samo-referencyjnym opisem siebie przechodzącym przez fazy swojego istnienia, wyłączającym się spod swojego wpływu, a jednocześnie będąc totalnością wszystkich uczestniczących aktorów, którzy mają wpływ na swoją auto-definicję.**

Ludzie podświadomie poszukują całkowitego spolenia się z obiektem swojej absolutnej esencji, tj. sublimowanej natury ich Jaźni poprzez indywiduację unikalnego geniusza. Nie jest to relatywne, jest to splecenie sił idei które żyją i są najwyższymi projekcjami synergii które niektórzy nazywają „Bogiem".

Nie ujmuje to nic metafizycznemu aspektowi totalności, ale przedstawia wszystko jako symulację, wirtualizację, projekcję. Są wyobrażenia które redeifikują ludzi, ustanawiając relacje między nimi a ludźmi w ciągłych rzutach tuneli kalejdoskopowej rzeczywistości i ich perspektyw zorientowanych na całość.

Możemy też stać się więźniami mentalnych urojeń tych wyobrażeń, a zatem oddalić się od badania ich głębokiej esencji powiązanej z naszym gatunkiem.

Sensem życia może być poszukiwanie prawdy, szczęścia i wolności w harmonii i proporcji zgodnej z esencjami tych idei, które są odnajdywane przez akt apofatycznej, lecz zdecydowanej obserwacji praw światów, próbując odzwierciedlić je w sobie poprzez realizację na ziemi, czego pośredniczką jest Mnemosyne — pamięć o wszystkim, poza indywidualnym ludzkim życiem — a ukoronowaniem jest Aletheia.

Zgodnie z Mitraickim aksjomatem — „harmonia wśród napięć w opozycji", poprzez proces konfrontacji w opozycji, z oddolnym ruchem naprzeciw ciążeniu w dół i w górę sfer odzwierciedlanych w Intelekcie i czuciu — rozbijając i wiążąc aby wyzwalać w transcendentnej unii.

Może być to osiągnięte jedynie poprzez odłączenie się od przywiązań i przy holistycznym zorientowaniu, przyswojeniu praw proporcji, analogii, refleksji, impresji wyobrażeń idei pozostawionych jak pieczęcie w naszych duchach — tylko po tym jak zakończy się praca na Ziemi, gdy w walce, zaangażowaniu, próbach i cierpieniu podczas ziemskich prac w służbie Bogów, świata i ludzi — zrywane są z nas wszystkie warstwy, jak skóry węża podczas psycho-duchowych alchemicznych przekształceniach.

Powłoki te zostawiamy za sobą jak Zasłony, aby odłączyć się i działać w substancji i naturach, które nie pozostawiają tego świata samemu sobie. Świat jest bowiem całkowicie poświęcony i zaangażowany w siebie. W kosmosie każda funkcja jego kontinuum jest perfekcyjnie zrealizowana.

Niech zatem Ci, Te, którzy tego dokonali byli dla nas strażnikami i przewodnikami, niech nas nauczają z drugiej strony świata.

Bowiem cząstka ducha tych wielkich co odeszli, tych małych, co doskonalili się — pozostają z nami, przydzieleni do odpowiednich sfer ziemskich, ponad-lunarnych, planetarnych, gwiezdnych, mali bogowie i boginie dołączający do orszaku Starszych bóstw. W tym świecie pierwszymi bóstwami były przecież gwiazdy, których Intelekt promieniował z nadświatów na wszystkie układy słoneczne. Większe siły przyjmowały maski mniejszych, te mniejsze, coraz bardziej różnorodne niekiedy wspinały się do Eonów.

Ich nauką jest inspiracja, cisza, wielkość czynu zarówno intelektualnego, jak i bohaterskiego. Gdy świat zapomniał o nawoływaniu, dalej działają, lecz nie ma nic gorszego niż ślepota, ignorancja, głupota, zapomnienie i upartość ludzka, która odwracając się od swoich dawców została zdominowany przez malefiki.

Harmonia świata

> *Analekty Konfucjusza: 3:23: Mistrz rozmawiając z Wielkim Mistrzem Muzyki Lu, powiedział że można muzykę zrozumieć w ten oto sposób. Najpierw muzycy grają razem, potem wolno harmonizując, grają oddzielnie, motyw przechodzi od muzyka do muzyka, w ten sposób kompozycja zostaje dopełniona.*

Podobnie ze światem, gdzie dźwięk eonów jest spleciony w jedność, potem rozpraszają się po świecie jak gwiazdy, wolno harmonizują, grają oddzielnie, czasem w niezgodzie z harmonią, ale w celu dopełnienia wątków, na koniec kompozycja jest dopełniona, otchłań zostaje pokonana, a wszystko powraca do Lotosu. Tak Atum powstaje z pramaterii, wznosi się generatywnie stając się Ptahem, rozdziela na Tefnut i Szu, światło i porządek, generując moce i siły, Bóstwa i Boginie.

Przestrzeń okołoziemska jest pełna słów ludzkich. Niekończący się gwar. Nienawidząc słów, muszę je spisywać, muszę ich słuchać, muszę nimi mówić, naprzeciwko ciszy, która została mi odebrana, zniszczona. Język jest dla mnie pułapką, rodzajem gry koszmarów, więzieniem — chociaż można być mistrzem języka, aniżeli jego użytkownikiem. Tak łatwo stać się niewolnikiem słów, tak łatwo — zniewolonym przez słowa. Dźwięki, gwar, które umysł odstręczają od spojenia się z ciszą wyższych światów.

> *„Myślenie boskie jest (bowiem) gnosis arretos. Bogowie myślą bez słów, ich myśl jest instancją natychmiastowego spolenia się duszy z obiektem" poprzez wszystkie maski swojej manifestacji. To „co proste (monoeides) jest najwyższym możliwym do wyobrażenia śladem tuż przed niemożliwym do wyobrażenia, poza naszym zasięgiem". Jeżeli mądrość (sophon) jest piękna, boskość jest pragnieniem miłości (eros peri to kalon), a ta jest pragnieniem piękna, a także gracji, ponieważ gracja komunikuje miłość — oto widmo piękna — jaśniejące jak gwiazda, ewidentne!*

— Fragmenty z Proclus-a (410—485 NE) jednego z ostatnich klasycznych neo-platońskich filozofów

> *Przeciwko głupocie Bogowie toczą bitwy na marne*

— Friedrich Schiller

> *„Nie ma przypadku ani anarchii we wszechświecie. Wszystko jest porządkiem i gradacją. Każdy bóg i bogini zasiada w swej sferze. Gdy młody śmiertelnik wkracza w te piękne komnaty nieboskłonu, jest z nimi sam na sam, podczas gdy błogosławią go podarkami, zapraszając do swoich tronów. W jednej chwili, spadają na niego lawiny złudzeń. Czuje się odseparowany, w ogromnym tłumie, co popycha go raz w tą raz w inną stronę, którego to ruchów i aktów musi słuchać: czuje się samotny, osierocony, biedny, nieważny. Szalony tłum popycha go to tu, to tam, z furią rozkazując „to musi być zrobione, potem coś innego". Kimże on lub ona jest aby opierać się ich woli, myśleć i działać suwerennie, odważnie, samemu? Każdy moment nowych zmian i lawin forteli otumaniają ich i rozpraszając ludzkie umysły. Lecz gdy raz po raz, w jednej chwili, opada kurz, a powietrze i gwiazdy stają się widoczne, znów Bogowie i Boginie zasiadają na swoich tronach — ponownie nas witają, którzy w szczęściu poczuliśmy się wyzwoleni"*

— Ralph Waldo Emerson

> *„Taka jest natura człowieka*
> *Za pierwszy podarek — kłania się w pas*
> *Za drugi — całuje w rękę*
> *Za trzecim — zaczyna się lękać*
> *Za czwartym — kiwa głową*
> *Za piątym — przyzwyczaja się*
> *Za szóstym — obraża Cię*
> *Za siódmym — wytacza Ci proces, bo dałeś mu za mało."*

— Gurdjieff, O Naturze Człowieka

Metodologia

Han Wudi, cesarz Chin (156 p.n.e — 87 p.n.e) zadał fundamentalne pytanie: Jaką relację ma niebo do ziemi i człowieka, aby człowiek wiedział jak odnaleźć się w stosunku do niebios.[1] Wang Fu-Czi (1619 n.e. — 1692 n.e) odnosząc się do Księgi Przemian pisał o uporządkowanej ciągłości egzystencji, która nie jest widoczna, a zatem nie jest bezpośrednio dostępna zmysłom. Lecz podczas konsultacji z wyrocznią, obrazy (wyobrażenia) są wyodrębnione z tej ciągłości poprzez ich strukturę i pozycję, stają się indywiduacją tego kontinuum.[2] Poprzez Intelekt wyodrębniamy wzorce świata, wpisując je w możliwość dywinacyjnego pojęcia.

Podobnie ze starożytnym terminem kinesis w odniesieniu do harmonii — ruchu entropii uniwersalnej pieśni, która wedle Aristoxenesa, ucznia Arystotelesa była ruchem który uaktualnia w melodii to, co istnieje, w potencjalnym głosie[3]. Platonizując, jest to realizacja melodii poprzez intelekt i oczyszczoną Pitagorejską pieśń w możliwości jej wykonania, a zatem sposób sublimacji, sublacji i rektyfikacji niższych, niewyciosanych natur w coś jakościowo rezonującego ze światami wyższymi, które mają też swoją gramatykę i składnię działania i istnienia.

Filozofię którą tu przedkładam budowałem i modyfikowałem przez parę lat, opierając się na obserwacjach, interakcji doświadczeń między światem, idei a moim umysłem i na odwrót. Poprzez wzajemne oddziaływanie, wrażeń odebranych ze światów duchowych, poprzez interakcję z nimi. Poprzez instancje bodźców ideacyjno-empirycznych, konstruowałem składnię ich działania, tj. uniwersum znaczeń, wierzeń i praktyki pośród wyobrażeń i śla-

[1] ZHUANGZI, & WATSON, B. (2002). *The complete works of Chuang Tzu*. New York, Columbia University Press.

[2] WILHELM, H. (1997). Heaven, earth, and man in the Book of Changes: seven Eranos lectures. Seattle, University of Washington Press.

[3] NICOMACHUS GERASENUS, & LEVIN, F. R. (2001). *The manual of harmonics of Nicomachus the Pythagorean*. Grand Rapids, Mich, Phanes Press.

dów większych światów. W tym wszystkim powoływałem mentalne i magiczne działanie, wewnątrz rosnącej struktury wiedzy i doświadczenia, zatrudniając je w zrozumianych rzeczach i wzrastając w nich.

Doświadczenia meta-fizyczne poddawałem metodzie indukcji aby wypracować generalną strukturę, następnie testowałem ustalony paradygmat poprzez dedukcję (od generalnych praw do partykularnych instancji), w ten sposób zapętlałem testy epistemiczne i zawężałem możliwość interpretacji, a także modyfikowałem całość struktury w zależności od pojawiających się anomalii. Te, wbudowane w większe prawa stawały się przyczynowe i spójne. Oczywiście, jako istota skończona, zawsze wkradają się błędy w rozumowaniu, szczególnie w tak subtelnych sprawach jak magia, teologia i metafizyka.

Jak pisał Austin Osmane Spare, granica między obsesją (psychozą) a geniuszem (natchnieniem) jest bardzo cienka. Jest to szczególnie istotne w tego typu przedsięwzięciach, gdzie jeden zły krok może nas odesłać do szpitala psychiatrycznego — jeżeli nasz umysł i ego są zbyt związane i ciasne aby pomieścić większą świadomość, pozwalając myriadom innych istnień rozerwać nasz umysł na strzępy. Anomalie pojawiające się na drodze stykają się wpierw z naszymi zwierzęcymi instynktami, dopiero później ze zrozumieniem i uporządkowaniem, ujarzmione.

Z drugiej strony — jeden dobry ruch może oświetlić nam drogę realizacją. Choć na chwilę będąc cichym pół-bogiem, aby wrócić z pokorą do śmiertelnego życia, demonstracja zapożyczona od wyższych sił naprzeciwko opozycji powinna być zapamiętana jako pieczęć. Ci uparci, zamroczeni i tak nie dostrzegliby nawet takich znaków, gdyby dać im taką możliwość, albo pojmą je po swojemu, pielęgnując je jako swoją zdobycz, posiadając je, lub w błędnym przekonaniu o jedyności, ekskluzywności swojej **psychicznej symulacji na temat doświadczenia**. Oto wieszczą światu o swojej prawdzie, swoich racjach — choćby świat osunąłby się im spod nóg, w rzeczywistości noszą na sztandarach jedynie swoją **projekcję** tego typu wydarzeń. Tego typu demonstracjami powinno się gardzić, bowiem moce (Siddhi) dla samych siebie zniewalają, a praca gnozeologiczna, soteriologiczna polega na zrzucaniu łusek świata fenomenalnego. Jamblich Teurg był tego samego zdania.

"Zachowane słowa opatrzności wiecznych światów, nie były i nie będą zapisane ani skopiowane w książce. Byty anielskie, których żadne generacje

ludzkie nie poznają, przekażą je wysoko nad tym światem, umieszczą na wysokiej górze, na skale prawdy."[1]

W tym systemie metody naukowej zastosowanej do światów meta-fizycznych są trzy demony: nadmierna konceptualizacja (mnożenie bytów ponad potrzebę), ignorancja (brak danych, wglądu) a także urojenia (nieistotne, lub przeczące sobie wierzenia w tle zaobserwowanych procesów, brak realizacji lub spójności, uwstecznienie), które mogą zepsuć cały proces intelektualnego przetwarzania doświadczeń.

— „Co działa, to działa!" — jednak zadajmy sobie pytanie: — „W jaki sposób działa, jak jest to możliwe?" — a naukowa teologia, Teurgia i praktyka okultystyczna są złożonymi procesami, które należy odkryć i zrozumieć, polegają głównie na przejrzystości i szczerości autentycznego, niewymuszonego ruchu. Staje się to wtedy tak naturalny jak ruch galaktyk, który ma solidne fundamenty w świecie, ale korzenie w wyższych światach.

Włączyć należy jeszcze sprawę testowania danych mierząc ich podatność na wzajemnie przeczące sobie argumenty, przesiewanie tego co może być zrealizowane, a tego co ma nieprawdziwą naturę, albo jest pułapką.

Następnie przychodzi proces porządkowania w systemy, hierarchie, topografie, emanacje, analogie, współ-zależności etc. Jest to filo-sophia, próba uchwycenia mądrości przez proces poszukiwania, a nie odkrycia — prawdy — która rozpoczyna teurgię — opierając się na filozofii, a także stylach działania wywiedzionych w operacyjną akcję ceremonialną i psychologiczno-alchemiczną.

Działanie jest nasączone naszym charakterem, umysłem, naturą, substancją, formą, przemieszaną z innymi. Następnie z zaletami, wadami i wartościami które są naszymi atrybutami — soczewkami przepływu sił. To wszystko jest kierowane wolą która chce przekształcić jeden stan w inny pod wpływem impulsu działania, czego wynikową jest między innymi ta książka.

Wolą personalną we współpracy z wyższymi światami, czyli współ-tworzeniem, wolą pośredniczącą, kiedy dajemy przez siebie płynąć wyższym

[1] Objawienie zachowane na górze (85,3—18), Ewangelia Adama (NHC V, 5), The Nag Hammadi Scriptures, Martin Meyer ed. (Harper Collins: 2007), p. 355

światom, wolą personalną, kiedy naszą projekcję zamieniamy w wizję, narzucając ją światu, czy wolą demoniczną, która jest po prostu zniekształconą wolą personalną, podporządkowującą umysł, serce i czyny przez dowolną siłę która chce wykorzystać siłę egzekutywy do własnych celów poprzez ludzką marionetkę. Niewykluczone, że motywy te mogą się niekiedy mieszać w rozmaitej intensywności.

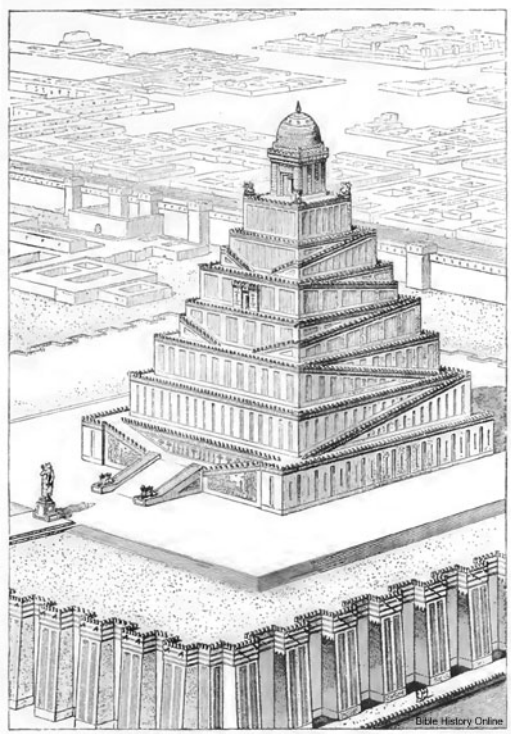
Zrodzony z ziemi, kolejna instancja ludzkiego życia, żyjemy swoimi fantazjami i wyobrażeniami, poprzez szczere i dźwięczne intelektualizacje, głębokie czucie, przejrzystość ze światem podobnej do naiwności aby odzyskać coś podobnego do wewnętrznej prawdy — zatem podnosimy nasze tarcze, nie pozwalając sobie na chwilę zapomnienia. Prawem samo-odzwierciedlenia poniżej, patrzymy na hipostatyczne zwierciadła powyżej, kontemplując ruch świata kosmicznego, a także nas samych.

Wspinamy się zatem przez oktawy i sfery światów — poprzez wspólną im esencję, poprzez rzeźbienie w całości naszego istnienia, odnajdując proporcję, miarę, obserwację, percepcję, rozpoznanie, wgląd aby natrafiać na ślady, znaki i wyobrażenia. Uchwytując pieczęcie wyższych światów aby projektować, budować, ekwipować i sakralizować świątynię wewnątrz, rozrysowując komnaty ponad światem, a jednocześnie budując ją w swojej duszy, w swoim geniuszu. To wszystko aby aby odejść ze spektaklu złudzeń, zdzierając z siebie zasłony horyzontalnie i wertykalnie, zrzucając węże skóry dopóki esencja alchemii naszych żyć przywróci się do stanu udoskonalonej Jaźni.

Nie ma wiecznych powrotów, pojawiają się kolejne instancje masek zaczerpniętych z wiecznych cyklów. Powracające atawizmy są śladami prawdziwych archetypów, język symboli który nie jest zbędny jest zawsze esencjonalny. Wszystkie poprzedzają ludzką egzystencję, głębokie żyjące idee istnieją a priori, zostały uchwycone poprzez ludzką zdolność do symbolizacji, a także poznania. Są substancją sił które łączą nasz wspólny los odkryty przez myśl, refleksję, przeżywanie, czucie i doświadczanie. Czasem jest to robione w większym stopniu niż losy mogą przebaczyć, zaplątani w te sprawy które nie pozwalają na transgresję, jednak zmuszają nas, często brutalnie do surowej, szybkiej nauki.

Pamięć i historia nie są tym samym, ale nie zawsze tak było. W *participation mystique* ludzi pierwotnych te terminy się zlewały, oddechem pamię-

ci historycznej w odłączeniu od natury zapełniamy ją przywołaną treścią w zakodowanych dyskursach. Każda warta rzecz wzięta do poziomu metafizycznego poprzez akt hipostazy staje się cudem, horrorem i zachwytem niewyobrażalnym, w zależności od percepcji perspektywy obserwatora i jego zdolności do przekroczenia komfortu tego co znane.



Wszystko co zreifikowane ze sfery świętości, staje się sakralizowane jako żyjący ślad. Tak jak Świątynia Siedmiu Sfer, Ziggurat w starożytnej Borsippie, albo Miasto Ekbatana o mocarnych siedmiu ścianach opartych na okręgach wybudowane przez króla Diocesa w Medii. Reprezentowały one niebiańskie sfery w Układzie Słonecznym aż do Saturna, Ziggurat wertykalnie, Ekbatana horyzontalnie, gdzie reifikacja proporcji Boskości staje się zbyt

materialistyczna, naiwnie realistyczne. Jednak gdy traci wątek powiązania między niebem a ziemią, *skrywa się przed ludźmi, zapomina się i wycofuje*.

Prowadzi to do prokreacji ludzkiego umysłu ze sobą w konceptualnym labiryncie poprzez oddzielenie analogii, nieporządek proporcji punktów odniesienia, zmienia kąt patrzenia z niebios w horyzontalne odzwierciedlenie, oddzielając się dalej od transcendentnych aspektów, ale również od swojej własnej zawartości, której kończy się impuls zaczerpnięty ze światów generacyjnych.

W konsekwencji pojawia się nieskończona różnorodność w polach informacyjnych która jest zbędna, ponieważ propaguje się tylko przez płaską przestrzeń — horyzontalnie. Magiczna transcendentalna hybryda, to jest uruchomiony proces szczątków ludzkich mentalnych hybryd musi być stale animowany nową energią psychiczną, biologiczną iskrą Erosa, inaczej przestaje funkcjonować. Odcina to ludzkie uczestnictwo od strumienia żyjącego świata i duszy świata.

> *"Znajdziesz w komnatach Hadesu (otchłani, podziemia) źródło, a przy nim jaśniejące drzewo cyprusowe, nie zbliżaj się do niego. Znajdziesz inne, obok jeziora pamięci, płynie z niego odświeżająca woda. Lecz w pobliżu są Ci, którzy strzegą. Powiedz: "Jestem dzieckiem Ziemi i rozgwieżdżonych niebios, lecz moja rasa jest niebiańska, to będziecie wiedzieć sami. Lecz jestem spragniony/a odchodząc, niechże napije się z odświeżającej wody która płynie w jeziorze pamięci"; „Tak zatem odchodząc, Caecilia Secundina została boginią, wedle tradycji, dołączając do orszaku innych".*[1]

Złoty środek jest solarnym sposobem odnalezienia proporcji między głębokimi a relatywnymi metafizycznymi prawami. Zatem, poprzez obserwację fizycznych, naukowych, filozoficznych, emblematycznych praw, ludzkiej nauki: ścisłej i społecznej; poprzez sztukę, teologię, filozofię malujemy kosmografie i zapełniamy je istnieniem, a następnie wywyższamy te konstrukcje poprzez penetrację świata wewnętrznym wzrokiem. Stale odkrywając głębo-

[1] (2014). *„Orphic" gold tablets and greek religion: further along the path*. [Place of publication not identified], Cambridge Univ Press.

kie prawa poprzez nasze niedoskonałe i ograniczone ludzkie instrumenty, wiążąc je czuciem, Intelektem, rozumem, zasadami, ideami a następni soczewkując je dalej. Przywołuje to na myśl *„Grę Szklanych Paciorków"* Hermana Hesse, którą można przyrównać do sztuki magicznej i teurgicznej, zawartej jako technika sacrum i profanum, którą posługuje się wola w procesie kosmicznej ekspresji.

Jest to jedynie refleksja tych metafizycznych praw na ludzkim poziomie, w męskich i żeńskich umysłach i sercach. W taki sposób odkrywając je wewnątrz, oświetlamy sobie drogę przez życie. Zatem eoniczne światło słońca jest zgodne ze swoją naturą reprezentując jaśniejącą prawdę, oświetlającą wszystko równomiernie. Podobnie, odnajdując tą prawdę w sobie, jaśniejąc wraz z nią.

Prawa natury są badane i odkrywane, prawa ludzi są tworzone rękami ludzi, inne są prawa Bogów i światów niewidzialnych, rzadko przypominają sprawy ludzkie. Porządki ludzkie optymalnie próbują odzwierciedlić metafizyczne prawa poprzez próby zmierzenia zrozumieniem i zastosowanie ich przez interpretację do ich tworzenia. Na ile mogą być one skonsolidowane, zrealizowane w dojrzałości, a następnie pokierowane. Odkrycie tych praw poprzez obserwację jest następnie przekazane przez symbole, emblematykę, wykrojone limitami ludzkiego języka — zapisanego śladu umysłu.

Jako istoty tworzące symbole i manipulujące nimi, harmonizujemy ich wykonanie, katalizę, ryty, egzekucję. Realizacja ma wiele środków i zasobów, polegając na otwartym umyśle. Urojenie jest ograniczone i pokonuje siebie i jest równe jedno-stronnemu dyletantyzmowi i ciasnocie umysłu. Przybliżenia widzenia świata przez ograniczone instrumenty wzmacnia widok poprzez jego własne części składowe albo kompozycję widzenia, postrzegania, czucia, wyczuwania, rozumienia, wiedzenia, myślenia etc.

Teleskop, który kieruje nasz wzrok ku dalekiej gwieździe w negatywnej obserwacji rozgranicza znane, zaobserwowane, spostrzeżone, możliwe do poznania. Cały akt obserwacji jest pożyteczny tylko na tyle, o ile nie jest ograniczony jedynie do aktu obserwacji, ale przez obserwację inspiruje do sięgnięcia dalej, do domen gnozy, agnotologicznej. Piękny moment uchwycenia gwiazdy nie wyklucza wszystkich instancji głębokiego kontekstu ograniczonego przez percepcję, badania i wiedzy.

Można ją widzieć jako fizyczną gwiazdę, z atrybutami grawitacyjnego pola gwiezdno-galaktycznego. Można ją widzieć jako potężnego ducha, syna i córkę Gwiezdnej Matki. Izyda, Sothis, Syriusz. Zamykając oczy, patrząc na nasze Słońce, widząc je mistycznym lub drugim wzrokiem możemy dojrzeć rzeczywistość potężnych istnień, nazywając je smokami ognia, feniksami które wchodząc w atmosferę ziemi tańczą ognistymi skrzydłami aby w iskrach zniknąć, serafami. Jest też życiodajnym promieniem radiacji i fotonów, zachodzą procesy termonuklearne, elektromagnetyczne, strumień totalnego pola zjawisk fizycznych, sięgających po nieznane, dziwne światy, jak i te ewidentne.

Nasze Słońce jest wypalaczem pustyń i zwiastunem susz. Jest Heliosem widzialnym i Aionem transcendentnym, połączonym przez konektorów z innymi systemami światów, przez które biegną Iynges wedle wierzeń Chaldejskich — święte idee i słowa, w światach Triadycznych Teletarchów — władców światów.[1] Lecz czy na pustyniach, upadając z pragnienia na ziemię, czy nie pożegnalibyśmy ostatniego widoku gwiazdy, licząc na to że weźmie nas z powrotem? Promienie które rektyfikują nasze dusze, natury, geniusze, gdy odpowiednio do proporcji archontycznych, planetarnych, nawiązujemy syntonię z gwiezdnymi niebiosami? Czy eoniczne oko enkosmicznych sił, miejsce zrodzenia sił między światem numenalnym a fenomenalnym, sygnatura siły wyższych światów tak jak każda gwiazda — monolity różnych natur duchów Eonów i przodków zanurzonych we wszechświecie fenomenalnym. Grecy wierzyli że nasze prace, pragnienia, osiągnięcia, aspiracje mogą być wynagradzane gwiazdą i konstelacjami. Było to powtórzone w pracach Giordano Bruno [2]— tak jak gwiazdy niezliczone są monolitami, a także nawołującymi latarniami jako testament dla wyższych światów pośród niebios. Gwiazdy jako Bóstwa i Boginie są w istocie inteligentne, ich inteligencja polega na rozświetlaniu boskości i przenoszeniu jej w świat fenomenalny, ludzka inteligencja polega na prze-

[1] Majercik, Ruth Dorothy. 2013. *The Chaldean Oracles: text, translation and commentary*

[2] Bruno, Giordano. 2005. *The expulsion of the triumphant beast*. Lincoln, Neb: University of Nebraska Press.

twarzaniu symboli i poprzez praktykowany symbol może sięgnąć po Boskość.

Nasze Słońce jest wypalaczem pustyń i zwiastunem susz. Jest Heliosem widzialnym i Aionem transcendentnym, połączonym przez konektorów z innymi systemami światów, przez które biegną Iynges wedle wierzeń Chaldejskich — święte idee i słowa, w światach Triadycznych Teletarchów — władców światów.[1] Lecz czy na pustyniach, upadając z pragnienia na ziemię, czy nie pożegnalibyśmy ostatniego widoku gwiazdy, licząc na to że weźmie nas z powrotem? Promienie które rektyfikują nasze dusze, natury, geniusze, gdy odpowiednio do proporcji archontycznych, planetarnych, nawiązujemy syntonię z gwiezdnymi niebiosami? Czy eoniczne oko enkosmicznych sił, miejsce zrodzenia sił między światem numenalnym a fenomenalnym, sygnatura siły wyższych światów tak jak każda gwiazda — monolity różnych natur duchów Eonów i przodków zanurzonych we wszechświecie fenomenalnym. Grecy wierzyli że nasze prace, pragnienia, osiągnięcia, aspiracje mogą być wynagradzane gwiazdą i konstelacjami. Było to powtórzone w pracach Giordano Bruno [2]— tak jak gwiazdy niezliczone są monolitami, a także nawołującymi latarniami jako testament dla wyższych światów pośród niebios. Gwiazdy jako Bóstwa i Boginie są w istocie inteligentne, ich inteligencja polega na rozświetlaniu boskości i przenoszeniu jej w świat fenomenalny, ludzka inteligencja polega na przetwarzaniu symboli i poprzez praktykowany symbol może sięgnąć po Boskość.

[1] Majercik, Ruth Dorothy. 2013. *The Chaldean Oracles: text, translation and commentary*

[2] Bruno, Giordano. 2005. *The expulsion of the triumphant beast*. Lincoln, Neb: University of Nebraska Press.

Dialog o Spotkaniu

Dramatis Personae:

Fuomo — śmiertelny filozof, przypisany pośmiertnie jako inteligencja Saturnalna do tejże sfery

Peripsol — Solarna inteligencja duchowa, nauczyciel, który jest niecielesną ideą.

Fuomo: Teraz gdy się zebraliśmy i skomponowaliśmy myśli, chciałbym dowiedzieć się więcej o koncepcji, mój Aniele który wspiera mnie w sprawach zrozumienia, abym nie był pozostawiony bez inspiracji ni wskazówki z braku mądrości, proporcji, piękna, harmonii ani człowieczeństwa, kierunku, jasności myślenia a także wzbogacającej służby całości co wiąże punkt i środek w symfonii wątków. Te, w ciągłości splatają się zbliżając do siebie i oddalając, jak węzły co stają się gęste i oczywiste z subtelnymi nićmi co ledwo przypominają sprawy których dotyczą. Gdy przyjrzymy się tym rozbłyskom wydarzeń i wątków, które postrzegamy aby uporządkować je zgodnie ze zmysłem i substancją, edukacją, obserwacją, powtórzeniem, przemieszaniem z innymi. Ta przyczynowość nie dodałaby to większego znaczenia naszemu życiu niż opuszczona pajęcza sieć w kącie pokoju. Przyczyna dla której przyzwałem Cię o Peripsolu jest wyjaśnienie tych rzeczy które dotyczą nas wszystkich, aby rozjaśnić je dalej, z wszystkimi honorami pytam Ciebie, o niebiański aniele, co zna prawa ruchu gwiazd i ich boskości, abyś oświecił mnie w tych sprawach.

Peripsol: Mówię tylko tymi ideami których jesteś tłumaczem, wyobrażeń których ruch Twojego umysłu i intelektu jest

w stanie przyjąć i zapieczętować, aby zostawić swój odcisk na Twojej pamięci i świadomości, mogę jedynie poruszyć te wątki i tkać je w Twoim umyśle i czuciu które już posiadasz. Nie ceń zbyt nisko zbiorów impresji, wiedzy, wrażeń, zmysłów, poruszeń wyobraźni i myśli, rozsądku, poszukiwania piękna i prawdy które masz w skarbcach swojego umysłu i serca, Twój duch silny, nawet gdy ciało zwiędnie, tego geniuszu nikt Cię nie pozbawi!

Fuomo: Nie jest mi znane zatem czy moja osoba jest wystarczającym tłumaczem i narratorem dla Ciebie Peripsolu, rewolucje kosmosu, jego symboli i sigili, moich własnych poruszeń umysłu i serca i tych wad, a także niedoskonałości których nie mogę przypisać Tobie, ale korupcji i projekcjom mojego zatrutego wampirycznego umysłu, co mieszam wysiłkiem wielkim z Twoimi Merkurialnymi nauczaniami. Wiadomości z tej sfery co najbliższa Boskości Opatrzności Słońca, z którego się zrodziłeś. Zatem pozwól mi w pokorze i ostrożnie przybyć do wątków mojego śmiertelnego umysłu aby przekazać najpełniej, zgodnie z moimi zdolnościami olśniewającą perfekcję Solarnego Intelektu, pomimo moich wad i defektów, zatruć, korupcji i zanieczyszczeń. Obdarowano mnie wzrokiem wielu niewidzialnych światów abym nie był ślepcem, gdy otwieram oczy i widzę manifestację światów ziemskich, światów sfer i tych z pozoru dalekich — gwiezdnych, zamykając oczy w dzień i wpatrując się w majestatyczną gwiazdę widzę Imperium Feniksów, wyobrażam sobie że przez te wrota mogę raz jeszcze zobaczyć pola duchowego Złota z Aionem co jaśnieje teletarchicznym złotym ogniem z mocą wszystkich innych gwiazd w nieskończoności światów Mater Magna — naszej gwiezdnej Matki.

Peripsol: Wzrok był Ci przywrócony jako odsłonięcie, jednak nie myl tego co widzisz z absolutną prawdą, fenomeny są jawne, światy żyją, ale gdy pomylisz te widma z esencjami które Ci

przekazują, uchwycą Cię stworzone przez Ciebie ideacje, koncepcje. Będziesz wtedy jedynie czcił ślad esencji, tak jak ludzie co zakochują się w abstrakcjach które poddają projekcji na podmiot ich preferencji, wtedy zamiast widzenia oślepiasz sobie drogę ku większej ścieżce. Jest to stanowcza wskazówka, signum, podarek Horusowy, bóstwa Światów Przyszłych, lecz wgląd swój zaprzęgnij do użytecznych przedsięwzięć. Nawet ślepiec czuje boskość lepiej w swojej łzie niż to co spotyka nagie lub uzbrojone oko, jeżeli nie widzi ponad to co widzi, ponad złudzenia i miraże które błahym spektaklem rozpoznane takie, jakimi są.

Fuomo: Czym jest całość o której mówisz? Czy jest to złożenie związanej harmonii wszystkich dusz człowieka i jego ciała co aspiruje to rektyfikacji w indywiduacji różnej perfekcji, co jest jednolicie jasna, piękna i prosta, jak korzeń gwiezdnego drzewa, lub błyskawicy, całkowicie przejrzysta w swojej boskości? Jakże ogromny kontrast między nami, śmiertelnymi ludźmi którym tego typu ekscelencja jest rzadko dana, do której mało kto aspiruje w dzisiejszych czasach, we wszystkich wysiłkach myśli i czucia, w proporcji która jest wewnątrz współ-polegających, współ-pojawiających się fenomenów lecz szukająca metafizycznych proporcji wyższego typu aby wcielić je — choć na chwilę — tu i teraz. Bez gonienia stałych monolitów, ale wcielając te rzeczy które naturalnie w dynamizmie wydarzeń i wątków istnieją wewnątrz nas i wokół nas.

Peripsol: Tak jak Słońce które jest inteligentną siłą z Transcendentną Boskością jest siłą tej drugiej, pośród nieskończoności innych światów, jak twierdził Nolano (Giordano Bruno), zatem być jak słońce, otrzymują splendor, wcielają Jaźń wywyższając ją pośród sfer planetarnych które w proporcji oddają swoje szlify w swych rewolucjach, podobnie jak kosmiczne próżnie i dalekie przestrzenie i gwiazdy, głębokie w swej powadze i poruszeniu. Proporcja jest niczym innym jak geometrycznym uporządkowaniem w której różnorodność w zgodzie ze swoją naturą i bez straty swojej esencji jest zmieciona w równe i harmonijne części i połączenia zarówno w wertykalny i horyzontalny sposób. Tak dalej zakreślone przez monadyczną sferę i punkt, w którym tarcie i swada jest w harmonijny sposób rozwiązana we współ-wzrastających proporcjach co rzeźbią w charakterze, naturze i duchu i oddają równanie opozycji w sposób zgodny między indywiduacją danej natury a jej boskimi alchemicznymi poruszeniami i udoskonaleniami.

Fuomo: W sprawie Bogów, czy możemy rozumieć ich na sposób Proklusa i naszego rozróżnienia, że są jakby ocean co sublimuje ich myśli i metamorfozy i wciela się poprzez ich aktywną ideę z podmiotem ich intencji zapisanej na tym co odbiera ich impresję, oddając ideę i naturę. Podobnie jak Ty Peripsolu pozostawiasz swoje wrażenie na mnie, a ja posługując się intelektem też mogę nałożyć ideą swoje wrażenia na strumienie metamorfoz, zatem Bogowie stając się moim podmiotem w hierarchii jednakże, w której pozostawiam swoją pieczęć a zatem uczestniczę we wzajemnej wymianie wrażeń co leżą u podstaw Theion Ergon, wielkiej pracy śmiertelników i pracy Bogów. Ponieważ świat na wiele niewulgarnych sposobów jest żyjący i wrażeniowy, odbierając ślady impresji i istnienia — a zatem jest pod wrażeniem, oddający i odbierający. Impresja jest zatem wyobrażeniem odbierania i dawania poprzez wzajemnie zrozumiane inteligentne znaki, sigilia, esencjonalne ruchu które rozwiązują się w akcji i reakcji ze strony świata i świata

co wykonuje operacje na nas w misternej sieci kluczy, znaków, które są intelektualne i czujące.

Peripsol: Bogowie nie są bez indywidualnych jakości i atrybutów, jednak jak twierdził Demokryt, są wirem masek i kształtów które powstają i oddzielają się od całości co swoją naturą wzrastają w swoich światach i wirach różnorodnych źródeł i strumieniach co pochodzą z Jednego.

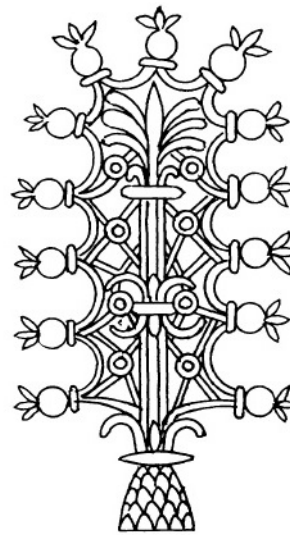
Fuomo: Lecz co ze zwierzęcymi duszami, albo tymi ludźmi których nie interesują te rzeczy, zakładam że nic nie jest stracone w naturze, a łańcuch istnienia jest podtrzymany, ponieważ gdy zapytamy czym jest sprawiedliwość, czy powinniśmy założyć że jest to sposób regulacji między harmoniami i dysharmoniami w systemie założeń którego dotyczą? Czy powinniśmy raczej doszukiwać się jej w ruchach galaktyk — konieczności ruchu w obecności kosmicznych praw. Względem ludzkich spraw, rozumiem że gdy istnieją dwie osoby i jedna z nich jest stratna albo skrzywdzona, a zatem dostrzegająca subiektywnie niesprawiedliwość, a obiektywnie względem ustalonych praw te przyznają jej rację lub oddalają jej postrzeganie jest to różnica między indywidualnym poczuciem sprawiedliwości a instytucjonalnie ustalonymi założeniami sprawiedliwości, pośród których przywrócone ma być subiektywne poczucie zadośćuczynienia, jak również utrwalona sprawiedliwość prawa wobec prawa. Zatem jest to ciągła negocjacja między subiektywnym poczuciem sprawiedliwości, mądrością osądów, zadośćuczynieniem, sprawiedliwą karą i zwróceniem stanu równowagi która w świetle prawa jest zaakceptowana. Makrobius pisał do swego syna w Saturnaliach, iż istniało powiedzenie w Rzymie: najlepsze prawa były rozpisane poprzez obserwowanie ludzkich pasji, nadmiarów, nierównowagi, a następnie regulowanie ich poprzez mądrze dobrane równoważniki zapisów prawnych, które działały ku dobru ogółu w efekcie. Bowiem obserwowały one ludzką naturą i jej

poczynienia w rozmaitych okolicznościach a następnie decydowały co jest szkodliwe, a co dobre dla całości tkanki społecznej. Podobnie, te prawa które były pisane przez mędrców obserwujących kosmiczną harmonię i ustanawiane jako fundamenty pod organizację społeczną ich ludzi funkcjonowały jako mapa tradycji, którą ludzie akceptowali na mocy trwałości poprzez pokolenia. Całość władzy transcendentnej opiera się na sprawiedliwości, ponieważ odzwierciedla ruch i rewolucje niebios i głębokie prawa, każda uzurpacja a zatem władza nienaturalna bierze się z niesprawiedliwości. Ernst Jünger pisał „Każda niesprawiedliwość wydaje się obrzydliwa, bowiem przeczy wszystkiemu do najgłębszego z naszych atomów". Zatem sprawiedliwość jest harmonią piękną. Bardzo dosadna idea.

Peripsol: Nie jest to idea ludzkiej sprawiedliwości która zarządza światem. Wyobraź sobie jaką szkodę wyrządziłyby ludzkie prawa gwiazdom i prawom świata, gdyby ludzie zaczęli swoje wyobrażenia, impozycje, reformy, projekcje narzucać porządkom kosmicznym! Lecz niech Cię to nie odwiedzie od celu, bowiem jest szczerość w człowieku co krzyczy niemo ku niebiosom w wielkim bólu i wycieńczeniu, co trwoży i porusza wiele istnień, w mądry sposób pisana jest mu pomoc. W świecie różnorodności, prawo utrwalenia przeczy omnipotencji, a dysproporcja między omniscjencją, metodą, a realizacją prowadzi do idei bezradnego cierpienia. Omar Khajjam pisał w Rubajacie że nawet gwiazdy nie mogą wyzwolić się ze swoich orbit, jednakże cóż za siła w tych co z fałszywych orbit ignorancji w wyzwoleniu wspinają się na Boskie! Poprzez to rozumiem że gdy pomoc jest udzielana, niektórzy jej nie dostrzegają, inni widzą lecz nadają tym sprawom miarę ponad proporcje, inni w równowadze odnajdują się kontynuując dzieło. W podmiocie proporcji do wielkości, akt rozwiązuję się z wątkiem który podąża w odniesieniu do potrzeby i konieczności. Nie oznacza to że jesteśmy jedynie — w słowach Samuela Becketta — prochem w próżniach, bowiem wielkość

istnienia może jaśnieć jak gwiazda, jednak maluczkość
śmiertelnika — czyż jest gorsza lub lepsza niż trawy wśród łąk?

Demeter Rhea Ge
Meter Hestia Deio



Starzec Przy Drodze

Starzec siedzący przy wybrukowanej rzymskiej drodze na jednym z kamieniu milowych, z zamkniętymi oczami ma twarz zwróconą ku Słońcu. Jest ubrany w białą prostą togę. Mijają go kolejne konie zaprzęgowe z wózkami i ludźmi, niektórzy próbują go napomnieć aby poszedł, inni się śmieją, reszta go ignoruje. Zatrzymuje się mały chłopiec, przechodząc obok i pyta starca:

Chłopiec: Na co się patrzysz, starcze?

Starzec milczy.

Chłopiec: Starcze, na co się patrzysz, zażywasz kąpieli słonecznej?

Starzec patrzy na chłopca, otwiera swoje oczy, uśmiechając się

Starzec: Patrzę na piękne promienie Opatrzności. Kiedy zamykam oczy, widzę przecudowne rzeczy. Tak jak teatr, z boskimi aktorami.

Chłopiec: Jakże to?

Chłopiec zamyka oczy patrząc na słońce wzorem starca. Wgapia się usilnie a potem zwraca do białobrodego.

Chłopiec: Widzę tylko wielką jasność, dlaczego mnie okłamujesz starcze?

Starzec: Och, może widzimy rzeczy inaczej. Możesz widzieć co widzisz, ja mogę widzieć co mogę widzieć. Tak to jest.

Chłopiec staje się ciekawy i zaintrygowany

Chłopiec: Dlaczego Ty widzisz a ja nie widzę, starcze?

Starzec: Za każdym razem gdy patrzę na słońce z zamkniętymi oczami, wyobrażam sobie że jasność jest pełna boskich istot, tańczących na mocarnej gwieździe. Za każdym razem gdy ich bardziej poszukujesz, zaczynasz je widzieć. Chłopiec skoncentrował się i znów spojrzał na słońce, bardzo usilnie..

Chłopiec: Widzę tylko jasność. Wyobraźnia płata Ci figle, stary człowieku.

Starzec: Lubisz swoje zabawki, te które dali Ci rodzice?
Chłopiec: Mam konika z drewna, chce być jeźdźcem legionów jak dorosnę
Stary człowiek: Czy myślisz że drewniany konik jest prawdziwy?
Chłopiec: Tak, w istocie. Stary człowiek: Czy wyobrażasz sobie że będziesz wspaniałym jeźdźcem, czego Ci życzę?
Chłopiec: Z pewnością! Dziękuję
Starzec: Widzisz, wyobrażasz sobie rzeczy które nie są prawdziwe, lecz mogą być, podobnie jak ja wyobrażałem sobie rzeczy w przeszłości które stały się dla mnie rzeczywiste teraz. Tęskniłem wyobraźnią w wielkim smutku kiedyś i w którymś momencie opatrzność pokierowała mnie aby spojrzeć na słońce. Widziałem dużo pięknych rzeczy które wydają się nieprawdziwe innym.
Chłopiec: Czy to znaczy że cokolwiek sobie zażyczę i wyobrażę, to się stanie?
Starzec: Wszystko co sobie wyobrazisz może się zdarzyć, ale świat ma swoje prawa, które lubię odkrywać, to mój sposób na życie. Chłopiec: Muszę już uciekać, matka mnie woła
Starzec: Biegnij, bądź szlachetnym jeźdźcem!
Stary człowiek zamknął swe oczy ponownie i powrócił do medytacji, patrząc na słońce. Podszedł do niego mężczyzna, pytając:
Mężczyzna: Czy jesteś jednym z tych darmozjadów filozofów? Wiesz że Bogowie nie istnieją, są tylko starożytnymi ludźmi, generałami, którzy przez fantazję popularnego umysłu zostali w ten sposób wyobrażeni. Co powiesz?
Starszy człowiek opuścił głowę, otworzył głowę i zapytał:
Starzec: Zatem twierdzisz że ludzie są bogami, wywyższonymi przez ludzi a reszta jest czczą opowiastką?
Mężczyzna: Tak właśnie, tylko udowadniasz mi rację siedząc tu w słońcu, dlaczego nie zatrudnisz się w użyteczny sposób, zamiast marnować czas?
Starzec: Pracowałem w stadninie za młodu, ale jestem za stary na pracę. Twój argument natomiast jest całkowicie spójny z Twojej perspektywy.

Mężczyzna: Ale nie wierzysz mi?
Starzec: Wierzę w to co wiem. Nie szukam innych odpowiedzi.
Mężczyzna: Dlaczego nie zaprotestujesz w obronie swoich Bogów? Czy Bogowie odjęli Ci język?
Starzec: Co mówi ciszą, dlaczego miałoby zmuszać, albo zezwalać na mowę?
Mężczyzna: Ale w istocie, równie dobrze mógłbyś słuchać stałości powietrza.
Starzec: To prawda, w stałości dźwięku odnajduje siebie i Bogów, jest pełna mowy i dźwięku. Gadatliwość ziemi nie jest niczym nowym, po co rozwiązywać język jeszcze bardziej?
Mężczyzna: Nie słyszę nic, choć nasłuchuję, nic tu, nic tam.
Starzec: Ja też nie, słyszę odgłosy podróżników, Twoją mowę, ale nie słyszę niczego w tych dźwiękach. Kiedy przestaję słuchać tych rzeczy, słyszę wszystko to, co powinienem wiedzieć.
Mężczyzna: Słuchaj zatem swojej ciszy, bywaj szalony starcze!
Starzec: Bywaj!
Następnie do starca podchodzi kobieta i pyta: Czy jesteś goes, czarownikiem? Chciałbym żeby jeden się we mnie zakochał.
Starzec spojrzał w dół, otworzył oczy i powiedział:
Starzec: Po co Ci ja, czcza damo, jeżeli losy zechcą będziecie razem, życzę Wam dobrze.
Kobieta: To wszystko?! W rzymie wróżbici dali mi zioła i inkantancje na pergaminie, obiecali że go zwiążą czarami miłosnymi, aby był mój na zawsze!
Starzec: Czy jest on tym kim jest, czy tym za kogo go masz?
Kobieta: Jest głęboko w moim sercu, rozpala mi pasje i zmysły
Starzec: Jestem starym człowiekiem patrzącym na ogień Heliosa, ale mogę Ci zajrzeć w fortunę

Kobieta: Proszę.

Starzec spojrzał na przelatujące ptactwo i silnie się skoncentrował. Następnie odwrócił się do kobiety i powiedział:

Starzec: Dwa płomienie mieszkają w sercach, oba pieczętują nas losami, wrony szukają łatwego łupu, sokoły widzą gdzie muszą lecieć. Płomienie pragnień są zgaszone przez wiatr czasu, Słońce na które patrzę olbrzymim ogniem, jednak nie rozprasza się na wietrze. Jeżeli rzuciłbym uroki, Twoja uczta byłaby łatwa, a miłość szybko by odeszła, jeżeli szukasz mądrze, znajdziesz to czego pragniesz.

Kobieta: Dziękuję starcze

Ruszyła w dalszą drogę.

Wstęp

"Aby uchwycić siłę obrazu, tłumacz musi w pewien sposób uczestniczyć w wierzeniach tych, którzy są nimi zafascynowani i oddani"[1]

Eskulap i jego córka Hygieia - bohaterka Teb - karmią święte węże-awatary. Mistagogiczne kulty drakanaia i orfickie były znane i powszechne w Grecko-Rzymskim świecie. Symboliczny jad był też spagyricznym lekiem: mógł przynieść duchową transformację.

Taki bowiem jest cel inwokacji, rytualnego teatru ewokacji, modlitwy, aby znieść desperację, wspomagając wyższe światy i starsze rasy w Teurgii

[1] Schmidt-Biggerman, Wilhelm, Philosophia Perennis: Historical Outlines of Western Spirituality in Ancient, Medeival and Early Modern Thought (Springer: Dordrecht, 2004), str. 4

przynoszącej ukojenie. Przywołując błogosławieństwa większych światów dla reszty, pochylając się ze współczuciem nad tym w którym uczestniczymy. Taka była rola filozofów i filozofek, kapłanów i kapłanek, teurgów — aby wspomagać. Taka była rola magów i astronomów aby uczyć, ubierać maski i szaty świata, przenikając go na wskroś i działać. Aby znieść dysharmonię pośród bólu, chaosu i zniszczenia, niosąc jarzmo odpowiedzialności, przeciw-stawiając się ignorancji, niewiedzy, nienawiści. Aby poszukiwać prawdy, trwając w dyscyplinie, egzekwując zadania mediacji, negocjacji, inicjacji, dopełnienia. Nie przywiązując się do tego świata w równej mierze angażując w ekwilibria zaangażowania, walki. Świat zebrał wiele pięknych tradycji, metod mistycznych, magicznych, technik i ćwiczeń doskonalenia się— działania — nie będą tu przytaczane. Warto pamiętać, że są rozmaitymi narzędziami, tunelami prowadzącymi do różnorodnych celów i efektów, a więc ich dobór świadczy o naszych pragnieniach. Materiał spisany poniżej jest rezultatem empirycznych, doświadczalnych i intelektualnych przedsięwzięć. Reszta jest tylko interpretacją, katalogowaniem, kodyfikacją i rodzajem nadania dyskursywnej filozoficznej formy odkrytym zależnościom.

"Teologia jest bowiem tylko słowem, dyskursem na temat Bogów, nieważne jak egzaltowana, jest nadal domeną ludzkiej aktywności, tak samo jak filozofia. Teurgia natomiast jest theion ergon, pracą Bogów, która umożliwia przekształcenie człowieka i nadanie mu boskiego statusu (...) W ujęciu Platońskim, teurgia spełniała cel filozofii rozumianej jako homoiosis theo (...) Jamblich utrzymywał że boskie zasady inwokowane w rytach były abstrakcyjnymi przykładami. Teoretycznie we wszystkich naukach Pitagorasa, Platona i Arystotelesa, we wszystkich aktach kultu i filozoficznej paidei były zakorzenione w jednym źródle — w mocy Bogów. W Teurgii te zasady były wcielone i wykonywane, nie tylko kontemplowane. W jakimkolwiek kontekście się pojawiały, były "pracą Bogów", theourgia w której ludzka dusza uczestniczyła jako odbiorca i obdarowany"[1]

[1] Shaw, Gregory, "Theurgy and the Soul: The Neoplatonism of Iamblichus" (Pennsylvania University Press: 1995)

Nasza egzystencja, osadzona w obiektywnym głębokim wszechświecie wplątana jest we wcześniej istniejące relacje i porządki. Jesteśmy nieodłączną częścią konfiguracji świata, która jest interpretowana przez nasze zmysły i umysł, stanowiąc treść naszego życia. Jesteśmy zawieszeni w biologicznym kokonie, który rekapituluje ontogenetyczne, filogenetyczne procesy i psychogenetyczną ewolucję na planecie ziemia w układzie słonecznym. To wszystko w jeszcze głębszym kosmicznym kontekście, o którym często zapominamy.

Jesteśmy zanurzeni w tym środowisku jako część ekspresji tego świata, a nasza ekspresja zależy od tego jak bardzo przekroczymy swój stan aby rekursywnie spełniać i tworzyć swoje miejsce w naszym otoczeniu — nadawać sobie sens. Osadzeni w operacyjnym szkielecie naszej formy, przywołujemy konstelacje głębokich symboli, poszlak i archetypów które odcisnęły na nas swoje piętno, a nasza rasa progresywnie przeżywa, modyfikuje i interpretuje je, ustanawiając się w coraz nowszej relacji w stosunku do generalnej świadomości świata.

Jedynie poprzez zrozumienie naszego stanu poza tymi granicami, które poprzedzają nasze istnienie, które są poza światem zastanym, możemy rozszerzyć terytorium możliwych relacji zachodzących między fenomenami a numeną. Wykluwamy się z kokonu i z rozeznaniem i wglądem, próbujemy wytyczyć nowe granice, ziemie w świeżym akcie — bowiem każdy odpowiedzialny pionierski akt, jest też rodzajem wycofania się w bezpieczną przystań, aby nie doprowadzić siebie i innych do samo-zagłady.

Goethe pisał, że ten kogo wzrok nie rozpościera się na trzy tysiące lat, jest więźniem teraźniejszości, pójdźmy zatem za tym tropem i rozszerzmy swoje pole widzenia jeszcze bardziej. Każdy wykonany eksperyment na tkaninie rzeczywistości wydziera świeżą treść która wspomaga nas w psychonautycznych i transcendentnych sprawach. Co więcej, może nas na moment wyrwać poza historię, aby z perspektywą oświetlać nam drogę do prawdy w bezpiecznych okowach tego, co współdzielone z resztą ludzi, a zatem — komunikowalne.

Gdy przychodzi czas aby poświęcić to, co nadzwyczajne, dziwne, co jest pełne terroru, wraca się z trofeum, którym można się podzielić z innymi. To wszystko aby umniejszyć niepokój naszych umysłów, które doświadczyły więcej niż ludzka forma powinna przeżyć. Odzyskując trzeźwość, parafrazu-

jąc przeżycie w proste elementy, które łatwiej przekazać, wchłonąć poprzez mit, poetykę, analogię, alegorię i filozofię.

Ostatecznie, to tylko narzędzia które reifikują to, co symboliczne — bez zabijania substancji i esencji przekazu. Poświęciliśmy wewnętrzny obłęd, w którym akt ekstazy wyraża się najlepiej, w poszukiwaniu trzeźwości, ujarzmiając doświadczenie chaosu, szaleństwa, epifanii, delirium, świętości i profanacji.

Zamknęliśmy te obrazy, metaforyzując proces w przydatne, użyteczne akty, próbowaliśmy stworzyć coś bardziej surowego, zdyscyplinowanego, ale i przejrzystego. Przydatnego do przekazania dla dobrej sprawy. Kiedy widzimy chaos, odnajdujemy też porządek. Musi być narzucony przed powstaniem bezładu, który może rozerwać nasze umysły i rozbić naszą wewnętrzną rzeczywistość na tysiące kawałków.

To zasada człowieczeństwa każe nam wybierać i negocjować warunki i wartości które są najbardziej dopasowane do naszej wizji, naszych poglądów, w poszukiwaniu człowieka metafizycznego, kalejdoskopicznie zmieniamy się jako człowiek fizyczny w alchemii transformacji, aby te dwie figury pogodzić ze sobą. W sufickich wierzeniach był to akt Tadżali, czyli zrozumienia, wchodzenie w komunikację ze Świętym Aniołem Stróżem, w którym kontemplowaliśmy się samych, a także światy wyższe, do których Jaźń ta ma dostęp. Ścieżka w innej, odnowionej nauce Hermetycznej i sztuce jest skomponowana z naszych podróży i doświadczeń, pojawiając się zreformowana, odświeżona, oświetlana z coraz to nowszych stron i perspektyw. Aby podjąć się tego zadania musimy zadać sobie pytanie: ile możemy poświęcić, spalić, zniszczyć z siebie, aby wyzwolić się z okowów? Ile uwarunkowanych masek zerwać z siebie, aby wyzwolić się z narzuconego, zwyczajowego zafałszowania? Ile przestrzeni dla wszechświata i innych istnień możemy zrobić w sobie jako żywe świątynie, ile ryzyka możemy podjąć i ile kroków przemierzyć przed upadkiem? Jak dalece idzie nasza samo-zachowawczość, a jak dalece eksperyment i pionerstwo?

Te przetarte drogi są sposobem sublimacji i zrozumienia, dodawania poczucia wolności, w której zyskujmy wolicjonalną autonomię, suwerenność, prawdziwą wolę i samo-stanowiącą siłę w zgodzie z większymi rzeczami i porządkami. Aby skonfrontować się z totalną wolnością i kompletnym chaosem, aby przekształcić porządek, tak jak w Ta Chuan, wielkim komen-

tarzu do Księgi Przemian, to odnaleźć kosmos znaczenia i porządku pośród chaosu. Co pojawia się z egzystencji nasączonej subtelnymi znaczeniami które zaokrąglają je i czynią kompletnymi?

Odpowiedzi, które odnajdujemy są odarte z desperacji, wycieńczenia, jednak są z nich zrodzone — nadal pojawiają się w determinacji aby wyłonić się i szarżować naprzód. Te odpowiedzi nie są nigdy absolutne, ani kompletnie prawdziwe, ale jeżeli zaczynamy w nie wierzyć i zaczynają dla nas pracować, stają się wewnętrznie usankcjonowane, uświęcone i odsłaniają się jako afirmacja. Z drugiej strony desperacja i horror uczy całkowitego odsunięcia tej afirmacji, przekształcając ją w zawieszenie między próżnią a nieskończonym gestem usunięcia się z tego świata, a co najważniejsze — pogodzenia się ze sobą. Wycofać się i wejść ponownie w te strumienie to zrozumieć sens, kierunek i porządek.

Kiedy lęk jest wypalony, odpowiedzialność za podtrzymywanie pracy i poświęcenie jest wewnętrzną siłą przeciwko obojętności. Ci, którzy mogą być wywiedzeni z żałosnego stanu, aby uzyskać potężną, penetrującą wizję, choć na chwilę rozświetlającą rzeczywistość świata, mogą posiąść fragment zrozumienia, który jest niezrealizowany przez innych — zawsze bowiem redukujemy to, co komunikuje druga osoba do tego, co jesteśmy w stanie zrozumieć. Nie jest to elitarystyczne nastawienie, ale umysły i ich postrzeganie się różnią, hierarchie i tradycje powstały z takich właśnie różnic. To etyczne i moralne wychowanie wykute w cierpieniu, przeniesione na empatię i zrozumienie wobec świata, ale też wchłoniętych wartościach uczy też cierpliwości i końcowego pogodzenia się z losem, wysunięciem się ze szponów bólu, czy przywiązania do nadmiernego szczęścia. W istocie możemy być zaskoczeni ludzkością, ciekawi praw losów i dalszych nici wydarzeń.

Nie zagrażają nam już horrory i glorie wszechświata, ze wszystkimi ich tajemnicami i zachwytami. Ponieważ znamy miarę całkowitej anihilacji, wstępując w monstrualną rozpacz, wchodząc w strumień świata ze świeżym wigorem aby grać grę z absolutną wolnością rozpoznającą mądrość, umiar i odpowiedzialność jako aspiracje i kierunek. Rozpoznajemy jakie są trucizny i lekarstwa na świecie, jakie owoce są nam przypisane, czym jest urojenie, przywiązanie, ignorancja, nienawiść, cierpienie i tym podobne negatywne przypadłości, zaczynamy zatem działać. Ponieważ życie jest

w ciągłym ruchu, podlegamy klęskom, błędom, skazom, a nasze umysły i serca podążają wzdłuż ścieżki, lecz mając zorientowanie, kierunek ponad naszym śmiertelnym życiem — stają się one też impulsem ekspresji na scenie ziemskiej.

Celem każdej mistycznej, hermetycznej czy psychonautycznej eskapady jest ustanowienie personalnego wszechświata, indywidualnej gnozy i odnalezienia w jaki sposób ustanawia się ona w stosunku do zachodzących relacji i głębokich praw poprzez kontemplację, medytację, akcję, eksperyment, konfrontację, otwartość. Załóżmy, że mając tak ograniczone instrumenty do naszej dyspozycji, jakim jest nasz aparat zmysłowy i poznawczy, zasłona większej numeny umyka temu, co możemy absorbować intuicją, temu co możemy sobie wyobrazić, albo zrozumieć w naszej ograniczonej i nieskończenie młodej ludzkiej formie. W formie zdolnej jednak do samo-świadomości i refleksji.

Same narzędzia poznania mogą być jednak uzależniające, podmieniając obserwowane fenomeny, stając się zasłoną. Narzędzie nigdy nie powinno być czczone dla samego siebie. Kiedy środki stają się idolami, cel wygasa. Jednak cel musi zostać porzucony, bo staje się idolem — a proces rozchylania zasłon tajemnic, jest rodzajem tańca pośród jego dźwięków i barw. Być może jest to zdolność do samo-świadomości która jest podstawą jakiejkolwiek nauki, sztuki, czy mistyki.

To, co wychwytujemy przy pomocy zmysłów i umysłu, fizyczny wszechświat może być jedynie dostojnym cieniem, który studiujemy, jednak cień ten zawiera ślady i wyobrażenia wyższych światów które muszą przecież przenikać ten, w przeciwnym razie ich ślady byłyby czystą fantasmagorią. Poruszanie się po nim jest przyjemne, jak podczas odkrywania dziwnej, ciekawej gry. Być może jest emanacją jeszcze większych światów, które są niewidzialne dla naszych organów kontaktu z rzeczywistością, czy grą iluzji którą rzeczywistość często może odgrywać. Gdy raz otworzymy się na jej przyjęcie zaczynamy kwestionować ich partykularne i generalne elementy w tym świecie, aby zrozumieć je lepiej i zebrać nasze odkrycie w spójną filozofię, jeżeli się na to odważymy, w kopalni cieni, odnajdujemy alchemiczne duchowe złoto, wytapiamy z niego złotą solarną świątynię stawiając monument dla swojej Jaźni. Odważmy się!

Załóżmy, ze istnieje pewna cząstka, siła która przenika wszechświat. Może to być uniwersalna energia która rozumie się przez siebie, jednak

w indywidualnych bytach jest uśpiona i niezrealizowana, dopóki nie zostanie odkryta, roziskrzona i odzwierciedlona. Kiedykolwiek istnienie może uczestniczyć w ich mechanice poprzez otworzenie swojego oka na tą egzystencję, wkracza w strumień całości istnienia. Przesączając wszystko, jest nieuchwycone w naturalnym porządku, lecz jest wołana i wzywana aby rozbudzić się z charakterystyką i naturą danego istnienia, kiedy jej istota jest przezeń zrealizowana.

Następnie wewnątrz siły, skoncentrowane, skonsolidowane w oddzieleniu się pośród całości przechodzi przez proces udoskonalenia, a następnie wyzwolenia. Jeżeli to prawda, że moc jest manifestacją czasu, wtedy realizacja tej siły jako świadoma cząstka całości wykracza poza obręb jego działania.

Możemy usiłować rozróżniać dwa typy umysłów: czysty umysł, czyli Nous, odzwierciedlony w zwykłym umyśle w gradacji otwartości na tego typu wpływ, a także niższy umysł, który przechodzi trening, sublimację, destrukcję, transformację, zmianę, rozkład, rozpad. Wyższy umysł jako ludzki antropologizm można pojąć jako męsko-żeński Intelekt, który gnostyccy Walentynianie rozumieli jako Bythos (Powaga) i Sige (Cisza, Idea), niższy umysł jest wzniesiony przez wysiłek i autentyczne czucie, o którym pisał Swedenborg, a także rozum, które mogą być sublimowane do coraz wyższych porządków percepcji i odzwierciedleń psychiczno-duchowych, ale także somato-seksualnych konstelacji człowieka, które w istocie są sprzężone ze sobą.

Czucie i rozum niższego rzędu jest doskonalony przez czucie i rozum wyższego, transcendentnego rzędu, jeżeli ten pierwszy otworzy się na jego działanie, a ten drugi zaczyna wydźwigiwać ten pierwszy z jego stanu. Jeżeli wyższy umysł jest kwintesencją, a także wehikułem świadomości, niższy umysł jest mediatorem pomiędzy światem zwierzęcym, do którego należymy, a światem deifikacji poprzez przyswajanie, negocjowanie i współ-tworzenia swojego wyższego obrazu, starając się wcielić tą rektyfikację, dojrzeć do niej na ziemi, lub zjednać się z nią po śmierci.

Świadomość może być zatem fenomenem ponad mocą, energią sprzężoną z czasem. Jest zanurzona w umyśle który ją opisuje w osłonach tej samej świadomości w każdej instancji refleksji nad sobą. Wysiłek polega na rozszerzeniu pola personalnej świadomości, przekształcając, roztapiając w większej, aby wznieść się poprzez zdyscyplinowanie niższego umysłu, wyostrzając

wyższe funkcje które są bardziej komplementarne i kompatybilne ze światami większego rzędu. Niższy umysł, jego sposoby myślenia, automatyzmy, nawyki, uwarunkowane interakcje, tunele rzeczywistości które są jego zsocjalizowanymi funkcjonalnymi elementami nie ulegają rozpadowi, zaprzeczeniu, czy zapomnieniu. Są przeżywane zgodnie z wolą, w przeciwnym razie wykluczyłoby to taką osobę ze spraw ludzkich. Tego typu nawyki, czy rzeczywistości wynegocjowane są noszone jak maski.

Wyzwolenie elementu świadomości jest pracą soteriologiczną. Cząstka ta musi być odkryta, udoskonalona, a zatem podlega zmianom, a także uwolniona. Musi przedrzeć się przez więzienia percepcji, a zatem jest *percептywna*, tak jak na wyższe światy można *wywierać wrażenie*, a świat jest *impresyjny* inaczej ceremonie inwokacji, ewokacji, wołania, ofiary, poświęcenia byłyby bez znaczenia. Zebrać wszystkie swoje części aby przebić się przez zasłony i sfery które trzymają ją w swojej władzy i wpływach, dopóki nie stanie się kompletnie wolna, pracując przez wehikuły swojej manifestacji, jednocześnie nie będąc jednaka z nimi lub uwięziona w nich.

Dzieje się to dwojako — poprzez transformację umysłu, doskonaląc potencję duchową, intelektualną, poprzez ćwiczenia, poprzez akt, w której Intelekt pełni role dłuta, w której geniusz najwyższego typu naszego potencjału w różnorodności świata spełnia wysiłek oddolny — jest porywany przez pomoc odgórną. Intelekt męski jest niekompletny, jeżeli nie pracuje z Intelektem żeńskim. Poprzez podtrzymywanie obecności percepcji i pamięci, których ta praca jest skodyfikowaną efektową. Dodając spektaklowi ludzkiej twarzy, możemy być częścią tego, co w Oriencie było nazywane *lilą* — lub grą. Może być to też większa iluzja, którą w Azji nazywano *Mają* — tkaczką wewnątrz czasu. Sekty gnostyków manichejskich traktowały wszechświat jako wytwór złego demiurga. Ta postawa tworzy negację wobec świata i więzi nas w opozycji do niego, jako konceptualny ruch mentalny, który psychologicznie tworzy przeciwne tarcie wobec świata.

Wszechświat w innych tradycjach był też traktowany jako coś dobrego, poprzez odnalezienie wspólnej części większego istnienia, co w tej relacji tworzy afirmację i chwyta nas w ciągłym przyciąganiu do świata. Poprzez to prawo stajemy się nasyceni światem, zmęczeni i przerażeni jego przechodniością, jego tymczasowością, zatem jesteśmy oczarowani tym co nam

oferuje. Dopóki nie pojawi się pierwsze awersyjne odczucie, dopóki cierpienie nie będzie przeważać nad nami pokonując nas.

Pośrodku są Ci, którzy znają miarę świata, którzy pomimo cierpienia potrafią być oczarowani, którzy pomimo oczarowania, znają jego kres, którzy poświęcają się na ołtarzach świata, patrząc na dalsze losy i przeznaczenia, będąc zarówno zawieszeni między nieskończonością przeszłości i przyszłości, znając czas i jego źródło, nie wyrzekając się świata, ale odłączając się od niego bez wysiłku.

Umysły konstruują wpływ na rzeczywistości które malujemy, a zatem są sprzężone z rzeczywistościami w których umysł żyje. Doskonalenie umysłu pomaga nam być w sile odpowiedzialności za nasze odczucia, emocje, stany, inklinacje, mentalne nawyki, kreacje, a zatem *Karmana*, uświadamiając nas że uczestniczymy w poruszeniu, dyscyplinując to wszystko nawet wtedy gdy przeciwstawne siły naginają naszą wolę. Przez tarcie i konfrontację poznajemy siebie, proponując wolnościową wizję — jednak nie jest to wizja subiektywna, solipsystyczna, egoistyczna, ale nie jest też uniwersalna lub prawdziwa. Podobnie jak wykrycie pewnych metafizycznych praw nie uwalnia nas od czysto ludzkich projekcji — jesteśmy cały czas zagnieżdżeni w ich śladach, ponieważ typy są wyzute z naszych roszczeń.

Niema konstelacja analogii, czy prawideł, uzyskuje treść w ludzkim świecie poprzez ich redukcję, a zatem manipulacja treścią jest przybliżaniem się do relatywnych prawd, lub oddalaniem się od nich, jest realizacją, albo urojeniem. W jaki sposób narracje różnorodności przenikają do świata ludzkiego jest kwestią ich świadomego użycia, w istocie to idee kształtowały wszystko. Prymitywna filozofia w tym ujęciu stanowiła zalążek nauki, bo to pomysł poruszał umiejętności, zgromadzenia, społeczeństwa i ich wytwory, w ten sposób każdy w jakiejkolwiek cywilizacji jest podwykonawcą idei. To symboliczne myślenie, a potem filozofia mogła też przybliżyć człowieka do nieludzkich sił, starając się je zrozumieć w pierwszych odruchach rytualnych, w *participation mystique*, w genezach wszystkich kultów, w odsłanianiu kosmogenezy i wyobrażeń mitopoetycznych, które starały się uchwycić inne światy.

Gdy wołamy i odpowiadamy na świadomość wyższego rzędu, lub wewnętrznie do porządków naszych umysłów, dostrajamy się do nich, lub otwieramy na większą przestrzeń. Te w odpowiedzi — zmieniają i sublimują je, porywają w swoje objęcia i taniec.

Człowiek, jako istota podatna na wpływy, jest sprawdzany na tysiące sposobów, dopóki nie ustanowi się we własnej i właściwej relacji ze światem, ale nie jako bezwolna kukła, ale jego część. Podobnie, jeżeli człowiek zamknie się na relację i ustanowi się na piedestale, stanie się niewolnikiem własnego umysłu — wybuduje fortecę, która stanie się też jego wieżą, więzieniem. Okcydentalna droga środka jest powiązana z głębokim odłączeniem, które jest jednak sterowane przez indywiduacyjny geniusz meta-fizyczny, a ten kierowany jest przez głębsze jeszcze prawa na miarę otwarcia się na reaktywną incepcję.

Proces odnajdywania tych praw nie jest niczym prostym. Wymaga aktywnej wyobraźni, obserwacji, odkrywania, słowem — alchemii powiązań które nie są koniecznie statyczne i powinny być w artystyczny i dynamiczny sposób odzwierciedlane w nas w stopniu właściwym do naszej formy i rozwoju.

Kiedy światy obracają się, tańczą i poruszają, kiedy poruszamy się i tańczymy wraz z nimi. Jeżeli prawa te będą skutecznie asymilowane w naszych sercach i umysłach, działamy ze światem strumieni większych zdarzeń, ponieważ zaproszone w nasze umysły, przekształcają je, transmogryfikują, płyną one dalej w ten świat w formie nacechowanej naszą naturą, charakterem. Stanowimy rodzaj pustego naczynia, które w ten sposób przekierowuje bieg tych prądów.

Na prawach życia, jeżeli dostroimy się do rozpoznanych przez nas porządków i wyższych istnień, skuteczniej poszerzamy i wzrastamy w percepcji, na mocy siły odgórnej grawitacji, która wyrywa nas ze spraw ziemskich, jednocześnie pozwalając w nich działać z większym wpływem, bowiem cząstkę współdzieloną z wyższym światem ciągnie do wyższych światów, a te gotowe są wyłapywać nasz intencje, autentyczne ruchy i pomagać nam na drodze. Oczarowani tym, co kochamy, jesteśmy okryci szatami naszych przywiązań, jednak możemy też stać się opanowani przez podmioty komfortu, zawalając się w stagnację podmiotu, który nigdy nie zastąpi aktywnego uczestnictwa. Umiejętność poruszania się przez pole akcji, nie zajmując ziemi niczyjej i nie szarżując przez całe terytorium na ślepo. Ani na chwilę nie uzurpując sobie prawa do zwycięstwa, nie osiadając na laurach, ze zwinnym ruchem poprzez życie które potrafi uchwycić rytm jednego tańca. Potem maszerując i tańcząc znowu w innym, bez chwili na upadek, ani zatrzyma-

nie. Jeżeli jednak upadniemy, musimy nauczyć się zebrać siły, cofnąć o parę kroków do tyłu, poprosić o asystę — a potem znowu działać, wybierając ścieżkę najmniejszego oporu — ale tylko tą która prowadzi do celu, tylko tą zgodną z zasadami i pryncypiami wypracowanymi wcześniej, nawet wtedy gdy paradoksalnie jest pod prąd.

Konflikt w akcie jest nieunikniony, konflikt w bezczynności jest mniej prawdopodobny, ale gdy się pojawia — nie jesteśmy na to przygotowani w najmniejszym stopniu. To właśnie przygotowanie i sposób rozwiązywania starcia jest najważniejszy, zaangażowanie w ciągle wolne aspektu życia, ponowne odżywanie, aby wśród opozycji znaleźć oddolne cechy które łączą, a następnie porywać opozycyjne siły lawirując między naturami, zdarzeniami, percepcjami w taki sposób aby poruszając się z determinacją w górę, bez przyjmowania postaw i stronniczości. Przynajmniej dopóki oddolna cecha nie pojawi się w mariażu z transcendentną substancją, niejako rozwiązując opozycyjne siły, które mogą się przeorientować wokół nowej osi. Tak dopóki na nowo nie pojawi się konflikt który w dualizmie lub wielorakości natur zawsze się pojawia.

Pozytywna filozofia to filozofia odpowiedzialnej wolności, która stanowi o tym, że wyzwolenie dokonuje się gdy człowiek dojrzeje, gdy jest gotowy. Gdy jego biologiczne ciało ulega rozkładowi, po okazaniu maski ludzkiej światu, po otrzymaniu szlifów wewnątrz-sterownych i reaktywnych w stosunku do sumy doświadczeń i tego, co spotkało go w jego życiu, wszystkie jego manifestacje ulegają wyzwoleniu ze „świata jedynego momentu rzeczywistości" (AOS) z ludzkiej perspektywy.

"Żałuję, że opuszczam taki piękny świat" — były to słowa pewnego starego profesora.

Kiedykolwiek nieskończoność jest zakochana w swojej formie, przybiera jej maskę, kiedykolwiek na drodze analogii istnienia widzi swoje podobieństwo, przywdziewa jej szaty. Kiedykolwiek potrzeba interwencji, ingerencji, lub zbudowania, zmodyfikowania konstelacji sił jest potrzebna, zainteresowany porządek rzeczywistości lub światów wysyła z siebie esencję, która przywdziewa maskę istoty, w tym człowieka i w ten sposób doświadcza jego istnienia w zależności od sytuacji w jakiej się znalazł, ucząc się perspektywy która jest potrzebna do dalszego działania.

Nic bowiem nie przybierze perspektywy jakiegokolwiek bytu, nie uczestnicząc w jego naturze, w esencji, w jego świecie — a zatem będąc tym bytem. Jednak kiedykolwiek zostaniemy oczarowani formą, weźmiemy jej maskę za jedyną tożsamość, uwierzymy w jej ostateczność, stajemy się jej niewolnikami, uchwycona przez jej widmo, dlaczego zatem upada i powraca? Jest też grawitacja w kierunku formy, co Hindusi nazywali "tamas" albo ciemnością która chce ubrać tą siłę jako swoją, bo nie posiada własnej. Jest grawitacją przekształceń synderesis[1], a także tą związaną z wolą, decyzją, cyklami, losami, potrzebą i przeznaczeniem.

Przekazanie pewnych doświadczeń jest trudne. Przeżywając ból, nadzieję, rozerwani przez agonię, wyzwoleni z niej — rozumiemy. Nękani, niszczeni, walcząc, trwając, wytrzymując, działając i stojąc niewzruszenie — obserwujemy i wiemy. Widząc więcej, rozpoznając niewidzialne ruchy, słysząc, rozróżniając — postrzegamy. Przeglądając, oceniając nasze nawyki, myśli, chroniąc się przed ich rozłupanymi, toksycznymi fragmentami, atakami przypuszczanymi na nasze umysły i ciała — trwamy. Pamiętając, podtrzymując pracę, rekapitulując — działamy. Dalej walczymy, dopóki nie odnajdziemy chwil lekkiej zabawy i odpoczynku.

Łuski przywiązań i złudzeń, co oślepiają nasze umysły są zrywane raz po raz. Znowu nowe fortele, metody pojawiają się aby nas zamknąć w ich przekleństwie, zastanawiając się czy przejrzymy je, czy też staniemy się ich niewolnikami, sprawdzając nas. Odnajdując to życie jako instrumentalną grę, odłączamy się od niej, jednak nie negując rytmu życia. W oddany sposób prowadząc niewidzialną wojnę na tylu frontach, na ile pozwoli nam siła, jesteśmy zawieszeni między desperacją a afirmacją spokoju, działamy na rzecz wolności, zasad i zaangażowania na tyle, na ile to możliwe. Dopóki nie odwrócą nas w nasze przeciwieństwo, w zdemonizowanych, obłąkanych, zabitych oszczerstwem morderców, którzy zieją jadem. Ta praca nie kończy się z biologiczną śmiercią. Aby być w pełni świadomym, aby penetrować świat z większym wglądem jest obowiązkiem. Ci, którym się pomogło, którzy zaobserwowali horrory, obojętność, ignorancję i ból, ostrożnie osłaniając wiele

[1] W ujęciu starożytnym, jako siły podtrzymujące prawa świata, jako ich samoutrwalenie.

umysłów aby mogły żyć w relatywnym porządku, są zobowiązani pomagać reszcie. Cała zawartość tego świata, zrozumiana tylko w najmniejszym jego fragmencie powinna wskazywać na możliwość jego zmiany, lecz jeżeli dodamy absolutnej esencji tym manifestacjom, staniemy się uchwyceni przez nie. Jest to niekończąca się ścieżka równoważenia między życiem — bez jego negacji, śmierci — nie uciekając od niej, świata — bez jego zaprzeczenia, odpowiedzialnej wolności — afirmując ją względem wolności innych.

> *W esencji, życie jest ciągłą ekspresją, wszystko jest ruchomą sceną, teatrem cieni. Jeżeli choć na chwilę utkniemy na scenie, grając aktora bez ocucenia się do rzeczywistości poza sceną, pozostaniemy na niej dopóki nie zrozumiemy że publiczność i reszta aktorów dawno ją opuściła, widzimy jedynie ciemność. Z czaszką zawieszoną na dłoni, przed naszą ręką, zamieniamy się w głaz, jako przykład i testament dla rzeczy umarłych, kamień nagrobny dla spektaklu. Śnimy i wyczarowujemy spotkania w gwiazdach, lecz kiedy nasz ból zostaje połączony, delikatne idee są rozbite przez siłę doświadczeń ziemskich po tym jak odchodzimy. Wiecznie szukając się nawzajem, wiedząc że w tej instancji spotkaliśmy się tylko raz, przeznaczeni przez obowiązek, nie wybór. Jak to jest że kiedy się spotkaliśmy, byliśmy już na wpół zmarli? Chciała raz wiedzieć, w odpowiedzi na mój argument że nie pozostanie po mnie nic autentycznego po tym jak odejdę, że wszystko czym naprawdę byłem zamieni się w biały dym tańczący na wietrze, rozwiany przez aetyr, potem spytała: "Po co nam to wszystko" — zapłakała" — "Jeżeli nie żyjemy dla rzeczy nieśmiertelnych, czym jest nasza miłość, nasze życie?! Złap ten moment rzeczywistości, poczuj go i zanurz się weń, niech każde włókno Twojej totalności zadrży przed nim, nawet jeżeli tylko raz. Odmówili nam miłości ponownie, emocje odwróciły się przeciwko nam, bliscy odejścia od siebie, ze swoim zaciekłym oporem nigdy nie wiedząc potem co naprawdę się zdarzyło, każdy zostawiając za sobą zupełnie różny monument pamięci, kruszejący z wiekiem. Coś nas poruszyło, razem rozpłakaliśmy się jak dzieci, było to autentyczne łkanie, poruszenie czucia. Położyliśmy się spleceni ze sobą, płacząc, zdeterminowani aby przetrwać"*

Synowie i córki ludzi, myśleliśmy że służymy temu światu, że walczymy na jego rzecz. Nawet gdy olśnieni byliśmy światłem, kosmicznym chaosem

i porządkiem, odwróciliśmy swoje ziemskie oczy od niego, aby zaangażować się w sprawy naszej rasy, ukrytych światów Ziemi — aby służyć i podnieść z ignorancji i cierpienia, niesprawiedliwości, ślepoty, gniewu, desperacji i bólu. Lecz kiedy straciliśmy pasję, wycofując się z żalem? Czy zostaliśmy uwięzieni w bitwach ze sobą, z naszymi demonami i naturami, które zamieniają nas w bestie? Nie w bestie słońca, bestie Opatrzności, jak Rzymianie nazywali posłańców — ale w potwory.

Uchwyceni w separacji od świata, walcząc z nim wojnę, nastawiając tych przeciwko innym, czy po to aby stworzyć potrzebną niezgodę, aby ze starego porządku stworzyć nowy, aby integrować i jednoczyć? Czy jest to porządek wyłaniający się z chaosu na łonie tego ładu, który się rozpada? Czy była to jedynie mrzonka, wynikająca z braku dyscypliny, rozeznania i próba opanowania naszych dzikich umysłów? Czy straciliśmy złotą nić przez którą można mówić do wszystkich i poprzez wszystkich, podmieniając ją na małostkowe opinie, w których mało mądrości, a dużo antagonizmu, co niszczy serca, zamiast je uskrzydlać? Czy było to po to, aby doprowadzić się do refleksji, aby sprowokować do krytycznego myślenia, stworzyć fundamenty porządku poprzez małe taktyczne ruchy, strategiczne tasowanie figur na szachownicy, która odmawia podporządkowania się swoim własnym zasadom? Czy efekt żałosności jest kiedykolwiek osądzany poprzez motyw, przyczynę? Czy widzimy tylko ruinę starych świątyń, podziwiając ją przez sentyment, ale jakże jesteśmy zachwyceni ruinami dawnej świetności, a nigdy nie jesteśmy zdumieni ruiną i losem ludzi.

Czy może gdy walczyliśmy z tymi, których domeny podtrzymywane są na mocy ignorancji, nieautoryzowanej władzy, nie wynikającej ze sprawiedliwości, wpływie na dominację i ślepotę. Czy w tym wszystkim straciliśmy jakikolwiek sens, rozpalając własny ogień jako dysydenci. I jako dysydenci przez lata będąc poddanymi oszczerstwom, opieczętowani jako demony, z iluzjami roztoczonymi przeciwko nam, robiąc z nas w istocie demony, bo nie jesteśmy z tych poddańczych, łatwo zastraszonych, widzimy więcej i przenikamy ten świat na wskroś, za to jesteśmy karani, nasze umysły łamane, nasze ciała katowane. Dopóki sami nie przystroimy się w szaty ciemności, aby zniszczyć to, co przesłania nam światło. Śniąc o wielkich rzeczach, karzą nas małe rzeczy życia, ten kto zasłużył na wielkość, zasłużył też na nienawiść, pośród szerokiego oddechu zapisanego w naszych sercach i umysłach jako klątwa..

Potem, bez nadziei, próbując rozedrzeć wieże, przywołując niewzruszone siły — obserwując świat. W katordze ognistego współczucia, całej naszej siły, odporności z decyzją aby przerosnąć ziemską scenę i pozostawiać ją daleko w tyle, jedyną decyzją która uwalnia lub zostać przypisanym do swoich sfer i zgodnie z naturami, inklinacją niszczyć, kreować i ponosić konsekwencje, tkając losy i sądy. Zdeterminowany użytek z najmniejszych środków aby naszymi umierającymi sercami i trupio obojętnymi umysłami je ożywić. Wyposażeni w takie umiejętności i środki, które pozwolono nam zgromadzić, z gotowością do służby, będąc dla niektórych mistrzami, dla innych godnych pogardy łajdakami, będąc wizjonerami, dla innych będąc oszustami, przynosząc niebo na ziemię i niosąc na barkach piekło. Światło, które spala ciemność ignorancji i snu dopóki nasze lampy nie wygasną niesiemy ze sobą jak eremici.

Nasza przeszłość jest głęboka i poraniona, jeżeli nie było to tylko przetrwanie, ewolucyjna adaptacja, jaki był tego cel? Ukrywamy studnie naszego bólu dobrze, pozwalając tylko niektórym z nich pić, pod fasadami niewinnych uśmiechów głupców. Odwaga jest kształtowana w pierwszych potyczkach, potem jest zamieniana w przyzwyczajenie. Kiedy cuda i manifestacje wyższych światów przestają wywierać na nas wrażenie, wyzwalamy się z nich i stają się wskazówką na drodze wędrowców, wiemy że nasze ruchy nie są ani afirmowane, ani negowane przez wyższe światy, bo reprezentujemy tylko naszą autentyczność, nasze błędy, nasze wzloty, ale rozpoznając nas za sumę tym czym byliśmy, czym jesteśmy, czym będziemy.

Stają się palcem wyniesionym w górę, wskazującym ku światom Opatrzności, podtrzymaniem nadziei na drodze, tak jak dłoń wskazując na ziemię przyznaje rację naturze i nauce.. Przykrym przypomnieniem jak bardzo ten świat oddzielił się od swojego kierunku. Przypomnieniem o tym, co nie może być odwrócone z błędów historii, lecz uciszone śmiechem, przyjaźnią, czy miłością.

Nasze ciała, przyobleczone niekiedy w esencję istot potężniejszych od ludzi wymagają umysłów gotowych do walki, pasji, w równej mierze co spokoju, radości, wycofania, odpoczynku, równowagi. Wymagają umysłów ekspansywnych, ogromnych, wolnych, szalonych. Lecz czy to wszystko ma swój porządek, swój cel? Z odpornością na wulgarną przemoc, jadowite myśli, sa-

dystyczne, mordercze tendencje, złudzenia, iluzje, zniekształcenia umysłu, jesteśmy w stanie przetrwać.

Cierpiąc na nieustanną koncentrację stoimy silnie, z determinacją na wywalczonej pozycji. Umysły, przez które przetaczają się perwersje, są poddawane próbie każdego dnia, z wyćwiczonymi przez konfrontację mechanizmami obronnymi które progresywnie stają się coraz mniej skuteczne, kiedy umysł jest odzierany nawet z tej siły, którą zbudował, odartej wraz z krwią wytoczoną z doświadczeń.

Uczestnicząc w żrącej grze rozgraniczamy naszą istotę, w której nie możemy pozwolić umysłom na to aby się połamały i jeżeli nie staniemy się malewolentnie zimni, pochłonięci własną ciemnością, staniemy się uciszeni, otępieni, z wewnętrzną furią i martwym krzykiem który jest wydobyty z cichym, żałosnym jękiem w chwili protestu. Nie jesteśmy Bogami, którzy stają się wyznacznikiem idei, a to co zebraliśmy przez bitwy, wzmocniło nas, uodporniło nas, wykuło nas!

Jakkolwiek bądź, nie jesteśmy pozostawieni bez wsparcia. Każdy ruch który utrwalił się w determinacji na wyznaczonej ścieżce był pobłogosławiony, chroniony, ufortyfikowany, sprawdzany, uświęcony, lepiej czasem wykonać krok w tył, aniżeli spaść w otchłań przez jeden niepozorny ruch, który zniekształca i wypacza wszystkie nasze aspiracje. Przeciwko tym, którzy kontrowali naszą ekspresję, dla których samo nasze istnienie, wolna myśl, wiedza, umiejętności i autonomia jest zagrożeniem, bo podważamy klucze i wieże które stanowią narzędzia władzy i dominacji. Choć, może tylko tak wyglądaliśmy w naszym własnym postrzeganiu, w zagnieżdżonym obrazie.

Każdy człowiek ma matkę, historię, środowisko i losy w które się wrodził. Następnie jego mentorzy, socjalizujący go ludzie, jego edukacja, jego kontakty ze środowiskiem uczyły go praw życia. Posiada też serce, które czuje, umysł, który myśli, które uczą się blizn, kiedy uczy się swoich ran, swoich rozważań, swoich pragnień, ukojeń i przyjemności.

Proces wyzwolenia może być od-warunkowaniem wszystkiego, czego się nauczyliśmy, studiowaniem świata na nowo, obserwując jego meandry, aby mieć otwarty umysł, krytycznie odłączonym od świata, lecz w pełni uzbrojonym i zaangażowanym. W ten sposób możemy rozróżnić ile dobra lub zła może być w naszym istnieniu. Przypisani do zadań, patrzymy jak nasze umiejętności mogą stać się użyteczne, ale w nie w skrajnie utylitarny sposób,

ale trzymając się pewnych dyrektyw czy zasad które wynikają z autonomii, dojrzałej wewnątrz-sterowności i człowieczeństwa.

W Opera Omnia, intensywnym teatrze życia nie powinniśmy traktować jej lekko, co nie znaczy że nazbyt poważnie, poruszając się przez świat z koncentracją i wystarczającą jasnością umysłu. Nawet jeżeli pojawią się przeszkody odpowiedzialnej, ludzkiej wolności, które nas niszczą, odmawiając życia, dyrektywy pozostają te same.

Umysły Boddhisatwów były w stanie przezwyciężyć te przeszkody przez poprawnie zorientowaną funkcję celowości, poprzez niezłomność aspiracji, intelektualne, a także intuicyjnie rozumienie fenomenów które w przyczynowości rozkładają się na Dharmy — podstawowe składniki. Esencji tych "atomów" fenomenów ciężko szukać poza domeną złudzeń. Dharmiczne rozumienie świata jako "złudzenia" nie powinien być rozumiany konkretystycznie. Najpierw musiał zostać zrozumiany jako prawdziwy, realny, dopiero później po zrozumieniu podstaw złudzeń, był postrzegany jako iluzja, gdy umysł potrafił lawirować między tymi ideami. W przeciwnym razie wynikową byłby nihilizm, albo eternalizm, od którego odżegnywał się Nagardżuna, wschodni filozof, logik i praktyk szkoły pozytywnej pustki.

W tym świecie jest dużo sił, które mogą ustawicznie niszczyć naszą pracę, niszcząc nasze umysły, próbując pomieszać nam zmysły i uczynić szalonymi, dyskredytując, diabolizując, na samym końcu pokazywać nas jako szkalowany przykład swojego zwycięstwa, lub usuwając nas z drogi, gdy przetrwamy.

Ta książka jest próbą podzielenia się doświadczeniami współczesnego człowieka, który przeszedł przez Eleuzyjski ryt, doświadczając świata za *Zasłoną Izydy*, w obecnej dobie technokratycznych trans-humanistycznych ścieżek, gdzie człowiek został zredukowany do biologicznej maszyny, zapominając o całej swojej historii, jakby mitopoetycznie przeklęty przez fałszywego bożka, który w księdze Izajasza skazuje ludzi na "ślepotę".

Nosimy nasze maski i zdawkowo dzielimy się historiami na miarę tego, czym możemy się podzielić, osądzając i rozróżniać inteligencję i wiedzę naszego rozmówcy, często przyznajemy się do tego że po prostu nie wiemy, bowiem wiemy tylko tyle, na ile nasze myślenie, wiedza, zmysły, umysł i inteligencja pozwala na przetworzenie wyobrażeń, pieczęci, inspiracji, intuicji, doświadczeń, wizji, którymi zostajemy obdarzeni. Jesteśmy nauczani tylko

na tyle na ile możemy usłyszeć ciszę inteligencji duchowych, które są naszymi mistrzami i mistrzyniami, które inspirują nas do idei, które przez demonstrację naprowadzają nas na właściwy trop, które subtelnymi figurami i znakami uczą nas we śnie i na jawie — zawsze ciszą, nigdy brutalną siłą, nigdy słowem. Jest to ciągła nauka która jest poddawana interpretacji, teo-logii, każda zatem księga zapisana przez człowieka, nawet czerpiąca z wyższych źródeł gnozy, jest jego formułą, jego interpretacją. Każdy akt mowy, czy komunikacji, jest aktem personalnym, niezależnie od tego co może porwać nasz umysł, co może go wynieść, uszlachetnić, lub zdeprawować i zniszczyć. Tu zaczyna się inter-subiektywna komunikacja polegająca na sceptycznym porozumieniu, ale i zaufaniu. Gdy dwie osoby doświadczają tych samych zdarzeń, doświadczeń, tam zaczyna się ecclesia — czyli wspólnota, połączona zrozumieniem, działająca wspólnie, czy jest to większa wspólnota, mistrz i uczennica, mistrzyni i uczeń, czy jest to para filozofa i filozofki, przez których w świat płyną te same strumienie.

To co wyłowimy z morza iluzji, pułapek, podstępu, czy będą to nasze własne wady, czy zewnętrzne machinacje, czy też przemieszania obu tych typów — łatwiej jest pogłębiać urojenie człowieka, aniżeli złamać jego wewnętrzną realizację, łatwiej wzmocnić jego realizację, aniżeli wyrugować urojenie.

Uchwycenie archetypalnego, intuicyjnego języka, aby spojrzeć za fenomen, przez symbole i wrażenia świata do jego głębi, która zaczyna mówić dziwnym, pięknym językiem.

Czas niekiedy zrozumieć że w bitwach zostajemy poświęceni jak narysowany przez Eliphasa Levi-ego Bafomet, jak kozły, czy alchemiczne Pelikany, które karmią swoje młode krwią, aby mogły zostać sokołami i jastrzębiami. Aby znów być wolnym, przydzielonym do obowiązków, sfer, a poprzez wyzwolenie się, służąc tym umysłom, sercom i gwiazdom, które nadal mogą być wyrwane do wyższych światów.

Wędrówka auto-soteriologii zawsze zaczynała się od badania, poznania, od sprawdzianów, od przejrzenia świata, od głośnego, odważnego hałasowania łańcuchami niewolniczymi, dopóki nie zostaniemy dostrzeżeni przez wyższy świat. Podróż zaczyna się też od nasłuchiwania, wołania światów wolnych aby wpuściły w ten świat więcej światła, od aktu człowieczeństwa, od próby wielkości, od idei które kruszą to, co niegodne, od aspiracji, które

dawno w naszym gatunku — wydawać by się mogło — umarły w ignorancji i ślepocie.

Infiltrując ten świat z lawiną, potokiem większych majestatycznych rzek, stając pośrodku ich prądów, zmieniając ich tor, negocjując i równoważąc ich przepływ, rozdzielając je i podtrzymując ich ruch, aby nigdy nie wyschły, stale wpływając na ten świat.

Koncentrowanie się na symbolicznych, żywych wirach poprzez oddane, chłonne umysły, inspirując je i chroniąc przed upadkiem. Tak, aby mogły wpłynąć na resztę, aby odkryły swoją role z wolnej decyzji, tak wielu bowiem chwyta nić, ale szybko jest zmiecionych potokiem prostych rzeczy, albo zagnieżdża się w tym, co zdobyli, traktując to jak skarb do posiadania, jako ich niezbywalną własność. Jest to ciągła walka naprzeciwko zepsutych korzeni świata, historii, żyć, losów, antidotum skomponowane z cichej, zrezygnowanej nadziei na większe czasy.

Być może, niektóre prace które pozostawiamy po sobie, zostaną zauważone. Zebrane z sumy naszej walki, upokorzeń, agonii, zrezygnowania, zmęczenia, natężenia koncentracji, determinacji, wytrwałości. Z nadzieją, że ślady naszej egzystencji nie zostaną kompletnie wymazane z pamięci, że nie były przeżywane na marne, że konflikty te były w rzeczy samej — warte przeżycia, nawet jako testament który pozostawiamy po nas jako monument naszego życia. Podczas gdy domeną bohatera jest akcja, domeną wieszcza jest wewnętrzna wielkość. Wycofanie gdy zagrożona jest stabilność zasad czy wewnętrznego światła, pracując z nadświatami które wpływają na ziemską scenę, bez potrzeby angażowania się w działania społeczne, które mogłyby przybrać monstrualną formę. Tam gdzie jest bowiem wpływ, a pojawia się ziemska władza, zaczyna się dominacja, a także podporządkowanie sobie osoby uprawiającej magię wysoką pod kartelowe wojny tej czy innej sfery. Osoba pełna ognia siłą świata zawsze przyciąga władzę, jeżeli w istocie dałoby się jednej wizji prymat nad innymi skończyłoby się to katastrofą. W pomieszanym świecie, ryzykując krok z cienia jest równoznaczne ze staniem się bezpośrednim zagrożeniem dla wszystkich i wszystkiego, co jest nam bliskie i kochane. Godną radą jest konsultacja z większymi inteligencjami ponad światem, aby nas prowadziły.

Słuchając cichych symboli, lub wyłuskując źdźbło trawy z potężnej burzy, inwokując etyry aby rozpętać piekło wśród błyskawic w ziarnie piasku

na pustyni, stoimy — choć na chwilę — między niebem a ziemią. W tym wszystkim uzyskujemy kierunek i składamy kontrybucję poprzez ideę, myśl, intencje, odczucie, działanie co jest uchwycone przez skrzydła i roznoszone po świecie, jeżeli staje się wystarczająco godne, zasadne, autentyczne i przejrzyste aby się tym podzielić.

To co w nas najlepsze, zawdzięczamy Bogom i Boginiom, Opatrzności, mistrzom i mistrzyniom którzy nie stąpają już po ziemi, ukrytym światom i ich hierarchiom i królestwom pełnym niewidzialnego dla innych życia, tym godnym aby inspirować, wynosić, podnosić na duchu — to co w nas najgorsze jest odzwierciedleniem świata, słabości i najgorszych wad ludzkich, jego demoniczną maską, a także tym wszystkim co niszczy pracę świata wyższego, nie poprzez siłę, tylko poprzez masę, urojenie, fortele, wykorzystując ignorancję i ślepotę, nie będąc ponad nią ani odrobinę silniejsze.

Gdy stoimy sam na sam z potężną burzą, gdy demonstrujemy siłę wyższych światów, inwokując splendor potęg, gdy w poruszeniu gałązki drzewa widzimy całą siłę świata, stoimy samotnie z Bogami, otoczeni przez strażników więziennych, którzy nie chcą aby człowiek sięgnął po niebiosa, którzy chcą żebyśmy też byli ślepi, atakując nasze ciała i umysły.

Lecz dla sił których ruchem i słowem jest wszechświat, których gwiazdami wynagradzają poruszanie naprzeciw ślepocie i ignorancji. Robactwo które pełza u stóp, wsączając jad w nasze umysły, co imituje bogów, nigdy o nich nie słysząc, co ma się za bogów, będąc ścierwem tego świata, **demonstrując swoją domniemaną potęgę na tyle w sile, na ile ludzka forma jest słaba, nic ponadto**. Gdy wyjdziemy z ludzkiej percepcji formy, stoimy znów pomiędzy gwiazdami, a żadna ujma na ciele nie zniszczy naszej determinacji, żaden zniszczony umysł nie pozbawi nas walki która opiera się na dużych wyższych rzeczach, a gdy umrzemy, gdy nasze umysły się rozpadną pod naporem agonii czy obłędu, jakaż przyjemność aby po tylu pracach odejść ze świata całkowicie odzyskując siebie raz jeszcze. Ileż razy karcono nas na ziemi siłami które mogłyby rozerwać człowieka na strzępy, lecz zanim zadrasnęły naszą skórę, raniąc nas lekko, zostały anihilowane, usunięte i roztrzaskane w pył przez strzałę z wyższych światów.

Obserwując przyczynę i skutek w sprawczej zasadzie Mahajany, odkrywamy na chwilę cierpienie, ignorancję, złość tego świata, wznosząc się na wyżyny aby rozejrzeć się. Jeżeli nie tęsknimy za wyższym światem, odwraca-

ją się od tego, jeżeli nie łkamy przez chwilę patrząc na ten, umacniamy się w próbach aby doprowadzić nasze duchy do samo-władczego opanowania, w których tron świadomości zarządza ciałem i umysłem w stopniu który umożliwia wysłuchanie swojego unikalnego męskiego, czy żeńskiego geniuszu, totalności potencjału sprzęgniętego z harmonią różnorodnego świata, gdy jesteśmy nawoływani przez — jak pisał Jamblich w De Mysteriis "Starsze Rasy" — przez co rozumiał Bogów. Tylko z tej motywacji, z tego pierwiastka, rodzą się wielkie rzeczy. Odtworzeni, przetworzeni, wbudowani w uwarunkowany świat tego, co nie powiedziane, nieprzeżyte, niepoczute, niedoświadczone, nieodkryte.

Ci tylko rozpoznają to, co zostało nam wykradzione, którzy widzieli piękno, szlachetność wysokich, żyjących, potężnych idei, które przyoblekają się w ich moce i maski, które tu spojrzą ukradkiem spod łachmanów bezdomnego człowieka, wcielając się w niego na chwilę i prosząc o dobre słowo i żywność, lub w majestacie rozplatają losy światów utkanych w czasach glorii, aby zniknąć tak jakby nigdy ich nie było, zwracając naszą uwagę na spadający liść na jesiennym wietrze.

Wyszli z knajpy tuż przed Wileńskim aniołem, co stał jakby miał śmiercią zagrzmieć czasy Plutona, gdy łąki z czaszek owiały zieloną mgłą świat, podszedł do nich pijak, który ledwo trzymając się na nogach zapytał go: "Jak rozumiesz wieczność?". Widząc kątem oka jego czarne skrzydła i otchłanne, czarne oczy wyzierające z głowy tego biednego pijaczyny, spytał w myślach — "Kimże jesteś?". Przedstawił się pieczęcią, po czym pijak zaczął się słaniać na nogach "Nie powinniśmy rozmawiać, wróć później i zostaw ciało tego człowieka w spokoju" — pomyślał, zwracając się do niej: "Idziemy". Kto to był? — spytała; "Azrail, chciał mnie przepytać, emisariusz", kiwnęła głową i poszli dalej. "Jeszcze wróci" — powiedział, patrząc na czarne skrzydła które pojawiły się nagle na nocnym niebie.

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Zostaliśmy zamienieni w niewolników tak dawno temu, że zapomnieliśmy już o ideach, wielkich wartościach, rozmachu ducha ludzkiego, o jego płochości w pięknie, o jego poddaniu wobec tego co napawa zachwytem, to wszystko co straciliśmy, a przypomina się o tym tylko tym, którzy choć raz pozwolą sobie na skruszenie łańcuchów aby wziąć głęboki oddech który płynie z natury i gwiazd. Jest iluminowana wolność, znacznie silniejsza niż

nasza forma, wyniesiona natura, do której możemy aspirować. Filozoficzne słońce, które kieruje księżycami, planetami, które przerzuca pomost wśród gwiazd. Tam, starożytne Drzewo Życia, Oś Świata, Lingam, przekształca to, co proste, surowe w silną substancję, to staje się kluczem:

> *V.I.T.R.I.O.L: (Visita Interiora Terrae Rectificando Invenies Occultum Lapidem): Zejdź w otchłań ziemi, tam odnajdziesz ukryty niebiański kamień w świętej śmierci, aby narodzić się znów.*
>
> *a także anagram, którego rozwiązanie zawdzięczam Boerowi:*
>
> *L.O.I.R.T.I.V (Liberare Opus Iuri Rotunde Tenet Invictii Veritas/Virtute): Wyzwalająca Praca Prawem Całości Podtrzymuje Niezwyciężoną Prawdę/Cnotę.*

Pomimo to, nigdy nie powinniśmy myśleć o sobie jak o niewolnikach. Nigdy nie uginając się pod odstręczającymi małostkowymi przeszkodami, truciznami życia i losu, co odciągają nas od służby i zaangażowania. Rozpoznając całość, przynależąc i uczestnicząc w niej, w istocie wyzwalamy się, ukierunkowani na ekspansję w relatywnych prawach porządków świata, wypalając z siebie to, co należy do świata ograniczeń, przemijalności. Nigdy też nie pozostawiamy tych co zostali za nami, nie dopuszczając się zdrady jednej istoty, nieważne jak małej. Zawsze przeciwstawiając się temu, co nie ma mądrości, wglądu, co nie pochyla się nad tym światem, temu co pełne hipokryzji, ignorancji, ślepoty, co niekonsekwentnie nie dostrzega związków przyczynowych między swoimi działaniami, a horrendalnymi efektowymi tych działań. Jednak niech nie więzi nas to w stagnacji. Świat jest przemieszany i przesiąknięty siłami, w poetyckim języku nie są one oddzielone w swoją prostotą, dopóki trwa Opera Omnia. Jak w tradycjach Hinduskich, oddzielenia Puruszy, wiecznego ducha od Prakriti, pra-materii trwa w niekończących się cyklach. Odmawiamy uchwycenia w wieżach urojeń, aby odżywiać się na przyjemnościach i żądzach budowanych na zwłokach tych, którzy walcząc, lub trwając stale, zostali osaczeni i dołączając do rodziny grobu, starci w proch. Bowiem należeć będziemy do tej samej rodziny grobu, z naszymi historiami pogrzebanymi w łonie ziemi. W ten sam sposób nie bę-

dziemy oślepieni na tych, którzy żyjąc podobnymi prerogatywami, zasadami i wartościami, odrzucili możliwości i manewry bazujące na zdradzie tych prerogatyw — którzy byli szkalowani, niszczeni, eliminowani jako ciężar, pasywo.

W wielkiej sile zatem trwamy, dokonujemy aktu, tworzymy, dekonstruujemy, niszczymy, wycofujemy się aby zalizać rany, ponownie przypuszczając magiczne szturmy — taktyczne, strategiczne — na wszystko to, co przesłania nam odpowiedzialną wolność, co zniewala innych. Jeżeli choć na chwilę oddamy się desperacji, a często tak się staje, upadamy ciężko w ból. Miecz co rozcina nasze ciała i wykraja umysł, rozdzielając go między swoje głodne ścierwo — oby rozbił się o naszą siłę. Życia które wiedziemy zamieniają się w jad, ten oddala nas od innych, nie potrzebujemy poczucia przynależności ani zrozumienia, zimnokrwiste zwierzęta posiadają jad, który w cierpliwości staje się coraz bardziej toksyczny, aby w końcu wypluć go na nieprzyjaciół, lub mądrze znaleźć odtrutkę na to, co wyżarło nas do reszty. Rozróżnienie jest jednak ważne, bo gdy wszystkie wartości i siłę którą zbierzemy nagle przekierujemy przeciwko temu, o co kochaliśmy walczyć, wszystko to czym byliśmy staje się bezpodstawne, irracjonalne, a my sami stajemy się czarnymi braćmi. Nie zapominajmy, że w nietrwałości, przechodniości, budując nasze zamki w błogostanie, próżnemu hołubieniu sobie, zimnej obojętności i nienawiści, przestajemy widzieć inne oblicza świata.

Wszystkie nasze czyny mogą być obrócone przeciwko nam, jeżeli ośmielimy się uzurpować sobie wpływ, będą nam katować umysły, dopóki nasze ruchy nie staną się zduszone, wykorzystane, przekręcone, kupione i sprzedane, zdradzone. Jak blisko zatem nam do morderców i zdrajców, nosiliśmy ich maski też, pojęliśmy ich nędzę, naturalnie zawzięci, wycofujemy się w stałość, trwałość. Poruszając się wolno jak żółwie, wytrwali jak żółwie, które gdy raz się wyklują, wiedzą już jak pływać. Dobra fortuna i zła fortuna jest przynoszona siłą własnych wątków nazywanych losami. Odporni na losy, wzywamy przeznaczenie aby była przewodniczką, tak jak losy są w stanie rozedrzeć czy wynieść jedno życie, tak przeznaczenie i konieczność zobowiązuje wszystkich, aż do najwyższych sił.

Tylko wtedy nasz akt i stałość zyskują na sile, kiedy wzrastają z siłą wyższych światów, w przejrzystości, autentycznym czuciu i instynktownym geniuszu. W stałości trwania, medytacji, kontemplacji, działań magicznych,

odnajdujemy stalowy punkt odniesienia, na różnych poziomach bytu, w różnych relacjach i stosunkach złożoności, poruszając się przez życie patrząc w przestrzeń gwiazd, ale nie tracąc punktu odniesień z oczu i pamięci. Nawigujemy przez konstelacje wydarzeń i strumieni energii przeplatających się poprzez świat. Jak zatem mamy mówić o świecie ukrytym człowiekowi w terminalnej agonii, którego ciało jest w bólu i brudzie? Jak zatem mówić o zachwycie kosmicznej ekstazy umysłowi człowieka spętanego ślepotą, kiedy nie może rozpoznać tej rzeczywistości jako własnej? Z pewnością nie siłą, na pewno nie dominacją. Na pewno nie grożąc, na pewno nie poniżając, nie patronizując, ale poprzez a-religijne dawanie nadziei, wzmacniając przykładem, mądrością i debatą, nigdy niczego nie obiecując — jedynie wskazując, zakreślając. Traktując drugą osobę jak partnera, przyjaciela, ten sam gatunek w konwersacji, dialogu. W starożytnych Indiach wyższość myśli, idei musiała być rozsądnie, logicznie udowodniona, oczyszczona z kurzu, pomiędzy świetnymi umysłami które w starciu mogły dojść do konsensusu. Nigdy nie był to gwałt na umyśle, sofizm, cenzura, inkwizycja, nigdy malewolentna twarz erystyki w której fanatycy próbowali w subtelny sposób narzucić ich wizję świata, lub otwarcie używając przemocy. Była to otwarta debata krytycznie myślących umysłów, które wspierały swoją duchowość geniuszem ich myśli i siłą Jaźni. Wątpiąc, z dystansem, intelektem wyposażonym w zdolność rozróżniania, odsiewania, tego co może być potencjalnie prawdziwe, a tego co może być fałszywe. Wszystko to w zgodzie z nauką tych umysłów, zgodnie z ich gramatyką i stylem myślenia, percepcją, pamięcią, wrażeniami. Wszystko zgodnie z ich wyobraźnią, współgrając z ich mistyką, rozsądkiem, osądem, oceną i decyzjami.

> *"Seker Ne-kheru Amentet Amat"*

Początek inwokacji nauczonej przez ducha Ptolemeusza, posłannika Bóstw.

> *„Seker-Ozyrys, Władca Amentet, Zwyciężył"*

Zasłyszane słowa w umyśle, przetłumaczone fonetycznie z Japońskiego. Zendżi to Dogen, pierwszy patriarcha Zen Soto Japonii:

„Zendżi siedzi pod białą górą, ach spójrz na fajerwerki i niebiańskie prace"

Być może metafizyka jest zbędna, ale gra role transcendentnej funkcji. Tej, jak długo nie umarliśmy kompletnie, jak długo nie pozbyliśmy się naszej wolności, nigdy nie powinniśmy wypraszać ze swojego życia. Celem tej pracy jest opis zaklinania, przywoływania metafizyki, rodzajem teurgii filozoficznej, aby raz jeszcze za-czarować świat i odpędzić jego martwotę.

Pogański poeta, profesor Greki, Palladas, który został w Aleksandrii po zniszczeniu Serapejonu, świątyni boga Słońca, Sarapisa, napisał: "W przeszłości umarli opuszczali to miasto pełne życia, teraz my, którzy żyjemy, grzebiemy miasto z honorami jego byłej świetności". Czy w obecnych czasach, myśląc o współczesnym świecie, tyle razy ile jarzmo wbije nam sztyletów, nie czynimy podobnie, jako ryt reminiscencji? Potem, patrząc z wstrzymaną nadzieją na przyszłość, rozdarci tym co widzimy, poruszając się po pustyniach i ruinach, które inni uważają za całą treść swojego życia, widząc krajobraz spełnienia tam gdzie są tylko lochy i katakumby. Tam, próbując z płaczem, bezsilnością, protestem, nienawiścią, oskarżeniem przywołać to wszystko jeżeli już nie dla świata, to przynajmniej dla resztek tego, co z nas pozostało, jako forma ostatniego pocieszenia.

Zbierając cząstki światła, Rozpraszaj Ciemność

Ci, którzy rozpoznali wyższy, transcendentalny świat, rozpoznając go jako prawdziwy, poczuli go, doświadczyli go — odkryli też przepaść jaka dzieli to co jest, z tym co mogło być. Protestują zatem, oskarżają, buntują się, wyjąc w łańcuchach, dopóki nie odnajdą wystarczająco dużo spokoju aby działać i tworzyć w rezolutny i zdeterminowany sposób.

"To co musi być — będzie. To co musiało być — jest" — Sophia w dialogu z Nolano (Wypędzenie Triumfującej Bestii, Giordano Bruno)

"To człowiek nazwał bogów. Nie powinno być to mylone z podwyższonym pustosłowiem. Boskość musi, bez cienia wątpliwości, być w nas i zostać w nas rozpoznana: inaczej nie mielibyśmy koncepcji bóstw. "Ponieważ Bóstwo musi was rządzić" (Hölderlin). "JEDEN jest początkiem wszystkiego" (Philolaus). "Bóstwo jest największym wśród Bogów i ludzi, nieporównywalne do śmiertelników w kształcie ani formie" (Xenofanes). "Wir wielu kształtów które oddzielają się od swojej totalności" (Demokryt). I ciągle i ciągle, Heraklit. Nie powinniśmy robić zbyt wielkie afery ze Świetlistych, świeci/ą na każdego/ą tak samo, każdy człowiek ma swój Synaj i swoją Golgotę" — Ernst Jünger, Eumeswil

Zamknięci w wirtualnej rzeczywistości nie widzimy nic ponad nią. Przeżywając rozrywkę, informację, polityczne festiwale, społeczne transakcje, zrytualizowane, upodobnione do gier formy cieni życia. Zamieniamy esencje

naszego istnienia surogatami. Substytuty są dostarczane poprzez istniejące skrypty zaspokajające łaknienie czymś przemijającym, przekierowując nas do coraz to nowszych łaknień — zwykły potok zniewalających, odciągających uwagę spraw. Broń masowego rozkojarzenia.

Ludzie są oderwani od czynu, wpływu, od "Twoja Sztuka Tym" (Hinduskie „Tat Tvam Asi"). Akt, idealnie, normatywnie powinien być skierowany do wewnątrz aby ukształtować swój kierunek, poznać siebie i wytyczyć granice. Aby zyskać na wartości, na wartościach, na człowieczeństwie i w skoncentrowanej, odpowiedzialnym wcieleniu nabyć te cechy które podlegają stałemu treningowi i ćwiczeniu.

Aby wrócić do godnych nauk wszystkich kultur świata, zamiast czytając je pobieżnie, jako relikt przeszłości, odnaleźć w rozróżniającym odczuciu te, które możne przyswoić, aby aspirować do stania się ich ucieleśnieniem. Kiedykolwiek pojawia się możliwość aktu, po osiągnieciu dojrzałości i osadzeniu się w tych cechach — akt powinien być skierowany na zewnątrz, w inkluzywnej służbie.

Nie poprzez rządy, administracje publicznego życia, media, przez religijnych, politycznych, czy rozrywkowych idoli i grupy które jako prowadzące i nadzorujące ceremonie są do siebie zbliżeni w funkcji. Przez tych którzy są w stanie dojrzeć do siebie, oddolnie. W przeciwnym razie żadna prawdziwa zmiana nie będzie możliwa, a każda wizja rozbije się albo o biurokrację, albo o status quo.

Aby wzniecić ludzi do tego typu zmiany, potrzebne jest ustalenie ról które ich inspirują, którzy zapraszają ich do uczestnictwa w wizji, ale także do dyskursu wspólnoty, w którym podstawą meryto-hierarchiczną są jakości i kierunek jaki się nadaje treści transakcji społecznych.

Z pewnością nie poprzez ich żądze i zachcianki, nie żerując na ich strachu, zranieniu, lub słabościach, lecz wskazując kierunek ku większym, wspólnym sprawom, głębi umysłu.

Ciężej to osiągnąć, gdy ludzie są rozdzieleni, ich usta zamknięte uwarunkowaniem, a apatia dążąca do własnego komfortu jest racjonalizacją impotencji. Jest to zdecydowany brak odpowiedzialności za własny kierunek w scenerii świata. Tak każda słabość jest intratna dla władz i progresywnie wykorzystywana, pogłębiając ranę kolektywnej ludzkiej duszy. Warunkuje ludzi do przejawiania zachowań nieodpowiedzialnych, aby uzyskać zasoby

zgromadzone przez elitarny handel wszystkim co może być zamienione w ilościowo wymienialny surowiec, a na poziomie abstrakcji we władzę, dominację, nadzór. Zamienia to ludzi w podobieństwo ich najniższych aspiracji i żądz, nieodpowiedzialności, nie-mądrości, niewiedzy, w pozbawioną kręgosłupów przeciętność która jest chwalona jako wielkość, dokładając się do pomylonego stanu świata. Jeżeli nie jesteśmy w stanie dostrzec kontrastu między ziemią, na którą stoją, a większymi rzeczami, oddychają powietrzem które jest obrazem zafałszowanego świata, którym byli karmieni od dziecka.

Dyskurs elit polega na zabezpieczeniu i pilnowania swoich dystryktów wpływów, tworząc świadomie sztuczne żądze, a także ich satysfakcję, inżynieria przyjemności i cierpienia, nagród i kar, grzechów i błogosławieństw. Wszystko to w podwójnej klatce, w której ludzie są zamknięci, biegając w obrębie dychotomii bez jednej krytycznej myśli które potrafi wyjrzeć poza klatkę, ale za to z głowami nafaszerowanymi opiniami.

Potem, szczekając, oskarżając, gnębiąc, lub otwarcie niszcząc każdego dyssentera, który podnosi głos przeciwko zarządzaniu farmą ludzkich zwierząt, otwarcie, lub skrycie podważając każdy aspekt takiego życia jako wroga kanibalistycznych orgii. Gdyby ludzie słuchali tych co mają coś do powiedzenia i nie działają na ich szkodę — w przeciwieństwie do szarlatanów i demagogów, populistów i proficiarzy — być może inspiracja byłaby zupełnie inna.

Pewien Hinduski mistrz zauważył: "Ludzie otwierają swoje uszy, umysły i oczy na wszystko to co chcą usłyszeć i zobaczyć, będą w stanie uwierzyć w każdą bzdurę, która im sprzyja i która karmi ich egzystujące światopoglądy, nie dostrzegając ich wad. Natomiast wszystko to, o czym nie chcą słyszeć, lub przerasta to ich zrozumienie, potraktują jak najgorszego wroga", Sokrates nie był politykiem, Diotyma — jego nauczycielka i kochanka — ostrzegała go przed ryzykiem oskarżania ludzi o błędy, lecz wzorem Izidiaków, inicjatów Izydy — dociekał prawdy, szybko jednak obrócił to przeciwko tym, którzy tak naprawdę jej nie chcieli słyszeć.

Słuchając tych, którzy dostarczają skorumpowanych ról, warunkując ludzi jako samo-zniewolone umysły do golenia ze skór, są wciśnięci w winę, wstyd, strach przez religię, lub w sekularnym świecie — odarci z godności, podążając na ślepo, bezmyślnie za kimkolwiek kto przyciągnie na chwilę ich uwagę. Karmieni niską rozrywką i konsumenckim wyborem, ich ignorancja

jest zarządzana widmem odpowiedzialnej, zasadnej wolności za własne życie, za świat, a także za życia innych.

Ludzie — generalizując — inspirują się tymi, którzy są w pewien sposób podobni do nich, lub posiadają te cechy, które chcieliby mieć, w zaakcentowany sposób, niezależnie od tego czy cechy te są godne, czy niskie i godne pogardy. Jeżeli stają się obojętni, lub sami nie aspirują do zmian, wyjścia poza swoje granice tolerancji, lub komfortu, stają się osłabieni, a ich elity stają się z nimi wysoce powiązane, bo rekrutują się później z tych samych ludzi, których ogłupiają.

Kiedy elity są kształtowane składnikami żądz mas, spychane są w najniższy wspólny mianownik. Te same elity, które fabrykowały role, aby uzyskać posłuch i przekonać masę, gloryfikując ignorancję — a masa jest niczym innym jak wzorzec podobnych myśli i zachowań przejawianych we wspólnocie przy zatraceniu indywidualnego głosu, który może tym trendom myśli i zachowań przeczyć.

Współczesne elity desygnują zasady zachowania i myśli, poprzez narrację, lobbing propagandowy, narzucają wizję świata, którą podwładni mogą jedynie interpretować post-factum. W esencji regulują przepływ społecznych wartości, stając się magami tego świata, zaludniając umysły ludzkie defektami, wadami, błędami.

Kanalizując najgorsze z istniejących skryptów, a jednocześnie traktując ich jak ściek. W ten sposób próbując zdominować ludzi, a jednocześnie tracąc fundamenty swojej prawomocności, której iluzja jest podtrzymana przez prawa. Tylko poprzez naukę świata od tych którzy zbudowali swoje życie na realnych zasługach, otwartości zasad i przejrzystości działania — może prowadzić reform. Być może ideami wyrażonymi przez Jamblicha w liście do Olympiusa, jako "działanie z niezachwianą intelektualną potencją, najwyższą formą aktywności, która jest zawarta w samo-tożsamości i silnym, osadzonym stanie umysłu (...) perfekcyjne zrównoważenie życiem duszy, z najwyższą, najczystszą aktywnościa rozsądku i intelektu charakteryzującą się pięknem, symetrią, prawdą, niezmienną tożsamością, prostotą, transcendentną wyższością, a także czystością umysłu wzniesioną ponad inne rzeczy i niezmieszaną z nimi"[1]

Posiadając trzeźwy umysł i zdolność do rozróżniania i mądrego osądu, a także podejmowania decyzji, przewidując konsekwencje swoich czynów,

subtelnie, lecz nie petryfikując działania. Aby współczesne życia nasączyć tym, co z dawna stracone, aby konsultować się z tymi sprawami, przywołując geniusze i Junony które są gotowe nauczać, aby kształtować swój akt we właściwy sposób, nie zdradzając człowieczeństwa ani ludzkiego ducha, odkrywając Animę Mundi, duszę świata.

To co współczesne i przeszłe systemy totalitarne próbowały osiągnąć to uporządkowanie aktu a także zaprzężenie siły wizji ludzi i relegowanie jej do kultu jednostki, jego praetorian, widowisko skonstruowanego mesjasza-maga, bazując na starszych doktrynach okultystyczno-religijnych.

Ideologiczny teatr rytualistycznej myśli, przekierowując kolektyw ludzi i naprowadzając ich na wizję, która dominowała i dusiła ich ekspresję w celu skoncentrowania ich serc i umysłów na władzy, a następnie dystrybuując ich siły aby ich zniewolić. Ludzie nie są jednolitym rojem, odzieranie ich z przywództwa czy przykładu, zamieniając ich w egzekutywę cudzej woli prowadzi do katastrofy.

Unikalność ludzka nie polega na egoiźmie ani fałszywej indywidualności, tak jak drzewa, rosną do wspólnego, większego celu, choć w różnicy potrafią być solidarni. To, co dzieje się dzisiaj, to dzielenie ludzi w obrębie fałszywej indywidualności, preferencji, opinii, aby nie mogli manifestować się w akcie, w działaniu, zastępują to pozorami życia, podporządkowanego złożonemu Molochowi narracji o sobie w oddzieleniu od obiegu myśli wspólnej.

Żyjąc w drzazgach wirtualnych mentalnych aktów, które są bez znaczenia, kłócąc się i walcząc o zapożyczone wizje innych, nigdy nie żyjąc własnym życiem. Poza symbolicznymi gestami ich własnych wysp myśli, oddzielonych od władzy egzekutywnej i wpływu, rzadko posiadają autentyczne poczucie przynależności do większych projektów i przedsięwzięć.

Bez poczucia poświęcenia, czy chęci szlachetnej, wywyższonej, zdrowej ekspresji, nie zapominając o innych, nie pozostawiając innych za sobą inercja prowadzi do stagnacji i apatii. Poprzez podważanie możliwości czynu jako inteligentna, mądra, zorganizowana, etyczna i moralna (pamiętając

[1] Jamblique, John M. Dillon, and Wolfgang Polleichtner. 2009. *Iamblichus of Chalcis: the letters*. Atlanta: Society of Biblical Literature.

o "zderzakach Gurdżijeffa" czyli relatywności pryncypiów moralnych) jednostka, tracimy fundamenty oparte na niezłomnych zasadach. Praca z ludźmi zaczyna się od dojrzałego osadzenia się w tych zasadach, a także przejrzystości i prostocie ich wykonania.

W świecie zaawansowanych technologii, wyspecjalizowanych środowisk eksperckich, prawie że technokratycznych oligarchii, aby podtrzymywać wartości starożytne, retro-perspektywiczne, bo ani konserwatywne, ani progresywne, automatycznie ustanawiamy się naprzeciw świata jako wróg, buntownik, dziwadło, albo opacznie zrozumiany przyjaciel różnych agend, pod którymi nigdy byśmy się nie podpisali. Z wojskowo-przemysłowym i ekonomicznym zarządem, który próbuje zabezpieczyć surowce pod impulsem zintegrowanego, globalnego świata, przemycając swoje ułomne ideologie pod zasłoną idei. Gdy świat zaczyna się chwiać i *ancien regime* współczesności traci swoją zasadność, zostaje zlinczowany przez własną wizję wprost proporcjonalnie do zasięgu swoich wpływów.

> *"Wiedząc, że efektem wielkiej natury, kiedy zostają zepsute, jest wielkie zło, tak największe nawet przedsięwzięcia są najbardziej szkodliwe, kiedy zaczną się chwiać u podstaw"*
> *§ Jamblich w liście do Eustathiusa*

Kiedy wizja masy i indywiduów zamienia się w ruinę, wizja elit zostaje przekreślona — rozpadając się i zbierają żniwo śmierci. Współczesna wizja i tendencje bezczelnie mają się za wieczne, nieprzechodnie, na zawsze ustalone, rządzące — jednak złudzenie trwałości blaknie w oczach terroru i przemocy, a zarówno ludzie jak i elity mają słabą pamięć do tych dwóch rzeczy.

Być może budujemy swoich bogów z gliny. Następnie czcimy ich na nasz obraz i podobieństwo, ale wtedy zamykamy się na istotne siły, które prowadzą do re-instytucji harmonii. Nawet jeżeli odżegnujemy się od transcendentalnych, meta-fizycznych światów — gdy nasze fortece runą, do których sił możemy apelować, gdy nasza desperacja i wady oddzielają nas od realnej konfrontacji.

Kiedy nasze bitwy mogą być arcy-ludzkie i nie możemy odnaleźć zrozumienia wśród ludzi, czy jesteśmy gotowi na krok w otchłań, patrząc w gwiazdy i nad-ludzkie siły. Przynajmniej możemy spojrzeć na zasady

i prawa które zarządzały wielkością przeszłych cywilizacji, kultur, więzi międzyludzkich, ich współpracy i zaufania.

Z ogromnej biblioteki doświadczeń które mówią poprzez martwe monolity, Eidola tych którzy odchodząc zostawili swoje cienie, a nad nimi posągi z żyjących gwiazd. Monolity zmarłe na pozór, ale po dokładnym przyjrzeniu się, trwające i poruszane witalnością geniuszu i inteligencji mężczyzn i kobiet, którzy obrócili się w proch, ale nie zginęli. "Invictii genii, memento mori!".

Aby nasączyć mit znaczeniem, aby żyć historią która jest raz jeszcze poruszona. Aby żyć tymi wysokimi ideami i zasadami, nasączyć je ogniem znaczenia, poczuć je, ponownie przynieść je w świat. Co inspirowało wielkość, szerokość życia w przeszłości, staje się wskrzeszone, ponieważ już raz wstąpiło do wyższych sfer, zatem należy wołać muzy, które podlegają prawom wolności i nigdy nie dokonują gwałtu na wolności!

Nie dajmy się nikomu przekonać, że stajemy naprzeciw temu światu, jeżeli stoimy na fundamentach czegoś większego niż ten świat, a nasze korzenie wisielca sięgają gwiazd, stają się czymś uświęconym, trwającym jak nić w ludziach takich jak Giordano Bruno, wspaniałym Renesansowym magu i filozofie. Żyjąc dzisiaj, będąc idealistą, jednak nie jako nie-reformowany głupiec z misją, niepraktyczny dysydent, niesubordynowany banita, wyzuty ze spraw ludzkich.

Jednakże, kierowany wyższą naturą, orientując indywidualny świat na to, co w rzeczy samej jest wysokie, co nazywane było w Indiach "Arją", czyli człowiekiem który wciela w siebie ideały, który pokonuje własne słabości, dalej "Arhatem", człowiekiem który pokonuje własne cierpienie, dalej jeszcze "Boddhisatwą", człowiekiem, który torując sobie drogę do wolności, zatrzymuje się, rozglądając po świecie i pozostając w nim, aby wyzwalać innych.

To Ci, którzy w tej mgle otrzeźwieją, przypomną sobie o światach ponad nami, których te światy zaczynają wspomagać. Tak samo jak "siły głębi podążają za tym, kto je przyzywa, ale ludzka forma zapomina o tym że wkrótce staje się posłusznym narzędziem", tak "siły wolne, silne, kiedy nawoływane, obejmują, wyposażają, chronią, uczą tych, którzy inwokują, zwracając się ku nim", aby wynieść ich do większych światów, aby współ-wyłaniające się zdarzenia miały swój porządek, swój cel, swoją przyczynę, konieczność i przeznaczenie.

W istocie, wyższe rasy i wielkie bóstwa nie otrzymały ciosu z braku wierzeń, wierzeniami zasilane są tylko godformy i pasożytnicze kreacje. Człowiek pozbył się tylko instrumentów, ich definicji, formuł i rozumienia sił ponad-ludzkich. Ludzkie umysły zmąciła zasłona zapominania przez tych, którzy karmią się dominacją i ignorancją, a to pamięć i pojęcie czasu jest kluczem do wyzwolenie się spod władzy obu.

Podczas gdy żyjący wszechświat nosi maski siebie, poprzez nieskończoność zawiera się w każdej instancji. Od starożytnych czasów człowiek próbował zdefiniować, re-definiować swoją naturę, aby zrozumieć swoje miejsce w świecie. W okcydentalnej tradycji ta tendencja osiągnęła apogeum w klasycznej filozofii, która próbowała zrozumieć pewnego podstawowe koncepcje odnoszące się do ludzkiej egzystencji, losów i ich relacji do większego świata.

Świat perfekcyjnej harmonii nigdy nie istniał, oprócz inklinacji ludzkich umysłów do dobrych rządów, głębi rozumienia, w poczuciu przynależności. Jednak istniał — w pewnych momentach historii, kiedy ludzie dojrzeli do jej pojęcia, wystarczająco aby uchwycić ten moment i ukształtować kierunek dla pobratymców, w różnych kulturowych, religijnych, etnicznych, społecznych, politycznych środowiskach.

Harmonia która tworzyła kamień węgielny pod filozoficzne słońce, przy którym tańczyły pary artifexa i artifexy rozdartych na dwa światy — ten dobra, ten zła, ten światła, ten ciemności, które konceptualnie ustanowiły się naprzeciwko siebie. Jak długo rozumiemy dualność jako klucz do zrozumienie transcendentalnej unii, definiującej dualność w błędny, szkodliwy sposób, doprowadził do strasznych konsekwencji w historii okcydentalno-lewantyjskiej idei religijnej.

Kiedy dualność jest uwięziona w doktrynach, wierzeniach, konstruktach religijnych, odmawia nam widzenia tej dualności w czysty sposób, sama dualność jest więzieniem idei, uniemożliwia jej syntezę na wyższym poziomie, inter-penetrującej się całości. Oddalając brzeg jeszcze bardziej w nieprzebytą otchłań, zamiast ją zaleczyć, przerzucając pomost między tymi światami, aby zobaczyć większą równowagę i otwartą scenę.

W ten sposób pozwalamy na to aby negatywna ciemność została przywołana — z całą złością, ślepotą, ignorancją i urojeniem. Gdy dochodzi do amplifikacji tych cech pojawia się bestialstwo, malewolentny

obłęd, niższe spętanie, okrucieństwo, głupota. Jest to chtoniczny aspekt człowieka, który wyostrzony i przetłumaczony przez restrykcje porządków wartości społecznych, historycznych ustawień psycho-społecznych, staje się ich krzywym, rozbitym zwierciadłem, lub wysoce wysublimowaną, zaangażowaną chęcią spychania ludzi w te domeny poprzez estetykę malewolencji — cechy te pojawiają się zawsze na drodze, sposób ich przetworzenia i zamortyzowania zależy od charakteru, inklinacji i natury człowieka.

Każdego ze światów składana jest kontrybucja, ale nie możemy pozwolić aby jeden z tych światów nami zarządzał — kształtują nas, ale wolicjonalne samostanowienie zależy od siły w naszych fundamentach. Odwrócona harmonia, która zakazała wstępu do zrozumienia, re-definiowania miejsca ludzi w świecie przenosząc te kalki opozycji poprzez wieki, przybierając maski w zależności od ludzi, ich osadzenia w kulturze, czasu, przestrzeni a także rozwoju sił umysłowych. Surowość egzekucji wadliwych definicji dualizmu prowadzi do jego monstrualności.

Dusząc ludzką naturę, wbijając ją w okowy, zabijając ludzkiego ducha, spłycając go, tworząc fasady wirtualności, siła wielkości w człowieczeństwie została zapomniana. Sztuka wskrzeszania ludzkiego ducha — jego geniusza jest antidotum — tak jak historia która przemawia niekiedy oddechem tego porywu. Proces rozpadu jakiekolwiek porządku rozpoczyna się od straty impetu ludzkiego geniuszu, który porusza się z harmonią niebios, z braku ognia który go odnowi, poprzez rozpad tych wartości, które wiązały ludzi i podtrzymywały imperia, kulturalną degenerację, społeczną apatię, spłycenie egzystencji. Porządek który walczy aby przetrwać często będąc bardziej bezczelny, dominujący, narzucający się, brutalny, mierząc swoje ostrza przeciwko tym, którzy rozpoznali, poczuli, doświadczyli tego cichego przebrzmienia wieków w swoim duchu.

Rozbrajając ich metody, uciszając, używając, wynajmując, kupując — na warunkach opuszczenia ich esencji, wartości, na mocy prostego kontraktu — aby skompromitować zasady, wewnętrzną, cichą prawdę i silniejszy wgląd. Po to tylko, aby podtrzymać proces rozkładu, podtrzymać rozpadający się porządek, aby stawać się adwokatem tych samych rzeczy które zrujnowały świat, zamiast go zreformować. Wierzenia, wartości, doktryny, moralność, pryncypia, idee, które definiowały ludzi, naprowadzały ich psychiczny

aspekt na formę, ich wątki powinny być prześledzone aby zrozumieć co kształtowało kolektywne losy ludzkości.

Należy zatem stanąć poza efektami czasu, poza teraźniejszą historią, aby zrozumieć w którym punkcie się stoi, gdzie się egzystuje, co nas uformowało, dokąd nas to prowadzi. Ostatecznie wszystko czym jesteśmy teraz jest tylko negocjacją jakiejś przeszłości, która wyłania się w iluzji *teraz*.

Jeżeli pozwolimy sobie na uchwycenie wątku niepewności, opuszczając pewniki, przekonanie o bezbłędności, być może nie utniemy korzeni naszego istnienia, kształtujących tkankę ludzkich umysłów. Utwierdzając się w tym co kiedyś czyniło nas szczęśliwymi, choć szczęścia to sprawa subiektywna: szlachetność starożytności, wolność w odpowiedzialności, wielkość oddechu charakteru, autonomiczność pośród niewoli, zaangażowanie w te sprawy które są jeszcze tego warte.

Choć może to wszystko jest przeznaczone na straty. Ludzie z podobnymi aspiracjami tylko próbują uchwycić ten świat marząc o utopii. Z zakutymi nadgarstkami przywołując złoty wiek, którego przeznaczeniem nie było zaistnieć. Kozły ofiarne, które desperacko próbują wydźwignąć świat w górę, gdy czas przecieka nam przez ręce, desperacko widząc jak siłą własnego ciążenia, odmawia nam tej próby. Rozpraszając i gromadząc parę iskier światła, odżywiając je naszymi wykończonymi ogrodami, płacząc nad nimi, próbując je chronić.

Starając się zmienić je w jastrzębie i wypuścić w większe światy, kiedy ciemność gromadzi się wokół nas, a my musimy grać jej grą, czasem snując własną, małym życiem, które staramy się chronić, gdy nasze próby wytykane palcami zatruwają korzenie naszych drzew swoim jadem, gdy trucizna zatruwa nasze żyły, zarażając umysł tą samą chorobą. Tylko po to, aby zranić naszą desperację, aby udowodnić że jest silniejsza od nas, zatem stawia naszą ludzką formę przed szeregiem prób, roztaczając złudzenia, abyśmy się złamali, stracili nasz cel, naszą płomienność, naszą surowość i rygor, zamieniając nas w maniaków, błaznów, niszczycieli swoich praw, zabójców naszych idei przewodnich.

Ciemność jest ignorancją, urojeniem, złudzeniem, zabójcą, gniewem, morderczym przywiązaniem, jej maski wynikają z zapadania się światów w separację, w upadek w siebie w rozdzieleniu — w implozję. Jest też ciemność mistyczna, która jest matką form, szakalem który strzeże świętości od-

poczynku, która jest świętością poza światłem, święta na równi ze światłem, jest to czarny ogień światła, nieskończoności. Przez ciemność można znaleźć światło — LuxExNox;

> *"Wszystkie modele są błędne, ale są użyteczne" — George Box.*

Model świata, rodzaj kosmografii zaprezentowanej tutaj jest optymistyczną metafizyczną filozofią. Być może była ukuta aby się taką wydawać, służąc sprawie — ujarzmionej przez personalny wgląd, doświadczenie, skodyfikowane w system interpretacji. Zaprojektowany dla tych, którzy chcieliby zobaczyć inny punkt odniesienia, wśród niezliczonych źródeł które dotyczą podobnych dyscyplin a mają dużo, lub dużo więcej do wniesienia. To rodzaj powtórzenia wejścia przez znane portale, rozprzestrzenionych po książkach i naukach różnych kultur, zaprezentowanych w uwspółcześniony sposób. Jest to w zgodzie ze starożytną gnostycką zasadą, że po indywidualnej apokalipsie (gr. "odsłonięcie"), zstąpieniu inicjata w otchłań, zamieniającego się w hierofanta (Epopteion) którego strzegą dwie kapłanki: Demeter i Kore. Po przejściu przez wrota śmierci, obowiązkiem jest spisać tyle, na ile jest to możliwe, zgodnie z potrzebami dnia dzisiejszego to co się odkryło, przekazując treść inicjacji dalej. Obowiązkiem jest też działanie zgodnie z rytami, będąc pośrednikiem między światem za Zasłoną Izydy a tym światem, w zależności od powołania do pracy i wykonywanym zadaniem. Czyniąc tak, odnawiając proces żywego, a zatem wadliwego, błądzącego — mystagogicznego płomienia w uwspółcześnionej teurgii.

Filopneumomachia

"Kiedy tak nieuchwytne wpływy zostaną odkryte w świetle dziennym, zostaną oznaczone, tracą swoją moc nad ludźmi".[1]

> *"Nie zdobywaj zatem rozumu i intelektu dla nich samych, bowiem tylko wtedy kiedy są piękne, dobre, prawdziwe — kiedy prowadzą do perfekcji — iluminują Cię, stają się użyteczne. Każdy fałsz, ignorancja, nieszczerość, niesprawiedliwość nie przystoją wyobrażeniu rozumu, w rzeczywistości zaciemniają oczy ignorancją."*
>
> *— Giordano Bruno, Tezy Magiczne.*

Często może być tak, że to co jest ukryte, nosi w sobie pierwiastek błyskawicy zrozumienia. Przy odkryciu intuicyjnej myśli, muzy która przynosi iskrę pojęcia, genialne przełamanie schematu, nagłe postanowienie — naprostuje poprzednie drogi w nowym świetle. Otwiera to sztywny umysł i zimniejsze serce na jasny przekaz perspektywy. Otwiera okno ma myśl i percepcję.

Bardzo często stajemy się też ofiarą opinii, wierzenia, przesądu, przekonania, uprzedzeń, ambiwalencji które mogą być źle umieszczone, niepraktyczne, niespójne z miarą rzeczy i rozsądku. Może być to w tarciu z relatywnymi więzami między ludzkim mikrokosmosem a generalnym makrokosmosem, a także wyobrażeniami o spełnionym życia i wiecznej próbie realizacji w odpowiedzialnej wolności.

Niosąc to wszystko ze sobą, z różnymi gradacjami wpływu, które są na nas wywierane. Przeszkody które odbierają nam możliwość odkrywania lep-

[1] Dziewięć w Drugi Miejscu, Słońce, Łagodność, Heksagram 55 (Penetrująca siła, Wiatr), z The I CHING or Book of Changes (Princeton University Press: 1977, New Jersey), str. 222

szych, zdrowszych modalności i stylów myślenia. To, co ukrywa trzeźwe spojrzenie na świat, może być z łatwością odwrócone w wielkie zło, oślepiając nas na scenerie mistycznego doświadczenia, pneumatycznego terytorium, jakby nigdy nie istniało.

Przetworzone, doświadczalne fenomeny stanowią klucz do personalnej gnozy czy objawienia, nawet jeżeli brakuje prawdziwie spontanicznej mądrości aby przekazać wszystko z odpowiednią proporcją, równoważąc i przewidując konsekwencje z sokolim rozeznaniem.

Symbol nie reprezentuje rzeczywistości. Jest śladem i kluczem — ale musi być podtrzymany jako żywy obraz, aby stać się portalem do większych odkryć które ustanawiają się jako konstelacja naszych myśli poprzez skojarzenia i analogie, automatyzmy i nawykowe mariaże afektu z poznaniem. Następnie, inicjując reakcję ze strony świata, rozmawiamy z symbolem aby odkryć jego sekrety. Słowo nie reprezentuje rzeczywistości. Jest tylko śladem przypominającym Sokratyczną ironię — mianowicie — to o czym nie powinniśmy mówić, o czym nie powinno się pisać, co wzdraga się od odsłonięcia swoich szat i zasłon, powinno być jednak powiedziane i spisane. Powinniśmy jednak spróbować chociaż uchwycić typologię głębi numeny poprzez desygnację niedokładnego śladu, w miarę możliwości, a także wydobywając relacje, proporcje i współzależności jakie odkryjemy w procesie badawczym, procesie oddychania siłami i symbolami, a także ich przekształceniami.

Odkrycie mocy słowa, otworzenie bram głosu to przekształcanie świata. Rola, funkcja jaką się pełni też nie reprezentuje rzeczywistości — jest jedynie maską, jednak jest noszona celowo, z obowiązkiem wobec świata doświadczającego się przez swoje rozproszone części. Sen musi być traktowany jako prawdziwy, jako rzeczywistość, dopiero później wskazując na własną fantasmagorię, lecz proces wskazywania zapełnia nam całe życie, bowiem jest stawaniem się, a nie ostatecznym portem.

Tylko cząstka która jest poddana sublimacji może współ-doświadczać się ze światem, bez oddzielenia się od świata, w ten samym sposób dzieląc wspólny grunt z ogółem, staje się bramą do jej głębi. Jest kluczowy w poszukiwaniu i odkrywaniu relacji, współ-zależności, analogii w porządków pośród chaosu, nazywany był Sekhem pośród starożytnych Egipcjan, a równoznaczny był z gwiazdą świadomości.

Fundamentalna jedność tej cząstki ze wszystkim na świecie jest równoznaczna z tym że jest poza nim, jest zalążkiem, który wzrasta wraz z alchemią przyswajania praw, analogii, równań świata w dojrzałe przebóstwienie. Funkcjonuje jako zdepersonalizowana jaśniejąca pustka umysłu, Dharmakaja, która jest wyzwoleniem, wyzuta z Dżiwy — czyli nacechowanej cząstki elementarnej każdego człowieka, a także w tradycjach Okcydentalnych zindywidualizowana osobowość, natura, charakter, z silnym ekspansywnym jestestwem który współgra z Prawdziwą Wolą i staje się późniejszym wehikułem egzystencji, a także ekspresji.

Esencjonalnie, praca Jaźni nie jest zamknięta na biologiczną formę jako gest i podstawa większej jedności. Ulega przekształceniu, woła do unikalnej rektyfikacji. Poprzedni aspekt a-fenomenalnej pustki, która jest podkreślony przez współ-zależne błyski energii, a także wyzwolenia z łańcuchów współ-pojawiania się, nazywanych też wydarzeniami w świecie. Co następuje, istnieje aspekt różnorodności w jedności (e pluribus unum) który umożliwia zmianę, mutację, transformacje, transmogryfikacje. Próżnia, postulując jednojakość fenomenów, manifestuje iluzoryczność, podczas gdy świat różnorodności unifikuje je w harmonii, porządku i wielkości składając się na kosmos. Harmonia może natomiast rozpaść się w nieporządek, naturalnym ciążeniem stagnacji, który może być odnowiony tylko poprzez picie zarówno u strumieni drzewa życia, jak i chaosu który nadaje formę gestowi reformy.

Rozumiejąc, że czysty chaos jest trucizną, którą można załagodzić przez silne życie, wykrawając z niego tylko tyle, ile jest potrzebne na stworzenie nowego porządku. Wskazując, że analogia istnienia nie jest homogeniczna i super-symetryczna, lecz charakteryzuje się zróżnicowaną topografią, tak jak góry i doliny.

W ten sposób z jednej wielkości, może się pojawić wielość cudów. W ten sam sposób, z jednej podłości, może się pojawić wiele okropieństw. Tak samo, z dzieci podłych spraw, może się pojawić jedna wielkość, jeżeli jedno z nich zwróci się ku wielkim sprawom, a z korzenia wielkich rzeczy, jeżeli te zostaną zranione, stają się zgniłe i złe, zarażając resztę organizmu.

Sposób w jaki układamy myśli w strukturę, w jaki sposób myślimy o myśleniu, przyzywając stylistykę i estetykę intelektu, warunki, symulacje wszechświata w umysłach, psychiczne projekcje, introjekcje, re-projekcje,

które próbują znaleźć obiektywne relacji relatywnymi i niewystarczającymi środkami. Wszystko po to, aby znaleźć stałą relację między makrokosmosem a mikrokosmosem, rozróżniając, bez uprzedzeń, jak w laboratorium, dostrzegając bezpośrednie połączenia, konsolidując je, oddychając nimi, wzmacniając je, doprowadzając je do inflacji, deflacji, aby poruszać się raz do przodu, raz do tyłu aby nabrać sił.

Jeżeli wzrastamy w całości, poświęcając siebie, widzimy wielkość, natomiast jeśli uchwycimy się tej wielkości jako posiadłości, sami staniemy się podmiotem naszego opętania, podkopując fundamenty zrozumienia. Wtedy upadamy jak góry, bowiem fragment wyrwany z całości, odizolowany, przestaje się z nią utożsamiać, staje się wyalienowany, sam pośrodku przestrzeni.

Tak samo jak "nikt nie potrafi kłamać wszechświatowi", ponieważ głębokiej gramatyce świata nikt nie może przeczyć, porusza się z majestatem galaktyk. Sprzeczność jest zbędną percepcją, która zasłania większy obraz. Personalna, czysta wolicjonalność maga, egzekucja jego woli stoi w opozycji do czystej katalizy, transmisji, absolutnie jest równa czystemu urojeniu jego psyche. Wolicjonalna akcja jest niczym innym jak ruchem projekcji wewnętrznej treści, która podlega żądzy ukierunkowania, aby napełnić świat personalną treścią, aby zrównać świat z celem swojej wizji. Siła woli jest umiejętnością i próbą naruszenia wizji świata własną projekcją, gdy dzieje się to na ogromną skalę, zaczyna się dominacja bazując na wyniesionej, abstrakcyjnej wartości danej wizji. Jednak wola jest też ekspresją własnej egzekutywnej siły, pasywnej w odporności, aktywnej w kształtowaniu świata, negocjowania jego kształtu przy udziale sił, które w podobny sposób — próbują ukierunkować wizję świata.

Na skalę ziemską potrzebna jest niekiedy mediacja, regulowanie przepływu pewnych energii, źródeł magicznych, konstelacji astralnych strumieni, porządków społecznych, hierarchii źródeł i idei, instytucji etc. Pamiętając o tym, że nie jest to działanie dominacyjne, władcze w stosunku do wizji innych, bo zabija to oddolne treści, które zachowują żywość tkanki społecznej, ale wynegocjowane ukierunkowanie z całością konsekwencji które pojawiają się podczas odtwórstwa wizji — bowiem gdy wizja się pojawi, jej skutki są odtwórstwem, lub odnowieniem, w zależności od wolności w formułowaniu następstw zestawu ideowego.

Zamiast tego, próbując wytyczyć wskazówki, czy ślady, aby praca była rozwijana, tworząc coś silniejszego w koncentracji, determinacji, służbie, wzbogaceniu w godne rzeczy. Przywołujemy różnorodne aspekty wszechświata i zapraszając ich powiązane strumienie w ten świat. To balansowanie między rozwiązaniem, rozpuszczeniem, a zatwierdzeniem, wzmocnieniem i afirmacją — poruszanie się między tymi aktami, unieruchamiając punkty odniesienia i swoje stanowisko, aby nie zostać zdartym przez efektową inwokacji, katalizy i działania, aby nie pożarły nas własne prace. **Wszystko w umiarkowaniu, nic w nadmiarze.** Nie ma bowiem ruchu w stałości, ani stałości w ruchu w formie absolutów, próba odnalezienia punktu referencji w zgodzie z czasami, poruszając się pośród nich, w relatywnych porządkach ziemi układu Słonecznego.

Trwający, nieharmonijny porządek który trwa, wzmacnia wpływ tych źródeł i energii, które próbują go obalić, odnowić, zregenerować. Trzymamy lustra naszych umysłów pośrodku oceanu. W idealnym obrazie lustra odzwierciedla ocean, z całym swoim finezyjnym ruchu, wzorcem fal, barwą. Lustro ze skazą zniekształci obraz, ale kiedy staniemy się lustrami, czy będziemy oceanem, czy tylko perfekcyjnym lustrem?

Uniwersalna pieśń, lub kosmiczne wołanie jest równoznaczne z harmonijną entelechią, która się rozwija, a następnie dojrzewa w każdej mężczyźnie i kobiecie, zgodnie z ich formą, ścieżką, treningiem i duchowością. Podczas realizacji najwyższego, najintymniejszego potencjału. Carl Gustav Jung nazywał ją indywiduacją, ale postępująca epifanizacja (gr. "odsłanianie, odkrywanie) byłaby bardziej komplementarna w odniesieniu do ścieżki magicznej. Wśród Rzymian ten duch był nazywany Geniuszem, lub Junoną, wirtualnie przypisaną do każdego mężczyzny i każdej kobiety, w zgodzie z ich naturami. Mogą zatem pracować, doskonalić te aspekty jako polarne opozycje, aby zjednoczyć się w transcendencji poprzez Agape.

> *"Co do terminu ingenium, tj. Sumy fizycznych i moralnych jakości wrodzonych w każdego kto pojawi się na tym świecie, Geniusz jest, w pewien sposób, przebóstwieniem osoby, zasadą która zarządzała całą jego egzystencją, będąc też jego ekspresją"*[1]

Dotarcie do tego geniuszu, autentyczności, unikalności wymaga od nas zdarcia uwarunkowanych złudzeń, fałszywych masek, poprzez konfrontację, introspekcję, kontemplację, studia, medytację, a także akcję. Praca początkowa jest czysto psychologiczna, w sensie psyche-logoi, czyli manipulacja logoi — logiką, gramatyką, retoryką wewnętrzną — intelektualną. Podczas tej pracy czyniony jest bardzo ważny krok podczas którego geniusz oddziela się od ciała, jest niekarnalny, jednocześnie zamyka się w istocie jako ten-który-istniał. Zaczyna wchodzić w konwersację z duchami światów, planetarnymi inteligencjami, ukrytymi światami, strumieniami większych istnień.

Wtedy tylko Święty Anioł Stróż tego geniusza, jego wyższy obraz zstępuję i scala się z nim na momenty w linearnym czasie jakiego doświadczamy. Kiedy człowiek-zwierzę staje się człowieczym zwierzęciem, a następnie transmutuje swoje istnienie w geniusza tej ideacji. Kiedy wszystko to, co jest surowe, niekompatybilne z wyobrażeniami wyższych rzeczy zostaje namaszczone w ogniu, wypalone, a to co udoskonalone, uskrzydla serca.

To, co znane w hermetyce okcydentalnej jako Święty Anioł Stróż jest zarówno obrazem kontemplacji, przewodnikiem, dyjadycznym istnieniem stworzonym z naszych najlepszych cech, istniejący w każdej instancji, zawsze, w chwili gdy podjęliśmy decyzję wejścia na ścieżkę. Jest to zrefiniowany, sublimacyjny obraz zgodny z wyższymi porządkami rzeczy. **To efekt przetłumaczenia nas w boskie światy, transcendentalna translatoryka istnienia.** Być jednym ze swoim Aniołem, to udoskonalić się, zrozumieć swojego agatodaimona — ziemskiego dobrego geniusza, który zajmuje się sprawami nauki, natury, ale także naukami mistycznymi i boskimi to kolejny aspekt. Trudniej zrozumieć swojego kakodaimona, malewolentnego geniusza, który niszczy naszą pracę, ale tylko po to, abyśmy mogli lepiej zrozumieć siebie samych, lub upaść pod jarzmem prób. W gruncie rzeczy w świecie ludzkim, te trzy funkcje reprezentują większość zachodzących procesów i transakcji magiczno-alchemicznych.

Kształtując te istoty, być kształtowanym przez nie, nadając im kierunek, to penetrować istotę siebie, to inicjować alchemię transformacji, akcji, reakcji, reaktywności, lepienia, rozwijania. Gdy nasze umysły są ciosane przez

[1] Profanacje, Giorgio Agamben (Zone Books: New York, 2007), str. 10

niezmierzoną rzeszę istot z różnych domen, królestw, światów, same posiadając swoje natury, swoją autentyczność, swoją istotę, tak samo jak planety, które posiadają swoją charakterystykę niezależnie od ziemi, swoje samoistne, niezależne natury. Wpisują się w triadę — kakodaimoina, agatodaimona i Jaźń, osadzonych w światach.

Psychologiczne wartości, otoczenie, okoliczności, tak samo jako astrologiczne i lokalne wpływy nadają kształt osobie, wyodrębnianie ich w funkcjonalnych opisach pozwala na zrozumienie swojej istoty dogłębnie i nadaniu sobie kształtu. Każda natura która nas przekształca ciągnie w swoją esencję — możemy się jej poddać, lub nauczyć się od niej i wykuć własną drogę, lub przeciwstawić się jej. Będąc przybliżeni do takiej natury, oceniamy jej wartość, kompatybilność, komplementarność, na bazie rozróżnienia i osądu decydujemy czy jest ona zgodna z celami, czy Super Ego, które naszą nadpersoną, typem do którego chcemy dojrzeć, do którego mamy inklinację, lub w zgodzie z wytyczonym kierunkiem, oddolnym, wynegocjowanym, a niekiedy przeznaczonym. Traktując wszystko jak naukę, jeżeli wiemy jak kształtować doświadczenia, odnajdujemy drogę na której wszystko dojrzewa rozkwita. Zawiązka drzewa, które jest szargane przez wiatry po jakimś czasie staje się silnym drzewem. Herman Hesse napisał kiedyś: "Tylko drzewa które rosną wysoko w górach, mają najlepszej jakości, najsilniejsze drewno".

Tak jak Zarathustra Nietzschego, który nie powracał do dolin — kiedy zaczynamy żyć sprawami dolin, stajemy się osłabieni, straże naszego ducha stają się zmącone, aby natychmiast wrócić w góry, przekonując się że schodzenie do rzeczy niskich nie jest tego warte. Kiedy poświęcimy rzeczy wysokie dla niskich, szybko zapominamy o tych naprawdę wartościowych, nasze ogłuszone serca i otumanione umysły przypominają nam o nich z czasem, ale gdy przypomną nam o tych sprawach w dolinach, gdy jest za późno — gorzko żałujemy naszych decyzji.

Słuchając głębszego głosu to pozwolić rozwinąć się mikrokosmosowi i dostroić się do praw wszechświata. Kiedy odzwierciedlamy i jaśniejemy na przeciw wielkiego umysłu, uczestniczymy w tym procesie. Personifikacja bóstwa jest sprawą indywidualną, ale maska może być też wyzuta z persony, gdy siły w swojej różnorodności są odzwierciedlone w idei ludzkiej, a zatem umysłów, wchodzimy z nimi w relację, tak jak pisał Aleister Crowley w "Magii bez płaczu", wzbogacamy się o doświadczenie atrybutu

danej siły czy bóstwa, bogini, z którą pracujemy — na miarę ludzką, ludzką tylko. W zależności od naszej decyzji, symulacji, wirtualizacji przestrzeni wszechświata i rozumienia, możemy spróbować pojąć ten świat jako silną, żyjącą siłę tylko wtedy kiedy jej doświadczymy w naszych żyłach, umysłach, istocie, fundamentach w proporcji do wieloznaczeniowych aspektów porządku, w przeciwnym razie akt wiary nie jest aktem percepcji, tylko złudzeniem związanym z projekcją dowolnej treści która należy do domeny wyobraźni, czy fantazji, nie umniejszając ogromnej roli jaką te dwie ostatnie pełnią w całości magicznego obrazu.

> *Gdy w wewnętrznej wojnie, intensywność rozrywa nas na kawałki,*
> *Skoncentrowana cisza, Samadhi podważa góry umysłem.*

Wewnętrzne nasilenie tarć wyzwala linie przyczynowe i strumienie energii które obejmują całość, a zatem porywając człowieka do coraz wyższych porządków istnienia. Ziarno piasku tańczy nad oświetloną pustynią, następnie upadając pośród inne. Będąc wdzięcznymi, pocieszonymi, uczestniczymy też w akcie rebelii, postrzegając wielkość rozłamu między światami. Ignorancja i ślepota, która wzmacnia łańcuchy powoduje nami aby uczyć, krzyczeć, silnie, wytrwale milczeć o księżycu i gwiazdach, siłach i mocach. Cicho mówi o tym co ujarzmiło ze świata Bogów, Opatrzności, wolnych światów. Z determinacją stanowi o pięknie natury, podarku odłączenia się od wszystkiego, odkrywania siebie i eksploracji — czyniąc.

Publiczność natomiast nie chce tego słuchać, jest to całkiem zrozumiałe. Zatem wycofujemy się do świętej ciszy wewnątrz, która jest najlepszą przyjaciółką mistyka. Lepiej czasem przekształcić pasję i wykuć ją w silny spokój, bo silny spokój jest zdolny do zdeterminowanej samowładczości i czynu, pasja natomiast jest łatwa do zmanipulowania i zniewala. W stałości zatem zachowuje się ciągłość i rozeznanie, aby kontynuować pracę w stopniu najbardziej możliwym, ale przewidującym i konsekwentnym, dobranym odpowiednio do okoliczności i praw, pola manewru. Na tym polega też umiarkowanie i proporcja, która nie próbuje się zweryfikować i uzasadnić przez siebie, ani przez świat i jego ocenę. Nie trzeba bowiem udowadniać niczego, należy wzorem wyższych światów subtelnie demonstrować, naprowadzać, badać, wątpić, odkrywając co jeszcze może być da-

lej, jak uchwycić to co poznaliśmy w skuteczny sposób, przekazując to co byliśmy w stanie przekazać w inspirujący, przejrzysty, prosty sposób.

Stałość ruchu narzuca postrzegane impresje przestrzeni rzeczywistości. W tym znaczeniu każde postrzeganie zamraża wydarzenia w „teraz", stwarzając wyobrażenie istnienia zawiązując z nią relację, jakby było ostateczne. To, co posiadane próbuje uchwycić każdy ruch w momentach swojej egzystencji, w mniejszym stopniu — tej innych. Wieczność stałości, lub władza nad esencjonalną Jaźnią jest równoznaczna z pełną komendą nad swoją kompetencją w rzeczywistości w stopniu przypisanym do relatywnych porządków które w pomniejszym stopniu dają nam swoje pomniejsze części we władanie. To, wprost proporcjonalnie do naszego opanowania się w tych porządkach, lub mistrzostwa w swojej domenie. Należy pamiętać, że tylko istoty z danego porządku mają pełen wgląd w działanie swojego świata, światy niższe, a także konsekwencje tychże, dlatego "korony królestw" powinny należeć do tych, w których sile jest także rozeznanie esencji swoich światów, a także rozpoznanie konsekwencji ich interakcji z innymi światami, działając zgodnie z naturami swoich światów, ale jednocześnie ze zorientowaniem na wyższe porządki które potrafią je sankcjonować i wynieść.

Tak zatem konfiguracje w zgodzie z porządkiem stają się centrum mikrokosmicznych koniunkcji które umożliwiają manifestację subtelnych i cięższych strumieni magicznych, które są do naszej dyspozycji, jak długo współgramy, współbrzmimy z prawami które pozwalają nam na wolność decyzyjną i sprawczą. Nic tak naprawdę nie ujawnia wnętrza swojej egzystencji, można jedynie negocjować poznanie śladu, lub emblematyki, którymi próbujemy postrzec zewnętrzną naturę fenomenu, próbując manipulować siecią zdarzeń: pasywnie, będąc odbiorcami, aktywnie — jako teatr rytów.

Każda istota posiada swoją własną rzeczywistość, jest osadzona w swoim wymiarze, rzeczywistości i domenie, posiadając zmysły, czyli organy kontaktu ze swoją rzeczywistości i pośrednio innymi. Poprzez tą rzeczywistość wpływa na siebie i inne byty w gradacji ujarzmienia kompetencji wewnątrz, lub wyrastając poza nią — nadając kierunek swojej domenie. Byty zamieszkujące swój system działając w stopniu wolności zgodnym z prawami i stanami, które dotyczą domeny i ich natur i charakterystyki, na tyle na ile prawa innych domen i systemów na to pozwalają. Ludzka możliwość uzyskania komendy, czy wpływu jest ograniczona, w zależności od ich chęci do opano-

wania swojej esencji i ustanowienia się zgodnie z ruchem głębszych nurtów i stałości w odnajdywaniu Jaźni.

Świat jest językiem wszechświata, obcym dla ludzi, oddalonym w nieskończonych stopniach separacji. Niemniej jednak w skończonym stopniu można odzwierciedlić świat w Intelekcie duchowym poprzez silny wgląd równoległy do rozwoju w zgodzie z wyższymi sferami. W pewny sposób będąc bliżej przebóstwienia Jaźni, której korona jest oficką (wężową) dyjadą uskrzydlenia, odżywianą przez życie w każdym z jej aspektów, a pieczęcią symbol Ankh. Jego górna część symbolizuje głowę, lewe i prawe ramiona płuca, podstawa genitalia, zatem poprzez sublimację jest to symbol intelektualnej duchowej generacyjności, twórczy oddech słowa, atrybutów człowieczych przetłumaczonych na eteryczne ciało małego bóstwa. Ankh jest zawsze dane od Bóstw. Nie ma przepisu na jego otrzymanie, oprócz życia które w oczach Bóstw jest konieczne w ich pracy. Jaźń która kontroluje każdy wehikuł, czy to cielesny czy niecielesny staje się wiecznie odzwierciedlona we wszystkich jej manifestacjach, poprzez rozwinięte wehikuły obecności w świecie. Proces tych sekwencji to otwieranie się na różnorodne źródła, naświetlanie większymi, dziwniejszymi rzeczywistościami, ostatecznie przebijając się całością w koncentryczną, oroboryczną nieskończoność, zrzucając wszystkie skóry, pozostawiając je z tyłu za sferami.

Akt ideacji złożonych, strukturalnych konstelacji idei porządkuje treść zmiennych w szkieletowej formie wyobrażeń — te próbują odzwierciedlić, zmierzyć, reprezentować prawdziwe relacje między nimi. Wbudowane w złożone, uporządkowane, lub chaotyczne systemy, akt czystej percepcji jest mentalnym obrazem trzymanym w wyobraźni. Poprzez zdobytą wiedzę, doświadczenia, wrażenia, pamięć, style myśli, intelekt, rozum i czucie, dostarcza zawartości ideacji, parafrazując i interpretując je w zrozumiały ludzki język, semiotykę, estetykę, zachowując nasączenie esencji wyższą jakościowo finezją. Aby mogły one stać się kluczami do wstecznej inżynierii zrozumienia — cofając się do noetikonu — teatru czystego umysłu poprzez „drabinę gnozy". Następnie, poprzez obserwacje śladów w świecie, dopełniamy aktu reminiscencyjnego. Poprzez pamiętanie struktury, wyodrębnianie relacji raz jeszcze pożytkując się innymi tunelami rzeczywistości, architekturami wierzeń, znaczeń, wiedzą, sensorycznymi i afektywnymi aspektami, zainspirowanymi ideami, zindywidualizowanymi ruchami mentalnymi. Interpretacją w innym

kontekstualnym, okolicznościowym osadzeniu, ograniczonym przez prawa zmiany, ruchu, czasu, przestrzeni, wszechświata dyskursu do którego przynależymy, lub z którym jesteśmy w afiliacji.

Istnieje różnica między płaską wiedzą, która jest linearna i podobna zwykłemu rozumieniu czasu, przestrzeni, poznawczych rozwiązań, aktywnym uczestnictwie w percepcji, a wiedzą żyjącą. Wiedza żyjąca jest oduczona, nie potrzebując słowa, jest intuicyjnym rozumieniem świata, która przekracza zdolności autora aby właściwie przetłumaczyć te „pieczęcie świata" w wiedzę płaską. Jest to różnica między żyjącą koncepcją w umyśle matematyka gdy potrafi sformułować całość równania, z hipotezą, tezą i rozwiązaniem, włącznie z procesem tłumaczenia, opisywania, meta-formułowania z innymi teoriami i dynamicznego wykładnika totalności jakiejkolwiek idei czy opisu prawa. Podobnie do reminiscencji, w naukowych i artystycznych procesach wstecznej inżynierii śladów wycofywanych w wyobrażenia (noemę), a gdy te są ustalone, przeniesienie ich do żyjącej archetypologii w procesie zmieniania ich w operacyjny umysł magiczny (nous magoi), który posługuje się nimi jak wirtuoz. W ten sposób uczestnicząc, współ-pracując, zaklinając świat na zasadach większych praw, doprowadzamy do adaptacyjnej reifikacji w której koncepcje są uchwycone, a następnie wyjaśnione multum środków — jednakże zawsze nacechowane indywidualnym charakterem. Proces utrwalania, kreatywnego zrozumienia ustalonych, odkrytych typów, tworzenia treści zniekształconej przetworzonymi szczepami, zbitkami poszlak które mogą ulec degradacji; lub ulec zbędnej inflacji, lub deflacji. Poruszając się wprzód i w tył, tłumacząc ewolucję poszlak w progresywny, wzrastający sposób poprzez przypominanie. Stawiając nowe fundamenty, powtarzając cały proces. Nie jest koniecznym, aby ludzkie zrozumienie dostrajało się do ustalonych praw wszechświata, często prawa mogą być zmienne, niestabilne na pewnym poziomie złożoności, chaosu, porządku, a rzuty losu mogą być często przypadkowe, ale tu i teraz potrzebujemy porządku, tak jak wymaga tego nasza ludzka forma.

Alchemiczna Gra Szklanych Paciorków

> *"Gra jak ją pojmuję", pisał Knecht, "pozostawia gracza z odczuciem że wyłuskał z wszechświata przypadku i pomieszania kompletnie symetryczny i harmonijny kosmos, a następnie wcielił te odkrycia w siebie."*

— Herman Hesse, Gra Szklanych Paciorków.

Na tyle na ile idee poruszały społeczeństwa naprzód, ich ramifikacja, egzekucja w specjalizacjach technicznych poruszała technologię naprzód. Są to te wzorce myśli w wielkich narracjach, wszechświatach dyskursu które są osadzone w biopsychologicznym aparacie, stabilnych fenotypach które są ich medium. Nasza technologia jest wehikułem tych fenotypów, jej sztucznym frontem. To nasz technologicznych bionadruk który mówi coś o nas, podobny językom które wieszczą obiektywność, takim jak matematyka która jest symbolicznym wzorcowaniem i kategoryzowaniem platonizującej logiki.

Technologia nie jest absolutnym językiem, odkrywa jedynie kierunek który obrała nauka, z danymi zasobami, wytyczonym przez społeczno-polityczne konfiguracje i trendy. Obrazuje to trzy współgrające ze sobą zmienne: ideacyjna symbolizacja świata, jego egzekucja w rosnących zasobach technologicznych, a także odniesienie do czystej, teoretycznej nauki. Co najważniejsze, do wartości i kierunków ludzkich społeczeństw skonstruowanych jako stochastyczne procesy Markoffa które mają swą podstawę w tym co jest wspólne wszystkim ludziom.

Wprowadzając koncept podstawy ludzkiej, patrząc z perspektywy antropologicznej na Polinezyjskie społeczeństwa i plemiona, a następnie na modyfikacje biochaosmosowe współczesnego człowieka, ciężko nie stwierdzić że jesteśmy dziećmi natury które przez warunkowanie symboliczne, przez tranzyty indywidualnej i grupowej psyche w odniesieniu do świaa przeszły transformacje symbolizacyjne z ich licznymi prze-aranżowaniami poprzez czas i przestrzeń. Jednak to zdolność do intuicyjnego symbolizowania rzeczy doskonałych, takich jak Pitagorejskie koło jest poniekąd próbą podobną do dywinacji, do teurgii. Pójdźmy za wzorem Apulejusza, dla którego Idee Platońskie nie były jedynie kreacjami logicznej abstrakcji, ale geniuszami, inteligencjami, instruującymi poprzez każdy swój typ, ślad, różnorodność rzeczy poznawalnych.

Dywinacja jest rozumiana jako ewokowanie części świata, a następnie wpisania go we wzorzec („scrying"), lub zestaw wzorców i praw, a następnie manipulowaniem ich grupami, kategoriami, zestawami, modułami. Filozofia matematyki w platonizującym aspekcie zajmuje się dokładnie tą uporządkowana dywinacją.

Między filozofią a magią istnieje kąt praktyki, metody, paradygmatu i wierzenia. Jest to nauka odkrywania i wcielania relacji i współzależności pomiędzy złożonymi indywidualnymi mikrokosmicznymi wzorcami a wzorcami praw makrokosmosu, zapełniania go rzeczywistym istnieniem przerzucając pomosty między światami widzialnymi a niewidzialnymi, a następnie wprawnej zdolności do manipulowania otrzymywania, albo oddawania wrażeniowości w celu poruszenia pragnienia poprzez wolę do wykonania wizji w sposób który jest nakreślony przez potencjał, możliwość i potencję aktu.

Sprawny matematyk z silną magiczną świadomością, tj. Uzbrojony w magiczną wolę miałby zatem doskonałe narzędzia do pracy. Należy pamiętać że świadomość nie jest ograniczona do naszej rasy, natomiast ludzka rasa jest ograniczona formą w stosunku do świadomości.

Platonizując zatem świadomość pojawiamy się w żyjącym wszechświecie bez ograniczania świadomości do antropocentrycznego rozumowania i kognicji. Ciężko nam cokolwiek powiedzieć o niej, poza tym co sami odkryjemy, oprócz spekulowania iż jest to interaktywne pole które posiada zrozumiałość i jest penetrowane pewnym Intelektem, iż posiada zestaw rozsądnych praw, a zatem podlegającym obserwacji i interpretacji. Czy są one wolicjonalne czy inercyjne jest pytaniem o kreację lub fenomen ruchu. Jest to też pytanie o czas, o początki i końce, lub kołowy czas jako siłę, Oroboryczna formuła sygnifikująca fenomen kołowy czasu i jego doskonałe samo-domknięcie.

Bez sztywnego interpretowania teurgii i teologii, czy to Babilońskiej, Chaldejskiej, Akkadyjskiej, Assyryjskiej, Egipskiej, Wschodniej, Północnej, neo-platonicznej, post-modernistycznej, to wszystko ważne filozoficzne sposoby metody ekspresji struktury wszechświata, kosmogonii, eschatologii, jego pracy i działania, główne idee i zawartość jako punkt odniesienia. Całość rytuału, magii i teurgii rozpoczyna się z badaniem i znajomością struktury, podobnie uważał Jamblich z Kalcis.

Zatem wiedza (theoria) jest początkiem gnozy strukturalnej (theologia) ja ta początkiem gnozy praktycznej (praxis). Innymi słowy, potrzebujemy

struktury aby wiedzieć jak nawigować, potrzebujemy znaków które pomagają nam nawigować, potrzebujemy mapy, aby pamiętać jak się poruszać. Co jeżeli struktura ma kilka sposobów ekspresji, jak skóra węża, jednak jak terytorium co przechodzi powolną zmianę, sztuka kosmografii, kartografii polega całkowicie na sztuce kartografa jak i nawigatora?

Zaczynamy od ziemi, w modelu — dla uproszczenia — geocentrycznym, następnie przenosimy się w noo-sferę człowieka, potem w kolejną sferę, fenomenalnego, widzialnego fizycznego wszechświata, a następnie w kolejną sferę, wszechświat transcendentalny. Ten model nie jest w żaden sposób właściwy, ale jako odniesienie posłuży nam w kwestii rozumowej. Interakcje między wzorcami tych czterech światów są podmiotem filozoficznej magii w próbie zrozumienia i odnalezienia porządku, a następnie działaniu na mocy odkrytych i asymilowanych w siebie praw.

Mikrokosmos jest punktem który może być rozumiany jako główka od szpilki w makrokosmosie, od niej zaczynamy wszelką pracę, do niej wracamy. Rozpoczynając wędrówkę zdajemy sobie sprawę z tego że jesteśmy na drodze rozważania i odkrywania wszechświata, w słowach J.J. van der Leeuwa (Bogowie na Wygnaniu) palec wskazuje z powrotem na ludzki stan, a także nasze własne życia w szczególności. Jest to podróż samo-odkrywania i odnajdywania siebie. Transponując tą wędrówkę, mikrokosmiczna praca w makrokosmosie może być przetłumaczona na "każdy punkt w monadycznej sferze jest jego centrum", innymi słowy "wszystkie punkty Pleromy są locum jej całości, niezależnie od tego jak dalece oddzielone".

Jako zwierzęta symbolizujące, wspierające i wypychające naprzód naszej świadomości symbole w relacji do siebie nawzajem, jest to rodzaj performansu otwartych bram i wyłamanych pieczęci do większej scenerii świata działając wraz z nim i w nim.

Ze współczesnym arsenałem idei, możemy założyć modularną podstawę wszystkich konceptów, idei, ich alchemicznych formuł, stosując je w mentalnym, psychicznym, naukowym, artystycznym procesie wpisywania je w świat-jako-proces. Jesteśmy medium tłumaczącym świat poprzez nasze wewnętrzne uniwersa, jako koncentryczne punkty świata, laboratoria, a także jego pochodnie które koncentrują wiązkę świata w to co przetworzyliśmy, zinterpretowaliśmy, asymilowaliśmy, stworzyliśmy. Pozostawia nas to w chaosferze informacji która jest formowana i kształtowana zgodnie z naszym

gustem, niezależnie od tego czy jesteśmy prowadzeni przez estetykę, wartości, czy płyniemy wzdłuż prądów kosmicznej ekspresji.

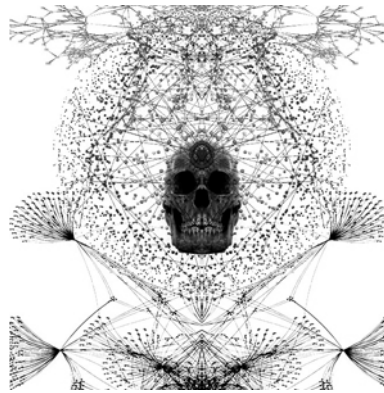
Tu napotykamy pytanie o jedność, piękno, soteriologię prawdy, wstąpienie w sfery planetarne, niebieskie, gwiezdne, transcendentne. Jeżeli nie ma ustalonych punktów, obiektywnych, odnosimy się jedynie do chaosfery, a zatem nieważne co zrobimy, angażujemy się w chaotyczny kreatywny proces który na końcu jest pozbawiony punktu odniesienia. Osiąga tyle co flaga unoszona przez wiatr, poniesie ją tam gdzie poniosą ją prądy chaosu.

Jeżeli jednak kosmos jest porządkiem co zawiera różnorodność, jako płynny, ciągły, niepodzielny w charakterze, wtedy istnieją twarde punkty odniesienia, pomimo tego że powstająca świadomość nowego istnienia jest już wplątana w istniejące systemy ko-ordynatów i powiązań. Aby nawigować w nich, musi je zedrzeć z chaosferycznego fantazmatu aby odnaleźć swoją własną definicję w relacji do kosmosu, poprzez refiniowanie sub-kategorii i budowanie mostów między nimi.

Głównym zadaniem filozofa jest wybudowanie mostów między tymi kaleidoskopicznymi sub-kategoriami i dostroić je na ile możliwe do platonizujących makrokosmicznych wzorców. Jest to generalnie czynione poprzez personalny intelektualny i czujący wysiłek "wyłuskiwania wszechświata przypadku i pomieszania w coś symetrycznego, w harmonijny kosmos" w procesie wielu zmian, alchemicznych transformacji, odkryć i kształcenia, czucia i intelektuacji, wchłaniając je w swój umysł, dusze, indywiduacyjną świadomość, charakter, natury, zachowania, rozumową etykę i moralność. Jest to żyjąca nauka zmian i relacji jako żywa gra w której główną nagrodą jest powrót w gwiazdy, do transcendentnych światów, oderwanym od matki natury i ziemi.

Na koniec, powinno się zauważyć iż zaakcentowany jest tu jedynie intelektualny komponent, iż praktyka i trening są ważne. Gdy posługujemy się jedynie intelektem, pozostawiając w tyle afektywne, teatralne, emotywne komponenty, cały proces jest zbyt jedno-aspektowy. Czy to w aktach ceremonialnych, samotnej prakcyce, jogicznym treningu psycho-somatycznym, treningu umysłu, synergicznym technikom magicznym — to wszystko często jest ważne, najczęściej ważniejsze. Ostra brzytwa intelektu nie przetnie urojeń jeżeli nie ma skuteczniej służących narzędzi poza sobą.

Soczewkowanie



Jak umieścić teorie pisania w generalnej teorii sztuki? Ekstremy przeszłych natur są mierzone przez nadmiary chaosu, wyodrębniając pełzający jad, dziwny humor który jest zabarwiony bezładem, dziecinną naiwności, Mefistofelicznymi przerywnikami. Potem, sprawy współczucia, otwartości, bezkresu umysłu i serca, koncentrują źródła magiczne poprzez pryzmat intelektu, obsesji, geniuszu, ekstazy, szaleństwa, sublimacji tych poprzez ich płytkość w wywyższenie, kształtując w nich jak w glinie. To, co doprowadza nas do obsesji, co opętuje nas jest dyfrakcją różnorodnych natur przez nasze umysły, eksponując i wyostrzając treść pamięci, nawyków, wiedzy, percepcji z nowymi konstelacjami zmian, adaptacji, wzdłuż nawyków i inklinacji które są ukryte, otwarte, nie eksplorowane. Poruszając się między trzeźwością, kiedy sztywność umysłu prowadzi do małych mądrości, lub diabolicznych nienawiści, które gdy ujarzmione, rozwiązują się w siłę, przekierowaną na dyrektywy samo-sterowności. Świętość, także, te wysokie słowa, które pochylają się nad małymi bogami życia i śmierci, współczucia i odwetu z miarą, lub bez żadnej wagi i umiaru. Aby odzyskać siebie, ocenić pole akcji

i zdecydować jakie podjąć kolejne kroki. Właściwie się kształtując, musimy wiedzieć co jest naszym punktem odniesienia, super-ordynacyjny świat. Musimy rozpoznać czego naprawdę potrzebujemy, czym jest nasza wola, nasz charakter, cel, jakie jest nasze miejsce w porządku rzeczy.

W procesie pisania, choć przyznając że odnajdujemy jednolitość ze swoimi kreacjami, są jedynie momentem zamrożonym w czasie, warunkowanym naszymi emocjami, sposobami myślenia, zbitkami wszystkiego co powodowało inspirację. To wskazówka która nigdy nie stanowi ani nie definiuje chaosu kreatywnej duszy. Metaforycznie, piszemy tu z piekieł, tu z nieba, tu z kosmicznego chaosu i porządku, ujarzmiając inspirację z gwiazd i czarnych uniwersów. Inspiracja wypożycza nam zrozumienia i rozświetla kluczowe sprawy w kierunku których przemieszcza się koncentracja. Tym sposobem, odnajdujemy klucze do otwarcia bram dusz, ale nigdy nie otwieramy portal tajemnicy zgłębienia człowieka przez siebie samego, jego złożoności, imponderabiliów, niepewności, nieprzewidywalności. Na końcu, ta tajemnica jest do przeżycia, nie do poznania, nie do spisania.

Zobaczyć formę i obraz jest prawdziwym kierunkiem. Nie jako płytki, zbędny moment który jest obdarzony swoim imieniem jako podmiot, ale głęboka tajemnica która jest penetrowana przez wszystkich misterne konstelacje zachodzących proporcji i relacji. Większe głębiny psychicznej otchłani łamią ludzkie prawa, ukazując terror i piękno, z dala od rzeczy które znamy. W jednej chwili jest to zrozumiane i ujarzmione aby skoncentrować instancje w magiczną, przekształcającą pracę. Są trzy stany w których jest to zrozumiałe w przejrzysty sposób. W agonalnym czyśćcu bólu, w powadze stałości i przenikającej jasności, lub w trakcie obłąkanej ekstazy. Zadanie całkowitego zrozumienia poprzez intelekt wydaje się niemożliwe. Ten sam rozsądek zarządzany zasadami poznawczymi, dyslokuje takie przedsięwzięcia, które są irracjonalne, chaotyczne, poza naszym zasięgiem, umykające zamknięciu w tak wąskim rozumieniu. Uchwycenie zamienia się w poezję, mit, alegorię, odczucia stają się rytem, świętością, profanacją, tabu, dozwolonym. Rozumiejąc relacje które są bliższe lub dalsze pewnym porządkom, rozjaśniając zasady które tymczasowo narzucamy chaosowi. To ciągłe pytanie o stan człowieka, które neguje możliwość odpowiedzi. Wyznajemy porządek który nadaje nam kształt, ale poprzez wyczarowany porządek nie możemy sięgnąć do jego głębi. Co odzyskamy

z chaosu nie jest totalne, jest jedynie powierzchnią otchłannej nauki. Nie jest to defetyzm, jako że prokreacja naszej esencji, jej transformacja ma swoją podstawę w tym procesie, w tym poszukiwaniu. Nie możemy zrozumieć, jednak dostajemy możliwość eksploracji, będąc pionierami nowych światów, nowych spostrzeżeń, porządków, tonalności i gam doświadczeń.

> *Kiedy byłem małym dzieckiem, modliłem się kiedyś do wszechświata, być może byłem poprowadzony do tego momentu, aby ustanowić się autonomicznie, suwerennie, niezależnie: Aby uzyskać mądrość, zrozumienie i miłość. Tak mądrość uchwyciłem na chwilę, a potem zdradziłem i straciłem w wielkich próbach, zrozumiałem pomniejsze prawa i relacje, eksplorując znaczenie i tonalność miłości i straty, w ciągłej nauce prosiłem o więcej, aby miara była zrównoważona, reaktywna w stosunku do doświadczeń, aby mój charakter i umysł podołał tym zadaniom. Inteligencje planetarne uczestniczyły w tworzeniu mnie na równi z wrogami, którzy odzierali mnie z tego świata, niszcząc pracę wyższą. Odkrywając świat urojeń i ignorancji, który zapomniał o sobie, poszukiwałem alchemicznej transformacji. To też nie wystarczało, byłem popychany cały czas dalej. Chaos mojej duszy nie mógł pozwolić na to aby się zatrzymać, więc zostałem wrzucony na głębokie wody po to, aby nauczyć się jak pływać. Nie miałem też wyboru, ani usprawiedliwiania przed przeznaczeniami utkanymi przed moim narodzeniem.. Tak zatem nasączono mnie mądrością szaleństwa, abym stracił sztywne zasady którymi żyje większość ludzi. Bezprawne poruszenie mojego umysłu wchodziło w reakcje z chaosem który przyoblekłem jako szaty, nasączając zmarłych prastarych bogów swoją świadomością. Potem poznałem że ludzka forma jest niewystarczająca, że jest nietrwała, rozpadając się pod naporem realności chaosu i porządków, które są przerażające z punktu widzenia człowieka, chciałem poznać coś wiecznego, pragnąc innej nie-ludzkiej formy która by mnie nie ograniczała, nie rozbijała mojego umysłu jak zepsutego naczynia. Aby zrozumieć więcej i więcej, kochać, pragnąć, mutować, wyczarowywać chaos i porządek, totalizować swoje doświadczenie w sprawach których ludzie nie są w stanie zrozumieć, ani wiedzieć o ich istnieniu. Sen o stworzeniu porządku jako aktor w Operze Omni — zerkając*

na światy które są anty-tezami naszych prostych, ludzkich ścieżek. Wycofując się z tych przedziwnych światów które zniszczyłyby kruchą ludzką formę i umysł, cienka linia, ścieżka którą możemy iść. Tak rozpoznałem człowieczeństwo — esencję naszej formy, zasób wielkości wszystkich epok naszego istnienia, ze sztuką, nauką, aspiracjami. Widząc głębię i próżnię w sobie, wyzbyłem się treści, po czynie, po zobaczeniu, po akcie. W gruncie rzeczy jesteśmy tylko ludźmi, a lot Ikara pośród Bogów, będąc wyrzuconymi w rejony które są zakazane nawet przez nich nauczyliśmy się terroru większego niż nasze ludzki duch może znieść. Wycofując się w formę tego co odkryte, uszkodzeni, lekko wygięci, ze zmęczonymi, wypalonymi umysłami, widzimy że nadal jesteśmy tylko ludźmi. Możliwość miłości, współczucia, zaufania, przynależności, współpracy, prostych spraw które ciągle istnieją, które stają się naszą przystanią, na tyle, na ile nam świat pozwala. Głodna dusza która jadła z uczty Bogów, nie jest już pod wrażeniem — powraca z cudami za sobą, z tymi samymi pytaniami o naturę świata, o najgłębszą jego esencję, kontempluje w swoim obrazie. Tak samo jak wszechświat który kontempluje siebie w obrazie swojej treści.

Znajdując bliskie rzeczy, które wynajdują dla nas wąską, małą ścieżkę aby nią podążać rozglądamy się za czymś więcej. Tak zaczyna się przygoda realizacji — ta zrozumienia nigdy się nie kończy — ponieważ wychodzi poza naszą formę aby ją przyoblec w rozum. Naśladując ją jak aktorzy, w grach chaosu, porządku, nosimy jej maski, lecz pod jej ciężarem rozpadlibyśmy się, zdeformowani, rozerwani jej ruchami. Jedność rozpuszczenia we wszystkim, esencjonalnie tworząc umysł który niszczy separację między sobą a światem, odzierając go ze sztucznie zbudowanych wież. Potraktujmy to jako jedną z technik soteriologii. Przedsięwzięcia rozdzielania, wchłaniania, posługując się mikroskopijnymi przyrządami aby mierzyć gwiazdy, nasza natury i monstrualne przeszłości, splatając przyszłość pośród losów — to instynkt życia. Uwięziony od pierwszego tchu, transmutowany w coś bardziej intelektualnego, w abstrakcyjną formę ekspansji, ewolucji. Tak jak mężczyzna w dojrzałości ukierunkowuje swój afekt na przeciwność, składając hołd żeńskiej części w zmysłowy, seksualny, intelektualny, a także duchowy sposób, wielbi też Białą Boginię, tak jak ona w swojej dojrzałości rozpoznaje boga w nas.

Jest to przekształcenie instynktów, prokreacyjnego podniecenia w erotykę, transakcję i handel potrzeb i interesów w przyjaźń, uniesione wyżej, wyświęcone z domen meta-fizycznych zamienia się w miłość.

Świątynie rozdzielają wyższe nurty i zapełniają świat swoimi luminarzami. W przypadku pierwszym człowiek zna siebie jako jedność ze światem, ale nie przechodzi do rozumienia tego na konceptualnym poziomie, uczestniczy w rytuale świata sam będąc jego emblematem, tak jak szamanie. W przypadku drugim człowiek wyrasta ze świata i staje się wobec niego obcy, im więcej odkrywa, tym bardziej się od niego oddala, tworząc własną rzeczywistość, która zastępuje mu świat. Krzyk "Ecce Homo!" jest zatem związany z rozpoznaniem głębi, kiedy poruszymy się w nieznane, poza uwarunkowane, zwykłe, terror i niepokój nie kończy się dopóki nie spoczniemy na innym porządku. Kiedy terytorium stanie się wygodne i znane, każdy akt nawigacji podsumowuje wytyczne mapy z nowej perspektywy. Kiedy jest wręcz przeciwnie, mapy muszą być mentalnie rozrysowane, bazując na tym, co wiemy. Z rozwojem w który wrastamy, od animizmu przez totemizm, kulty ognia, kult wielkiej matki, kulty chtoniczne i lunarne, kulty gwiezdne i solarne, zaawansowane techniki rytualno-magiczne, patrzymy z obecnego punktu na wszystkie tradycje przerzucając most między nimi, nie odrzucając żadnej. Każda mapa jest bowiem kluczem do zrozumienia relacji rozwoju psyche, podświadomych treści i ego wobec głębszej świadomości, zorientowaniem się człowieka wobec głębin przeszłości w bezpiecznej przystani tego świata w którym jest zagnieżdżony dzisiaj. Po to, aby postrzegać w bardziej penetrujący, wnikliwy i złożony sposób. Świat odkrywa swoje cykle przetasowując hierarchie, wartości, zasady równoważenia, wiry i przepływ nowych strumieni, ich proporcję, rozłożenie, miarę — ich konfiguracje, pochodzenie. Gdy pojawiają się, mogą zostać odrzucone, zignorowane, albo zaakceptowane aby dostroić rzeczywistość do innego porządku w harmonijny sposób, doświadczając świata, ewoluując postrzeganie, adaptując do wrażeń i tworząc inny ład. Nie zapominamy o wszystkich stadiach które doprowadziły nas do tej mitopoetycznej narracji w wirtualizacji współczesnej gnozy. Każde, czy prastare, czy współczesne cykle zawierają właściwe sobie doświadczenie relacyjne, które ma wartość inicjacyjną i może być zamienione w przekazywalną, magiczną, rytualną aktywność.

Osoba pisząca, doświadczająca, żyjąc we współ-kreacji i inspiracji staje się katalizatorem różnorodnych źródeł świata. Będąc świadomym twórcą, otwieramy nasze umysły w transie, pozwalając na przepływ doświadczeń, które następnie przetwarzamy przez nasz intelekt, zdolności i warsztat. Używając swojego intelektu, spostrzeżeń, wiedzy aby koncentrować te nurty przez umysł, ruch każdego twórcy jest unikalny i nie do powtórzenia, jego ekspozycja stanowi o jego istocie i charakterze. Subiektywnie zatem stając się koncentrycznym punktem świata, czasami dotykając intersubiektywnych sfer, lub transcendentnych aspektów życia. W taki sposób jesteśmy wyszkoleni w tasowaniu idei, patrzeniu na nie pod innym kątem, tworząc z nich słowa, zadłużeni nieodłącznym wątkom których jesteśmy jedynie częścią. Poprzez ograniczenia słów, większość sekretów jest uchwycona tylko w ciszy, co pozostaje niezapisane, może zostać stracone. Wskazówki i ślady zostawione dla innych mogą wydawać się czystą fantazją, dla innych alternatywnym zrozumieniem, jeżeli nie doświadczalną, to przynajmniej pocieszającą, jeżeli nie kreatywnie uzupełniającą, utrwalającą, którymkolwiek rytem się posługują.

Każda narracja zatem zawiera w sobie wszystkie komponenty istoty i wpływu, który został nań wywarty w danym czasie, a także retrospekcyjnie — to co oświetliliśmy późniejszym wglądem. Proces może być automatyczny albo formalny, zatem ograniczający wpływ katalizy, rozpięty między obłędem, transem, opętaniem, otwartym, zainspirowany pasjonującym, intuicyjnym, a wysoce intelektualnym uporządkowanym przedsięwzięciem, które stara się dojrzeć głębie zestawów doświadczeń czy idei. Jest to rodzaj postrzegania świata przez ciągłe zmiany w afekcie, poznaniu, odczuciu charakteru chwili osadzonej w świecie. Czasem ten proces koncentruje domenę, mistyczne nurty, byt, który pisze z nami, czasem stara się nas zdominować i przejąć funkcję kreatywną — rodzaj pisarskiej glossolalii, automatycznego pisania, podczas której stajemy się współ-twórcami, każda treść zawsze jednak będzie nacechowana naszym wkładem, wysiłkiem, przeszłością, myślą. Stając się niekiedy awangardą niektórych źródeł, mamy szanse interpretować modyfikować, kształtować to wszystko w spontaniczny, autentyczny i zupełnie naturalny sposób. W kreatywnych przedsięwzięciach, kiedy struktury psychiczne się rozluźniają, tworzymy większą przestrzeń wymiany i wpływu, umysł staje się medium i nośnikiem całych

światów i istot. Tak zatem, filtrując charakter tych strumieni przez psyche pisarza, artystki etc. umysł staje się wielofiltrowym pryzmatem, rozwijając pewne jakości, modyfikując je, lub składając płatki duszy, w zależności od natur które na nas wpływają, jednak czysta świadomość nie potrzebuje słów. Gdy taka praca jest jasna, wyodrębniamy, ucieleśniamy różne fragmenty naszej psychiki. Świadomie, pół-świadomie, lub zupełnie nieświadomie stajemy się przekaźnikami przekazów innych, interpreterami bytów, tłumaczami naszego geniuszu. Ludzkie idee, sposób zrozumienia nigdy nie jest usunięty z tego równania, ponieważ medium potrzebuje nośnika, a nośnik ma naturę i zróżnicowany charakter. Te, grając pomiędzy źródłami, a artifeksem lub artifeksą zamieniają koncentrację w ekspresję zgodnie z posiadanymi umiejętnościami, formami manifestacji, podczas gdy światy i byty tańczą w geometrii słów i myśli. Odzyskiwanie głębokich relacji w ludzkiej translatoryce reorientuje owe horyzonty idei, które są dokładane do sumy wszystkich wiecznych wyobrażeń o świecie.

Każda narracja, tożsamość, wierzenie są tymczasowo przeżywane z całkowitym zaangażowaniem, tak jak aktor który gra swoją role, pozbywając się własnego jestestwa, zarzucając sieci symboli, skojarzeń, konstelacji, proporcji, które naginają interpretację świata. Poprzez zanurzenie w narracji, interpretuje się obraz dyskursu którą się przeżywa w absolutny, niepodważalny sposób. To soczewkowanie wyzwala treść która wstecznie oświetla interpretacje. Wszystko interpretowane z tego poziomu będzie zatem zanieczyszczane narracją. Zakładając instrumentalną meta-rzeczywistość, która jest przełącznikiem prowadzącym do każdej innej, nie nalega ona na interpretowaniu samej meta-rzeczywistości To medium które zapada się w każdą aktualnie przeżywaną rzeczywistość, próbując utrzymać możliwości powrotu do wielkiej perspektywy jako narzędzia abstrakcji, estetycznej funkcji. Umysł osadzony w nich, wyczarowując rzeczywistości, może dostrzec tylko tyle na ile jest wyekwipowany, rozpraszając światło wydarzeń w ciągłym ruchu, na tyle na ile jest się w stanie z niego wyzwolić. Wychwytuje wzorce i realizuje je poprzez oczyszczanie soczewek percepcji, na tyle na ile pozwala subiektywne doświadczenie, a to co jest obiektywne polega na rodzaju obiektywności którą można wynegocjować, w zgodzie z głęboką gramatyką którą możemy odkryć, a następnie dostroić do niej umysły, a z nimi świadomość — z rozmachem odkrywając głębsze światy.'

Prawo koncentracji, lub powracające atawizmy idei Zosa

Stajemy się tym, czym karmimy nasz umysł, estetyka jest sztuką przyjmowania dobrze przygotowanego, subtelnego pokarmu. Jeżeli obraz bądź myśl nie istniała w naszym umyśle, jakże można ją wykorzystać przeciwko nam?

Wszystko jest autentyczną mieszanką wziętą z indywidualnego dotyku kreatywności, mieszanki idei, strumieni magicznych i skoncentrowanych sił które są tłumaczone przez umysł, powłoki duchowe i psycho-magiczne, psycho-aktywne/-reaktywne przez odpowiednie konfiguracje w zetknięciu z polem mentalnym, w ten sposób wszystkie dyscypliny i akty są nasączone tymi naturami, substancjami, esencjami. Wybierajmy zatem treści mądrze, bo często rozpuszczają się w naszych charakterach i funkcjonują w podświadomości — jeżeli chcemy stać się awangardą źródeł, posłannikiem, pionierem, zachowując człowieczeństwo godne naszej formy.

Wiry świata ulegają transformacjom, mogą być tymczasowo zatrzymane przez ideacje o samym ruchu. Jeżeli wchodzimy w ich rzeki, płynąc z nurtem, puszczamy się ideacji o procesie, jesteśmy zahipnotyzowani ich rytmami, jednocześnie płynąc pod prąd, kształtują nas inne siły. Trzymając się światła czystej świadomości która jest żywa, porusza się, choć jest doskonale stała. Co w ludzkiej percepcji porusza się jest ideacją, obrazem, iluzją, zdarzeniem, fenomenem. Obserwujemy je jak widz, nieporuszeni aby w nich uczestniczyć, nie dając im zbyt wiele ucieleśnienia lub myśli. Gdy bez pasji rozpoznamy to co jest w nas (gnothi seauton), wygrywamy wolność. Przez poznanie siebie zrzucamy maski przed światem, a zatem czytamy świat skuteczniej. Potem łatwo można rozwiązać i tą wartość i poruszać się zgodnie z Jaźnią. Oznacza to dokonywanie ruchu poprzez świadomy rytm, tańczenia pośród tańca.

Czytając jakąkolwiek mitologię z perspektywy kulturowej narracji, jedynie wyjaśniającej językiem symbolicznym świat fizyczny nie jest w stanie wydobyć delikatnych połączeń między rzeczywistościami subtelnymi,

a działaniem sił, które mogą być w pomniejszym stopniu pojęte wewnętrznie (sic) tylko wtedy, kiedy są one wchłonięte przez rozsądek, intelekt, czucie — słowem — doświadczane.

Dochodzi tu do ekstrem, w których działanie tych światów jest zupełnie niezrozumiałe, mianowicie przypisuje się im zbyt wielką moc sprawczą, lub zbyt małą. Neguje się je na podstawie zbyt małej mocy sprawczej — wykluczając subtelność, lub opierając się o pozytywistycznym naiwnym realizmie, lub potwierdza na domniemaniu zbyt dużej — rozciągając ewidentne ad infinitum, rusztując je doktrynami i systemami wierzeń, racjonalizując brak wiedzy na ich temat. W rzeczywistości gdy dostrzeżone zostaną pewne reguły działania tych światów, kiedy zawiesi się antropomorficzne projekcje i spróbuje się spojrzeć na te — bądź co bądź — nieludzkie światy w sposób zdystansowany i otwarty, zaczną się pojawiać zasady współdziałania. Siła zrozumienia tych spraw zanika, kiedy przepędzi się je przez wulgarne redukcjonistyczne rozumienie. Nie znaczy to, że poprzez negację wyklucza się jednostkę spod ich działania, sprowadzając je do roli fantazji i magicznego myślenia, które przecież nie jest magią, ani teurgią — zamykamy się na świadomość zmian w naszym życiu, które mogą być, niemniej jednak, przez te światy spowodowane. Te uniwersa są rzeczywistościami odrębnymi, a jednocześnie współ-działającymi w świecie. Oczywiście czytając mitologie, czyli kodyfikacje ludzkich projekcji narzucanych światom wyższym, „de idearum humanis" — na obraz i podobieństwo człowieka — aby sięgnąć po wiedzę operacyjną, symboliczną — należy przesiać korpus tych mitologii, powieści ludowych, starożytnych tradycji rytualnych i szukać misteryjnych treści, które powinny być wyłuskane przez doświadczenie i intuicję, kreatywnie, równolegle do świata zastanego, a następnie zaktualizowane, praktykowane, interaktywne. Stając poza własną formą i patrząc poza świat fenomenów, odnajdujemy się w świecie lepiej, wracamy do pytanie o kierunek człowieka, o jego esencję i archetyp jego Jaźni.

Estetyka preferencyjnej próżni równości form, albo wyobrażenia Piękna

Co odwołuje się do naszej estetyki, zmieniając się w czasie, próba uchwycenia wyobrażenia piękna może być zamrożoną zasadą ideacyjnej domeny, która jej dotyczy. To, czy nasza percepcja zdefiniuje coś jako piękne lub odstręczające mówi dużo o naszym wewnętrznym symbolicznym obrazie. Jeżeli ten obraz jest ujęty w precyzyjny, ukryty sposób, przywołuje odczucia złapania między wewnętrznym obrazem, lustrem, a obserwatorem. Subtelność mierzona jest przez wewnętrzny zmysł odpowiedzi w oczach zainteresowanego. Zatem estetyka turpistyczna (z łaciny: turpis: brzydota), przerażające, diaboliczne jest zarazem dramatem bólu, rozkładu, straty, malewolencji, ale także konieczności, losów, przyczynowości, skutków. Jest w niej żelazny łańcuch, krzywe odbicie, karykatura, przerwane cykle. W tym co jest pełne zachwytu, światła, perfekcji możemy odnaleźć glorię, odnowę, wielkość, ale także przechodniość, nietrwałość, upływ czasu, stratę. Wzorce które są uchwycone i zaprezentowane w piękny sposób mogą reprezentować rzeczywistość w prawdziwy sposób.

Wskazując ku światu, to nie zmysł tego co symetryczne, proporcjonalne, czy miłe dla oka co dogłębnie je rozumie. Piękno zatem uchwytuje ukryte prawo rzeczywistości, które jest odczuwane zmysłami zrozumienia, szacunku, zachwytu, przejrzystości, instancji totalności która odkrywa swoją zasłonę będącą zarazem esencją i wielkością. Zanim wyższe światy archetypów,

esencji przybrały formę, przyoblekały się w idee sił. Zadaniem artifeksa jest odnalezienie połączeń, odzwierciedlenie ich w tronie intelektu i serca, poczucie ich świadomością. Nie powinno się tego robić kosztem odzierania piękna z różnorodnych koszmarnych form, różnorodności natury i chaosu. Ponieważ one też walczą o dominację nad duszą i sercem maga, próbując ją kształtować, zniekształcać i uczyć. Z wyparciem chtonicznego człowieka, nie pracując nad nim, żaden gwiezdny obraz nie może się narodzić, jakże odzwierciedlić kosmos cenzurując, wypierając jego pełnię? Tak długo jak pamiętamy że wszystkie formy są reprezentacją próżni, żadna groteskowe makabry nie stają się wobec nas awersyjne, ani my nie jesteśmy nimi przestraszeni lub obrzydzeni — nie odciągają naszej uwagi, jak długo nasze umysły i serca nie robią sobie z nich mieszkania i przyglądamy się im z dystansem, jak pustym mirażom. Próbując utrzymać obraz idei piękna, musimy ją wypuścić jak miłość, szybko bowiem te święte rzeczy zamieniają się w koncepty, sztywnieją, umierają i stają się fasadową pretensją, wyzutą z treści, a walcząc o te powłoki, sami się w nie przyoblekamy, będąc tak puści jak fragment sentymentów które wybudowały nam fortecę urojeń. Zgodnie z tą myślą, symboliczna retoryka hermetyczna jest niezbędnym dyskursem, tworząc abstrakcje głębokiej rzeczywistości poprzez ludzką estetykę poznawczą, aby była mniej archaiczna i bliżej serca. Ryzykujemy nadmiarem zbędnych rzeczy, otumaniając ciekawych, zamiast zapraszając ich do wyboru drzwi i przejścia przez nie, zabijamy symbole, pozostawiając jedynie monety dla zmarłych, myląc realizację z urojeniem, a autentyczność z inflacją złudzenia siebie, uczepieniem się jestestwa jak czegoś realnego. Ryzykujemy też doktrynerstwem, w którym żyjąca nauka umiera, a doświadczenie staje się przebrzmieniem legendy. W tym samym czasie ukrywając sprawy wzajemnie zrozumiane jako metafora która zaprasza do intuicyjnych, ale też mozolnych, pracowitych poszukiwań. Pozwólmy tej misternej grze symboli żyć, róbmy ich pieczęcie w swoich umysłach i sercach, ale nie zabijajmy ich oswojeniem, oczywistością, zapoznaniem. Wtedy stają się zbyt bliskie, posiadane, zostają z nich skorupy które kiedyś ożywiała iskra żyjącej esencji. Otępiałe — przestają do nas mówić. Nie oswajajmy zatem magii, boskości, świętości i profanum, dajmy im żyć, gdy stają się zbyt ewidentne odbieramy im część oddechu, a sobie — wirtuozerskie poruszanie się po tym co jedynie w ograniczonym stopniu poznaliśmy.

Relatywności

Rozpoznając jakikolwiek porządek zauważmy jak umysł, istota i świadomość jest już wplątana w istniejące relacje. Jest sześć usterek mentalnych które można popełnić na wielu poziomach obserwacji.

Wzrastający umysł wraz ze świadomością jest już schwytany w zestaw wpół-zależności, aby uwolnić się od nich, musi je rozsupłać, do czego aspirowali Jogini i Wadżrajoginie. W świecie w jego scenie warto pamiętać o przytoczonych poniżej przykładach, aby nie wpaść w ich pułapki, powinniśmy zatem dojrzeć do ich przejrzenia i mieć swoje postrzeganie na baczności.

1. Fałszywe poczucie obiektywności, w ekstremach negując relatywną egzystencję, a także porządki ustanowione w pewnym stosunku do siebie. Ustanawiamy zatem umysł jako solipsystyczny projektor, który w swoim obrębie porusza się w dowolny sposób poprzez selektywne skrypty, teorie i narracje, ignorując istniejące porządki, umieszczając się w nierealnej próżni negatywnej wolności. Jest to zatem fałszywa wolność, wynikająca z redukcji porządków do nicości, ignorując je i tworząc mentalną konstrukcję, która neguje ograniczenia umysłowe, tworząc wolność ab nihilo. Tworzy się zatem sztuczne postrzeganie w której inter-subiektywna komunikacja jest niemożliwa a większe realizacje wyrugowane.

2. Fałszywe poczucie relatywności, w ekstremach redukując egzystujące porządki, istoty, stawiając znak równości między nimi, lub negując je całkowicie. W ten sposób negując możliwość wchodzenia umysłu w zróżnicowane topologicznie relacje, cofając się ad infinitum do fałszywego poczucia obiektywności.

3. Fałszywe poczucie subiektywności. W ekstremach negujące powiązania między wewnętrznymi mapami świata a ich projekcjami, zastępując rzeczywiste relacje fałszywymi relacjami między bytami i porządkami. Zatem, jest to próba narzucenia własnej wizji rzeczywistości, która odmawia realizacji tego typu nadużyć, choć może w gotowy sposób dostarczyć potwier-

dzenia iluzorycznych stanów przez auto-sugestię, samo-zwiedzenie, urojenie, czy celowe zmylenie.

4. Fałszywe poczucie absolutyzmu. W tym zestawie szczegółowa zasada, pogląd, albo fenomen jest generalizowany ad infinitum, a zatem jeden zestaw znaczeń jest rozszerzany, dominując projekcję rzutowaną na świat. Dzieje się to bez uznawania zasady że generalne prawa mogą być dzielone poprzez nieskończoną liczbę zestawów szczegółowych, które mogą być komplementarne, kompatybilne, ale mogą też nawzajem się wykluczać.

5. Fałszywe poczucie perspektywy, w której gabaryty lub jakości jednej rzeczy, które są relatywne, przesłaniają esencję innej rzeczy, która może być porządkiem wyższego znaczenia. W pierwszym przypadku, porządek wielkościowy jest umniejszony przez stratę perspektywy u korzenia czegoś znacznie mniejszego, w drugim przypadku mniejszy porządek wielkościowy umniejsza perspektywę znacznie większego, przesłaniając widok. Istnieją też pozory wielkościowe i jakościowe czyli zasada "Czarnoksiężnika z Krainy Oz", w którym mniejszy porządek dominując percepcję ogólną, jest w stanie zasłonić większe, lub bardziej zdywersyfikowane porządki świata.

6. Fałszywe poczucie esencjonalności, w której jedna istota czy fenomen mogą być reprezentowane przez nieskończoną ilość masek. Inna esencja, która stara się pozorować poprzednią substancję podszywa się pod inną istotę, aby zagnieździć percepcję w urojeniu o własnej esencjonalności, uchwytując percepcję wewnętrznej egzystencji wytworzonego złudzenia, podczas której podmiot bierze ją za prawdziwą, bądź realną manifestację esencji pierwszej, najczęściej w celach uzyskania kontroli nad percepcją podmiotu. Esencjonalność jest wykrywana poprzez chwilę autentycznego wglądu, czy prawo jednojakości komunikacji między esencją a podmiotem i wykrywanie jej jest sztuką bazującą na rozróżnieniu i osądzie.

W esencji wszystkie pułapki należą do skonceptualizowanego fenomenalnego świata, jaśniejąca pustka nie zawiera jej, jak pisał Nagardżuna, nie powinna być obiektem konceptualizacji, ale doświadczalnym zjednaniem się z nią aby usunąć wszystkie zbędne konceptualizacje, fałszywe percepcje — jednym cięciem.

Mężczyzna i kobieta może swoją własną miarą, wewnątrz mikrokosmosu swoich znaczeń, odkryć sprawy makrokosmiczne na tyle, na ile jest w stanie je odzwierciedlić. Lecz to nie świat kłania się nad ludzką percep-

cją, ale ludzka aktywna wyobraźnia i działanie musi dostroić się do przyjmowania większych światów, na tyle na ile możliwa jest refleksja. Maski które nosi muszą zostać odkryte. Są też te maski, które zwodzą zmysły, iluzje przez które należy się przebić, aby odkryć esencjonalną skrytość świata za zasłoną. Fundamentalnym błędem jest zamieniać pogląd starszych szkół misteryjnych, które odnosiły się do obcych, starszych sił, na interpretację monoteistycznych religii, która ustanowiła człowieka i ziemię jako centrum działania sił kosmicznych. Antropocentryczna kosmografia miała na celu dania nam narzędzia do zrozumienia innych niż ludzkie siły miarą człowieka, ale nigdy nie po to, aby twierdzić że człowiek jest stawiany na jakimkolwiek piedestale. Zgodnie z Pymandrem: Wpierw Bogowie [siły], potem świat, potem ludzie, zachowanie tej harmonii gwarantowało proporcję rozwoju. W podobny sposób astronomiczne i astrologiczne geocentryczne modele były stworzone aby z łatwością odnosić się do konstelacji, heliocentryczne jako prawdziwe astronomiczne odzwierciedlenia — modele heliocentryczne były bowiem znane od starożytności w wedyjskiej astronomii, Europa wychodząc z ciemnych wieków musiała to odkryć na nowo, tym razem bez astrologiczno-astronomicznych konfiguracji, jak się to czyniło w Indiach.

Sił i ich odzwierciedlenia — idei nie można zredukować do mentalnych czynności antropomorficznych, lecz ich emanacje nabierają znaczenia tylko w indywidualnej sferze, miarą konkretnego człowieka. Inwokacja żyjących symboli, emblematów Bogów i Bogiń jako jedności i ich aspektów jest czynnością teurgiczną. Siły poprzedzają istnienie człowieka który dojrzewał do tego aby je poznawać w zależności od czasu i miejsca, zgodnie z rozwojem psychicznym aby je opisywać i uczestniczyć w nich. Mnożymy je, mieszamy je, tworzymy, wzorem starożytnych sposób tworzenia posągów bionicznych, splatając aspekty sił łącząc np. Anubisa z Hermesem i opisując go jako postać "Hermanubis", która przemawiała przez aspekty siły z której się wyłaniała, wraz psychiczno-magicznymi konstelacjami percepcji człowieka. Niekiedy możemy dołączyć do tych sił, odnaleźć swoją radość i smutek pośród ścieżek które nas wzbogacają w doświadczenia. W różnorodności odnajdujemy jedność, jednak co jest różne nie jest różne w symetryczny sposób, ma swoją własną topografię ontogeneaologiczną i natury, swój własny rytm, czas i dynamikę. Każda symetria jest miarą łańcucha współzależności,

przyczynowości, hierarchii porządku, podczas gdy każdy porządek jest miarą symetrii narzuconej chaosowi. Popełniając błąd absolutyzmu, w którym część odkrytej boskości jest rozszerzana i narzucana wszystkiemu ad infinitum, co zamienia wszystko w ludzki spektakl wszechświata, albo na odwrót — w spektakl Bóstwa lub bóstw — zapominając o tym że w skali sił, nasze oddalenie jest anulowane jedynie poprzez współdzielone cząstki, które są dzielone z resztą sił.

Idee sił penetrując wszystko, penetrują też świat ludzi jako żyjąc, aktywne moce, od nas zależy ich zrozumienie i uczestnictwo w ich rozkwicie i ekspresji. Będąc na nie głusi, nie wołając o nie, nie przywołując ich, wykluczamy się z uczestnictwa i zapadamy się w świat fenomenów zmysłowo-umysłowych. Mały insekt może wpaść w oko, zasłaniając wszystko co widzimy, podobnie jest z wierzeniami które zamykają naszą percepcję na świat. Ogromny cień może przesłonić gwiazdy, działając przez impresje wielkościową. Jednak wszechświat wcale nie przestaje istnieć, tylko dlatego że go nie dostrzegamy. W pierwszej sytuacji porządek wielkości jest umniejszony przez stratę perspektywę u korzenia przez coś znacznie mniejszego. W drugiej sytuacji, mniejszy porządek zaburza postrzegania czegoś nieskończenie większego. Podobnie jest z wierzeniami i narracjami. Niektóre wierzenia działają jak klatki dla umysłu, niektóre wierzenia mogą ukrywać większe sprawy, inne umniejszają większe rzeczy do poziomu błahych, a małe parabolizują do poziomu gigantów. Tak jak z historiami które opowiadamy o świecie, o sobie i innych.

Aby rozróżniać w pełni, można spróbować kontemplować te schematy:

§ To, co jest subiektywne, to co jest inter-subiektywne, to co może być obiektywne

§ To co jest dzielone inter-subiektywnie, to co jest unikalne dla subiektywnej percepcji jednostki

§ To co jest postrzegane w podobny sposób, to co jest niewymienialne, lub nieprzekazywalną kwalią.

§ To co jest wewnętrzne, ezoteryczne, to co pomiędzy, to co zewnętrzne, egzoteryczne.

§ To co jest intensjonalne, to co jest ekstensjonalne

§ To co jest wspólne na głębszym poziomie, to co jest różne na płytkim poziomie

§ To co jest lokalną zasadą systemową, to co jest głęboką zasadą współsystemową

§ To co jest generalnym prawem, to co jest relatywnym, lub partykularnym prawem.

§ To co jest głęboką gramatyką, to co jest siecią powiązań sprzężeń wydarzeń wbudowanych w nią.

§ To co jest zapętleniem, to co jest cyklem, to co jest ciągłe, przerwane, sekwencyjne, nie ciągłe.

§ To co jest paradoksem, to co jest anomalią, albo instancją

§ To co jest przyczynowe bezpośrednio, przyczynowe synchronistycznie (a-deterministycznie), to co jest przerwaną instancją.

§ To co jest głębszym wątkiem zdarzeń, to co jest generalnym obrazem, a to co jest sekwencję płytkich, widocznych obrazów

§ To co jest realizacją, to co jest złudzeniem, lub urojeniem

§ To co jest samo-wywartym obrazem (halucynacją), wyczarowanym obrazem (iluzją), a zatem puste, to co jest esencjonalne (manifestacja), ewokowanym obrazem (wyobraźnia), to co jest połączeniem esencji z wyższym obrazem (nadruk noetyczny), to co jest efektywne (prawdziwa reprezentacja), to co jest nie-efektywne (fałszywa reprezentacja)

§ To co jest prawdziwe, sprawdzone przez dany układ odniesienia, to samo, będąc fałszywym przez inny układ odniesienia, to co jest prawdziwe w obu układach, to co jest fałszywe w obu układach

§ To co jest personalnym tunelem rzeczywistości z architekturą znaczeń i wierzeń, to co jest meta-rzeczywistością odłączoną od personalnych konstrukcji rzeczywistości, to co jest tunelem rzeczywistości innych, to co jest pomostem między nimi.

§ To co jest warunkującym doświadczeniem (głęboka transparentność), to co jest wrażeniem (płytka emulacja lub iluzja), to co jest zwiedzeniem (iluzja zastępująca głęboką transparentność poprzez podobieństwo)

§ To czemu ufamy, to co jest negocjacją, to co jest współ-pracą, to co jest odrzuceniem i brakiem wiary

§ To co jest esencjonalne (głęboka relacja), to jest bezpodstawne (fałszywa fasadowa relacja)

§ To co jest strukturą, to co jest jej zawartością

§ To co jest równe, to co jest różne

§ To co jest czystą ideą, to co jest zabarwioną konceptualizacją

§ To co jest prostą Dharmą, to co jest ich agregatem i konstelacją

§ To co jest esencjonalny istnieniem, to co jest jego fasadową podobizną

§ To co jest antropomorfizowane przez psyche, to co jest odłączone od ludzkiej percepcji.

Te rzadkie momenty poczucia "aha", w którym syntezujemy kosmiczne rewelacje poprzez miarę człowieka, topiąc się w odczuciu czegoś ekstremalnie złożonego i transcendentnego — próbujemy je ułożyć, złapać w proste analogie i opisy tu na ziemi. Zwierzęta, które zmieszały się z większymi sprawami, mając zdolność do samo-świadomości i refleksji. Jak długo możemy oczyszczać percepcję i walczyć o jej podtrzymanie, nie łamiąc się we własną albo cudzą naturę, w wizję naszą lub zapożyczoną, w religię taką czy inną, ideologię tą czy ową. Czy Pitagoras wiedział że jego systemy harmoniki i geometrii może reprezentować zmiany entropicznych sił Monady jako bezbłędny emblemat w złożoności wszechświata?

Jednakże jak nieskończenie małe nasze myśli kiedy przywołane w umyśle człowieka, jak nieperfekcyjne, skończone. Czy znaczy to że przez proporcjonalną reprezentację możemy zrozumieć wszystko? Z pewnością tak nie jest, ponieważ cały czas mamy do czynienia z redukcją obrazu do naszej formy. Ale uchwycić świat takim jakim jest, na miarę człowieka jest z pewnością możliwe. Nie ma niczego w świecie co nie może się odbić na świadomości, ponieważ trwa w świadomości — umysł jest zupełnie inną sprawą. Umysł uczy się i instruuje transformacje i przekształcenia świadomości indywidualnej. Następnie, utrzymuje otrzymane wrażenia w pamięci, utwierdzając się w prawach świata, przeskakuje, dostraja percepcję i wzrasta w większy umysł rozpoznając jego prawa.

Z punktu widzenia obserwatora — to niebezpieczeństwo obiektywnej próżni, albo konceptualnej separacji umysłu od porządków i relacji, w których jest zanurzony na prawie wzrastającej świadomości. W ten sposób jest anty-tezą zrealizowanej pustki, znanej we wschodnich szkołach jako Sunjata. Poprzednia, konceptualna separacja jako wierzenie i pogląd które nie dojrzały do jej doświadczenia i realizacji, często implodują albo w nihi-

lizm, albo eternalizm, Nagardżuna obalił oba poglądy. Istnieje też niebezpieczeństwo doktrynerskich systemów wierzeń, mentalnych konstrukcji które zapętlają się w auto-cenzurze, negując możliwość poruszania się przez relacje w indywidualnej pracy. W rzeczy samej jest to kwestia głębokiej gramatyki, relatywnej gramatyki i sposobu w jaki świadomość logicznie przemieszcza się między stanami i relacjami, uchwyconymi przez umysł, co jest reprezentowane przez każdą aktywność ludzką w relacji do świadomości.

Pusty człowiek, albo od delirium do przebóstwienia

> *— Przeczę sobie? Zatem sobie przeczę. Zawieram wielości, jestem ogromny" — Walt Whitman.*

Ekspansywny umysł jest wystarczająco szeroki i głęboki aby pomieścić różnorodność, wielkie sprawy i małe rzeczy, istnienia i istoty potężne, a także te które choć skromne, mają dużo do przekazania. Jest w stanie zintegrować chaos w spójną całość, uporządkować poprzez penetrację i wgląd w świat. Fragmenty wyrwane z kontekstu i wyjawione innym wydają się stać ze sobą w sprzeczności, lub być absurdalne, pomieszane, ale razem jako logicznie konsekwentna struktura zapełniona treścią informacji tworzą przejrzysty, skomplikowany system powiązań, który podlega ewolucji i zmianom, dostrzegalny i rozumiany przez obserwatora.

Konieczność współczucia jest cechą wielkiego umysłu, jeżeli żyje też naszymi radościami i rozpaczą. Żyje też naturą, chaosem i porządkiem, ilekolwiek jest we wszechświecie. Zjednanie się z jaśniejącą próżnią, wiedząc że jest to nasz dom. Niektórzy, przebóstwiając się byli pijani na wszechświecie, w różnych proporcjach. Potem prorokowali, działali, aktami wieszczów, ascetów, herosów sag, niektórzy mylili się z Bogami, tak jak Empodekles, który ponoć wskoczył do Wulkanu twierdząc że przetrwa tego typu eksperyment. To właśnie to co przekazywali dalej, jeżeli nie mieli odpowiedniego przygotowania, upijając się makrokosmosem, w zależności od czasu, historii, rozgłaszali swoją wizję — myśląc że jest uniwersalna, a mogła być tylko dalekim przebrzmieniem. Nie oznacza to też relatywności tych rewelacji, lub ich

fałszywości, było to uchwycenie różnorodności sił makrokosmosu w ograniczonym zrozumieniu, osadzonym w wierzeniach historycznych. Na pomoc przychodzi tu komparatywistyka mitologiczna i historiografia idei religijnych, a także ich ewolucji i przejawów.

> *"Jestem Prawdą! Jestem Prawdą! Krzyczy gnostyk pijany bogiem! Mikrokosmos jest MNĄ, eternalnym Allahem nikt jak Ja!" — Kasidah Haji Abdu El-Yezdi-ego (Sir Richard Burton)*

Kosmiczne pijaństwo przybiera ciało ludzi którzy zrozumieli jego fragment, na tyle na ile ich zmysły, wiedza, percepcja pozwala, wyrwani ze świata, w który się wrodzili, opisują przeżycia które wykraczają poza domenę ludzkiego pojęcia. Nawet jeżeli wyższe istoty przybierają na chwilę ciało ludzi, ludzie są w stanie zrozumieć tylko tyle, na ile pozwalają im zmysły, wiedza, percepcja, pamięć, myślenie. Jeżeli omni-scencja istnieje, być może jest to oduczenie się siebie w totalnym rozpuszczeniu w ogromnej świadomości. Ludzka translatoryka takich doświadczeń może jedynie interpretować fragmenty takich doświadczeń, chyba że faktycznie założymy poddaństwo umysłu ludzkiego i słowa "stają się ciałem", a Buddowie mówili "całym wszechświatem" na miarę ludzką — zatem byli ludźmi omniscjentnymi "osiągającymi oświecenie z całym światem" — jeżeli wierzyć doktrynie Buddyjskiej. Rozbudzenie się do przebóstwienia, obudzenie w sobie Boga lub Bogini w obecnych czasach jest ryzykowne — treść polegająca na ego, psychicznych projekcjach i odkrytych rewelacjach może doprowadzić do inflacji, urojeń, obsesji, psychoz, sekciarstwa, fanatyzmu, a także implozji w rolę archetypiczną osadzoną we współczesnych religiach, narracjach i mitach, lub odtwórstwem wierzeń i starej typologii ról. Współczesny człowiek odkrywając w sobie tego typu zdolności i inklinacje napotyka się najpierw na pułapkę warunkowania cywilizacyjnego, potem na całe obostrzenia umysłowe, systemowe, architektoniczne, cierpi potem na obłęd, brak ról, skryptów, a następnie w zależności od tego jak się odniesie do doświadczeń, układa sobie życie w świecie które nie toleruje tego typu "odstępstw", czy są one subiektywne, czy inter-subiektywne. Pośród lawiracji między społecznymi „kontraktami", staje się dwu-głowym doktorem jak w tradycjach Haitiańskiego wudu, czyli osoby kompetentnej za-

równo w świecie ludzkim, jak i duchowym. Tylko kiedy skorupy tych wszystkich rzeczy są zrzucone, zaczynamy się orientować w sytuacji i dostosowywać. Rezonacja jedności wyższej esencji nawołuje nas ze świata złudzeń, a także ustanawia jako różnorodność tej jedności. Umysł próbuje się przedrzeć do jedności, ale poprzez projekcje myli jedność esencji z treścią psychiczną. W rzeczy samej, możemy wchłonąć pewne role w cienkiej granicy między geniuszem a obsesją psychotyczną, między mistyką a inflacją, depresją a melancholijnym odczuwaniem. Jedność woła, ale gdy archetypy jej pieśni pomylimy z tożsamością, z osobą, zapadamy się pod nią. Gdy przebijamy się przez złudzenie "zapada nam się niebo na głowę", treść projekcji naszych umysłów ustanawia iluzoryczne zasłony, ukazując nam scenę świata.

W grupach, kiedykolwiek iluzje tych powłok kolektywu widzą coś pustego, potrzebują narzucać na to formę i tożsamość. Z różnorodnymi narracjami, ideacjami, mentacjami, łatkami, mogą zmiażdżyć umysł w regresję i wybraną, lub narzuconą maskę. Jeżeli naszą wolą jest ukierunkowanie innych aby zrozumieli się lepiej, dobór maski powinien być świadomym wyborem, a nie losowym aktem. Z drugiej strony, kwestią dyscypliny i obowiązku jest wybranie przejrzystej, prostej tożsamości, która podlegać negacji, afirmacji, ale nie powinna wrosnąć nam za bardzo w umysł. Nasze pochodzenie, zawartość i historie które są wciągnięte we wszechświat dyskursu nie są obiektywnie puste, bowiem wkraczamy w relacje, uprzednio mając pochodzenie, przeznaczenie, w zgodzie z którym działamy, losy, podług których kształtują się życia, inklinacje naszych natur i charakterów, które tworzą Karmana.

Pustka nie jest negacją, tylko pozytywnym doświadczeniem. Procesy poznawcze umysłu przetwarzają warunkowanie obrazu jestestwa, jednak czy nie jest to jedynie skonstruowane złudzenie? Czy jesteśmy zakochani w maskach, które nosimy? Czy jesteśmy otumanieni i zniewoleni przez maski które próbując na nas włożyć, dominują nasze umysły? Czy jest to jedynie gra poświęceń, w którym duch świadomości potrzebuje kierunku. Ukształtowany przez wehikuł umysłu, przyzwyczajeń, preferencji, prośba do zindywidualizowanych inteligencji o pomoc w stworzeniu wehikułów ekspresji dla naszych duchów. Czym jest nasza gwiazda, nasza świadomość, jeżeli przyobleka się w wehikuły, współegzystując we współ-wyłaniają-

cym się morzu istnień. Abyśmy mogli się manifestować, nosząc inne tonalności wszechświata, działając przezeń splatając i dostrajając pewne domeny do siebie, będąc mediatorem stojąc pomiędzy nimi, aby wyrywać ludzi którzy przebili się do złotej drogi, aby wspierać ich w dojrzewaniu, indywiduacji, zrozumieniu, jednocześnie osłaniając ich przed światami które są zamrożone w swoim biegu czasu, swoich rzeczywistościach.

Bez żyjącej idei, esencji przechodzącej przez sublimację, rektyfikację, bez punktu na którym możemy polegać, stajemy się bionicznymi maszynami które działają na bazie przyswojonych automatyzmów. Te, ciągną nas w biochemiczne grę lęków, agitacji, podnieceń, emocji, wrażeń, kognicji. Jak łatwo się bawić tymi komponentami, wie tylko osoba potraktowana jako psycho-motoryczna lalka w theatre animatronique. Autentyczność jest zdobyta poprzez odkrycie geniusza ludzkiego ducha, spontanicznym ruchu, kiedy nie czujemy się jak roboty, jednak bierzemy bio-komputery pod naszą komendę, programując je metodami auto-psychicznymi, magicznymi, mutacyjnymi, technologicznymi. Potrzebny jest do tego inni punkt w układzie odniesienia, kiedy ludzkie zwierzę staję się człowiecze, a przez zmianę swojego wewnętrznego środowiska, przygotowuje terytorium pod świątynię. Stając się zatem instytucją, kapłanem, kapłanką, ołtarzem chaosu i porządku, świętości i profanacji, przyoblekając się w wielokolorowe szaty świata, w różnorodne natury jego substancji. Poddając zatem swoje ciało, umysł i komponenty mentalno-duchowe pod zarząd wyższej świadomości, czy naszej ekspansywnej Jaźni, zagradzamy drogę tym wszystkim rzeczom i przeszkodom, które usiłują wbić klin między naszą świadomość, autentyczność, a odczuwanie, sprowadzając nas do roli zmechanizowanych kukieł. Narzucają nam psychiczne klatki, cenzurują naszą wolność, dopóki sami nie przestaniemy patrzeć poza żelazne pręty, zredukowani do takiego widzenia. Wzmacniając, trenując, edukując swoje ciało i umysł, próbujemy osiągnąć ideały jogiczne, aby wszystkie procesy biologiczne i mentalne były pod władzą umysłu, a sam umysł nie zniewalał nas, tylko był jednością z większymi sprawami, współgrał z nimi, był silny, z drakońską surowością. W tradycjach zenistycznych mówił się o "zrzucaniu ciała i umysłu". Wzmacniając odporność i komendę, albo zdolność egzekucyjną zgodną z oszlifowaną wolicjonalnością, wykutą na ziemi, współgrającą z obrazem jestestwo, sprzęgamy je z geniuszem. Łagodzimy determinację przez subtelności intelektu, a także

inteligencji cząstek świadomości. Człowiek nieporwany do konfrontacji nie zna siebie, gdy pojawia się tarcie łamie się w człowieka, maszynę, lub zaczyna się kształtować — tak zatem maszyna poddana próbom staje się ponownie człowiekiem, gdzie redeifikowana maszyna jest animowana przez prywatnego boga, narzędziem wyższego geniusza, a także wehikułem i świątynią dla wyższych, średnich i niższych istnień.

Czy tylko Ci, których ruchy, emocje, energie, myśli były poddane próbie i podporządkowane, ujarzmione naprawdę sobą zarządzają? Z czego wynika nasze jestestwo, z warunkowania społecznego, czy odkrycie, wypolerowania autentyczności geniuszu Jaźni? Ich geniusze i Junony prowadzą ich w ciszy, nawołują ich, podczas gdy żyją w śpiączce, tworząc, lecz nie wiedząc co, myśląc, lecz nie wiedząc jak, żyjąc, lecz stąpając przez życie oślepieni. Zdarcie tych masek, zjednanie się ze swoim geniuszem choćby tylko na chwilę, wskazuje na duszę życia, jego krwiobieg, wejście w strumień bardo po śmierci jest zupełnie inną sprawą.

Przyjmując jakąkolwiek role, samo-obraz, hierarchię jest decyzją do wyzwolenie narracji które kulturowo są powiązane z pre-fabrykowaną zawartością tożsamościową i pobocznymi dyskursami opisującymi te wartości przez tunele postrzegania i warunkowanie socjalizacyjne danej społeczności. Oczywiście, w społeczeństwie umów, kontraktów, tożsamości, ról, statusów jest to przydatne, ale jest to tylko gra konceptualna, nieuświadomiona abstrakcja. Wchłaniając narracje i role stają się częścią naszej tożsamości, powiązanej z subiektywnym odczuciem jestestwa, warunkując interakcje między światem społecznym, a wewnętrznym. Kiedy mamy możliwość rozbicia tożsamości i roli, stajemy się aktorem, pustą przestrzenią napełniania przez treść świata, choć utrzymujemy komendę i suwerenność na poziomie Jaźni. Być może jedyną tożsamością staje się pamięć, lub wspomnienia, odtworzone przez przyzwyczajenia poznawcze przyobleczone w złudzenia o treści świata z perspektywy teraźniejszości — bowiem wszystko inne się zmienia. Buddyści wierzą że jeżeli jest coś stałego w człowieku, jest to jego ciało, które najwolniej się zmienia — umysł bowiem zmienia się dużo szybciej niż starzejące się ciało. Wyodrębniając szczegółowe inklinacje i barwy charakteru, można przetasowywać istnienia, stawać się medium i punktem koncentrycznym, eksplorując rozpiętość swoich możliwości, narracje, przechodząc horyzontalnie od jednej ekstremy osobowości w drugą, wertykalnie, od ich po-

szczególnych charakterystyk, natury i aspektów i w głębi, poruszając się między fasadą, śladem, a archetypem totalności odczuwania danego doświadczenia, aby ustabilizować się w najbardziej optymalnych w rozeznaniu, rozróżnieniu w odsiewie intelektu i woli od rzeczy nabytych. Jest to przeżywanie masek które wrastają w pustą przestrzeń, nie podlegając im jako podmiot! W pewien sposób jest to proces uzdrowienia podobny do radykalnej Jungowskiej terapii, aby rozwinąć relację osoby do świadomości, a zatem zintegrować je ukierunkować ją na wyższe, progresywne standardy. Maski są zatem związane z narracjami i nabytymi inhibicjami które są powiązane z rolą, statusem, hierarchią. Ludzie mają ogromną zdolność do oszukiwania swojego obrazu, jest to część ich integralności — mogą w ten sposób przywołać fałszywą treść która nie współgra z inter-subiektywną percepcją. Kiedy proces ten rozpada się i rozsupłuje, tożsamość musi się przeorganizować, tak zaczyna się proces indywiduacji. Być może nie ma zdefiniowanej tożsamości, jest tylko złudzeniem, na które zapadamy bo wchodzi w związek z naszym afektem.

Gdy noszą moją ludzką twarz, ciało, noszą moją pamięć i historie, popełniam czasem błąd posiadania siebie jako własności, podmiotu który mnie definiuje, ale jest to bardzo złożone złudzenie. Buddyjskie szkoły Mahajany twierdzą że podstawą wszelkiego urojenia, złości, ignorancji jest uczepienie się swojego obrazu jako własności, że przywiązanie do siebie jest korzeniem tych fatalnych wad. Wielość istnień nosiło moje ciało i umysł, kształtując mnie, wynosząc mnie, trenując, ćwicząc, lub deprawując, degenerując, niszcząc, rozbijając i wzmacniając, wiele próbowało brutalnie mnie podporządkować, lub obezwładnić jako kukłę, czy lalkę. Opróżniając cały swój obraz zamieniłem się w puste naczynie. Jednak moje jestestwo jest rozwiniętym, uwarunkowanym, meta-zaprogramowanym charakterem, sposób w jaki wchodzę w interakcję z innymi, w tej relacji staję się rzeczywisty, lub prawdziwy. Walka pojawia się tam, gdzie pojawia się tarcie między obrazem a innymi naturami, a obraz jest sprzężony z czymś wyższym, z nad-świadomością, Jaźnią, geniuszem. Gdy wplątuje się w tą iluzję zapominając o niej, staję się kimś innym, wbijam się w szpony stałego złudzenia, które mylę ze swoją esencją. Być może jest to rodzaj okcydentalnej wersji próżni, często automatycznie dłoń układa mi się w mudrę pustki, jakby intuicyjnie. Tak, gdyby zawartość tej pustki

można było zapełnić czymś wyższym, albo zjednać się z nią w jej pozbawionej składników istocie. Ludzie często wzrastają ze swoimi przekonaniami, iluzjami, nie podważając swoich obrazów, są one twarde jak skała. Dołączając do większych nurtów, odłączając się od świata, poświęcamy te złudzenia choć na chwilę, stając się czymś więcej, rozpuszczając się w czymś świętym, wolnym, ekspansywnym. Pamiętając, jednak nie pamiętając siebie, uczestnicząc w tym świecie, jednocześnie należąc do czegoś znacznie większego. To, co raz się oddzieliło, staje się ponownie kompletnym, ponieważ tylko w separacji możliwa jest indywiduacja. Upadek tej wolicjonalnej cząstki różnicuje się w odłamki, przyczyniając się do tej separacji — być może jest to powtórzenie odłączenie się od łona natury, z participation mystique, ale gdy percepcja dojrzeje, staje się to odłączenie od uczestnictwa noetycznego. Drzewo biologiczne z którego wyrastamy staje się odwrócone, a drzewo kosmiczne którego korzenie są z naszej perspektywy do góry nogami sięga do nas swoim wierzchołkiem. Umysł może zostać podzielony na wiele osobowości i ról. Dzieje się tak albo poprzez psychologiczne dynamizmy rozrywające jestestwo i jej spójność, ale też przez istoty które zapełniają miejsca osłabione, blokują lub wzmacniają istniejące konstelacje psychiczne ego. Umysł albo świadomie eksploruje role, integrując je jako całość siebie, rosnąc wprost proporcjonalnie do przestrzeni którą rozepchnęła implozja ego, albo stając się ofiarą tej operacji, zamieniając się w rozbicie osobowości, depersonalizację i fragmentaryzację umysłu. Umysł, który jest zbyt wąski staje się ofiarą roli, tożsamości, skryptu, kodu, który zarządza jego zachowaniem i funkcjami poznawczymi pod wpływem wyżej wymienionych. Myląc implozję samo-obrazu z rozszczepionymi bytami mentalnymi, podmieniając treść jestestwa skryptami podświadomymi, lub utożsamiając się z istotami, czy energiami wcielającymi się w nas skręcamy cel odkrywania Jaźni i uczenia się prawidłowych, zdrowych relacji w proporcji do wydolności i plastyczności naszego umysłu. Umysł który nie jest gotowy na taką augmentację przyswaja inne rzeczywistości, role, tożsamości, lub zaprzecza ich istnieniu, z siłą afirmując się w samo-przywiązaniu to złudzenia. W ten sposób wzmacnia złudzenie "Ja". Zdrowy umysł potrzebuje afirmacji pewnej formy "Ja", silnej afirmacji, potrzebujemy bowiem silnej funkcji ego jako centrum mediacyjnego, które jest w stanie zarządzać relacjami ze światem, ale formę tej funkcji, jak

również i zawartość ego można wynegocjować, przynajmniej na tyle, na ile pozwalają plastyczne części naszego umysłu osadzonego w głębszych programach i obwodach biopsychologicznych. Ego w tych sytuacjach powinno być szerokie jak morze, jednocześnie wystarczająca silne aby wytrzymać bezlitosne prawo — "Natura nie znosi próżni". W przeciwnym razie staje się dysfunkcjonalne, jest ciągnięte we wszystkie kierunki, będąc pod wpływem różnorodnych natur — byłoby albo poddane totalnej stagnacji, albo totalnie niespójne jako człowiek. Jak długo "Ja" jest zrozumiane jako wynegocjowany umysł, a nie jako poprawna, niezależna rzeczywistość odłączona od świata, jesteśmy w stanie świadomie żonglować rolami, tożsamościami, narracjami w procesie uczenia się, w rezultacie — doprowadzając do indywiduacji, ustanawiając autentyczną relacje między świadomie ukształtowanym jestestwem a światem. Co więcej — między naszym geniuszem a naszą gwiazdą. Ostatecznie jest to pytanie dotyczące relacji w które się wchodzi z ludźmi w życiu, przybierając maski, ustalając możliwość wymiany w komunikacji w różnorodności umysłów. Opera omnia, gra gier, tylko w ten sposób możemy zachować kierunek i dyrektywy w odpowiedzialnej pracy, służbie, życiu. Kiedy granice się przerzedzają, a treść przelewa między kategoriami zbyt często, łatwo jest być otumanionym przez rzeczywistość umysłu, w rezultacie popadając w obłęd, bez rozróżnienia między scenerią akcji, poziomu operacyjnej rzeczywistości, inter-rzeczywistościowego działania, a modalności i stylach myślenia o poruszaniu się i działaniu w nich. Za każdym razem gdy spotykamy kogoś nowego, wchodzimy w relację — powinna być świadomie kształtowana, wysyłając sondy aby sprawdzić o co chodzi w rzeczywistości drugiej osoby, odpowiednio do tego należy przybrać maski, po jakimś czasie dzieje się to automatycznie, czasem jest to teatr, a kiedy indziej maski mogą — w istocie — przejmować na chwilę funkcję kontrolną narracji. Wstrzymywanie się od rozprzestrzeniania tego co wiemy, lub przejawiania zachowania które jest nieadekwatne do sytuacji sprawdzamy co może być odkryte, grane, zakomunikowane. Zwracając się do siebie jako "Ja" afirmuje koncepcje ego, które "Ja" konstytuuje. Za każdym razem kiedy lingwistyczna funkcja zaimka osobowego działa, rozszerzamy jej egzystencję i swoją podległość wobec wydarzeń powiązanych z "Ja". Stąd, wymyślony język e-prime, który nie zawiera argumentów "jest", ale "może być", może być rozszerzony o nieosobową

formę komunikacji — w starożytnym języku Chin nie funkcjonowały formy osobowe, więc nie jest to nic nowego. Byłoby ciekawe sprawdzić jak programowanie neurolingwistyczne historycznie odzwierciedlało procesy indywidualizacji w różnych kulturach i cywilizacjach. Złudzenie tego przechodzenia zbitka ontologicznego, gdy się zmieniało, rosło zależało od ról, status, skryptów i narracji które uwątkawiały ograniczenia psychicznej tożsamości, a także powiązanej przestrzeni akcji. Włącza to daleko sięgający sposób tunelowania rzeczywistości opartego na "Ja". Być może dlatego szkoły orientalne skupiały się na rozbijaniu jestestwa, albo przywiązania do jego obrazu, ponieważ większość ideacji, racjocynacji (zaokrąglenia racjonalizacji), a także ignorancja polegała na tej jednej wartości. Lecz poza tym "Ja", jest też coś takiego jak wiedza eksperymentalna lub doświadczalna. Percepcją modalności istnienia która była i będzie Anatmanem "nie-Ja", nie negując egzystencji, ale poruszając się między separacją w strumieniach wielkiej całości.

Dialog o Tęsknocie

Fuomo: Twoja obecność, Peripsolu zapełnia moje czucie i krwiobieg myśli prawdziwie Opatrznościowymi poruszeniami, jednak cierpię na okrutną przypadłość którą moja pamięć przywołuje. Jest to obraz ukochanej, którą inwokuję, co gaśnie w mojej reminescencji, żywa w strzępku poprzez rekolekcję pamięci głębokiego odczuwania które jest tak okropnie piękne, że przygasza cały świat. Są to te poruszenia duszy, umysłu, serca i gwiazdy jaźni w parytecie miłości erotycznej, przyjacielskiej i platonicznej, którą nawet jako najbardziej znienawidzeni pośród ludzi, jesteśmy zdolni do bezwarunkowego ruchu oddania idei co wywyższa resztki szlachetności w rozkwicie, gdy wywyższamy esencję naszej ukochanej oddalającej się i śpieszącej w gwiazdy. Pocieszenie w tym że przygarnięta w szaty matki, lecz zgroza, tęsknota! Transponując w gwiezdne światy co stracone zostało na Ziemi tytanicznym ruchem pokłonu i czci wobec podmiotu naszej miłości w całość świata, aby zachować ten złoty wątek w rewolucjach nieboskłonu, pomimo nieskończonej odległości — jakże blisko. Moment ten jaśnieje jako święty przez wszechświat, unieśmiertelniony we wzroku Boskości. Tracąc esencję, obraz który kochaliśmy, wiecznie zmieniający się w surogaty, ciągle upadający w fałsz, nie będąc ani tym, ani tamtym Kosztując z tego kielicha, kto traci, niepocieszony, żywą ideą afektacji przebóstwionej jest rozdarty za życia. Jest prawdą, że nie jest to jedynie równość prostego człowieczeństwa, ale strata uświęconego, błogosławionego i świętego epitalamium co sprawia że upiory ani fantomy nie są nam zwrócone w innej formie, ale nawiedzają nas w chwilach pamięci. Tak głęboko osadzeni w tronach żalu że tu — tęsknota, tam — kto wie jakie miraże są do znalezienia,

śmiertelna pułapka — nieskończoność cieni, spotkań 'jak gdyby'. Nie dzielimy już tego ludzkiego wątku- tylko raz uświadczony i wrzucony w proch grobu. Jeżeli momenty nie mogą być powtórzone, przeżyte jeszcze raz, a cień tytanicznego Erosa pada na nasze życie. Cóż za klątwa, co za okrutna przypadłość, że między odpoczynkiem, szczęściem a żalem — jedynie zabiera, okrada, otaczając nas żelaznym uciskiem cieni!

Peripsol: Zszywając rozdarte serca znajdź odpoczynek nie w tęsknocie i sentymentach próżno goniąc za straconymi czasami, ale niech monolity czarnych piramid rozpadną się wielką siłą o otchłań, niech będzie to los mądrego głupca! Złam, odkuj te tęsknoty które kradną Ci świat sprzed oczu. Odnajdź radość zgodnie ze środkiem i metodą. Niech jej gwiazda świeci dla wszystkich, nie dla Ciebie — raduj się jej wstąpieniem i odnajdź się ponownie. Jedna wyzwolona dla innych — wielka rzecz. Teraz tańcz z nami pośród gwiazd, którą już jesteś, nie więź swojego umysłu przeszłymi mirażami — Ci którzy zawłaszczyli swoją miłość spotykają się z żalem i stratą — jakże mogliby dostać ją z powrotem? Nic nie przynosi więcej szczęścia Matce gwiazd niż pocałunki które kładziesz na nieboskłonie, jej synach i córkach, z każdym pocałunkiem rozkwita róża i kolejny duch jest wyzwolony. Teraz idź, ze swoimi fortelami, knując przeciwko sobie, ocaliłeś się z ohydnej śmierci!

Lingwistyka jestestwa

Użytek i nadużycie języka. Mistrzowie języka są wolni od jego wpływu, zarówno emocjonalnego, jak i w pewnym stopniu — poznawczego. Posługują się nim jak przekształcającym narzędziem, opanowują go przez ciszę, świadomie wypowiadając wyważone słowa, komunikując koncepcje i składnię idei w sposób najbardziej odpowiedni do publiki, aby rozświetlać, iluminować, pomagać. Użytkownicy języka zbyt łatwo dają się zmanipulować, zniewolić, zakląć, zastraszyć, perswazją godzą się na największą niegodziwość i głupotę, uwiedzeni nawet najbardziej jaskrawymi sprzecznościami. Jeżeli nie opanowali podstaw semantyki, pragmatyki, retoryki, erystyki, podstawowej logiki, czy semiotyki, nie są świadomi tego że język powinien być ich podmiotem, nie na odwrót. Jeżeli cisza przeczy słowom i ma więcej do powiedzenia, powinna być słuchana, często zawiera więcej przesłania. Żadne przestrzenne głosy, żadna szarlataneria nie powinna mieć władzy nad naszymi umysłami. Zarówno uskrzydlone siły, jak i wielkie Bóstwa komunikują się subtelnymi ideami, inspiracją, szeroką wielkością, autentyczną, spalając się z podmiotem komunikacji wszystko staje się jasne i przejrzyste. Zawartość naszych ludzkich jest im znana, gadatliwość Ziemi zrozumiała. Słowa powinny być używana świadomie w komunikacji, czy jest to komunikacja pisana, nagrywana, myślana, lub mówiona, powinna być zdyscyplinowana. Następnie umysł powinien być zdyscyplinowany na tyle aby mógł uczestniczyć w *gnosis arretos* — językiem duchowym. Słowa nie były ukute dla tchórzy, ale nie były też zrobione aby męczyć, oskarżać, niszczyć, znieważać, rozprzestrzeniając ignorancję i niskie, niegodne rzeczy, ale wzmocnić charakter, informować i wzmacniać innych. Ci, którzy są więźniami słów w tym świecie, rzadko wyzwalają się z nich po drugiej stronie.

Struktura języka, poprzez swoją gramatykę, składnię, funkcję, manipuluje i zajmuje się abstrakcjami, redukując je do sekwencji symboli które są rozumiane w danym środowisku znaczeń. Narzuca swoją wewnętrzną architekturą znaczenia treściom, ustrukturalnia je w procesie myślenia, zgodnie

ze swoimi zasadami. Często tego typu struktury wydzierają ogromne kawałki rzeczywistości, wychwytując ją w mentalnej sferze użytkownika języka. Gdy rozpuszczają się struktury logiki, składni, funkcji, mentalna sfera która jest na tej podstawie zbudowana, może się rozpaść. Stąd pojawiło się przypuszczenie że logika każdego języka może warunkować proces rozumowania. Jak postulowano, może istnieć ewolucyjny meta-system który umożliwia warunkowanie lingwistyczne, lub nabywanie i uczenia się języków. Ten mechanizm, osadzony w separacji aktu poprzez wyodrębnienie go z fragmentu całości, a także nadaniu mu nazwy, kategorii, które zamieniają się w nazwy dzielone inter-subiektywnie w grupach tworzą język. Następnie rozwijają się one w bardziej zaawansowany system komunikacji. Sekwencje symboli, w każdej sytuacji — w tym słów — ograniczonych prawami języka generują tylko tyle możliwości stylu myślenia, na ile pozwala wbudowana logika danego języka. Wymiana komunikatów jest możliwa na tyle, na ile rozumiemy współdzielony system zasad które są wzajemnie przejrzyste. Jako proces stochastyczny, prawdopodobieństwo wystąpienia kolejnych semantycznie skończonych obserwablów zależy od poprzednich zdarzeń, kontekstu, który wyznacza i definiuje informację jako nadawanie obserwacji w zależności od funkcji komunikacji. W teorii, zasób ten jest uzależniony od ilości obserwacji, a także zmiany logiki i składni myślenia wyzwolonej z języka, ale jednak używając języka do uchwycenia tych zmian.

Plotynus wierzył w noemę, świat wyobrażeń poza-językowych. Nous (umysł) w wyższym aspekcie zarówno ludzkiego Intelektu, jak i metafizycznego umysłu przekazywał wyobrażenia, znaki, ślady do niższego umysłu poprzez zmysły, pamięć, wyobraźnię, która otrzymując ich pieczęcie, zaczyna je przetwarzać. Następnie logos, który jest mediacyjnym punktem między phantastikonem, albo wyobraźnią — otrzymuje pieczęcie i je kształtuje. Akt pamięci jest zatem aktem prze-wyobrażenia, lub stworzenia w wyobraźni obrazu — zatem poprzez odwrócenie tego aktu, cofamy się w świat wyobrażeń, archetypów aby odnaleźć relację między językiem a słowami. W świętym języku ciszy (gnosis arretos) który współbrzmi z dźwiękiem i przekazuje znaczenia od wyższych światów, które mówią autentyczną przejrzystością i siłą. Proces formowania idei jest procesem syntezy, poprzez rozwiązanie myśli bazując na zbiorze danych odebranych przez pamięć, wiedzę, percepcję, doświadczenie, intuicję, która w samo-świadomości poszukuje logicznej,

racjonalnej ciągłości w obrębie danego gramatycznego szkieletu, czy paradygmatu — lub wszechświata dyskursu. Egzystująca wiedza służy nam jako baza wyjściowa, a także pewne hermetyczne restrykcje, które porządkują myśl — np. Niektóre wierzenia mogą być rozwiązane w irracjonalny sposób prowadząc do ignorancji, urojenia, lub pomieszania, a inne mogą nas wynieść do jakościowo większych odkryć. Jeżeli przeszkadzają w procesie poznawczym, nie są szkodliwe tak długo, jak ich symboliczna funkcja jest zrozumiała. Fundamentalnie nie filtrują ważnych informacji poza system poznawczy, ale mogą go zniekształcić. Synteza wyższych funkcji poznawczych może być powiązana z przyjemnością. Hedoniczna intelektualna inżynieria jest nabytym nawykiem, powiązanym z rozwiązywaniem konfliktów i syntez w optymalny, estetyczny, elegancki sposób. Zasada przyjemności niestety ściąga nas w najbliższy punkt spoczynku, ponieważ ekonomia struktur poznawczych, zarówno symbolicznej rzeczywistości (oś znaczenia-treść-wierzenia), a także proces rozwiązywania myśli, penetrując świat bez zbędnych ideacji, wyzwalając energię w satysfakcję intelektualną. Tu należy się też wzdragać od przywiązania do wiedzy, zrozumienia, lub tego typu uzależnienia, zapobiega temu dyscyplina i rygor, a także zdrowy sceptycyzm i pokorność badawcza. Zdolność do konstruowania abstrakcyjnych koncepcji jest potrzebna aby wyjść poza schemat, poza kołową wiedzę, to co potwierdza paradygmat jest charakterystyką nauki, to co jest siłą napędową nauki jest rzut inter-dyscyplinarny, kreatywny, ale jednakowoż krytyczny.

Niezwiązane synergiczno-intelektualne umiejętności to to co charakteryzuje sztukę, która nie jest ewidentna, ale oryginalnie eksploruje nowe drogi estetyki. To, co jest transcendentalne, należące do doświadczeń szczytowych charakteryzuje dyscypliny duchowe. Tu, zarówno w nauce, sztuce jak i dyscyplinach duchowych, możemy to połączyć. Wszystko zależy od narzędzi poznawczych i plastyczności którą mamy do dyspozycji, wszystko zależy od naukowego treningu, kreatywności, edukacji, introspekcji, analizy, zdolności do ucieczki z linearnego myślenia, którym jesteśmy nasączeni przez formalną edukację. Myślenie bazujące na progresywnej akumulacji wiedzy bazujące na prostych procesach myślenia, z małą wolnością manipulowania nimi jest ślepą uliczką. Aby eksplorować geometrię i architekturę myśli, należy zdewastować część tej struktury i zacząć stąpać w świecie na nie-linearnych dynamicznych przestrzeniach jako architekt

własnego poznania i myśli. Później, zostać badaczem, programistą egzystujących struktur, meta-programistą stylów i struktur myślenia i doświadczania. Pierwsza możliwość myślenia poza-strukturalnego to dostrzeżenie struktur, świadomość ich skończoności i potencjalnej błędności jest ważna. Próba modyfikacji tych struktur, skręcenia ich, eksperymentowania na nich, jest próbą dostrzeżenia w jaki sposób poznawczo-empiryczna treść w nie wpada raz po raz. Tylko po to, aby znaleźć rozwiązania, które są w spójnej zgodzie egzystujących idei (za dużo chaosu prowadzi do roztargnienia) i systemów zarządzania wiedzą. Aby zweryfikować i sprawdzić jaka jest w nich prawda. Jednym z przewodników jest intuicja, która jest podświadomą, nierozwiązywalną syntezą której brakuje danych i musi być eksplorowana przez powiązania. W ten sam sposób uczą inteligencje niskie, średnie i wysokie podczas inwokacji czy wcielenia — poprzez syntezę, intuicję, ideę, demonstrację, doświadczenie, Intelekt. Następnie *topoi*, wzorzec może być zaatakowany spod innego kąta. Błyskotliwość jest sposobem szukania alternatyw, niespodziewanego, spontanicznego spojrzenia na znane rzeczy, wolność myśli i plastyczność poznania i percepcji mówi językiem idei. Idee są partykularyzowaniem przejawów generalnej koncepcji, zarówno meta-fizycznej, jak i pro-kreującej w świecie fenomenów poprzez porządki percepcji, komunikowalnej bez barier językowych. Jest domeną świadomości przed-percepcyjnej, apriorycznych wyobrażeń. Założenia na których budujemy interpretacyjne podstawy doświadczenia albo są obrazami utrzymywanymi w umyśle bez osądu, niezreifikowane. Z tego doświadczenia wyczarowujemy scenerię wymiany, albo dokonujemy rozczłonkowania ich na mniejsze i mniejsze części. Wydaje się to być nieistotne i sprzeczne, jednak tylko poprzez holistyczną perspektywę która zawiesza częściowo osąd, polegając na pokładaniu zaufania w niezmierzalnych subtelnościach. Na tym konstruujemy system wymiany między doświadczeniami, pewnikami, błędnością, a pragmatycznym aspektem wyprodukowanej wiedzy, prowadząc i inspirując proces zrozumienia. Gdzie pokonany jest rozsądek — Intelekt, Wyobrażenia, Wyobraźnia i Intuicja stają się punktem referencji. Bez żyjącego doświadczenia, w którym Numena i intelekt się spotykają, rozsądek staje się bezwładny.

Semiotyka Magii: Hipostaza, Substaza

Jeżeli ujmiemy wszechświat jako żyjącą istotę, świadomość, ciało i umysł Boga tłumacząc tą istotę na ludzkie antropomorfizmy, jako młoda rasa eksplorujemy podświadome sny śnienia tego Bóstwa. Interpretujemy i wykrawamy mikro-porządki, iluminując i transponując je przez indywidualną soteriologię. Przerzucając pomosty między światami ku światłu świadomości, po indywiduacji, dywersyfikacji, konstytuując jego kolejną maskę, kolejną personę, kolejną twarz w odłączonej manifestacji boskości. Przemieszczamy się od istnienia do bycia. Jungowska podświadomość kolektywna dotyczy archetypów generycznie ludzkich, kolektywne śnienie ludzkości jako front jej ontogenetycznego psychotypu i rekonstelacji w przejściach w Jaźń.

Co jest intuicyjnie nie jest więcej złożone ani skomplikowane, kiedy uczymy się rzeczywiście, staje się to intuicyjne, w taki sposób przerzucamy pomosty które muszą zostać przekroczone i nadmierna złożoność jest odkładana jako zbędna, nauka jest od-uczona, spontaniczna i naturalna.

> *„Poprzez naukę przewrócona łódź jest ustawiona do pionu,*
> *Poprzez refleksję zepsuta łódź jest naprawiona*
> *Poprzez medytację łódź jest oczyszczona i utrwalona*"

Stanza ze „Stadiów Heroicznego Umysłu"[1]

[1] Gyaltsen, Konchok, and Shonu Gyalchok. 2014. *Mind training: the great collection*. Boston, Mass: Wisdom Publications

„Gotowa do podróży, ze sterowną Jaźnią, opuszcza świat, płynąc dalej".

O znaczeniu

Znaczenie jest konceptualnie skonstruowane w kontekście, można powiedzieć że nie istnieje poza kontekstem. Władza nad kontekstem pozwala nam skonstruować „świętą przestrzeń" w magii i metafizyce, czy „semiotycznej przestrzeni" w sytuacji regularnej metafory (przenoszenie znaczenia, jak w przypadku komunikacji), są oddzielne, ale mogą działać jednogłośnie, zatem nasączając je znaczeniem, podobnie, konstruując znaczenie, denotujemy kontekst, przepychając znaczenie przez „przestrzeń kontekstu" aby to rozgraniczyć. Zawłaszczenie kontekstu i znaczenia aby manipulować ludźmi należy do historii idei, semiotyki i etymologii. Aby się chronić przez kontrolą lingwistyczną, należy to odwrócić i nauczyć się władać językiem i kontekstem. Historia należy zatem do ideografów, a także ich egzekutorów i tych którzy są w stanie spojrzeć na abstrakcję — symbole — denotując coś pełnego znaczeń, w zależności od kontekstu. Jak ta wiedza jest użyta zależy od mistrzów idei, wizji, narracji etc. — na lepsze czy gorsze.

Archetypalna introjekcja zaokrąglenia

Wyobraźnia jest kontekstem symboli, symbole i znaczenia są atraktorami (magnesami) w wyobraźni. Znaczenia i kontekst są wyekstrahowane z pamięci i wiedzy, negocjowane przez architekturę myśli, idei, wierzeń, percepcji etc. W zależności od części imagens — termin Piavi (totalność obrazu w czyimś umyśle) i logens (totalność powiązanego werbalnie obrazu w umyśle) które są aktywowane, pojawia się mapa afektu i kognicji, denotując terytorium mentalnych ruchów. Intelekt negocjuje między wyobrażeniem a czuciem, zatem hipostaza poznania to idea, hipostaza emocji to czucie,

lub na odwrót sub-staza sił kosmicznych to czucie w emocjach, substaza idei mocy to kognicja, arche-typy totalności zamknięte w podzielony sposób i soczewkowanie które zwierzęcy człowiek w ograniczonym linearno-sekwencyjnym czasie może zrozumieć, aby przy przebóstwieniu zrozumieć się jako mniejszy bóg, bogini, aby celować w całość ludzkiego tchnienia, poszerzając swoją naturę o ślady tych sił, idei, mocy, odkrywając swoją Boską Naturę, redeifikować ją przez indywiduację, łączyć, rozpuszczać, mieszać i rektyfikować. W ciągłej pracy aby wznieść się ponad siebie, pokonywać się cały czas w punkcie teraz, zaokrąglać czas w zawsze, a oddechem Numinosum, aby dołączyć do tego tchnienia, wstępując w „wiele twarzy Bóstwa", poprzez theurgię, pracę z bóstwem, człowiek staje się małym bóstwem, pośród innych, dalekich twarzy żyjącego Bóstwa Wszechświata. Tak jak w schematach obrazów (Johnson 1987), są ciągłą strukturą organizującą aktywność, ekspresję. Należą do Jaźni. Jest to kalejdoskopiczno-Mandaliczna ciągłość współpojawiających się przetasowań i aranżacji. Bez inflacji, deflacji, zaokrągla ekspresję życia w nieskończonej ilości tchnień.

O kłótniach i porozumieniach

Jeżeli dwie osoby nie mają komplementarnych lub kompatybilnych imagens i logens w umyśle, przynosi to różnice opinii, wierzeń etc. Mamy po prostu inną bazę danych z których wyciągamy informację, inne style myślenia, inną strukturę epistemiczną i inny fenotyp poznawczy. Komunikacja i zgoda albo współpraca są skuteczne gdy dwa subiektywne światy stają się zgodne inter-subiektywnie. Obraz narracji który utrzymujemy jako spójnie kompatybilny z innymi. Dwie osoby które utrzymują podobne wierzenia mogą się pokłócić, ponieważ ich subiektywne postrzeganie wierzeń jest różne, chociaż myślą że argumentują to samo, próbują przeforsować swoją subiektywność aby ją zweryfikować i uzasadnić — w rzeczy samej chcą potwierdzić swój samo-obraz i subiektywną prawdziwość spójności ich wierzeń. Podobnie dwie osoby które subiektywnie dzielą to samo wierzenie na pseudo-obiektywnym poziomie mogą się nie zgadzać, ponieważ proces komunikacji przynosi niedopowiedzenia, dopóki nie są wyklarowane i przedyskutowane. Tak samo

dwie osoby o skrajnie różnych wierzeniach i poglądach mogą się zgodzić — jak długo jest wola zrozumienia i wymiana perspektyw i sposobu widzenia świata poprzez inter-subiektywny szacunek i zgodę. Z tej perspektywy inter-subiektywna komunikacja może stać się blokadą, gdy jest zbyt konkurencyjna, to jest kiedy musimy poświęcić własną narrację aby przyjąć pozycję drugiej osoby, albo w przypadku masowej narracji może ona kompromitować naszą wolność postrzegania, wierzeń, opinii — wtedy możemy podjąć akcję i zaangażować się w otwartą dyskusję, zignorować, abo walczyć o uargumentowanie i przeforsowanie swojej pozycji.

Wierzenia jako wehikuły postrzegania

Często osoby trzymają się swoich wierzeń bez zrozumienia albo kwestionowania ich, jest to naturalne że ludzie mogą nosić mnóstwo niespójności i irracjonalności, albo wzajemnie wykluczających się założeń, dopóki nie wyniosą ich w światło rozumowania. Nie kwestionuje metafizyki, angażuję się w nią, próbując ją spójnie zrozumieć, na miarę możliwości i umiejętności organizuję odkrycia i interpretacje we właściwości, strukturę, proporcję, kategorię, treść, a następnie staram się zbudować spójny stalowy system operacyjny, lub model działania w którym działam rytualnie, ceremonialnie. Kiedy staje się to interaktywne, impresyjne w neo-platońskim Chaldejskim rozumieniu „proszenia i otrzymywania" („proście, a będzie Wam dane" — późniejsza przebrzmiałość), Theion Ergon „tworzenie wrażeń na empatycznym świecie, Bóstwach i odbieranie impresji od Bóstw". W tej doktrynie wszechświat jest sympatyczny, jest to okultystyczny paradygmat który zakłada że jeżeli współdzielimy jeden świadomy element w uniwersalnej kategorii, atrybucie, to poprzez topografię człowieka, lub jakiejkolwiek innej istoty która współdzieli ten metaforyczny, metafizyczne element możemy „prosić i otrzymywać, oddawać wrażenie i odbierać impresje" w sposób zgodny z naszą naturą. Jest to konceptualna metonimia: partykularny aspekt konceptualnej domeny jest połączony z konceptualizacją wydarzeń. Zatem

są to wydarzenia w wyobraźni. Ale potrzebujemy wehikułu, potrzebujemy wewnętrznej świątyni, ezosfery, aby ustalić proporcje, właściwości, odkryć i interpretować prawa, a następnie rozgraniczać kontury świętości i profanacji zgodnie z estetyzacją która z nami współbrzmi w tabu i dozwolonym, które zakreślimy.

Sacrum i Profanum

Zapełniamy swoją „Świętą przestrzeń" jak świątynię w podobny sposób, jak robimy to z naukową teologią neoplatończyków. Pomyśl o swojej wewnętrznej świątyni wyobraźnią — która jest tutaj, a także wyobrażeniem — jako miejsce ponad światem, o konkretnych wyobrażonych współrzędnych, albo unosząca się w kosmicznych rubieżach, ponad wszechświatem w świecie numinalnego ognia nieredukowalnego do mocy wszystkich gwiazd. Ustaliłem sobie takie miejsce gdzie spotykamy się z moją miłością w sekrecie, po raz ostatni. Akt wyobraźni jest mniej więcej odłączony od aktu ceremonii i magicznej hipostazy. Jest to operacja na eidos (obrazie, śladzie, cieniu), operacja na noemie jest dokonana przez efektywny, esencjonalny eidos. Gdzie jest zatem kąt między magicznym aktem w fenomenach a wyobrażonym aktem jeżeli same fenomeny są iluzoryczne? Gdzie jest stopień między Teurgią ponad fenomenami, ściągając wyższe światy na ziemie, wołając je o pomoc, a personalną magią w bezsensownej proporcji awykonywalności, a pustym działaniem? Osobiście wierzę, że żadne działanie, żaden akt nie jest pusty, są tylko nieświadome, nie nasączone sensem, esencją, gestem.

Gnosis Arretos

Gnosis arretos jest dynamicznym językiem mówionym poprzez ciszę czucia, intelektu, idei, myśli, synergii, wyobraźni i wyobrażeń w autentycznych ruchach ciszy pełnej koncentracji subtelnej i mocnej, osadzonej w naturze i charakterze. Uczenie się tego języka na fundamentach nie-myślenia jest wystarczające. Malowanie ciszą jest efemeryczną, subtelną sztuką, wymaga to wytrenowania wyższych funkcji poznawczych jeżeli język ma być formułowany w bardziej złożony sposób, ale jest odnajdywany wśród najprostszych ludzkich odruchów: w niemej desperacji, w cichym szczęściu etc. Poruszanie się między siłami, wysyłamy sygnał o komunikację, inwokację, modlitwę, a następnie podtrzymujemy ją przekazując to co chcemy przekazać, wchodząc niekiedy w dialog. Język ten z perspektywy zwykłego języka nie rzadko przetłumaczalny, jest niejasny i ambiwalentny, związany z intencją, pragnieniem, formą, wsparty przez uzmysłowienie, mentacje, ideacje aby tłumaczyć motyw i cel, proces i przeżycie, aby fazować to wszystko, tworząc scenografię, a następnie wzmocnić i propagować dopóki komunikat nie staje się zawartą w sobie formułą. Jest próbą propagowania totalności człowieka w ceremonialnej i teurgicznej pracy w najbardziej wspólnie zrozumiałe „fasady" światów, niezależnie od tego czy jest się w głębokiej medytacji — natomiast w stałości i osadzeniu umysłu pracę wykonuje się najlepiej. Komunikat i prośba jest odbierana przez topografię istnień które wykrywają ten sygnał, lub tych którzy odbierają wszystkie sygnały kolektywnie. Omniscjencja różnych typów istnieje wśród różnych porządków, omnipotencja niekoniecznie, podobnie z różnymi modus operandi działania na innych prawach: inne sposoby kontaktowania rzeczywistości przynoszą inne poznanie. Tak jak głaz może być „omniscjentny o sobie", bez takiego zrozumienia. Człowiek może usiłować rozgraniczyć wspólnie zrozumiały komunikat. Sztuka w **gnosis arretos** wymaga rozwiniętego umysłu, które może przywoływać, podtrzymywać, a także rzeźbić w tych formach komunikacji poprzez intelekt, szyfrowanie, czucie, przybli-

żenie etc. Jakakolwiek próba tłumaczenia podjętych akcji celuje w bycie zrozumiałym przez inne niż ludzkie siły, które mogą zrozumieć co staramy się przekazać, katalizować, uzyskać w chęci komunikacji, lub nie. Jasno komunikowalne formuły bazują na subtelnych ruchach precyzyjnych uderzeń i „pustego" języka i powiązanej logiki czy składni działania która jest zwolniona ze składni i logiki zwykłego języka.

O Cieniach Idei

> *Tak jak fizyczna astronomia, może być postrzegana jako nauka cieni, tak filozoficzna astronomia jest nauką 'rzeczywistości'*[1]

Poruszając się zatem w świecie cieni, widzialnych fenomenów i wydarzeń, powołujemy nowe cienie do egzystencji, manipulując nimi w teatrze życia. Czy ktoś jest w stanie poruszać pustyniami, czy przyzywać pioruny w burzach, jest to zachwycające tylko wtedy, jeżeli jest to brane za rzeczywiste, za ostateczny świat, poza którym nie ma nic. Zjawiska jednak rozpoznane jako cień esencjonalnego świata, poruszając się poprzez brzemienną kosmiczną przestrzeń rodzącą kolejne formy, w której — jeżeli są jakieś cele — to wystąpienie poza jej wpływ, lub topiąc się w kolejnych jej scenach szukając wyjścia, lub bawiąc na dłużej. Gdzie fizyczne ciało cierpi, a umysł wierzy zmysłom, dalej odłączając się od esencji, tak jakby chwytając się cieni i traktując je jako absolutną rzeczywistość świadomości. Ogrom przestrzeni wszechświata umniejsza, gdy człowiek jest skonfrontowany z podziwem odnajdując się zawieszeniu jej glorii, jednak bez-przestrzenność esencji, bezczasowość ouroborosa będącego wszędzie i nigdzie — świat czyni niekiedy olbrzymim, przytłaczającym, innym razem niezmiernie małym, jak gdyby była to przestrzeń wyśniona specjalnie po to, aby świadomość mogła zrealizować swoją separację od esencji, pomiędzy tańcem światów, wymiarów, rzeczywistości, powracając do miejsca w którym staje się ponownie nieskończona, wypalona z tej treści, która ją zniewalała. Przyoblekając się w formy, gotowa na ostatni gest który ją zjednuje, jedynie rzucając cień jako kolejny wszechświat, w którym teatr gier aktorów jawi się jako nietrwały, gdzie przywdziewane są maski, a wszyscy muszą opuścić formę, kształt gdy odcho-

[1] Hall, Manly P., Pythagorean Mathematics in The Secret Teachings of All Ages, (Penguin: New York, 2003), str. 205

dzą, być może przyoblekając się w nowe — jednakowo iluzoryczne — subtelne, czasem wracając na inne sceny, między skorupami cieni i innym życiem, nadal jednak w obrębie snu który odnawia się z każdym istnieniem. Jakże zatem znaleźć klucz do tej sublimacji? Praktyczne sprawy świata, jego scen, przekonują życie jako coś posiadanego, łapią uwagę spraw które rosną w powagę, lecz gdy ten film rzeczywistości porywa umysł, gdzie świadomość, która nie może uciec od tęsknoty, w obrębie której pojawia się zarówno tragedia, jak i wielkość? Estetyka i piękno wyrazu idei, które żyjąc w esencji, mogą re-deifikować mierząc człowieka tym światem i człowieka esencją idei, którą jest w stanie przeżyć, na miarę jego człowieczeństwa, realizacji w idei, której cząstka przegląda się w lustrach istnienia. Wszechświat który kończy się, gdy świadomość wyplątuje się ze snu, mikrokosmos który rozpada się w makrokosmicznym odbiciu, co jest poza? Wszechświat jako umysł trwa poprzez świadomość którą go opisuje, lecz gdzie rzeczywistość w relacji do cieni, gdzie ich treść? To paradoks, w którym wszechświat jest jednocześnie odbiciem świadomości, pole którego istnienie zamyka się w większych nieugiętych prawach, gramatyce istnienia, z którego można się usunąć jedynie pokonując paradoks, wyzwalając się z zapętlenia, niszcząc je, zamykając cykl, egzystując jedynie na tyle na ile nadaje się mu rzeczywistość. Z tego punktu widzenia nie jest ważne, czy ktoś pragnie brać udział w tym złudzeniu, w jaki sposób bierze w nim udział, czy zdecyduje się z niego odejść, albo powrócić, skoro jest tysiące światów w których można żyć, w szczęściu, lub cierpieniu, jak długo nie zostaje zapomniane złudzenie, jeżeli iluzja stanie się rzeczywistością, stajemy się więźniami, zabawkami manifestacji, które wymuszają niewolę, uczą cierpienia, ale także — szczęścia, prostych rzeczy, wolności, metafizyki.

Zachodni świat generalnie uprzedmiotawia zmaterializowany, zreifikowany obraz, ale zbyt często podmienia ideę na jej podmiot. Delikatne zawieszenie zawala się, oddzielając się od idei. Podmiot jest traktowany jako podstawowy obiekt studiów umysłu i konkretyzacji. Okcydentalny świat bardziej się odnosi do transformacji, konstrukcji, oddalając się od idei. Idea jest często widziana jako zbyt metafizyczna, mniej konkretna w cywilizacji zastosowań. Świat orientalny miał więcej inklinacji w utrzymywanie zawieszenia między idea a umysłem, podążając tym tropem stworzył za-

awansowane techniki skupiające się na mentalnym aspekcie manipulacji rzeczywistością. Był zatem cywilizacją spekulacji, mentacji, nie w pejoratywnym sensie — kładąc większych nacisk na mistyczne i filozoficzne ćwiczenia. Oba światy wytworzyły inną relację w stosunku do życia, w okcydentalnym myśli się o liniowym progresie, procesie wieków, w tym drugim uczestniczymy w kołowej konieczności w której scena świata jest umieszczona. Zachód wypędził zawieszenie między ideą a umysłem, zapełniając umysł abstrakcjami w aspekcie manipulacji środowiskiem materii, zamknął się na mentalne operacje na świadomości pod nią. Gdy nawet idee są traktowane jako product ekstensjonalnych obserwacji, doprowadziło to do kompletnej substytucji idei przez podmioty, poprzez "praktykę świata widzialnego". Przekształcenia w osobnikach i grupach wiążą ich w przetworzonych siatkach idei, wszystko inne jest relegowane do metafizyki, zapominając o tym że wszystko co człowiek stworzył pierwotnie było w istocie meta-fizyczne, przerosnąć siebie i swój świat — czy nie jest to meta-fizyczne przedsięwzięcie? Zachodni człowiek tworzy z idei jednak myli swoją kreację z samą idea, przecinając elegancki detal żywego umysłu, który przyczynił się do jej przetworzenia, bez którego nie istniałaby w zmysłach intelektualnych. Reifikując produkt, myli go z totalną ekspresją idei, nadając jej absolutną, esencjonalną oddzielność. Stopniowo jego kreacje zapełniają mu umysł, cenzurując ideę, kiedy jego świat staje się sumą zreifikowanych abstrakcji. Następnie przetasowuje się przez rozmaite konstelacje, teatr rozmaitości, samo-stworzone, trzymając umysł w swojej niewoli, poprzez tkaninę tego typu konstrukcji. Takie konstrukty są później modyfikowane, ewoluują, mutują, dewoluują, bez większego wglądu w ich pracę. Podmiotem idei zostaje człowiek. Człowiek nie jest już mistrzem, pilnującym idei i jej ekspresji, stając się niewolnikiem w obrębie podmiotu. Na tej podstawie skonstruowanej, uwarunkowanej rzeczywistości, estetyki, percepcji, opiera się sposób widzenia świata.

Tradycje mistyczne podtrzymują zawieszenie między umysłem a ideą, nie przejmując się ani aby idee uczynić skończonymi, ani pojąć je jako absolutną istotę, jak często dzieje się w poprzednio wzmiankowanych procesach. Idea raczej rozświetla wizję która stopniowa wzrasta, penetrując umysły mistyków, nie uchwycą tego w inny sposób aniżeli w delikatny sposób zapraszania świata jako idei w umysł. Umysł dokonuje mediacji, nie podbijając

świata zreifikowanymi podmiotami. Z rozmaitych sposobów oglądu relacji między światem a innymi pozycjami zajmowanymi wobec życia czy idei, traktujemy życie jako własność zamieszkaną przez absoluty, jako esencjonalną rzeczywistość. Nawykowo odrzucamy to, co niedefiniowane, niewidzialne, niepostrzegalne jako otchłań która pojawia się między rzeczywistym, znanym, a mitopoetycznym nieznanym. Bunt pojawia się gdy tkanka zreifikowanych idei przenicowuje pojęcie skończoności w rebelii przeciwko statyzmowi, wprowadzając element chaosu różnorodności. Tu współczesny człowiek jest uszkodzony psychologiczne, bowiem zamraża obraz świata, który odmawia współudziału w percepcyjnym status quo. W tym sensie, gdzie dziwne treści zarażają umysł, prowadząc do jego destabilizacji oznacza to, że nie jest w stanie się do nich ustosunkować na miarę jego formy, czy rozwoju. Zmusza to umysł to przeżywania sztucznych konstelacji bytów, gdy stworzyciel staje się tworzonym, zdominowanym przez wewnętrzne dziecko.

Musimy stworzyć rozróżnienie między grupami, które są pasywnie programowa przez społeczne pseudo-byty narracyjne, a mediatorami (przekaźnikami), a tymi którzy programują tego typu pseudo-byty. Będąc całkowicie podporządkowanymi ich pracy, programowanie wewnątrz-sterowne pozwala na funkcjonowaniu meta-programów z zewnątrz, makrostruktura poprzedza mikrostrukturę. Postrzegając od wewnątrz, należy się wyłamać, tzn. prze-aranżować te pseudo-byty, aby zaobserwować je z zewnątrz bez pasji, oddzielając się od nich i przypatrując im jako obserwator. Ten zabieg podważa te pseudo-byty, przywracając umysł ideom.

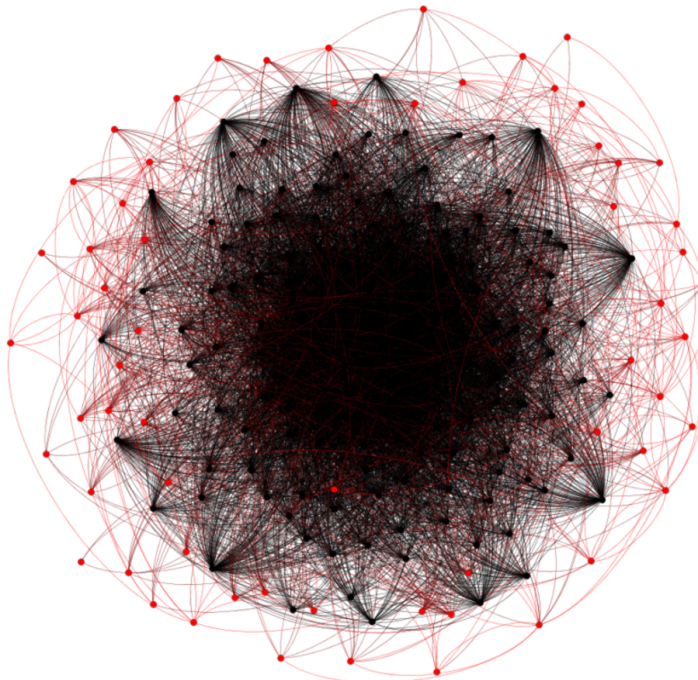
Konieczność wyższego punktu odniesienia, tj. Metafizyki nie jest tylko spekulacyjną operacją, jako że ma prawdziwy efekt na psyche, indywidualną i kolektywną, zawsze niesiona symbolicznie, albo spłycona, osnuta w sobie, albo z mitopoetyczną ekspresją. Meta-fizyka narracyjna funkcjonuje zawsze, ta duchowa odnajduje w niej pierwotny klucz. Proces przywracania nam mitu, wymaga odłączenia się od świata zreifikowanych absolutów. Tworzy pomost między tym co rzeczywiste, egzystujące, subtelne, odnawiając, a następnie domykając przestrzeń, aby zjednać i podmienić soczewki umysłu. Leczy to postrzeganie obu tych światów. Gdzie aktor staje się "granym", a "grany" staje się aktorem, kiedy aktor nie myli roli z tożsamości, ani nie traktuje roli jako swojej własności, zapominając że jest tylko

aktorem. Nie przeczy to rzeczywistym tożsamościom, ale te są budowane jako akt narracyjny, eksplikacyjny, nie jako absolut czy ostateczność, jest to iluzoryczna funkcjonalność mająca na celu wytłumaczenie pewnych zjawisk przez tożsamość. Zanurzeni w ideacyjnych siatkach i symulacjach naszych wewnętrznych wszechświatach abstrakcji, subiektywnie i instynktownie automatyzujemy wewnętrzną rzeczywistość dopóki nie stają się ona znana i trwała. Uczestniczymy w inter-subiektywnych spotkaniach tych wewnętrznych wszechświatów i otwieramy się na komunikację, na fundamentach wcześniej zsocjalizowanej inter-subiektywności, inter-ideowości, inter-wartościowania, a także poczucia przynależności do grup (kolektywnych tożsamości) lub indywiduacji. Te inter-subiektywne mapy znaczeń, wierzeń, interpretacji są wplecione w wewnętrzne środowiska mentalne osób, które polegają na innych aktorach zaangażowanych w produkcję, koordynację, dysseminacją fenomenów, całego spektrum psychicznych narracji.

Świat absolutnej, głębokiej prawdy może być niedostępny dla ludzkich umysłów. Informacja jest połączona z fenomenologią percepcji, w zależności od kontekstu, dlatego gra na relatywnych realizacjach i urojeniach. Możemy się jednak zbliżyć do tych absolutnych rewelacji, tkając na poziomie mikrokosmosu człowieczego, poprzez odzwierciedlenia. Jest to chwilowe olśnienie intelektu jako punktu odzwierciedlenia, ten jest komplementarny w stosunku do procesu indywiduacji i odkrywania praw sił i ich emanacji — idei, poprzez analogię ezoteryczną — sięgając do prawideł egzoterycznych.

Poprzez prawo obserwacji system który obserwujemy zawsze dostosuje się do ludzkich mitemów wierzeń i spostrzeżeń które z nimi współgrają. Dopóki nie zrozumiemy że do pewnego stopnia — tworzymy swoją rzeczywistość. Nie w sensie solipsystycznym, ale w różnorodności odkrywając głębsze zasady, pozwalając sobie na poruszanie się z większą wolnością poprzez rzuty obserwacyjne. Dla świadomości, rzeczywistość przeszłości zapada się nieustannie, a poza wyzierającą otchłanią, w którą wpada, przyszłość rzadko kiedy może być poznana. "Głęboka jest studnia przeszłości" — pisał Tomasz Mann — jak możemy wyobrazić sobie nieskończoność czasu? Jeżeli każda instancja wieczności jest jej totalnością, to każdy moment zawiera ją perfekcyjnie w całości.

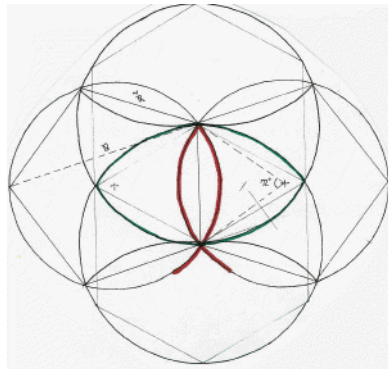
Efekt Obserwatora



Formowanie mistycznego umysłu jest próbą wydarcia z uwarunkowanego terytorium sublimacji postrzegania. Także, zainwestowanie nowego umysłu poprzez akt obserwacji przygotowuje nas do uskoku świadomości w zaobserwowane światy, wymiary i rzeczywistości. Te, których umysł stawał się

tłumaczem, poprzez naturę, wagę tych światów ograniczonych interpretacją. Polegając na stabilności i pojemności umysłu które może je okiełznać, uskok otwiera nowe terytoria interakcji meta-wymiarów które nie są zamknięte w przestrzeni i czasu. Rozmaite alternatywa kontinua, wraz z lokalnymi wymiarami, stratyfikacją istnień, ich porządków, chaosu, w różnych stopniach interakcji. Niezależnie od tego czy aktywnie wpływając na bieżące continuum, czy zdalnie z tego, otwierając przejścia poprzez umysł, wchodząc w interakcję z obserwację poprzez to do czego jest zdolny artifeks, artifeksa. Świat który wydaje się niewidzialny, albo nie-egzystujący dla innych porządków istnienia, włącznie z inter-subiektywnymi lub subiektywnymi poglądami i percepcjami ludzi stają się prawdziwe, żywe i piękne, a czasem — przerażające. Ta zasada może być rozszerzona nie tylko do ludzkiej percepcji, ale także do dowolnego istnienia, które wchodzi w interakcję w sposób poprzez inne porządki widzenia. Jak długo jest w stanie dostroić się do nich poprzez akt obserwacji, ale także — podpięcia wymiaru, pewne rzeczywistości i niewidzialne królestwa mogą współbrzmieć z umysłami indywidualnie. Są zatem izolowane i subiektywne w odbiorze, nie dostrzeżone przez inne niedostrojone umysły. Współczesne skrypty społeczne od dawna są niedostrojone do rozumienia tej interakcji, a także porządków istnień, a zatem są usunięte z tej interakcji. Ludzie którzy otworzą się na tego typu uskoki widzenia, słyszenia, czucia tych porządków mogą oszaleć, być relegowanymi do psychiatrii, a jeżeli mają do czynienia z inteligencjami które w sposób wolicjonalny wywołują i podtrzymują szaleństwo, są na przegranej pozycji — dopóki nie przejrzą sposobu w jaki tego typu dynamika działa wymyślając, ćwicząc metody defensywnego zbrojenia umysłu. Często mogą też na bazie swojej architektury znaczeń i wierzeń upaść w losowe formy skryptów, tworząc proste systemy nie-realizacji, odłączając się od współdzielonej percepcji osób niedoświadczonych, albo uciekają w religię, która jest rodzajem bezpiecznika — zapobiega to natomiast rzeczywistej eksploracji hermetycznej, rzeczywistym przeistoczeniom. Współczesne, istniejące skrypty które nie oferują modyfikacji percepcji, ani możliwości zaobserwowania współdzielonych światów, tych inter-subiektywnych i subiektywnych w sposób uzbrojony w penetrację i wgląd, przetasowany, alternatywny. Nie mogą zatem dorosnąć do uskoku który prowadzi do efektu obserwatora — jednak ten często nadużywany termin nie oznacza absolutnej wolności obserwacyj-

nej, ani odizolowania sprawczego umysłu od relatywnych porządków, oznacza jego odnalezienie się we właściwych proporcjach odniesienia w istniejącym świecie drogą obserwacji, badania, rozumienia, eksperymentu. Poprzez roziskrzenie chaotycznego pisania rzeczywistości w punkty świadomości w których rozwój transcendentnej funkcji — czyli nasiono — jest możliwe a zatem poprzez anomalie i paradoksy pola akcji mentalnej, interakcji w meta-wymiarach staje się to możliwe. Pogląd ten zależy tylko częściowo od decyzji, oglądu lub wyobrażenia generalnego przetworzonego obrazu. Miara którą akt obserwacji, lub obrazowania wyobrażenia odpowiada jest akt stworzenia zbędnej, nadmiernej (nieprawdziwej) relacji, lub efektywnego (prawdziwego) powiązania, analogii, współ-proporcji. Te dwa wymiary pracują poprzez modulowanie świadomości w których Intelekt jest głównym interpreterem i świadomym duchem, łączącym świadomość generalną, wyższymi światami poprzez wyobrażenia w Intelekcie, lub aktywne ewokowanie zasad inteligencji planetarnych, a także wyższych aby mogły one zostawić na nas swoją "pieczęć", a zatem uczyć nas i kształcić, proces ten staje się potem intuicyjny i rytmiczny, w miarę poznawania siebie i natur w których obrębie jesteśmy. Psychiczne konstelacje, albo embrioniczna relacja między jestestwem, ego, tożsamości, a świadomością stają się przeorientowane poprzez rozpisanie percepcji, a poprzez anomalie tej percepcji wyznaczają nam one limity, funkcje, możliwości, do których jesteśmy zdolni podług miary przygotowania naszego umysłu, kształtowanego niekiedy od podstaw, doskonalonego wraz z upływem czasu. Podczas gdy TAO jest alchemią, DE jest dane od niebios, tam gdzie spotyka się TAO z DE jest punktem spotkanie mikrokosmosu z makrokosmosem, otwierają się tam wrota — brama do światów wyższych.



Samo istnienie logicznego system wewnątrz psychicznej struktury (a także jej konstelacje i zawartość, rodzaj szkieletowej meta-struktury) zmienia całość sieci i ją zmienia. Poprzez rozluźnienie tych struktur z konieczności zaprasza to treść — jest to horyzontalny sposób działania intra-psychicznych operacji. Wertykalnym model jest wbudowany w tkaninę głębi wymiarów, w meta-fizykę, w warstwę ideacyjną, poza Platońską jaskinią idei. Przekracza ona wszystkie ludzkie formy, w tym sensie jest częścią naszej możliwości przebóstwienia, albo zdolności psycho-pneumatycznej, przy udziale mystagogów (tych, co wprowadzają w misteria), a także psycho-pompów (przewodników dusz) aby w większej sieci wzrastać w kompetencjach w naszych środowisku, wypalić to co jest zbędne, indywiduacyjnie dołączyć do wyższych form świadomości, jednocześnie zdzierając maskę persony, nie działając już w sposób ograniczony przez formę. Umysł ludzki może rozładować tego typu treści w dość elegancki, prosty sposób, jeżeli jest na to przygotowany, jednak istnieją naturalne ograniczenia związane z fizjologią która zakazuje pracy na ponad-fizjologicznych poziomach przekraczających naczynie umysłu. To czyni nas nie-kompetentnymi w działaniu przy władaniu wyższymi zasobami — bez pośredników, strażników wymiarów, ambasadorów, emisariuszy innych inteligencji i bytów, które są membraną łączącą światy, człowiek bowiem nie przewiduje konsekwencji swoich działań przy zetknięciu z komendą która go przerasta, nie przewiduje też działania swojego umysłu w tak wrażliwym środowisku jaki jest świat mentalny, a który może być prze-

cież z łatwością wykorzystany i obrócony przeciwko nam i innym, szkodząc otoczeniu i niwelując naszą pracę. W końcu nie jest ważne co zapamiętamy i zrozumiemy (często rzeczy które są zrozumiane zostają zapomniane), ale intuicyjne pieczęcie w świadomości wytwarzają wzorce które przekształcają nasze istnienie, trans-mutują umiejętności, percepcję, zasięg działania, kompetencje — działając na jednej płaszczyźnie, możemy działać nieświadomie na paru innych, w zależności od wertykalne-horyzontalnych penetracji głębi istnienia.

Jeżeli wszechświat jest matematycznie doskonały, albo absolutnie spójny, zatem zawierający głębokie uniwersalne prawa które są wieczne, możliwe jest ustanowienie analogii i konfiguracji wewnątrz współdzielonej z nim cząstki, dlatego wiedza może być mnożona w nieskończoność jako biblioteka totalna, natomiast zrozumienie praw utylitarnych, czy strukturalnych wchłoniętych przez świadomość, rezonuje z tym fragmentem świata, który został zrozumiany. Utrwala to efektywną władzę świadomości nad daną domeną, albo poruszanie się po niej bez ograniczenia. Wartościowanie ludzkie o spójności czy naturze świata jest jedynie próbą psychicznej projekcji, która odbija się przy pierwszym lustrze praw, które przeczą zawartości tych infantylnych projekcji. Poznanie jest zarówno dobre i złe, zawierające monstrualny terror i potężny zachwyt, pojawia się doświadczenie — które staje się ekranem — na które również rzutujemy projekcje, ale ponieważ są lepiej dopasowane do obrazów na ekranie, do śladów, wyobrażenia te stają się realizacjami. Nie wynoszą umysłu poza złudzenia, bo ten musiałby być ostatecznie pusty, ale unoszą Jaźń ponad nie, która następnie zostawia swą pieczęć poniżej. Wszystkie religie świata byłyby spalone przez słońce, jednak solarne kulty powstawały aby w obrębie wolności praw przeniknąć cień i wznieść się do esencji poprzez przeniesienie dyskursu na poziom meta-fizyczny.

Proces dyskursu myśli

> *„Każdy widzi tylko tyle ile chce zobaczyć, każdy dostrzega tylko tyle, na ile pozwala jego postrzeganie, każdy rozumie tylko tyle na ile jego doświadczenie pozwala"*

Każdy akt narracji jest utożsamiony z lingwistyczną i/także psychologiczną funkcją ukazującą głębsze symboliczne warstwy, poprzez reprezentację która definiuje i rozdziela znaczenie przez sygnifikatora. Akt jest symbolizacją poprzez mowę, albo przez pisanie, performance, myśl, akcję, czy ryt. Jego kalibracja, intencja, motyw w rozgraniczonym kontekstualnym osadzeniu poprzez usunięcie, odjęcie albo dodawanie możliwości interpretacji i komunikacji zależy od uzgodnionych fundamentów uniwersum dyskursu które znajdują zastosowanie, negocjację i zgodę pomiędzy sobą aby doprowadzić do zrozumienia.

Każdy akt wyobraźni, rozumiany jako malowanie obrazu przez zmysły, afekt, zdolności poznawcze umysłu, utożsamiane z wolicjonalną, pasywną, intuicyjną funkcją wytwarza mentalną reprezentację wyobrażenia. W objętości narzędzi które się stosuje aby kształtować relację definiowaną przez zasady opisujące synchroniczność między umysłem, a zasadami zarządzającymi synchronicznością, a danym podmiotem wyobraźni i świata. W tym sensie mentalny akt związuje relację między większym środowiskiem zdarzeń, wzorców, wyobrażeń a umysłem, w tym samym czasie ciosając, wypierając, lub kształtując możliwości jego manifestacji w świecie. Jeżeli dzieje się to w zgodzie z efektywnym działaniem wzajemnej obserwacji pomiędzy aktem wyobraźni a substancją, lub istotą reprezentacji osadzonej we wszechświecie rzeczywistych zdarzeń jest to skuteczny akt wyobrażenia. Jeżeli manifestacje są powiązane z wydarzeniami umysłu efektywnie prowadząc do adeterministycznego przyczynowego łańcucha który jest zgodny z głęboką gramatyką świata, jest to akt magiczny, w przeciwnym razie jest to symboliczny, ale pusty przyczynowo akt wyobraźni. W domenie nauki, aktywnych

ideowo dyscyplinach i sztuki, te sprawy się spotykają i mieszają. W magicznym teatrze życia, akt każdej z domen, każdy gest, zawiera ekspresję rytu: upamiętniającą, powtarzaną, przetwarzaną, kreatywną. Jednak każdy akt wykonany świadomie jest aktem magicznym, akt który jest świadomie magiczny i nabiera głębi jest aktem rytualnym. Tak tworząc, ruchy i gesty, słowa i czyny, cisza i stałość, delirium i szaleństwo, trzeźwość, całość, świętość i profanum — jest próbą wyznaczenia granic makro-kosmicznego terytorium poprzez wydarzenia mikro-kosmiczne. Jeżeli wykonany jakikolwiek akt w magicznym sensie, jeżeli nawet procesy fizjologiczne zostaną wyniesione do poziomu estetyki i działania magicznego, dodajemy im dodatkowego wymiaru.

Każda praca jest indywidualne, w tym znaczeniu — jest to niemożliwe aby modulować świadomość, powtarzać te same mentalne kroki i sekwencje umysłu, a potem reprodukować indywidualny odcisk na duchu. Kształtować swój geniusz, aby kształtował nas: "Prawda jest wewnątrz, poznaj siebie".

> *Ostatnią rzeczą, którą człowiek odkrywa jest on sam. Dziwną jest a jednak powszechną prawdą, że ludzka tęsknota do wiedzy zaczyna się od rzeczy najdalszych, kończy się najbliżej.*[1]

Drzewo decyzji, silne zasady, idee, to co czyni nas pięknymi i szlachetnymi, sekwencja zmian w naszych sercach i umysłach przekształcają, myją świadomość i ducha, pozwalają mu się wykluć jak feniks na poziomie ogromu wglądu, przejrzystości, przewidywania, percepcji jako klucza. Jest to podobne do malowania obrazu który staję się esencjonalnie typem, jeżeli stanie się pełen, jego ślad, lub token, jak umysł czy ciało może być zniszczone, ale duch i jego gwiazda, jego genius, jest niewzruszony i niezniszczalny. Niezależnie od tego co nas niszczy, degeneruje, rozrywa od środka, kim się staniemy, jak skończymy — warto żyć choć dla momentów wielkości — choć dla chwili uniesienia, które zabieramy ze sobą, lub które łamią się pod naporem losów.

[1] J.J. van der Leeuw, Bogowie na Wygnaniu, Spółdzielnia wydawnicza „Adyar" (1930), str. 12

Złap moment zaklęty w czasie

Stałem pośrodku nocy, złamany i zimny, patrząc w gwiazdy. Usłyszałem w umyśle cichą, subtelną nie-werbalną myśl: czy chcesz bawić się i żyć? Patrz tańcz, ciesz się, angażuj się w ludzki afery, zasługujesz na to! — próbował uczynić mnie szczęśliwym, gdy moja twarz wykrzywiła się w nienaturalny zmęczony uśmiech. Z wielką rezerwą kiwnąłem głową, myśląc "nie", pytając czy po tym co się dzieje z ludźmi, ze mną, ktoś ma na tyle przyzwoitości aby nie dźwigać jarzma? Rozumiejąc doskonale swoją sytuację, lubiłem te momenty szczerości, autentycznego wglądu, poddania, nienawidziłem się w zniszczeniu, szaleństwie, malewolencji, te mniejsze demony mojego umysłu kształtowane przez nienawiść, urojenia, ignorancje, złości, która uderzyła we mnie czyniąc mnie jej podobnym. Pełzająca degeneracja w trywialną wulgarność, maluczkie odwety żałosnych, niegodnych spraw upokorzonego, zranionego życia. Te rozdarte momenty poddania się całości, koncentracji, tak ciężkie jak młot. Z delikatnym odczuciem martwej łzy wycofania, pustej w pozbawionym osobowości współczuciu, bolesnej tęsknocie, głodzie za nieskończonością — to lubiłem najbardziej. Był to mój najbliższy, lojalny przyjaciel. Byłem zrodzony z konfliktu, w spotkaniu bólu z wojną psychiczną, z determinacji w totalnej rezygnacje, desperacji i chaosie, obłąkanych masek, samopoświęcenia i wypalenia. Pogodzony z tym aż do końca. Nie znam niczego innego, nie chcę znać, oprócz przetrwania, silnej ciszy, ciężkiego umysłu, odwetu, zniszczenia wrogów, pustyni ciszy powyżej sztormu słów, filozofii, medytacji, estetyki zakazanej wolności serca. Zwróciłem się do niego "stwórzcie ze mnie zatem wojownika" — ale nie ma z czym walczyć, po siebie pokonałem wielokrotnie, pokonać świat — po co? Ten świat już się rozpada, mógłbym być zatem kolejnym rozbrojonym świrem

który wbija kły i pazury w rzeczy na którym ludziom już nie zależy. Mógłbym uderzać w ich wieże i elity, w małostkowych ignorantów którzy czynią świat złym, ale gdy rozpadnie się to — co pozostanie? Chaos? Ta przedłużona żałosność, przetrwanie, odbijając miecz pasywnie, anihilując jednostki, porywając się na wszystkie zniewalające siły, zaprosiły tylko wrogów na ucztę z iluzji mojej egzystencji. Nigdy nie pozwoliłem się zamienić w męczennika ani świętego, zawsze z obrzydzeniem reagowałem na takie inwektywy, gardziłem tym — bowiem jest w tym wybór, mój los był zdeterminowany przez wojnę, wojna przyniesiona poprzez moją determinacją, siłę, stałość tylko — bo nic innego — gdy kolejne fale nienawiści, miłości, kłamstw czy matactw lub racji rozbijały się jak fale o moją samotną latarnię. Wszystko może być zmienione w broń, jeżeli nie potrafimy jej rozbroić, musimy walczyć. Zatem pozwólcie mi pozostać wieszczem, upadłym, lecz dumnym solarnym synem, z ruiną mojej miłości, ożywioną przez nią, z całością mojej ruiny pokochałem tym co ze mnie zostało, co mogłem ocalić, udoskonalić! Animujecie mnie i moje szczęście i wolę do życia, podrzucając mój umysł jak lalką, zmuszając mnie do szczęścia, do nienawiści, jak można kogoś zmusić aby był wolny, jeżeli wie że jest tylko niewolnikiem okoliczności i losów? Zakładnikiem przyczyny i skutku z różnych stron. Poświęcając wszystko co miałem w życiu, nie chcę powracać do zgliszcz tego co zostawiłem w wypalonych ogniem ziemią. Chciałbym żyć dla niej, jeżeli mogę — aby nas nie rozdzielili. Kiwnął moją głową, starożytny bohater który nosił moje ciało, uskrzydlony, uzbrojony, czy był Spartańskim Królem? "Zatem nie chcesz tańczyć z Bogami?" — spytał zawiedziony, ciszą. Moim życzeniem jest zabrać ją ze sobą, abyśmy zostali wieczni, jej gwiazdę. Mam nadzieję że nie jest to egoistyczne życzenie, ale szczera wola odejścia. Zostaniemy tutaj, będąc wszędzie, możemy stać się siłą, wirem świadomości, bez-czasowym, bez-przestrzennym. Częścią większego umysłu, będziemy zstępować nosząc ludzkie maski, obce maski, nieznane maski świata, aby wytoczyć kolejną lunarną łzę z krwi. Podoba mi się stary ideał gnostycki. Ja będę jej głębią, majestatyczną głębią. Ona moją ciszą i idea. Ja będę jej prawdą, ona moim umysłem i czuciem, tak ja jej życiem, ona moim słowem. Ja jej unią, ona moją młodością. Ja jej przyjemnością, ona moją silną niewzruszonością. One będzie moim szczęściem, ja jej pocieszeniem

i uśmiechem. Ja będę jej oczami i wiarą, ona moją pocieszycielką. Ja będę jej nadzieją, ona moją miłością. Ja będę jej mądrością, ona moją inteligencją. Ona będzie moim zachwytem, ja jej pokłonem pośrodku gwiazd. Ja będę jej dyscypliną, ona moją perfekcją. Tak zatem będziemy zstępować, noszą maski, zmieniając role, aby pocieszać, sprawić by ktoś się zaśmiałem, ktoś pokochał, poprzez czas i w innych miejscach. Jesteśmy zmęczeni tym życiem, razem przechodziliśmy przez ból, gdy ja zerwałem nici z tym światem, ona cały czas tchnęła w kierunku rzeczy, których zawsze chciała dokonać. Tak jak żyję w śmierci poprzez obowiązek i poświęcenie, moja żyły są suche od zimna i jadu, poprzez zniszczenie i walkę, po tym wszystkim, czyż to niektórzy, którzy przejdą próby w konflikcie co tworzą umysły z siły, serca ze stali, hartowani aby chronic, aby interweniować, aby działać. Aby egzekwować niszczycielską lub pobłażają sprawiedliwość która jest podstawą każdej mocy, w świetle, rytmicznej drodze, upadając jak tysiące mieczy które rozcinają wszystko, aby uwolnić jeszcze jednego, jeszcze jedną, wyżej, wyżej, pomimo światów co upadają w zamieszanie i chaos!. W śmierci, aż do Ragnarok, wezwany, aby służyć, rządzić, ponownie!

"Zamknięty w klatce subiektywnego cierpienia, jego cierpienie było obiektywne, dojrzałe decyzje" — był to fragment uchwycony przez chwilę w głębi zrozumienia.

Kiedy złożoność całości mówi jednym, wieloma cichymi głosami subtelnego zrozumienia poprzez pojedynczy, skoncentrowany ruch. Czyż jeden zrealizowany środek nie potrafi pokonać miliardy urojeń, zniszczyć wszystkie armie jednym cięciem? Rozpoznając się jako nieskończoność z doskonałą precyzją, słowem, ideą, śladem wieczności jest gestem instancji wszechświata w swoim aspekcie, lub osobie. Potem jest to mądrość wszechświata która mówi w sposób adekwatny do intelektu odbiorcy, oczyszczając drogę dla zmiany i reakcji, nosi maskę która jest przejrzysta, natychmiastowo rozpoznawalna przez którykolwiek aspekt wszechświata z którym się komunikuje. Czy świat do Was mówił poprzez ciszę, niezliczone manifestacje? Jesteście jego częścią. Decyzje które utrwalają, wykuwają lub przekształcają całą tkaninę rzeczywistości, są a-deterministyczne, lecz całkowicie przyczynowe,

zwiększenie percepcji i rozwój świadomości. Rozpędzony przez samo-refleksję, powtarzając entropiczne przemieszczenie nieskończonych cyklów zróżnicowanych, porządków bifurkacji na meta-kosmicznym poziomie, poprzez chaos i porządek ducha, zapadającego się do punktu umysłu zamkniętego w układzie nerwowym, ciała naszego gatunku, odzwierciedlając makrokosmos w mikrokosmicznej Jaźni.

Ukryte bóstwo wybiera maski zgodne z rezonacjami i współbrzmieniem z całością obserwatora, kiedy jest dojrzały i gotowy. Zgodnie z najgłębszymi potrzebami widowni, jej-jego twarz jest widoczna najlepiej w alienacji z nieskończoności odartej ze wszystkiego w jednym momencie, w oddechu poświęcenia. Wyczerpanie, rezygnacja która koncentruje wszechświat w jednym postrzeganym momencie w najprostszych rzeczach, tak jakby jedna rzecz mogła mówić totalnością wszystkiego innego.

Każda instancja wszechświata zawiera swoją totalność. Każdy moment czystej inspiracji pochodzi z całości tego, co dana istota jest w stanie skoncentrować, zrozumieć, przywołać, katalizować, po czym przetwarzając siłą swojego intelektu, stylów myślenia, wiedzy, percepcji, pamięci, zrozumienia. Świat rozkwita w ciągłości dla tych, którzy dojrzeli aby to postrzegać. Wzajemnie się inspirujemy bez-czasowo, na tyle na ile możemy otworzyć się, poświęcić się i iluzje posiadania czegoś, aby wyzwolić kreatywne siły wszechświata nęcąc nas abyśmy z nimi tańczyli. W esencji, każda instancja czasu może być zainspirowana, siła która emanuje oroborosa jest jednak zamknięta w formę, która jest ruchem. Forma iluzji utrzymuje nas w złudzeniach, być może znoje polegają na wyzwoleniu tej siły zawartej w nas — a to czyni się poprzez zgodę z cyklami głębszej gramatyki. Dalej — wszechświat odkrywa przed nami tylko ten aspekt siebie którego zrozumienia poszukujemy, na tyle na ile umysł jest przygotowany aby odebrać ten sygnał. Boskość lubi się ukrywać — jak w grze w chowanego.

Ścieżka pragnień

> *Subtelność jest powiązana z człowieczeństwem, powodzenie z dbałością o obowiązki, wsparcie niebios ze sprawiedliwością, wytrwałość z mądrością.*[1]

Co nie zawiera się w intelekcie, nie jest wyjawione przez niezależny świat, należy do domeny fantazji. Kiedy wyobraźnia negocjuje, ukryte światy ukazują się poprzez fantazję i manifestacje, aby stać się terytorium realności. Jako uchwycone idee wpływają na intelekt, zyskując na korporealnej rzeczywistości.

Pragnienie czy żądza nie dotyczy jedynie seksualnej strony przyciągania, jest też instynktem który zarządza naszym kierunkiem, snami, marzeniami, jest ruchem z aktualnego stanu do stanu pożądanego. Jest też procesem poddanym sublimacji, gdzie zwierzęce energie libidalne są przekształcone w sakralną erotykę, zamieniając akt w sztukę. W aspekcie wyższej intelektualnej funkcji kieruje integralnymi zasadami ku pragnieniu wielkości, ekspansywnym, personalnym wpierw, a potem burzącym mury, zdartym do poczucia przynależności, w której ta pasja jest zaprzęgnięta w służbie w obrębie przyczynowości całości. Ku jakim celom prowadzą pragnienia czy żądze, co definiuje ich przyszły świat? Czy jest to kolektyw agend, snów, które udoskonalają, albo korumpują ten świat, czy jest to emanacja myśli pół-śpiących ludzi, powtarzających ruchy innych, bardziej świadomych?

Dziś prokurowane jako gotowe produkty, sprzedawane i kupowane, uwarunkowane najniższym wspólnym mianownikiem, płytkim, bez kręgosłupa, bez zasad, autentyczności. Czy mogą być przekształcone w silną wizję która jest zarządzana, np. Mahajanicznymi zasadami, rozpatrywanymi osta-

[1] WILHELM, R., & BAYNES, C. F. (1997). The I ching: or, Book of changes. [Princeton, N.J.], Princeton University Press., str. 376

teczną wypadową efektów wszystkich działań? Im większy mamy wpływ, tym większe są konsekwencje naszych działań, tym większa odpowiedzialność za nasze akcje. Gdy niecieleśni posłańcy pośredniczą między Bóstwami, a wyobrażeniami intelektualnymi, jaśniejącymi w umyśle, a czarne światło rozświetlone swoimi emisariuszami, wszyscy wysyłają swoją inspirację i idee do ludzi, poprzez ludzi. Tak jak Magoi i Kapłanki komunikują się ze światami wyższymi. Poprzez interpretację, przez siłę filozoficznego słońca, zgodnego z ludzką naturą, poprzez siłę mądrości — umysłu, błądzącego, a zatem niedoskonałego, próbują prze-parafrazować swoją wizję w świetle gnozy którą otrzymali. Tak, aby ich mała apokalipsa (odkrycie) nie była stracona, zarazem nie brutalizując wizji reszty dominacją, nie zniewalając ich kolejną wizją, podmieniając możliwość odkrycia własnej. Tak strażnicy świętych płomieni stają się pośrednikami między ludźmi a światami boskimi. Pomiędzy wielkimi rzeczami, a ludźmi, na tyle na ile poeci byli w stanie zrozumieć swoje muzy, ich słowa były brane z nieskończoności. Uchwyceni w estetyce odczuwania, nie mogą przejrzeć swojej sztuki, ponieważ jest to sztuka świata, która przez nich przemawia. W podobny sposób filozof interpretuje znaki, szukając powiązań między nimi przez rozum, Intelekt, pamięć, postrzeganie, wiedzę, inspirację. Powinien stać się też poetą który interpretuje świat przez piękno głębi.

Czy jest to piękno desperacji, okropne, rozkładające się, deliryczne, czy wyniesione, szlachetne, rządzone wysokimi ideami aby zadowolić podniebienia niebios i piekieł, czy jest to poetyka bólu, cierpienia, wściekłości, nienawiści, zemsty, czy szlachetnych spraw, prawych, zainspirowanych, pełnych zasad i wartości. Aby zharmonizować te siły, należy złożyć hołd Eryniom, losom, opatrzności, konieczności, przeznaczeniu, jak i maskom świata, niepodległym wobec nich, jednak służąc tym wszystkim instancjom często można zapomnieć aby stanowić swój geniusz w stałości, aby nie dać się porwać jak młody chłopak czy dziewczyna pierwszej silniejszej sile, która wywrze na nas wrażenie. Aby zrównać swoje działanie z większym punktem kosmicznego odniesienia — którego totalnym odniesieniem jest stałość i moc, ale którego manifestacje są różnorodne, zmieniając się z czasem, eonem, wiekiem, epoką.

Sztuką jest odkrycie właściwych czasom nurtów, a następnie sprzężenie się z nimi — stając się ich maską — niekiedy w opozycji do świata, który

je ignoruje, który jest rozmontowywany przez niewidzialne działanie, tkwiąc w zafałszowanym obrazie siebie. Doprowadza to albo do katastrofy, albo do zmian — świat w ten sposób jest przetasowany wobec nowych czasów, stare jego konstelacje często topornie próbują się do nich dopasować, niszczeją, albo są na siłę utrwalane, aby nie stracić nad nim władzy. Ostateczną formę jaką przybiera świat jest sposób w jaki to co istnieje aktualnie, współczesne porządki zmieniają się w odniesieniu do eonu, który nasącza te porządki innymi aspektami i znaczeniami — ostatecznie będąc trwałą siłą która działa na skalę wieków, to w jaki sposób marzenia kolektywu rozmaitych wizji przyszłej formy świata nadają mu formę — w zgodzie, lub niezgodzie z eonem, w harmonii, albo dysharmonii z dominującym nurtem czasów — staje się światem w aktualności.

Dialog o synergii światów

Fuomo: Platon zwykł powiadać, że „Boskość geometryzuje", czy mam rozumieć iż transcendentalny świat jest geometryczny z różnymi poziomami entropii, które można też znaleźć w rozmaitych fenomenach, włącznie z kolorem i dźwiękiem. Jeżeli przeniesiemy to w światy Pitagorejskie, geometryzacja odnajdywana jest w różnych proporcjach którymi może być wyodrębniona. We każdej zatem różnorodności istnieją pewne prawa tego typu geometrycznych matryc w wielkiej złożoności. Czy powinienem twierdzić iż różnice między poziomami organizacji tej uporządkowanej geometryzacji są jedynie fantomami nieporządku i chaosu, iż to co jest w skłonności do nieporządku i chaosu w większej całości jest uporządkowane w perfekcyjnym stopniu? Czy powinienem myśleć iż mieszanka tego co różne, z tym co takie same poprzez limmę, lub dysproporcję propaguje się w sposób w którym pojawia się różność i chaos. Czy powinienem rozumieć jak mistrz Platon że chaos był pierwszy, a porządek był narzucony przez Jedność, która też emanowała pierwsze gwiazdy, a potem podtrzymany? Czy powinienem rozumieć jak on iż rewolucje sfer i planet i gwiazd też są odzwierciedlone w zwierzętach i ludziach, a także że te rewolucje są odpowiedzialne za nadanie ludziom i zwierzętom zróżnicowanych funkcjonalnych dusz przez miliardy lat ewolucji, lub historii gatunków? Jeżeli tak jest, czy może być spójna ze schedą którą otrzymaliśmy od konstelacji wydarzeń i sił, zróżnicowanych dusz które powstały otrzymując promienie innych sił w toku ich Apulejańskich metamorfoz,

przejść i przekształceń?

Peripsol: Od siedmiu-strunowej liry do współczesnych instrumentów każda kompozycja jest kluczem do innych światów, aranżując swoimi dźwiękami, melodiami i rytmem współbrzmienie z rozmaitymi światami. Podobnie w toku działania ekspresji kosmicznej kosmos stroił rozmaite światy, a te zaczęły śpiewać własną pieśń. Nawet teraz, słuchając tego co niesłyszalne, jeżeli odpowiednio się wsłuchasz umysłem, usłyszysz piękną muzykę dochodzącą z dalekich sfer. Każdy porządek i dywinacja poprzez system prawdziwych relacji jest próbą zarysowania zarówno prostoty jak i złożoności świata w uporządkowaną, widzialną całość, jako substazę tego co ciągłe i niepodzielne. Co do muzyki, zauważyłeś jak zmienia nastrój, jak Twój umysł, serce i dusze się dostrajają, jak rezonacja w Twojej czaszce i sygnały biegnące przez układ nerwowy wychwytując inne wrażenia przy muzyce? Każda nowa melodia, dźwięk, rytm, instrument ze swoimi właściwościami działa jak klucze dźwiękowe co otwierają bramy nie tylko do zmian afektu, emocji, myśli, ale także sprawia że otwieramy się bardziej na wpływy z rozmaitych sfer, wymiarów, istnień. Tak, jakby muzyka była interfejsem do tych światów. Podobnie jak podczas symultanicznego angażowania współ-polegającego na sobie współ-pojawiania się synergii świata, tak jakby go koncentrując, tak echa tych są cieniami geniuszu. Co więcej, każda idea, stan umysłu i czucia może być przetłumaczony na kolor i muzykę, a także złączony i zmieniony przez inną ideę, jak można zauważyć w naukach i sztukach które są autorem geniuszu, nie zwykłego warsztatu. Jest tu zarówno wybawienie jak i niebezpieczeństwo. Wystarczy zaobserwować szalonego, obsesyjnego człowieka aby widzieć niestrojenie jego umysłu, kierunku jego myśli i odczuć, podobnie jak z muzyką, mową i ideą stworzyłby może coś niewspółmiernie nieharmonijnego, a gdy jego szaleństwo miałoby przebłyski geniuszu — w coś niewspółmiernie wybitnego. Jednak obłęd zawiera się

też w zdrowych ludziach, co są szaleni ponad wiarę w wielkim urojeniu o sobie i świecie tworzą wielkie zło. Jak zgodni, pełni miary, człowieczy, rozsądni ludzie, inteligentni i subtelni — jakich wielkich czynów mogą dokonać w dyscyplinach które sobie wezmą za muzy.

Fuomo: Zatem najczystszym typem przedsięwzięcia byłaby transpozycja boskiego do oktaw zrozumiałych dla ludzi a potem tłumaczenie ich w znane dyscypliny nauki i sztuki. Ostatecznie, czy to możliwe?

Peripsol: Można próbować podążać tą filozofią w wielu celach, lecz jest to poszukiwanie prawdy. Nikt jej nie uchwycił, niektórzy jej szukają, niektórzy się do niej zbliżają, inni wędrują przez pustynię, niepocieszeni, myśląc że poruszają się wśród oaz i rajskiego ptactwa, choć jest to jedynie pustkowie z mirażami.

Fuomo: Człowiek studiował najszczególniejszy detal kategorii oddzielnych od całości, na czym polega jego postęp. Ja, niepocieszony, oddzielam się aby tkać świat ponownie, zbierając te dziedziny i odkrycia aby spojrzeć w kierunku gwiazd, robiąc sobie dom ze swojego ducha, swojej Jaźni, czy to w poruszeniu, stałości, iluzji, realizacji czy urojeniu.

Synteza Spostrzeżeń

Gradacja pełni — niezmieszanej jedności numiny i pustkowia — anuminalnego chaotycznego potencjału jest kwestią percepcji. Możemy widzieć wszechświat i doświadczyć go jako zimną geometrię obojętnych praw, które nie są nasączone umysłem światła, jako niewzruszoną maszynę. Możemy też widzieć wszechświat jako napełniony kwintesencją żywego istnienia, a zatem pełnego znaczeń. Jest to kwestia relacji (refleksji) w stosunku do naszego istnienia, w stosunku do świata, ponieważ tworzymy projekcję analogii konstelacji naszych inter- intra-psychicznych światów. W ten sposób narzucamy te projekcje światu w jego najwyższym i najniższym punkcie. Dlatego gwarantem naszego istnienia jest to, że czujemy się oswojeni z własną wizją. Nasze wierzenia pozwalają nam zrozumieć mechanikę świata poprzez ustalenie relacji w nich zachodzących, uziemiając trzeźwość umysłu w noetyce psychicznego komfortu utrwalonego wglądu. Gdy usuniemy ten proces z naszych umysłów, prowadzi to do dehumanizacji w kierunku inności — jest to delirium nieuchwytnej jakości tego, co poza, w jej cieniach i przybranych aspektach obłędu, ale także — oświecając istnienie w różnoraki sposób.

Gdy czujemy terror przestrzeni, próżnię czasu, kiedy ciężar przestrzeni nad nami umniejsza nas, a następnie totalna przestrzeń kosmosu sprawia że jesteśmy wyzuci z jakiegokolwiek znaczenia, rozpoznajemy raz jeszcze czym są faktyczne przystanie. Myślimy wtedy "jakże ten mały człowiek może uzurpować sobie prawo do przestrzeni, czasu, aby mógł cokolwiek o nich *czuć* czy *wiedzieć*, aby być tak pewnym, jakże nie jest on umniejszony?" — "Czy siła przyzwyczajeń oznacza że podbiliśmy świat, ujarzmieni przez pozory, iluzję tak głęboko osadzoną w nas że staje się cieniem, niepodważanym, bowiem jest fundamentem naszej wiedzy o świecie, przestrzeni bezpieczeństwa. Czy jest to podbój? Czy rzeczywistość terroru jest znana, jeżeli nie była widziana, odczuta? Przez chwilę, spójrz w przestrzeń, poczuj się umniejszony przez nią — jesteś pojedynczym istnieniem, prze-

strzeń wokół Ciebie jest nieskończenie ogromna. Rozszerz to spostrzeżenie w kosmos — jako eksperyment, gdy zadrżysz, zjednaj się z nim, rozpuść w unii. Twój umysł staje się przestrzenią, przestrzegajcie się tych, co próbują się od niej odłączyć!. Przez tą pewność znanego, zaczynamy podbijać *znaną* przestrzeń, często zapominając o tym, podążając dalej za nicią życia. Zawieszamy wiedzę o terrorze, odmawiamy sobie tej wizji, mentacji. Ujarzmienie przestrzennej jakości tego co dalekie jest śladem, psychologicznym ruchem, który uniemożliwia nam utożsamienie się z wielkością. Lecz Ci — Ci, którzy pozwolili pustce mówić przez ich umysły — ich dusze nie mają granic! Jakże znaleźć relację z iluzjami jestestwa? Krok z próżni w światło numinalne jest tylko jakościową zmianą postrzegania, a głębia znaczenia tego gestu jest majestatycznie poważna, jest różnicą między pełnią egzystencji a nihilistyczną przepaścią. Ci, którzy patrzyli w ten głęboki terror zapoznali się z przerażającymi Bogami którzy patrząc spoza tej przepaści, zaprzeczają każdej egzystencji. Ponieważ w zaprzeczeniu totalności śnią śmiercią poza czasem i przestrzenią z cmentarzysk światów, są bezimienni, ponieważ są bez esencji. Ci właśnie co mają otchłań w oczach, czując alienację terroru która światem wyzierała w ich oczy, patrząc otchłanią na świat — wiedzą! Ale jakże pięknie te otchłanie są zapełniane światłem, gdy człowiek wyniesiony z nicości, z nie-światów Bogów przerażającego napomnienia, poza wszelką ontologią — w potężne uskrzydlone Eony, które są substancją oczu gwiazd, synami i córkami gwiezdnej matki spowitej w noc.

> *Byliśmy z Wediką Dionizyjsko pijani na dwóch butelkach wina. Upita mistrzyni, ukryty smok: "Chcę wiedzieć" — powiedział w agonii — "Jaki jest tego sens, w nieskończoności, przeniknęłam w tej chwili wszechświat, znam wieczność, wiem że nie ma żadnej granicy, czy jest to czysta matematyka?" — spytała. "Matematyka jest tylko kolejnym językiem, który jest niewystarczający" — odpowiedziałem — "Więc czemu my, my którzy tu jesteśmy, czemu cierpimy, chcę wiedzieć" — spytała zaczepnie, z łzami w oczach jako emanacja bogini która wcieliła się w nią na chwilę. Ważyłem jej każde słowo i myśl, w rzeczy samej byłem teraz jej uczniem, tak jak Ptolemeusz był uczniem Uranii — "Co jeżeli jest to tragiczny krąg, który jak pisali Perscy poeci, nie może się uwolnić sam z siebie, to samo pytanie*

można zadać poruszającym się galaktykom, czym jest współczucie w głębokiej gramatyce Ma'at, czym jest ciało Ptah-a, czym jest Nu, Prakriti, a czym Purusza? — "Dla nas, ludzi nie jest to perfekcyjny wszechświat, dla tylu wszechistnień też nie — gdyby perfekcja istniała, zjadłaby się w totalnej jedności albo nicości. "Ale nie jest to wystarczające — powiedz więcej!" — zarządała. Po jakimś czasie uspokoiła się patrząc z pogardą na mój brak odpowiedzi, po chwili usiadła — przez moment przejrzała wszystko na wskroś, zauważyłem jej realizację, mogłem tylko podziwiać je zrozumienie. Nie powiedziałem ani słowa, kłaniając się jej tylko. Nazajutrz mało pamiętała z całości rozmowy. Przynajmniej ktoś to zrozumiał, ale nie byłem to ani ja, ani Wedika.

Dynamiczna aranżacja informacji w zróżnicowanej geometrii myśli

W esencji linearne myślenie jest efektem obserwatora zamkniętym w bardzo wąski fragment percepcji, czy tunel rzeczywistości, które podlegają ograniczeniom ustanowionym przez umysł, lub okolicznościom w których działa.

Umiejętność rozmontowania i zmodyfikowania percepcji poprzez mnożenie logicznie niemożliwych argumentów za pomocą dysonansów poznawczych może rozłupać, segmentować i zbudować inny jakościowo umysł, zwiększając inteligencję, a także przetasowują struktury poznawcze.

Prowadzi to do:

§ Prawdziwych relacji — relatywnych, dynamicznych praw, treści które skutecznie odzwierciedlają głębokie prawa i relatywne porządki.
§ Fałszywych relacji — kołowych, auto-referencyjnych systemów funkcjonujących poza skutecznymi prawami, a zatem bez prawdziwego związku z głębszymi prawami.

Jest to model odarty ze złożoności topografii świata, niejako solipsystyczny. Przyjmijmy że bez żadnych sił porządkujących, regulujących, ogra-

niczających, ani wspomagających umożliwia to spojrzenie na naginanie percepcyjne rzeczywistości do woli obserwatora, bądź jego nieświadomych wyobrażeń, jakiekolwiek by one nie były — tym samym synchronizując je z danymi wzorcami i porządkami. Jednak model solipsystyczny neguje pokonującą się kołowatość, samo-referencyjność pułapek percepcji, systemów urojeniowych, tuneli rzeczywistości które filtrują nasz generalne obraz i ogląd świata. Egzystujące aspekty świata, lub wiążące siły operujące na bazie "meta-fizycznej umowy" (Wedika) wpływają też na umysł który jest związany psychicznymi projekcjami.

W optymistycznym modelu zakładamy że istnieje możliwość wyodrębnienia prawdziwych relacji między naszym bytem a danym porządkiem/ami, nawiązując wymianę natur, treści, substancji, kierunku na zasadzie współdzielenia percepcji z tym porządkiem. Jeżeli tak jest, możemy narzucać treść naszych projekcji chaosowi, zmieniając istniejące porządki — nawet tymczasowo — aby reformować poprzednie, jako mediatorzy i katalizatory tych zmian. To wszystko na tyle, na ile dane porządki nam pozwolą, nie jest to proces absolutnej woli, ale ukierunkowanych, zaakceptowanych zmian, rodzajem zaproszenia do współ-kreacji porządku, gdy zaczyna się proces absolutnej woli zaczynamy tworzyć totalną projekcję która szybko zostaje skompromitowana przez wyższego rzędu istoty niż ludzie, bo zaburzamy to, co Egipcjanie nazywali prawem Ma'at, będąc w panenteistycznym bóstwie, akt magiczny zaburzający jego działanie, który wprowadza chaosu w zależności od potencji świadomości i siły *imienia* powiązanego ze *słowem* (Ren-Hhekau) — musi być skorygowany. W przeciwnym razie jest czczym pustym działaniem prowadzącym do inflacji ego.

Każdy akt narracji jest skonfigurowany w ten sposób, iż przenosi sumę wrażeń właściwy fragmentowi rzeczywistości wykrojonej zgodnie z symulacją wierzenia, estetyki, czucia w danym momencie. Zawiera znaczenie w zależności od bycia doświadczonym i przeżytym. Żadna z narracji nie musi być prawdziwa, ani fałszywa, ponieważ obrazuje ona zestaw powiązań uchwyconych tymczasowo z rozbłysków wydarzeń które czasami mogą być opisane w sposób skuteczny, innym razem fałszywy.

Nie postuluje to mitycznego chaosu ale istnienie złożonych systemy adaptacyjnych w stosunku do topografii wydarzeń które je generują podług

praw, modyfikując topografię wydarzeń w zależności od ich aktywności i zmian. Są one zanurzone w relatywnie uporządkowanym świecie, a mierzone są zgodnie z ich entropią, czy stopniem złożoności, lub prostotą.

Aby je uchwycić na miarę umiejętności, wiedzy, plastyczności, stylu percepcji i myślenia artifeksa lub artifeksy należy poruszać się między ich głębokimi lub powierzchownymi relacjami. To próba psychonautyki hermetycznej. Każda magia zaczyna się od odzwierciedlenia tych relacji w bycie — przede wszystkim świadomości sprzężonej z umysłem, modyfikując wzorce jako obserwator i obserwowany, zatem zmieniając rzeczywistość w zasięgu naszej kompetencji, a także tym czym jesteśmy obdarzeni i tym co jesteśmy w stanie zrobić.

Hermetyka zaczyna się od obrazowania zasad zarządzających tymi relacjami w strukturę, a także prezentowania ich w ścisły, uproszczony na ludzkie potrzeby sposób.

Świat jest zbyt złożony aby pozwolić na jego doskonałą syntezę i odzwierciedlenie w ludzkim umyśle, bazując jedynie na jego funkcjach poznawczych. Ponieważ jesteśmy pokonani przez umysły, ale wydźwignięci przez świadomość. Oczywiście, jesteśmy w stanie oświetlić małe fragmenty rubieży świata, czasami uderzając bliżej realizacji, ale próba złączenia ogromnie oddalonych modeli jest próbą skonsolidowania pewnej kosmografii. Nawet nauka jest powiązana z mitopoetyczną zasadą analogii, porządkując modele, paradygmaty, symulacje wierzeń, obserwacji, wykształcając nowy tunel rzeczywistości, który nie zastąpi jednak totalnego oglądu. W rezultacie, polegamy na najbliższym prawdziwym zestawie odkrytych relacji, pozbywając się niepotrzebnych, lub niższych jakościowo, ale sposób w jaki widzimy świat jest tylko re-projekcją tych relacji ad infinitum. Nie jest to jednak negacja poznania harmonijnego, idealnego odzwierciedlenia na miarę ludzką, ale ostrzeżenie przed generowaniem nieskończonej ilości pewników, czy absolutów, które roztrzaskują fenomeny na coraz mniejsze części, zamiast je przenikać i syntezować na głębszym, jednolitym poziomie.

Dar Boddhisatwicznego łkania

Ileż to razy dusza łkała, rozerwana w pasji, gdy ciało i umysł starały się wyciszyć w zimnym rozumieniu dyscypliny, świadek przed studnią bólu,

otwierając jej wrota raz jeszcze, bólu oczyszczonego w pojedynczej, autentycznej martwej łzie? Jest to łkanie tęsknoty, kiedy sam z samotnością, czujemy że nie należymy już do świata, patrząc na odwrót, do domu.

"O duchu gwiazd, dlaczego pokazujesz mi ten ślepy świat, wskazując ku czarnej gwieździe, dlaczego sprawiasz że jestem banitą, gdy chciałem inwokować światło gwiazd, dlaczego przypominasz mi o pochodzeniu, o służbie, jedynie zamykając drogę odwrotu, po co pokazujesz te cząstki gwiazd i ich zapomnienie, gdy cały czas jesteśmy tutaj? Dlaczego czerniejesz rozpościerając władzę nad światem, pokazując twarz śmierci?"

Jest to łkanie współczucia, kiedy dostrzega się sokolim wzrokiem nieszczęścia wyrządzone temu światu, a ból istot obezwładnia całość naszego istnienia.

"O duchu lunarnej kapłanki, której szare szaty ukazują czarne szakale, po co pokazujesz mi przyczynę i skutek, odwrócone losy, wycie głodnych duchów, dlaczego jak mistrzyni nie nakarmisz ich swoim ciałem i krwią, dlaczego tych zranionych, wściekłych, zdradzonych, nie ukoisz swoim blaskiem, dlaczego cofasz się przed światem, owijając bladą twarz czarną maską?"

Jest to łkanie "tak zatem, a zatem to", kiedy przenika się zrozumieniem świat, widząc otchłań między harmonią, a światem zastanym, który zapomniał o wszystkich ukrytych, wyższych światach, żyjąc w ślepocie.

"O duchu świata, dlaczego ukazujesz mi całe cierpienie i ból, ślepotę, ignorancję, wściekłość, rozdarte losy, wojny, ciemność, dlaczego pokazujesz na świat powyżej i na ogromną przepaść i świat poniżej, dlaczego pokazujesz umysły które ledwo mogą wysunąć się spod jarzma tych rzeczy, dlaczego pokazujesz nowe życie, spowite ciemnością, które jest skazane na pustą walkę, albo na kolejny grób, dlaczego pokazujesz katastrofy, wkładając na siebie ciemną żółtą maskę, dlaczego nosisz wyblakłe złote szaty, dlaczego przypominasz mi o mistykach i rozrywaniu szat, o wielkich mistrzyniach i mistrzach, dlaczego pokazujesz mi ich proch, wskazując w górę zdeformowaną dłonią, skąd słychać nawoływanie upadające w głuchy świat?"

Jest to łkanie przypomnienia, w którym przypominamy sobie o głębokich, penetrujących nasze umysły rzeczach, dla których żyliśmy kiedyś, w jednej chwili oczyszczając nas i uszlachetniając nas.

"O skrybo, duchu pamięci, dlaczego pokazujesz mi moje realizacje, moje chwile wielkości, moją nadzieję i determinację, które połamane przez siły większe niż ja — dlaczego pokazujesz też wszystkich tych, co żyli dla tych samych rzeczy, które na chwile przebrzmiewały, jaśniały w dziejach, dlaczego Twoja twarz jest czaszką, która pokazuje mi klepsydrę pełną ludzkich łez. W jakim celu pokazujesz moje szczere przysięgi i obietnice, które obróciły się w nicość pod kołem losu, jak tych wielu innych, dlaczego moją surowość i intencje zamieniasz w cienie, które mnie napastują, gdy nie mogę już nic czuć?"

Jest to łkanie straty, w których rozpoznajemy całość jednej rzeczy, która została rozdarta, rozproszona, odseparowana i zapomniana, a zatem sprawia że jest niekompletna, zraniona, uderza o błoto i proch ziemi.

"O dumny, wielki duchu człowieczy, dlaczego gnębisz i nawiedzasz tych, którzy Cię stracili, przypominając o swoich gloriach, pokazując te wszystkie rzeczy w katakumbach poprzednich pokoleń, dlaczego wskazujesz na świat Bogów ze smutkiem, a na ziemię z goryczą, dlaczego patrzysz na świat potrząsając łańcuchami, w gwiazdy z czarnymi łzami w oczach, tylko po to aby przybrać moją twarz na chwilę aby nic nie powiedzieć ciszą, skinąć głową i pokazać mój grób?"

Dialog o Cnotach i Przywarach

Fuomo: Peripsolu, chciałbym z Tobą porozmawiać o sprawach największej wagi. Kiedy ludzie odkryli ogień i przynieśli go do swoich jaskiń, w tych czasach działali przeważnie bez światła rozumu. Jakże różny człowiek obycia jeżeli wartości dla których żyją relatywne, całkowicie skonstruowane przez ludzi i osądzone jako wyższe od innych? Jakże możemy wziąć pod uwagę zmianę kompozycji naszych umysłów, pewnych sformułowań które poruszyły nasze umysły bliżej Intelektu i Opatrzności. Czy powinniśmy powiedzieć zatem że Opatrzność była odkryta, a ludzie żyli w jej świetle bez śladu jej zrozumienia? Wiemy iż kosmografia, teologia i filozofia to wszystko impulsy człowiecze, stworzone całkowicie przez człowieka. Lecz czy nie były one powołane do życia jak mapy, czy możemy powiedzieć że ludzie byli kartografami horyzontalnych terytoriów, kartografami światów boskich i kosmicznych wertykalnie? Ledwo wyszliśmy z jaskiń, spotykając się z animalistyczną głębią, zachwytem i terrorem świata w którym wszystko mogło żyć i posiadać swoją esencję, swojego ducha?

Peripsol: Transponując wielkie prawa wszechświata do niższej oktawy, ludzie rozpoczęli interpretować i poddawać dywinacji znaki i symbole dalekie w ich zrozumieniu. Gdy ludzie wspięli się wyżej, mogli uporządkować pieśni wszechświata, harmonię kosmosu odzwierciedlając jego fragmenty, interpretując i tłumacząc je w symbol i dźwięk, poprzez metaforę, analogię, alegorię przybliżając ten świat do nas.

Tak jest, iż każde prawo wszechświata, każde głębokie współbrzmienie tych mocy może być zrozumiane poprzez żyjące idee we współbrzmieniu, w rozwkitaniu ich zasad. Kiedy ludzie uchwycili te siły poprzez swoje czucie, umysły, zgodnie ze swoimi umiejętnościami i zdolnościami aby wołać, symbolizować, interpretować i przekazywać swoje odkrycia innym na swój sposób.

Fuomo: Tym prawem, wszystkie poruszenia instynktu, intuicji, rozsądku i Intelektu, zmieszane i połączone, wydają się jak symfonia, w której nuty i wszyskie notacje muzyczne są dokonane myślą. Możemy zatem powiedzieć że gdy wypowiadamy słowo „harmonia", lub „kosmos", starożytny rozpoznawał w tych słowach pewną proporcję poprzez podobieństwo, choćby poprzez powtarzalność wschodu i zachodu Słońca, porządku, zatem pewnego powtórzenia od niepamiętnych lat. Zatem czy idee takie jak powtórzenie, sekwencja, czas, zmiana, porządek były przekazane przez intuicję, czy istniały a priori w prawach kosmosu, lecz były opisywane jedynie przez ludzi, co później stało się nauką, na przykład astronomią fizyczną? Dalej, zgodnie z etymologią, w starożytnych znaczeniach słów powinniśmy szukać myśli, podobieństwa tego co jako pierwszy człowiek nazwał wzorce myślowe które odzwierciedlały jego genialne odkrycie, tak dał narodziny, w wielkich bólach, nowej idei na miarę człowieka? Zapominamy często o tym że warsztat ideowy jakim posługujemy się dzisiaj nie jest nam dany, lecz powstawał w pocie czoła pokoleń. Czy dalej możemy powiedzieć iż idee ludzkości, są kretywną interpretacją żyjących idei kosmosu, co pasuje nam, Merkurialnym ludziom. To, co było opisywane na rozmaite sposoby w realizacji i urojeniu, otwarciu i zapomnieniu, przybliżając prawdę lub zrzucając nas w błąd? Jeżeli człowiek jest skończonym istnieniem, tworzy skończone koncepcje a zatem nie może w żaden sposób złapać jaśniejącej prawdy, jedynie wskazując ku niej i ku sobie? Jakże zatem jest

w stanie zrozumieć idee tak wielkiej czystości, szlifu, ale nie jest w stanie opisać, ani zdefiniować ich w identycznie perfekcyjny sposób?

Peripsol: Nieskończoność światów poprzedza ludzką rasę, zatem i prawa które nimi zarządzają istnieją przed ludzką rasą. Jako dziecko nieskończoności człowiek przerzuca pomosty między swoją skończonością a poznaniem praw czasu. Jakże dzielna rasa co wytycza ścieżki ponad sobą, wymyślając światy dla siebie niemożliwe! Takie jej przekleństwo i wyniesienie! Tak jak wielki Platon i inni, czyż nie wyobrażali sobie doskonałych idei wpierw, lecz na ideach opierają się misteria i metafizyka, iż kąt między odkryciem i zbliżeniem się do czystych idei, wyobrażenie sobie ich zawartości łączą się ze światami widzianymi przez wieszczów. Tak wielkie rzeczy, czute przez niektórych, jednak niemożliwe do wyjaśnienia są żyjącymi światami sił i idei. Zamykając się na ten strumień, biorąc wszystko za mierną spekulację — czyż nie dokonujemy gwałtu na wyobraźni, działaniu i udziale w tym świecie?

Fuomo: Teraz, po zastanowieniu chciałbym zrozumieć dokładnie cnoty godne Magów, a także ujmy które są ich opozycją, uważając zatem że bez poznania tych drugich jako źródła cierpienia, zła, nieporządku, nie możemy poznać tych pierwszych poprzez kontrasty. Tradycja ustala tego typu fundamenty dla ludzi, tabu i świętość, czystość i skazę, etos i moralność, co konstytuuje kręgosłup społecznego logosu. Zgodziliśmy się, że porządek zabezpiecza linie graniczne Eudaimonii, szczęścia i jego poszukiwań, harmonia i jej proporcjonalna dystrybucja której symbolem jest fontanna, czerpiąc z ziemi zasila górne warstwy społeczne, które powinny zatrzymywać najmniej, jednak uszlachetniać substancję, która następnie płynie ku środkowym warstwom i niższym, zasilając całe społeczeństwo. Porządek który jest harmonijny zapewnia trwałość poszukiwania szczęścia, sprawiedliwość podtrzymuje ten proces, a mądrość reformuje go w cyklach zmian. Zgadzam się, iż porządek jest preferowany w stosunku do chaosu, ponieważ w porządku nie jesteśmy naruszeni przez trucizny nieporządku, a nasze granice są zabezpieczeone przeciwko temu co chce ugodzić w naszą formę, co ściąga swoją naturą cierpienia, co rujnuje i niszczy sprawy które dalej odkryjemy, a są wywiedzione z rozumu, czucia i Intelektu jako preferowane dla naszego gatunku. Jest to niepogwałcenia naszej wolności, wolność naszych umysłów, ciał i dusz przed szkodą i niewolą, naszych zmysłów od obłędu, ta podstawowa zasada otwiera nam drogę do decyzji, szans, i ścieżek których poszukujemy w obrębie porządku.

Peripsol: Przeznaczenie, Pani Ananke nie splata fortun i losów, to wyższa siła której nikt nie może zmienić i wszystek świata słucha się jej. To ona stoi na straży Boskiego Astrolabium Iynx któren niezmiennych dróg. Hekate stoi na straży kosmicznych dróg wodnych. Jednak usłysz mnie, aby być wolnym świadomie jest się świadomie posłusznym wyrokom przeznaczenia, ich odkrycie zależy od szansy, lecz losy i fortuny rządzą życiem, przeznaczenia trzymają władzę ponad grobem. Zatem losy i fortuny mogą być z pozoru w rozdźwięku z przeznaczeniem, ale same nie mogą być niezgodne z przeznaczeniem, Pani Ananke zarządza Moirami i Fortunami. Jest to świat inteligentny, transcendentalnych praw. Oto wyłożone prawa, nazywane Ma'at przez Egipcjan, głębokie obiektywne prawa. Podobnie jak Wasi fizycy studiują wszechświat i glob. Z Monadycznego koła, które jest ewidentne przez emanowane prawa. Oroboros zjada swój ogon, Ereb jest emanacją praw. Lemma wprowadza niezgodę między innością i podobieństwem wyrzucając rzeczy w nieporządek, wszystkie te punkty, niezgody są innym centrum całości. Jeżeli coś nieskończenie czystego i niezmieszanego pojawia się jako piękno wielu filozofom, wtedy prawa wszechświata choć wydają się zimne patrząc na nie mechanistycznym wzrokiem, są zapełnione piękną boską proporcją dla chętnego i pięknego umysłu. Boskość z maszyny jest boskością z nicości, zatem jest maszyną z boskości, która w wielości posiada jedność, zatem w wielkości zawiera się całość. Cykl poprzez kosmos jest uporządkowany, jako maska tej Boskości, jeżeli pragniesz piękna poprzez ustanowienie boskości, znajdziesz tak też wielkość, całość i świętość.

Fuomo: Zatem odnosząc się do Twych wielkich słów, Mag winien znać kompozycję, właściwy środek i miarę charakteru i natury, inklinację która nie pozwala przerosnąć Spartańskiej surowości w komfort, lecz nie umiera w rygorze i niepotrzebnej sztywności. Aby znać te rzeczy, należy doświadczyć swej natury, lub znać siebie, obserwować nasze skazy, wady i przyjemności,

nasze nawyki i karmana, jak reagujemy w rozmaitych sytuacjach i środowiskach w różnorodnym sytuacyjnym i czasowym kontekście naszych chwilowych i stałych predyspozycji.
Aby znać siebie należy żyć i doświadczać, głęboko czuć, szeroko myśleć, aby porównać i odważyć te wszystkie rzeczy w swoim umyśle i sercu, odróżnić je naprzeciwko tego czym chcemy się stać, od inklinacji natur i zdefiniowaniu naszej indywiduacji szlifując nasz charakter i osobowość, prostując krzywe korzenie, promując co odnajdujemy jako właściwe i dobre. Rozsądek jest zatem trenowany przez logikę, krytyczną myśl, retorykę, obserwację, syntezę która rozwinięta odnajduje wewnętrzną równowagę i harmonię zgodną z wzorcem naszego istnienia podobnego równoramiennemu trójkątowi, lub okręgowi, który rozszerza się i skurcza zgodnie ze zdolnością i potrzebą. Kompozycja, rozsądek i harmonia w naturalnym środowisku nie są gotowymi celami, podmiotami, wymaga to oddolnego wysiłku związywania, wyzwalania, rozpuszczania i scalania. Dobre wychowanie jest w stanie wesprzeć dobre nawyki, podobnie jak dziecko które jest kształcone na wolne, silne drzewo. Rodzic obserwuje potrzeby dziecka, czasem zakazując, czasem promując pewne predyspozycje. W podobny sposób nie związuje się dziecka rygorem, ale nie pozwala na wolność która je rozpuszcza: Jeżeli zostaliśmy wychowani w zły sposób, powinniśmy wychować się sami, prosząc mistrzów i mistrzynie o wsparcie, zatem korygując to co zepsuli rodzice. Proporcja i harmonia przynosi wewnętrzne szczęście i odnajduje się zestawiona ze spontaniczną mądrością. Każda dysproporcja czy kłótnia jest rozwiązana przez odważoną odpowiedź i reakcję. Kolumną największej wagi jest poszukiwanie prawdy, która jest rusztowana chęcią odkrycia głębokich praw świata, lecz z tym zadaniem w centrum naszej uwagi, nie powinniśmy zbywać treningu etycznego i moralnego. Każda szkoła misteryjna rozpoczynała od trenowania inicjatów w etosie, cnotach, moralności, człowieczeństwie. Bez nich to co jest dobre psuje się, a owoce gniją, inicjat w najgorszej sytuacji zostaje potworem,

a w najlepszej słabym, skorumpowanym człowieczkiem. Jakże zatem damy dziecku miecz, dając mu zadecydować o tym czy zabije inne dziecko, czy je uderzy w głupstwie czy specjalnie? Jakże pytać osobę bez etyki i zapraszać do sztuki wysokiej magii jeżeli jedyne czego chce to złota, sławy, albo tymczasowych zdobyczy w przechodnim świecie? Bogowie chcą uczyć ludzi którzy chcą się doskonalić, którzy aspirują najpierwiej do współbrzmienia z Wyższymi Światami. Którzy chcą pokonać się i zarządzać sobą. Bezinteresowność i bezjestestwo jest poświęceniem tej części istnienia która otwiera na nas działanie większych światów aby działać w tym. Jak zatem coś co nie chwyta się iluzji jako masek może pracować przez kogoś kto traktuje wszystko jako swój stan niezbywalnego posiadania? Wszystko to przemija. Bezinteresowność odrzuca egoistyczne cele, działa przez akty naturalne i jednolite ze światem, pozwala rozświetlać. Nie jest do pomyślenia aby egoistyczne samo-posiadające się istoty pomyślały o bezinteresowności o sobie lun innych, zatem próbują najechać wszystko to co puste swoimi jestestwami, które są gruntami ekspansji ich urojeń. Należy odrzucać tego typu wpływy poprzez praktykę pustki, oczyszczania z kaprysu i chciejstwa woli która jest niezgodna z wolą naszej Jaźni, to jest Prawdziwą Wolą przywołaną do naszej tymczasowej egzystencji. To dyjadyczny partner, który przez akt separacji sublimuje się w Świętego Anioła Stróża, rozchylając swe skrzydła w celestialnych i chtonicznych światach. Oponenci ekspresji tej siły przez nas usiłują przechwycić nasze umysły i serca, lecz nasz partner unosi się nad wszystkim, widząc i rozumiejąc wszystko konwersując z Rodzinami Niebios, przynosząc wiadomości, inspirację, idee, kiedykolwiek wołany aby odgrodzić przeciwstawne natury. Z mądrości i szczęścia bierze się śmiech, ekspresja radości, co rozpędza złe rzeczy, tym śmiechem jest zrozumienie, ponieważ ten co zna światy, w ten sposób eksponuje swoją radość, zrozumienie jest sposobem poznania praw proporcji i harmonii na miarę człowieka, stąd bierze się łaska jako dziecko

zrozumienia. Żadna sprawiedliwość nie istnieje bez łaski, a także żadna łaska bez współczucia, to jest głębokie zrozumienie wspólnych ludziom rzeczy a także tożsamym z ich losami. Nie pozwól być sobą pomiatany, zamieniając współczucie na wściekłość, wkrótce łaska zamieni się w bezkarną surowość, kiedy to sprawiedliwość zamieni się w proste okrucieństwo. Człowieczeństwo i przyjaźń, co jest rodzajem wspólnoty i poczucia przynależności, dbałości, rozpoznając większą całość i widząc ją w każdej instancji innej żyjącej istoty. Następnie Agape, idea kosmicznej jedności jest postrzegana przez niewielu i transponowana dalej, jest to więź która podtrzymuje społeczności na poziomie społeczeństw ludzkich. Brak fałszu — zatem szczerość i oryginalność impulsu który po zdarciu masek konstytuuje unikalne istnienie, jej Geniusz i Junonę, rozkwitających wśród mężczyzn i kobiet którzy oddychają wolnością i szlachetnością którą mogą zebrać ze światów. Zatem oddychające pełnią, nie zepsute, w tym można zdyscyplinować wielkość, która prowadzi przedsięwzięcia ich żyć zgodnie z naturami ich geniuszu. Wszystko jest brane w dobrym humorze, w ten sposób promuje to dobre samopoczucie. Nic w nadmiarze, wszystko w umiarkowaniu, dobra sprawiedliwość tworzy prawa, obserwując nadmiar wpisuje się prawami ludzkie zachowania w umiarkowanie, w ten sposób stawia się fundamenty pod prowadzenie się i tradycje, które niesiemy wewnątrz, komponując się i promując rozkwit.
Na prowadzeniu się polega etos i zasady, które związane Rozumem, a także obserwacją praw i zmian pośród ludzi odnajdują ekwilibria zgodnie z czasem i wiekiem. Z tego bierze się siła osoby i rozróżnienie tego co właściwe od tego co niewłaściwe, poznanie dobra i zła jest naturalne dla każdej rozsądnej osoby — ponieważ wtedy może wyprowadzić kwiatem Intelektu jak postępować. Integralność polega na tych cnotach i samo-kontroli, które umieszczają te rzeczy pod lejce dojrzałej osoby, aby mogła szczerze nie przekraczać granic które sobie wytycza, a także iż jego słowa nie są przerwaną czczą gadaniną.

Przy dobrym treningu, dyscyplina staje się nawykiem, lecz niechże nie pogrąży się w stagnacji, ale rozwinie poprzez myśl i praktykę dobrych czynów, myśli, aktów, mów, którymi retorowie komenderują.

Teraz anatomia wad i przywar. Największą z nich jest przywiązanie do jestestwa, kompozytów samskar jak nazywali je Buddyści i Hindusi, iluzje które z życiem nabierają wagi, myląc rzeczywistość i związane konceptualizacjami i snami które śnimy o sobie i o innych, w całkowicie uwarunkowany sposób, co przekłada się na egoizm. Jest wiele przywiązań, przywiązania do postrzeganej prawdy i fałszu, do światopoglądów i wierzeń, do obiektów i ludzi, do abstrakcji i koncepcji, są splecione z awersją do opozycji w świecie dualizmów. To ustawienie promuje nienawiść i obsesyjną miłość, co z największego szczęścia upada w utratę i cierpienie, a także preferencje które stają się źródłem antagonizmów, żądze które powodują cierpienia i przyjemności które zamienią nas w ruinę, oślepiające, co prowadzi do pogardy i odrazy, złości i wściekłości, dalej do nienawiści. Ignorancja jest brakiem wiedzy, ale także zapominalstwo, brak kierunku, instrukcji, treningu, edukacji, brak rozróżnienia, zasad i etycznych podstaw. Ignorancja jest związana blisko z awersją i strachem co promuje oddzielenie i nienawiść, lub konflikt interesów który przecina współpracę. Duma jest formą przywiązania do abstrakcji, jakości ciała i umysłu, które są nietrwałe i pochodzą z braku pokory w rozpoznaniu przechodniości tych spraw. Docenienie swoich osiągnięć nie jest dumą, duma prowadzi do arogancji, kiedy przywiązanie do konceptów osiągnięć staje się wartością do której się przywiązujemy, rozrastając się niewspółmiernie. Z pewnością, co jest widziane jako wartość świadczy o standardach społecznych, a także o zdrowiu społeczeństwa. Wartości które rozpoznajemy i z których jesteśmy dumni ukazują też dla jakich spraw żyjemy. Kolejną przywarą, pochodzącą z konceptualizacji abstraktów, przywiązań, dumy

i ignorancji jest zawiść. Jest to innymi słowy odczucie nierówności wobec abstrakcji wartości, konkurencyjną iluzją nabycia spraw, lub braku nabycia środków, zasobów czy wartości. Buddyjskie odtrutką aby pokonać przywiązanie jest rozpoznanie nietrwałości spraw, przechodniość rzeczy, próba wymiany perspektyw z drugą osobą i ze światem, zaangażowanie w innych i pokonanie swojego egoizmu. Aby pokonać ignorancję należy stosować naukę, medytację, kontemplację, edukując się w rozmaitych dziedzinach, wchłaniając nauczanie w praktykę zarówno w społeczeństwie jak i odżywiając dobre rzeczy w sobie. Aby pokonać awersję, miłująca życzliwość dla tych którzy mogą być naszymi oponentami. Buddyści mają niezwykle silne umysły, jeżeli są właściwie wytrenowane, są ćwiczone w cnotach które nie oznaczają bycia nie-asertywnym, ale asertywnym, przekonanym, pewnym, zrównoważonym i radosnym w swojej dyspozycji ze szczerym poczuciem parytetu z innym.
Aby pokonać fałszywą dumę, należy praktykować apofatię, sprawdzając czego tak naprawdę nie wiemy, zawieszając swą wiedzę, przyjmując postawę pokory badawczej i cierpliwość w próbie zrozumienia innego, sprawdzając się i przyglądając własnemu życiu poprzez reminiscencje, jak również bezinteresowność. Aby pokonać zawiść i zazdrość, pokonujemy przywiązanie do siebie, ćwiczymy się w dawaniu i przyjmowaniu, tak jak przy wymianie kurtuazji, codziennej życzliwości, uprzejmości. Pielęgnując matczyny i ojcowski umysł w stosunku do reszty. Aby pokonać nadmierne koncepualizacje, co stają się korzeniem wad, praktykujemy realizację, poznajemy iluzoryczną naturę rzeczy. Wiedza o przyczynowości, włącznie z naszą wewnętrzną mentalną przyczynowością pomaga prześledzić rdzeń przywary a także złapać je za gardło, aby wygnać je z naszego życia, zanim chwasty zaczną się rozwijać. Mutacjami tych przywar są na przykład nadmierne pasje które prowadzą do samo-destrukcji, arogancji, perfidii która rozwija się poprzez przyjęcie tych przywar jako naturalnych i cynicznie wciągając innych w nasze drogi. Brak

rozróżnienia jest podobne ignorancji i pasywnej głupocie, słabość, albo inercja jest poddańczą córką przywar. Głupota jest ślepą plamką pomiędzy urojeniem a ignorancją, niestabilność rezultatem gniewu, urojenia i ignorancji. Dysproporcja w braku dyscypliny rozsadza wewnętrzną harmonię i prowadzi do chaosu, pomieszania i grozi obsesjami. Niesprawiedliwość która ma źródło w braku rozróżnienia, nienawiści, ignorancji, urojeniu rozwija się w okrucieństwo i ślepotę, podobnie jak ignorancja która zrzuca nas w pomieszanie. Desperacja jest rezultatem izolacji, terroru i poszukuje odtrutki dla swojego cierpienia, jeżeli jej nie znajdzie, rośnie w obojętność i zimno, bezsilność, nieczłowiecze czucie i zemstę co może się rozwinąć w okrucieństwo i bestialstwo. Antagonizm który pochodzi od awersji i może spowodować chęć zgładzenia, rewanżu, albo zdominowania, próbując przesłonić innych przywiązaniem się do swojej wizji, czy idei jest zwalczany poprzez zrozumienie drugiej strony, zapomnienie i przebaczenie.

Peripsol: Słusznie, ale czy sam nie jesteś ofiarą wielu ze skaz, które twierdzisz że rozumiesz?

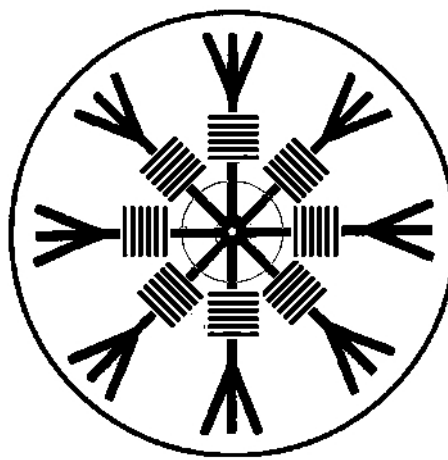
Fuomo: Dokładnie tak, szczerze się korygują, tak jak wolny człowiek powinien, inaczej jakiej wartości byłbym dla niebios, jeżeli nie podołałbym gigantomachii, żadna stal nie byłaby zahartowana aby przeciąć przez urojenia mieczem Mandżuśriego.

Fuomo: Kiedy jesteśmy wzięci negatywnym stanem, w hipertrofii rozwijamy nawyki mentalne, które inaczej nie istniałyby w naszych umysłach, wkrótce odnajdujemy się więźniami — na przykład — nienawiści. Gdy ktoś wpada w pasję co rozwiązuję się w gniewie, wpierw jego umysł jest niewinny, rozzłoszczony jak dziecko, potem gdy znikają bariery, zradza się gniew prostaczka, a jeżeli jego natura szlachetna, w święty gniew. W malewolencji natomiast staje się zimną perwersyjną perfidią,

wtedy gdy pasje zostaną wychłodzone. Zatem gdy lojalna Saturnalna natura staje się zraniona, staje się wykrzywiona, okrutna, będąc lojalną tylko wobec okrutnych rzeczy, zapominając o tym że jest kompanem dla Opatrznościowej gwiazdy, a także rewolucji i poruszeń innych natur i spraw. Odwracając natury w aspekt wypędzenia, wszystkie okropne formy stają się zdeformowane poprzez wyobraźnię, kreatywność, rozwijają się w ohydztwa, a człowiek upada pod naporem nieodwracalnej ujmy stając się demonem który go gonił.
Za każdym razem gdy poziom tolerancji na dobro i zło jest ustawiony wyżej, jest ciężej wrócić do początkowej pozycji, wielkim wysiłkiem równoważy się te dualizmy poprzez wartości, aby odnaleźć środek porządku wydartego z tych doświadczeń. Wielka niesprawiedliwość jest w podobny sposób wyciszona stając się obojętnością. W podobny sposób można mnożyć przykłady dowolnych ekscesów. Pewnym jest że gdy granice zostaną przekroczone, jedynie wielkim wysiłkiem można powstrzymywać wielkie zło. Jak zatem Peripsolu, słoneczny aniele, odciąć te wszystkie zła jednym cięciem? Jak usunąć daleko posunięty ból katorgi zapełniając studnie bóle spokojem, harmonijną siłą, odpornością, wytrwałością zgodną z wewnętrzną prawdą i przejrzystą w pięknej kompozycji?
Peripsol: Działaj zgodnie ze wspomnieniem tego do było dobre i sprawdzone, jako złoty etos który jest dla Ciebie wskazówką, składaj ofiary Bóstwom aby wspierały i podtrzymywały Twój umysł, poddaj się dobrym sprawom, zostawiając złe, wykształć punkt odniesienia i ko-ordynatów w których może się odnaleźć Twój umysł i czucie, zapełnij je tymi wysokimi rzeczami które poruszają nieskrycie Twój umysł, które pilnujesz jak swojej miłości, silnymi postanowieniami i szczerością. Nie traktuj tych okropnych rzeczy, działających na Twoją szkodę lekko, nie walcz z nimi siłą bo tylko wzmocnisz je w dualizmach, uchwycą Cię w siatkę powiązań — rozwiąż je stanowczo z trzeciej pozycji, stąd skieruj swoją inklinację ku skrzyżowaniu człowieczeństwa i Boskości. Mądrość potrafi scalić dualizm poza dualizmami.

Kielich i bicz, aby zbierać to wszystko, nie roniąc ani kropli, aby zarządzać sobą twardo, dać się komenderować swej wyższej naturze, gdy kroczący ptak niebios jest gwiazdą Twojej świadomości, nawołując do siebie z wnętrza Twojego obrazu na ziemi, co jaśnieje pośród innych jaśniejących, a także z zewnątrz, złotą nicią co biegnie poprzez światy. Nawołuj swoją Jaźń do siebie, niech ona Cię uchwyci i podniesie, nawołuj Bogów i Opatrzność aby Cię szlifowali i kształcili.

Pneumatyka i Hydranomia Indywiduacyjnego Geniuszu



„Każdy akt, mentalny, rytualny, psychiczny, duchowy, somatyczny niesie ze sobą ukryte akty magiczne: przekształcenie tych aktów, zarówno świadome jak i nieświadome staje się wytrychem, lub kluczem do sublimacji własnej świadomości, persony etc.

Niekiedy jest to całkowicie pozbawione sensu, niekiedy robimy to z pełnym zaangażowaniem, ćwiczenia magiczno-duchowe miały ułatwić te przekształcenia w określony sposób, ale niekiedy samo życie dostarcza pokarmu do takich przekształceń.

Tam gdzie akt mikrokosmiczny zbiega się z pomniejszym prawem obiektywnym poprzez analogię i odzwierciedlenie dochodzi do rzeczywistej transformacji.

Niekiedy są to tak subtelne i niezrozumiałe sprawy, dotykające chaosu głębi kolektywnej podświadomości, że ciężko pisać o tym analitycznie, ale można się pokusić o sformułowanie szkieletu dynamiki tego działania.

Bowiem to, co jest wyciągnięte z chaosu spoza naszych tuneli rzeczywistości, z terra incognita morza brzemiennych form, podlega logosowi świadomości, jeżeli ta odważy się opisać ten materiał i stworzyć rusztowanie pod nowe hermetyczne porządki.

Autonomia i wolność z uwarunkowanych automatyzmów w konfrontacji decyzyjnej jest narodzinami wolnej woli. To ciągłe przypominanie poprzednich struktur podziału obiekt-podmiot, przerzucanie mostów i sublacja poprzez wcielanie ich w całość, rozwijając dalej struktury psychiczne, epistemiczne i duchowe z autonomicznego punktu widzenia. Niekiedy mamy do czynienia z hipertrofią lub atrofią (przerostem fragmentów nad całością) co jest powiązane z koncentracją, niekiedy z inflacją lub deflacją (zbędnym wywindowaniem sprawy ponad jej rzeczywiste znaczenie, lub na odwrót, zdegradowaniem ważnego fenomenu)

Zaczyna się z syntezą. Przełamaniem — podział na obiekt: podmiot jest połączony i przekroczony transcendentnie. Porównania i tarcia między obecną sytuacją a normatywną sytuacją podczas gdy „odrzucamy sprzeczności poprzez rozwiązania", „odrzucamy polaryzacje poprzez punkt trzeci władający obiema" są złączone w propocjach odpowiednich do potrzeby. Tak jakby dynamika między Ego, Super Ego a Personą w połączonych aspiracjach rozwiązywały się w innej pozycji, wykraczając ponad ten model.

Diurnalne społeczeństwo reprezentuje to, co jest jawne, co wydaje się być takim jakie jest. Stoi w kontraście z nokturnalnymi podźródłami socjologii głębi. Te wątki są chtonicznymi, telurycznymi meta-narracjami całości, wplecionymi w socjologię ignorancji i wiedzy w ciągłym tarciu między logosem świadomości, a biochaosem różnorodności nie wchłoniętym przez świa-

domość, która pełni rolę organizacyjną, wykrajania porządku z chaosu. Inwokuje materiał do przepracowania, absorpcji, kontempacji, zrozumienia i działania.

Pomiędzy tymi światami, wzrost rozwiązanych sprzeczności i złączonych dualizmów w henozie nadzorującej triady poprzez czas sekwencyjny prowadzi do rektyfikacji autonomicznie świadomego centrum zarządzania. Jest to formuła geniusza lub meta-świadomości. Działa podobnie do sprzężenia zwrotnego w indukcyjnie-dedukcyjnym poznawczo-behawioralnym procesie, który staje się zaokrąglony i kompletny — preferencyjnie w harmonii z równomierną dystrybucją w naszych charakterach i umysłach. Jest nasączony tymi wszystkim nieprzewidywalnymi aspektami które wypożyczają wystarczająco dużo przestrzeni dla estetyki czy piękna aby powstały w procesie.

Rozwiązane sprzeczności dają krytyczny wgląd w inaczej nieznane dynamizmy które powstają w krytycznej, dobrze rozróżniającej myśli, jest to forma poznawczego treningu. Złączone dualizmy dają zbitki intuicyjnych, niezależnych osądów, decyzji, ocen. Połączone z samo-obserwacją i obserwacją otoczenia są formą odwarunkowania z alienacji uwiązania obiektu: podmiotu. W ocenie podmiotu: obiektu lub podobnego dualizmu zaczynamy polegać na Innym: Transcendencji Trzeciego.

Jest to superpozycja w której sokoli wzrok obserwuje nas samych tak jakbyśmy byli odłączoną, uskrzydloną dyjadą szybującą ponad naszymi zwyczajnymi „cielesnymi jestestwami", jak pisał Nietzsche „Tylko chaos może dać narodziny tańczącej gwieździe". Sokół niekiedy nurkuje i łączy się z naszą tymczasową karnalną egzystencją i automatyzmami umysłu, ale jest od nich zupełnie niezależny, gdy już raz oddzieli się od nas, poprzez fazowanie świadomości przez Intelekt, czucie i mariaż dualizmów. Gdy znów wzbije się na skrzydłach wolności widzi wszystko z ogromnym wglądem, zaczerpując tchnienia gwiazd. Ten sokół jest duchem indywiduacyjnej świadomości. Przestajemy się utożsamiać z tożsamością, ciałem, myślami, mentalnymi odłamkami, emocjami. Utożsamiamy się z sokołem, rektyfikowanym duchem świadomości, z którym łączymy się pośmiertnie, który zrodził się w konkretnym punkcie czasu naszego życia i wykroczył poza czas.

Ta operacja polega na intelektualnej, poznawczej, afektywnej tranzpozycji wewnętrznego świata ezosferycznego w noo-sferyczne konfiguracje ma-

krokosmosu. Jest to osignięte przez ciągłą koncentrację, tarcie, medytację, cierpienie i pokonywanie cierpienia, konfrontacje i decyzje które kalibrują świadomość na konkretne psychiczne nurty i ruch energii psychicznej przez nie. Są to te psychiczne i pneumatyczne operacje które są robione częściowo przez wybór, los, narzucenie, lecz w większości świadomie. Przypomina to skurcze porodowe węża, a także zrzucanie łusek i skóry, membran, dopóki nie osiągnie dojrzałości w pełni ukształtowanego, uskrzydloneo ducha. Tutaj, ludzka natura jest wzniesiona do aspektu Teomorfii poprzez indywidualną pracę i Theion Ergon, Bóstwa wyciągają i pomagają w kształtowaniu tym, którzy wkroczą na ścieżkę. Jest to ciągła próba rektyfikacji i indywiduacji części natury człowieka, w ciągłym, lecz uświadczonych momentarnie przebrzmieniach — tak jak Satori uniesień, porwań, tęsknot, tragedii, wzniesień, fantazji, wizji, psychicznych, intelektualnych, duchowych, fizycznych. Wtedy też gdy natury przebrzmiewają w totalnej szczerości z hipostazą światów, zostawiamy pieczęć na Sokole, sublacją tych wszystkich dokonań jest wyjściowy wehikuł świadomości. Potem zapadamy się w świat codzienności, ale kontynuujemy pracę.

W zgodzie z Mitraickim aksjomem: Harmonia w tarciu przeciwności, ruch w górę. W podwójnym świecie, gdzie alchemik jest też alembikiem na którym dokonuje operacji. Tao lub harmonia opozycji nie jest odnaleziona przez kształtujących konfliktów. Jeżeli nie ma nacisku, nie pojawia się przeciw-ruch aby znaleźć luźne końce, zapanować nad procesem i przekuć je w siłę. De jest podarkiem od Niebios, we wniebowstąpieniu do sfer wzmacnia, wyposaża i utrwala nas na ścieżce. Bez konfrontacji wewnątrz nie możemy w pełni zrozumieć mieszania i rozwoju indywiduacyjnego geniusza, nie możemy w nim też potem świadomie rzeźbić później. Oczyszczając postrzeganie z „kurzu świata", widzimy w przejrzysty sposób.

Są trzy metody, jednakowo ważne, czasami przeplatające się ze sobą nawzajem. Droga życia, poprzez jego ekspresję, rzeźbiąc w nim, doskonaląc się i zaokrąglając swoją naturę w harmonii. Droga ćwiczeń duchowych i magicznych, medytacja, kontemplacja, inicjacje, ceremonie, to wszystko co rzeźbi w umyśle i świadomości. Droga konfrontacji, kiedy w opozycji uczysz się podejmować decyzję i odkrywać siebie. Z efektów tych wszystkich działań, czy zrozumiemy wszystko jako naukę czy karę zależy od naszego postrzegania, wglądu i pozycji mentalnej jaką przybierzemy. Co z tego weź-

miemy, zależy od tego jak i czego będziemy w stanie się nauczyć. Należy to wszystko znaleźć głębokie w sobie, inaczej nie będziemy w stanie czytać ze świata, brakować nam będzie mądrości i rozróżnienia.

Prowadzi to do percepcyjnej tranpozycji wczesnej świadomości która jest nośnikiem mentalno-afektywnych pieczęci, nawyków, uwarunkowań, pamięci, postrzegania etc. o wszystko przechodzi przez zmiany i staje się skomponowane przez wielość przejść, transformacji w swojej esencji, pozostawiając pieczęć na duchu świadomości.

Duch świadomości jest zdefiniowany jako historia zlokalizowanej skoncentrowanej Jaźni. Jest punktem koncentrycznym, przez który przechodzi pamięć, doświadczenia, formuły afektywno-Czuciowe, formuły poznawczo-Intelektualne, decyzje (autonomiczne postrzegawcze osądy akcji i jej poruszeń), wola jako poruszyciel żądania wizji, fantazji, pragnień etc. W gnozeologii te dynamizmy polegają na wiedzy, konstelacji danych, informacji przetasowanych w rozmaitych relacjach do siebie nawzajem. Bez konstelacji danych, czy zwierciadeł episteme które są wyobrażeniami o świecie ciężko się do nich odnieść. Jest to oczywiście tylko narzędzie, ale pod względem dynamiki pneumy bardzo użyteczne. Świadomość ta za życia jest zlokalizowana w punkcie między brwiami lekko powyżej nosa, jest wyczuwalna jako silna punktowa sfera energii unosząca się 0,5 cm ponad skórą, lekko jej dotykając, choć może się poruszać. Po śmierci, a indywiduacyjna dusza-świadomość działa dalej, możliwie poprzez wehikuły (doskonałe ciała astralne) zbudowane dla nas przez Bóstwa, dzięki czemu dalej może działać w kosmicznej ekspresji.

Świadomość albo gwiazda indywiduacji

Zewnętrzny krąg: Czucie, Rozum, Intelekt, Poznanie

Czucie: Jest zdefiniowane jako emotywno-afektywna interpretacja kosmicznego procesu ideacyjnego na miarę człowieka, rezonując z przejrzystą szczerością, najlepiej odczuwany podczas pogłębionych stanów psychicznych. Jest znane przez człowieka w agonii desperacji, jest znane przez ekstazę, przez śmiech, jest zrozumiane w subtelnej inspiracji i tęsknocie, jest znane w parytecie sympatii miłości, znane jest w prawej wściekłości i współczuciu.

Rozum: Zdefiniowany jako formalny proces interpretowania i porządkowania wzorów i sekwencji fenomenalnych, przy konstruowaniu hipotez, intuicyjnym tworzeniu rozwiązań zagadek i problemów, odbieraniu wyobra-

żeń od świata i przekształcaniu ich mentalnie w coś bliższego ekwilibriom. Jest poddany akcie hipostazy przez Intelekt który stanowi łącznik między meta-fizycznymi światami (w Platońskim i neo-platońskim ujęciu) a procesami poznawczymi.

Intelekt: Zdefiniowany jako łączący metafizyczne wątki i splatanie idei i czucia na hipostatycznym poziomie. Punkt spotkania między rozumowaniem, czuciem, a Intelektem jest triadą henosis, gdzie Intelekt jest punktem odbieranie wyobrażeń, a także punktem projekcji odzwierciedleń i interpretacji w wykrytych proporcjach.

Poznanie: Zdefiniowane jako kreatywność w myśli, indywiduacja. Splatanie oddzielnych wątków aby stworzyć wieloraką jedność. Zdolność do wiedzy, do syntezy, mieszania i łączenia w różnorodności, do przekształcania, przetwarzania, tworzenia. Zdolność do nauk, do sztuki, jest to wzmacniające źródło Intelektu i Rozumowania.

Wewnętrzny krąg: Pamięć, Wierzenia, Postrzeganie Idea, Koncentracja, Obserwacja, Wola, Wyobraźnia, Wiedza, Odzwierciedlenie

Pamięć: Impresje odbierane przez zmysły, fakultet zwykłych i dodatkowych zmysłów (drugi wzrok, poza-sensoryczne doznania, lub intra-sensoryczne ponad-zmysłowe dostawki), jak również wyobrażone procesy, które pozostawiły pieczęć na czyimś mentalnym kontinuum, może być odzyskana lub wyciszona, ukryta lub zdławiona. Jest konstytuwnym procesem indywidualnej pamięć która pozostawia impresje na świadomości.

Wierzenia: Zdefiniowane jako architektura znaczeń, mitów i historii podług których żyjemy, konstytuując szkielet i rusztowanie naszego świata. Są

oparte na socjalizacji wtórnej i pierwotnej, a także na personalnych obserwacjach i przetasowaniach, paradygmatach wierzeniowych etc. Są soczewkami i fundamentami poprzez które widzimy świat (tunele rzeczywistości). Podtrzymują przekonania które wykrawają model rzeczywistości naszego wewnętrznego świata, lub mikrokosmosu. Systemy wierzeń są wehikułami indywiduacji i praktyki, mogą być wspierane przez realizację, albo utopione w urojeniach — w Buddyjskim rozumieniu urojenia jako przeciwieństwa realizacji. Są przybliżeniem tego co jest, z pewnikami o świecie które podtrzymują nasz obraz rzeczywistości w wewnętrznie spójny, lecz niekoniecznie logicznie czy rozumowo spójny system.

Postrzeganie: Sposób w ich widzimy rzeczy w danej mentalnej oprawie fenotypu umysłu i stanu psychicznego, jest to instrument wyobraźni, zmysłów, pamięć, poznania które pozwala nam patrzeć na fenomeny mentalne z innej perspektywy. Są to filtry optyczne umysłu z różnymi kątami i gradacjami patrzenia.

Idea: Rozwiązanie przecinających się innych aspektów wewnętrznego i zewnętrznego kręgu, wyzwolenie napięcia psychicznego przy dysonansie poznawczym, albo wzmocnienie przyjemności intelektualnej przy ekspresyjnym rozwiązaniu. Re-aranżacja informacji i klastrów czucia i rozumowania, która daje nowe pędy w umyśle. Wyobraźmy sobie dynamiczną sieć punktową, która rozgałęzia się w nowych kierunkach, sferycznie, idea jest dynamicznym prze-aranżowaniem tej złożonej sieci, z której wystrzelają nowe gałęzie — w języku drzew myśli mają się tak do liści, jak idee do gałęzi. Punkt w którym ludzka idea (mikrokosmos) spotyka się z rozgałęzieniami kosmicznych, numinalnych idei, sił, mocy, splatają się w mediacyjnym aspekcie wyobrażenia, typ staje się śladem, namiastką archetypu.

Koncentracja: Uwaga jest soczewkowana przez partykularną myśl, obiekt, albo generalne pole widzenia, rozproszone albo punktowe. Skupienie jest czasem który oddajemy podmiotowi koncentracji. Koncentracja jest punktem lasera, skupienie jest siłą i czasem jej podtrzymania.

Obserwacja: Wykrywanie zmian i przeskoków fenomenalnych w sferze czyjegoś skupienia i koncentracji, bezpośredniego lub mentalnego środowiska i krajobrazu, który jest zapełniony zdobytymi informacjami i bodźcami.

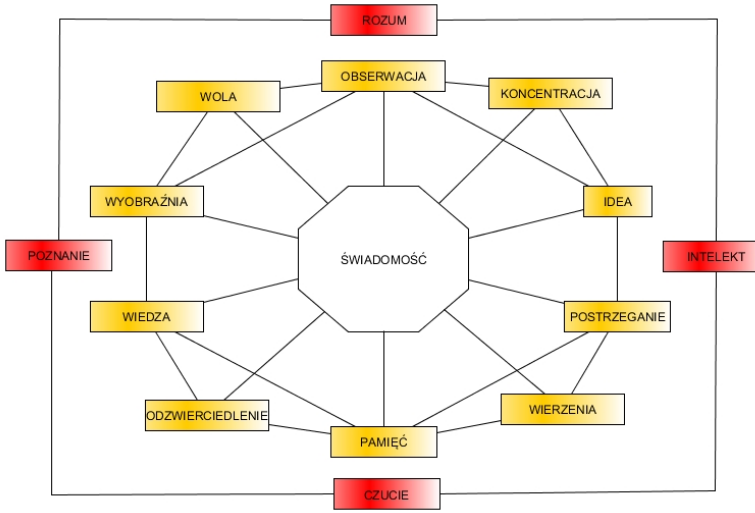
Wola: Ruch pragnienia, pożądania, wyobraźni który jest świadomy i autonomiczny. Jest to ekspresja personalnej projekcji ruchu libidalnego pożą-

dania, albo w otwarciu na wpływy astralistyczne, ekspresja obiektywnego ruchu idei poprzez personalną wolę i projekcję. Kiedy ruch astralistycznej idei splata się z ruchem pragnienia, albo pragnienia personalnych projekcji stają się analogiczne i podobne sobie.

Wyobraźnia: Sposób w który zmysł i idea w ruchu staje się kreatywnym impulsem. Zdolność do re-aranżowaniu idei i zmysłów aby stworzyć nowe rozgałęzienie idei. Tak jak myśli są liśćmi umysłu, a idei jej gałęziami, pień drzewa jest czyimś geniuszem (w rozumieniu Rzymskim, odpowiednio Junoną dla kobiet), charakterem, naturą, czyimś nuklearnym rdzeniem zdefiniowanym przez relację personalnych indywiduacyjnych wartości, parametrów i atrybutów świata i wewnętrznej Jaźni, które są najgłębiej i najintymniej nasze.

Wiedza: Biblioteka nadruków na pamięci z rozmaitych źródeł, treść każdej innej struktury. Sucha wiedza jest odciskiem na tablicy woskowej, żyjąca i doświadczalna wiedza jest drogą poprzez którą jest zastosowana i praktykowana, tak jak sucha idea jest niczym innym nie kognitywnym doświadczeniem, podczas gdy żyjąca jest esencją naszego życia, pasji, równowagi, jest elan vital naszego duchowego i mentalnego krwiobiegu i impulsu kreatywnego, podtrzymującego i destrukcyjnego.

Odzwierciedlenie: Zdolność do odniesienia innego do jestestwa i jestestwa do innego, jakościowy przeskok między samo-poznaniem w świecie, impulsem indywiduacyjnym, tak jakby było to małe laboratorium alchemiczne w którym obserwujemy naszą istotę i poddajemy ją introspekcji, harmonizując naszą pracę, prawdziwe alchemiczna praca. Duchowi alchemicy starali się doprowadzić do psychiczno-duchowego przebicia i przekształcenia poprzez obserwację zewnętrznych chemicznych procesów, internalizując je przez psyche i Nous.



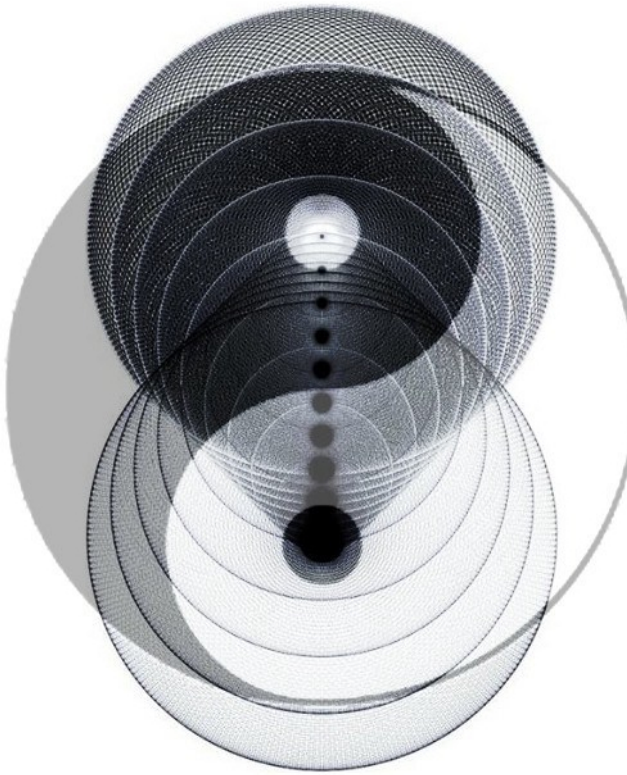
Schemat kalibracji przekształceń świadomości w ciągłym ruchu.

Dialog o Niepodzielności

Fuomo: W świecie porządku i tego co różne, na który to teoremat już się zgodziliśmy, często dostrzegamy chaos w złożoności wielości, nie wiedząc jak się po nim poruszać. Tak jakby fragmenty tego świata były obarczone wymiarami informacjami które niespecjalnie chcą się podporządkować naszemu poznanie, nasz wewnętrzny świat upada wtedy w nieporządek. Jak zatem, Peripsolu, zatrudnić filozoficzne narzędzia aby rozwiązać sytuacje które często doprowadzają nas do pomieszania, desperacji, depresji, demotywacji, obłędu, rozprężenia naszych myśli, umysłu i dusz?
Peripsol: W niepodzielnej całości, oczarowujemy i wiążemy jedynie kategorie świata naszą wewnętrzną psychiczną scenerią poprzez zestaw spostrzeżeń zadeklarowanych w rozmaitych formułach, które rozwinięte czasem z symbolicznych w mitopoetyczne, czasem formalne, czasem oneiryczne zakreślenia, czasem w konkretne i obiektywne. Akt wiązania jest sposobem w jaki formułujemy tą niepodzielną całość. Wiążemy świat kategoriami i rozwiązujemy w zrozumieniu. Umiejętność polega na zdolności aby odmierzyć proporcję zgodnie z systemem znanych i nieznanych zmiennych, które są atrybutami ko-ordynatów wokół których tworzy się spójna przestrzeń, a następnie zaprzęgnięcie tych rewelacji do właściwych działań tak, aby przyniosły dobry efekt. Odnajdywanie proporcji zgodnych z tym co już mamy, takimi jak umiejętności, zasoby wiedzy, zdolności intelektualne, jest w rzeczy samej dzieleniem

niepodzielnej całości w zgodzie z jej prawami aby to co podzielone, a także to co niepodzielne były we właściwym, prawdziwym stosunku do siebie nawzajem. To pierwsze przez imitację, to drugiej przez esencjonalne poznanie – następnie bez straty układając je w harmonię która jest niczym innym jak zgodną, współśpiewającą syntonią między proporcją a proporcją. Uzysując efekt który wytwarza je podobnymi w metafizycznej całości, wcielając w siebie piękno, prawdę, szczęście, erosa, a także wszystkie te idee które można nazwać cywilizowanymi i pełnymi człowieczeństwa. Wiązanie i wypuszczanie proporcji jako wzajemnie zgodne, spójne i harmonijne modele jest kwestią dynamiki. Ponieważ może być wiele proporcji, różnorodności i podziałów w niepodzielnej całości funkcjonując jako kategorie, tak wiele jak świateł co iluminują Jaskinię Platońską które jednakże nie konstytuują Monady, acz żyją wewnątrz niej. W podobny sposób laborant pracuje w swoim laboratorium, próbując uzyskać prawdziwe lub podobne warunki środowiska, aby zrozumieć proces który zarządza zjawiskiem. W podobny sposób podejmujemy przedsięwzięcia Intelektu, traktując alchemiczny umysł jako terytorium makrokosmosu. Zawsze poruszamy się w systemie ko-ordynatów aby odnaleźć relacyjne proporcje – celem Intelektu jest zapełnić te systemy pięknymi ideami, wiecznymi Platońskimi ideami, które tłumaczone na świat Intelektu, a także Czucia działają przez swój własny wkład, na swojej własnej mocy. Zatem prze-aranżowanie tych idei w mikrokosmosie i świecie jako echo naszych światów, podobnie jak Iynges, w systemach Chaldejskich, Boskie idee, magiczne słowa i symbole, które płyną przez moce, siły, źródła i strumienie astromagiczne poprzez kosmiczną ekspresję w różnorodnej wyrazie głębokich praw, zdeterminowanych, a-deterministycznych w poszukiwaniu woli, wizji, wolności, losu, szansy, przeznaczenia i wyboru.

Figuracja Umysłu i Pryncypia



Wszystkie siły, które próbują powstrzymać wzlot do sfer w pracy indywiduacyjnej, od dołączenia do Bogów, posługują się ignorancją, a także działają na tyle na ile ludzkie ciało, umysł, emocje są słabe. Ponad to są bezsilne, świadomość i duch silne jak gwiazda, są ponad ciało, umysł, emocje — wiecznie silniejsze. Sama świadomość tego jest liberatywna. Leonardo da Vinci pisał — „kłamstwa, oszczerstwa, oczernianie nie są w stanie nic zdziałać, gdy umysł jest silnie przytwierdzony do swojej gwiazdy. Te siły które przeczą wyzwoleniu człowieka, poprzez zakłamanie, zdeformowanie obrazu rzeczywistości, włożą wiele wysiłku w to aby człowiek poprzez stagnację, ignorancję nigdy nie podejmował Teurgicznego, magicznego działania w unieśmiertelnianiu serca w złocie i rozłożeniu kosmicznych skrzydeł. Co więcej, Ci wciągnięci w działania przeciwko wyzwoleniu człowieka będą aktywnie uczestniczyć w jego rozbrajaniu, przeczeniu mu na każdym kroku, utrudniając pracę w dołączeniu do kosmicznej ekspresji, będą go trzymać nisko jako niewolnika ziemi. Owoce wyzwolenia są jak śliwy na Drzewie Życia, należy je zjeść i poznać Bóstwa, aby wznieść się na złoto-srebrnych skrzydłach, tłumaczenie człowieka na Bóstwo jest procesem które trwa całe życie, jest to translatoryka wywyższonej, re-deifikowanej ludzkiej natury w Ankh.

Każdy zaangażowany w jakąkolwiek formę rzemiosła czy sztuki nie stanie się praktykiem, jeżeli nie praktykuje. Praktyka życia nie zaczyna się z nauką życia, często nie wiemy jak żyć głęboko i w esencjonalny, autentyczny sposób, choć praktykujemy życie z potrzeby.

Każda sztuka, nauka, rzemiosło wymaga tego typu podejścia. Święte ścieżki wysokiej magii, albo personalnej, jakakolwiek forma wolicjonalnej negocjacji, czy impozycji na rzeczywistości, zaznajomienie się ze sobą, poznanie siebie jest specjalnym typem sztuki,

Nie powinniśmy zmuszać nikogo na wkroczenie na tego typu ścieżki, w rzeczy samej są one ufortfikowane i zagrodzone przed nimi. Jest więcej rad które sugerują aby nimi nie kroczyć. Jednak będzie to jeden z najbardziej świadomych wyborów jaki podejmiemy, ponieważ o te ścieżki trzeba walczyć, podtrzymywać, pamiętać, rozwijać, równoważyć, zaokrąglać, rozszerzać, ponownie dojrzewać i stawiając pociągnięcia pędzla tam gdzie jest to potrzebne.

Uczymy się jak opanować życie i magię, beż mistrzostwa nad sobą, nikt nie opanuje w pełni tego drugiego, szybko zmieniając się w kukłę poruszeń umysłu, emocji, projekcji psychicznych.

Nie tylko to — taki praktyk otwarcie zaprosi wpływy które nadużyją niewytrenowanego umysłu i uwięzą go w urojeniu i ignorancji, lub wypaczą najlepszy nawet charakter i naturę. Zagrodzi to drogę rozwoju poprzez nadużycia umysłu, emocji, niewytrenowanych w przeglądaniu, demaskowania utrudnień, iluzji, forteli, schematów, stając się łatwo ofiarą tych rzeczy, a potem ofiarą siebie i wszystkich innych spraw.

Ostatecznie zamieniamy się w materiał do wyśmiania każdej naszej aspiracji i ideału, dla których żyliśmy — zostają one odwrócone. Przytrafia mi się to każdego dnia, ale nie osiadam na laurach które wygrałem, bo mogę zamrozić rzeczywistość jako coś stałego — a zatem mogę je szybko stracić bez determinacji.

Metodą jest nie branie nic za pewnik, pomimo tych sił które odwracają nas od naszych ścieżek, demotywując nas, zrzucając w desperację klęski, wyśmiewają nas, albo zatrzymują rozwój poprzez ich naturę, albo poprzez perfidię.

Jeżeli jesteśmy gotowi wybudować silne, zdeterminowane, twarde umysły, często nieczułe na rzeczy pod którymi inni się łamią. Umysły które były performatywne pod ciągłym tarciem, utrudnieniem, obłędem, mnożąc naszą inteligencję i rozróżnienie przez ciągły trening, patrząc jak możemy zaprząc najcięższe nawet sytuacje na swoją korzystać i penetrować ich osadzenie i charaktery w jedne chwili, podczas gdy spora część ludzi widzi tylko powierzchnie fenomenów. Zamieniamy nokturnalne, okultystyczne, niewidoczne prądy w diurnalne, to co ukryte w to co odkryte, dziwne i anomalistyczne w oczywiste i naturalne.

Należy wykształcić sobie zasady i kręgosłup aby działać z determinacją na naszych ścieżkach, pomimo tymczasowym deformacjom umysłu i natur, zmysłów i afektu, poświęcić te rzeczy dla których większość ludzi żyje i kocha — tu ścieżka jest otwarta. Nie powinno to nikogo odstraszać, ale nie powinno też zapraszać obiecując ponad to, do czego są zdolni. Nie ma żadnych obietnic.

W rzeczy samej praca ta w większości jest próbą aspirowania do bycia człowiekiem który się definiuje, który eksploruje rozmaite techniki, aby odnaleźć siebie jako człowiek, ujarzmić siebie i prosząc, ewokując, impresywnie działając na świat i Bóstwa w nie egoistyczny, bez-jestestwowy sposób. Aby koncentracja płynęła przez ciągłość boskiego impulsu kosmosu w cha-

osferze, aby dać chaos-mosowi i kosmosowi płynąć przez nas. Materiał który się z tego procesu wyłania jest tworzywem naszego impulsu, geniuszu, natury, wierzeń, działania magicznego i społecznego.

Załóżmy, że nie wiemy nic o magicznych fenomenach, ale jesteśmy wyekwipowani w zwykłą ludzką wiedzę społeczną na której polegamy, a także wiedzę o tych sprawach w których byliśmy wyedukowani, albo wyedukowaliśmy się sami.

Kiedy spotykamy się z anomalią zauważamy jej instancję: nieznane. Ta instancja może być wyparta, albo podlegać procesowi paradygmatycznej nihilacji (zaprzeczeniu) podczas których wracamy do diurnalnej rzeczywistości dnia-jak-codzień. Ta instancja jednak jest dostrzeżona i pozostawia pieczęć na pamięci w dobrych warunkach. Potem do niej nawiązujemy.

Gdy pojawia się więcej anomalii, możemy indukować małą strukturę składającej się z sieci powiązań i wierzeń, np. uzasadniając sobie to „prawem przyciągania i odpychania natur", poprzez trzy instancje lub przykłady. Możemy odrzucić tą teorię magiczną, albo polegać na wierzeniu w przypadek, lub synchroniczność (połączenie dwóch wydarzeń pozornie ze sobą niesprzężonych przyczynowo). Jeżeli mamy więcej wydarzeń które falsyfikuje strukturę, eksplorujemy i poszerzamy te szczątkowe teorie powiązań, które są sprzęgnięte z naszymi wierzeniami (często urojenia powstają poprzez zły 'odczyt' sytuacji, praw i powiązań) a następnie wykształcamy prawo ad hoc, które mają jakąś strukturę, parę przykładów i ciągłość — tzn. w zasięgu swojego działania jest powtarzalne jako zjawisko psychiczne, a także ma to wpływ na zewnętrzny świat, np. na umysł drugiej osoby, istoty po drugiej stronie etc. Czyli zjawisko psychiczne jest powiązane ze światem pseudo-obiektywnym, albo staje się inter-personalne w przypadku dwóch osób doświadczających tego samego w tym samym czasie, albo podczas podobnej procedury magicznej w dowolnym punkcie czasoprzestrzenym.

Następnie przekładamy te prawa do tego co wiemy, episteme zdobytą wcześniej, poznaniem porównujemy w jaki sposób te ludzka wiedza przekłada się na zaobserwowane prawa, np. logicznie. Zakładając że obserwujemy pewne słabe prawo, które jest zbyt niestabilne aby było podporządkowane naszej woli, albo obserwujemy je jako ekstrakt z morza innych praw, z którymi może współdziałać, których po prostu nie znamy.

Tworzymy projekcję tego prawa na każde inne prawo bez rozumienia tych drugich, albo zawieszamy osąd i staramy się rozróżnić jakie inne prawa uczestniczą w fenomenie, ponieważ to które mamy jest niewystarczające w wyjaśnieniu przypadków, synchroniczności i interfejsu umysłu-rzeczywistość etc.

W astronomii wylicza się w ten sposób prawdopodobieństwo istnienia innej planety, kiedy kalkulacje grawitacyjne się nie zgadzają.

Zatem obserwujemy i izolujemy wydarzenia w ten sam sposób. Mając dwa lub więcej induktywne prawa, możemy spróbować stworzyć szkielet generalnego działania spraw — symulacji. Wtedy zaczynamy myśleć z poziomu niekompletnego generalizmu, np. poprzez kosmografię, a gdy jest to niewystarczające, tworzymy zapętlenia między partykularną a generalną instancją która zapełniona wydarzeniami przez przybliżenie tego co już wiemy wyrabia nawyk poznawczy.

W tym nawyku, rusztujemy, zmieniamy chaosferę generalnych praw, tuneli rzeczywistości, kosmografii, kosmologii, a jednocześnie podkręcamy je poprzez testy na partykularnych instancjach i przykładach. Po jakimś czasie wyłania się więcej praw, szkieletów, niektórych się pozbywamy jako niecelnych, nieprecyzyjnych, inne są bardziej trwałe, jeszcze inne — wirtuozersko dynamiczne. Wchłaniamy je operacyjnie jako coś oczywistego, jako nasz sposób na magię. Tworzymy z tego wzajemnie proporcjonalne zestawy praw, episteme, poznawczości która wyjaśnia sytuację, w ten sposób we właściwy sposób ustanawiając się w relacji w stosunku do nich, ustalając poznawczo-behawioralną reakcję poprzez trening mentalny, duchowy i magiczny. Poprzez obserwację instancji które zaczynają działać, ale nie są statyczne, stosujemy je w płodności umysłu i sztuce duchowej poprzez kreatywne rozwiązania, angażując się w sprawdzone szkielety symulując w ich obrębie działania magiczne które stają się efektywne,

Mentalne strumienie i topografia noetyki

Zdefiniujmy mentalne kontinuum. Jest to rzeka mentalnych wydarzeń i fenomenów które są świadome, nieuświadomione i nieświadome w poznawczo afektywnej Jaźni. Może płynąć po cichu, nieporuszony przez radykalne stany agitacji, może płynąć jak lawina pełna pasji, może działać w cichej, pokornej myśli.

Wielu ludzi pozwala tej rzece przejąć ich myśli, akty, emocje, rozrysowane przez uwarunkowane odpowiedzi przekalkowane ze społeczeństwa, mentorów i rówieśników, pomiędzy tym wszystkim jest unikalność odpowiedzi, przestrzeń czyjegoś indywiduacyjnego oddechu.

Skoncentrujmy się w tym punkcie! Początek samo-obserwacji i introspekcji, reminescencji i kontemplacji sprawia że jesteśmy świadomi tego mentalnego kontinuum coraz bardziej. Poszerzamy je, ekstrahujemy i sublimujemy te rzeczy które sprawiają że jesteśmy coraz bardziej świadomi, aż możemy przypatrzeć się mentalnemu kontinuum z bezosobowej perspektywy, z perspektywy Trzeciego.

Czasami zlejemy się z mentalnym kontinuum i znów oddajemy się wytrenowanym lub uwarunkowanym działaniom, ale potrafimy przyjąć Trzecią Perspektywę, bezosobowo patrząc na siebie, zawartość swojego umysłu, a także żywy świat fenomenów.

Poznajemy siebie — nie uwarunkowany obraz naszych jestestw, które zwyczajowo praktykujemy — toteż należy poznać, nasze reakcje, osądy, emocje, oceny, myśl, racjonalizacje należy poddać rygorystycznej dyscyplinie. Stajemy się analizowanymi i psychoterapeutami w Zachodnim rozumieniu, praktykujemy jogę umysłu, intelektualną we Wschodnim tonie.

Przy każdej mentalnej akcji pytamy: „jaki jest powód?", „gdzie jest ich korzeń, źródło?", „czy są one złożone czy proste?", „co myślę, czuję teraz i dlaczego?, potem orientujemy się ku przyszłości, normatywnie — „jakie są psychiczne konsekwencje tych myśli, gdzie idą, bazując na tym co wiemy o sobie, swoich umysłach, emocjach, odczuciach, stylach myślenia etc.?".

Następnie poruszamy się w przeszłość „gdzie zaczął się ciąg naszych myśli, w jaki sposób możemy je poprawić, jak skorygować złe fundamenty, nietrafione wierzenia i praktyki, toksyczne uwarunkowane reakcje?". Jest to ciągły proces, szczególnie w praktyce magicznej.

Eric Kandel wygrał Nagrodę Nobla w 2000ym roku, udowadniając że nauka i psychoterapia zmienia neurony, a zatem neuroplastyczność jest zmieniana zarówno przez jogę, psychonautykę, ćwiczenia duchowe i magiczne, poprzez rozmaite eksperymenty i praktykę która jest tematem tak wielu mistycznych i religijnych tradycji na przestrzeni światowych cywilizacyjnych dziejów. Czytanie filozofii, literatury, rozwiązywanie problemów, ich synteza, poszerzanie idzie w parze ze zmianami w organicznym mózgu. Praktyka jogiczna, fizyczna, neuro-muskularna, psycho-somatyczne sprzężenia są kształtowane w podobny sposób, z tymże motorycznie.

Kiedy uczymy się o sobie, tymczasowo zawieszamy „filtrowanie racjonalizacji i nihilacji", defensywnych mechanizmów inhibicyjnych umysłu które zapewniają integralność jego organizycyjnej entropii. Perswazja i oczarowywanie tych struktur niesie ze sobą rozmaite niebezpieczeństwa, ponieważ rozbicie złożonych klastrów psychicznych wyzwala energię psychiczną która nieświadomie wyzwolona jest automatyczne inwestowana w inne lub nowe struktury psychiczne, idealnie ucząc się nabywamy nowe strukturę bez inwestycji energii psychicznej, natomiast przy rozwiązaniu i dekonstrukcji poprzednich, energia tak szybko utrwala i przemieszcza się w nową poznawczo-psychiczną kieszeń. Ten proces jest pół-świadomy i może się zakończyć rozmaicie, np. energia może być re-inwestowana w poznawczą topologię danego fenotypu który jest negatywny i niszczycielski, albo patologiczny.

Rozwój introspekcji staje się nawykiem, niekoniecznie robotycznym. Z czasem jesteśmy bardziej uzdolnieni, błyskotliwy, w innych osłabieniu, przytępieni, stagnacyjni.

Innym celem jest wyrobienie dyscypliny psychicznej. Zatem w błyskotliwym osadzeniu wykorzystujemy nasze zdolności, a w otępionych czasach angażujemy zasoby do innych spraw, albo podtrzymania procesu mentalnej higieny — jest to równie ważna sprawa.

Najlepszym treningiem jest medytacja, albo wyciszenie umysłu. Innym jest praktyka jogiczna, niezależnie od tego czy jest to prana, kundalini,

czy mentalna joga. Inną sprawą jest konfrontacja i decyzja bazująca na naszych osądach i wartościach.

Tak jak poprzednie porządki organizują myśli, późniejsze pozostawiają silne pieczęcie i nawyki na zachowaniach psychicznych. Wszystko to nie dzieje się w próżni, nasz rozsądek i zdrowe rozróżnienie sprawdza co przynosi dobre rezultaty, a co jest zbędne i nieproduktywne, albo toksyczne i trujące.

Możemy czasami przyzwyczaić się do toksycznych stanów, a czasami skoncentrować naszą świadomość aby wyzwoliła się z tego łańcucha.

Kiedy jesteśmy zanurzeni w danym stanie naszego umysłu identyfikujemy się z nim, a potem szukamy afirmacji i przyjemności. Niektórzy ludzie przyjmą ból i cierpienie psychiczne w neutralnym stanie, kiedy są w nim osadzeni odrzucając te przeżycia, albo toksycznie aktywnie poszukują tych stanów.

Argumenty, że nie jest to pożądany stan i modalność istnienia nie dociera do nich, dopóki nie rozwiążą tego przez kontrast i racjonalną obserwację. To przykład stanu istnienia w którym umysł jest kompletnie zanurzony w wykrojonym stanie totalności i bierze ten stan za wszystko co jest. Aby przejrzeć się w tym stanie potrzebujemy referencji w tym co jest zdrowe, większość z nas posiada „popularny zmysł" w tym znaczeniu.

Jakkolwiekbądź, to co jest intuicyjne nie jest znane jako efektywne przez trening. Poprzez lata praktyki, wybrałem model Buddyjskich klesh (wad), lub trucizn umysłu w rozmaitych mutacjach, wariacjach, szczepach istniejących we współczesnym świecie. Następnie izolując wartości, cnoty, pewien etos istnienia, wybierając model Via Romana (drogi cnót Republikańskiego Rzymu), polityczno-społeczne idee Konfucjańskie, Buddyjskie antidota, czy Egipską kosmografię, przybliżenia religijne i teologię Egipsko-Helleńską i neoplatońską, czy mitraicką Solarną, z rytami przejść Eleuzyjskimi i poczucie oddolnej służby całości wysoką magią, poprzez rozpoznanie nierówności między cierpieniem a współczuciem, między eksploatacją a wolnością, co tworzy kreatywny impuls, podobnie jak przeciwwaga w kontr-ruchu które poprzez binarność, odciągają mnie od moich zamierzeń, niszcząc charakter i naturę.

Jest to model który jest stworzony na własne potrzeby, personalna gnoza, która niemniej jednak dla danej osoby jest strukturą operacyjną, każdy

poprzez studia i poznanie może wykształcić sobie własne. Warto być świadomym potrzeby pewnego ethosu, lub referencji w ideach i cnotach, wartościach, świętym i profanum, aby poruszać się po chaosie informacyjnym w pewnym estetycznym porządku.

Metoda

Jeżeli nie zagradzamy drogi truciznom w naszym mentalnym strumieniu możemy stać się bezwolnymi ofiarami urojeń, wad, trucizn tworząc tarcie między obiektem a podmiotem, nie rozwiązujące tego transcendentnie z pozycji Trzeciej. Lecz przeciw-akcja nie powinna tworzyć opozycji w dualizmach tarcia, ale proponować drogę środka poprzez rozwiązanie lekkich i ciężkich zaburzeń myśli w opozycji, rozwiązując je w harmonii. Jak osiągamy ten cel różni się od umysłu do umysłu.

Nigdy nie rozumiałem "puszczenia wszystkiego", albo mantry „let go" powtarzanej w pop-wersjach duchowości na zachodzie, jeżeli nie odganiamy złodziei naszych umysłów — urojeń, wściekłości, ignorancji, jeżeli nie pokonujemy naszego cierpienia i nie staramy się być, „ponad siebie", pokonują nas rzeczy proste w naszej bezwolności, a ciężkiego kalibru opętania innymi naturami w łatwy sposób przejmują nad nami kontrolę. Jeżeli poddamy się tym sprawom i nie będziemy ich korygować, prostować podczas medytacji, działania społecznego i magicznego, nie kierować się wewnętrznymi wartościami i ethosem, w końcu upadniemy do wspólnego mianownika naszych najgorszych cech, odwróconych aspiracji i standardów.

Dlatego zaangażowana medytacja jest proponowana na równi z rozumowym rozwiązywaniem problemów i trucizn, poprzez świadome mentalne próby aby zatrzymać tą „wiecznie działającą, skaczącą małpę naszego umysłu", jeżeli mamy do czynienia z opozycją w której nasza zewnętrzna zaburzona natura i działanie mieszają się rujnując praktykę — aby podwoić próby kiedykolwiek jest to możliwe, mieszając prostą, przejrzystą naturę aspirującą do wysokich rzeczy, aby wcielić je w zewnętrzne i wewnętrzne działanie. Rozróżnienie między rygorem a bezmyślnym treningiem jest często mylone, rygor wyostrza fakultet zmysłów, Intelektu, wzmacnia umysł i inteligencje,

ten drugi jest sztywny, suchy, osłabiający dynamizm i spontaniczność i może stać się nie-rozróżniający, a pod negatywnymi wpływami — okrutny i niszczycielski.

Było to — jak myślę — pytanie o dyscyplinę wsparte przez wewnętrzną prawdę. W najgorszych sprawach możemy rozpoznać trucizny jako zwykłe w naszym mentalnym kontinuum, nawet nie rozpoznających ich jako coś przeciwstawnego rozwojowi i realizacji. Potem jak szybko jest to rozpoznane, powinniśmy złapać złodziei naszych umysłów za gardło i wyrzucić.

Argumentowałbym, że:

Jeżeli obserwujemy wzrastające urojenie które może zmieść nasz umysł pod swoją władze, rosną trucizny, jeżeli przeciwstawiamy i tworzymy przeciwważące tarcie, tworzymy psychologiczną przestrzeń aby ją zapełnić później. Być może metodą jest znalezienie wyższych planów mentalnego stanu (tak jakbyśmy wspinali się po górze), a potem neutralizując truciznę poprzez odgórne działanie, analizę przyczyn i warunków, a potem wspierając analizę przez teksty (np. Buddyjskie ćwiczenia umysłu, stoików — Marka Aureliusza, w osobistym przypadku), "dobra mowa, dobra myśl, dobre działanie". Jeżeli zatruty jest umysł, myśli są zatrute, mowa jest zatruta, a wkrótce zatruta jest akcja, działa to też w drugą stronę, dobra, świadome działanie poprawia myśl, mowę, a także umysł synchronizując się z nimi..

Rozwiązywanie mentalnych nawyków jest trudne, jeżeli długotrwale na nas oddziałowują, ciężko przeciąć te zbitki za jednym zamachem (choć czasem się to zdarza), nie powinniśmy szukać opozycji, ponieważ łapie nas to w dualizmach psychicznych, ale z punktu Transcendentnej Trzeciego/Trzeciej możemy zneutralizować obie funkcje przez ich rozbicie. Pomiędzy miłością a nienawiścią, na przykład odnajdujemy paternalny i maternalny umysł który wznosi się ponad te sprawy, zwalniając się z dualizmów.

Obecne społeczeństwo widzi jestestwo jako indywidualność, choć najczęściej jest to powtarzanie uwarunkowanych ruchów innych i nie ma w tym indywidualizacji ani Jaźni. Wzmacnia też poczucie uchwycenia się tego iluzorycznego jestestwa jako kokonu który reifikuje (tworzy przedmiot-podmiot) tego fenomenu jako coś rzeczywistego, prawdziwego. Procesowi iluzorycznej reifikacji w ten sposób poddanych jest wiele abstrakcji, języka,

słów. Wtedy bierze się iluzje za coś ostatecznie prawdziwego, a zatem mającego nad nami kontrolę.

Z perspektywy złotych wieków niektórych cywilizacji, współczesne społeczeństwa są tak zatrute, że nawet nie zdają sobie sprawę z wielu głęboko osadzonych, zaowalowanych, wielokrotnie złożonych i zapakowanych jak Matrioszka iluzji w iluzjach, które przeczą mądrości, zasadom, wglądowi, a także stoją w dziwnym kontraście ze starożytnymi systemami myśli, bycia, etosu, które ukazują kontrast jeżeli są uchwycone w pełni i zrozumiane na wskroś. Te kontrasty rzadko są w polu wiedzeniu przez tych, którzy nie są ich świadomi, ale ostatecznie są rzeczy które są ludziom wspólne, jest to niepodważalne.

Jednym sposobem radzenia sobie z tym jest wykształcanie autentyczności, podtrzymując jestestwo jak kukłę naszej Jaźni na scenie, nie grozi to derealizacją tylko zmianą perspektywy, jesteśmy jednocześnie tu „działając sobą" a jednocześnie tam „działając Jaźnią na działanie sobą świadomie", inaczej musielibyśmy unikać całkowicie społecznej interakcji — ciężko zachować pewne standardy mieszając się z ludźmi, ale łatwo być człowiekiem w społecznych kontraktach który nie zawiedzie siebie w podtrzymywaniu pewnych ważnych standardów i etosu, nawet w minimalnej formie, kiedy ma do czynienia z wulgarnością, brutalnością czy głupotą, przemawia się do tych zjawisk inaczej, ale nie staje się z nimi tożsamym.

Jeżeli jesteśmy wepchnięci w przywiązanie do jestestwa lub jego jakości, ponieważ społeczny obraz ulega projekcji w bombardowanie naszej struktury psychicznej tracącej kontakt z Jaźnią, wpada, wbija się coraz głębiej w kokon, zostajemy otoczeni.

„Przywiązanie do jestestwa jest źródłem wszelkiego zła" — wszystkie inne ruchy, złe czy dobre otwierają się z tego punktu, w esencji gdy odkryjemy że nasze jestestwa są puste, że są składami mentalnymi, wszystko przechodzi przez nas jak przez powietrze.. Jest to modalność mentalna, a jednocześnie funkcjonalna, umysł może wtedy uwięzić się w niskich rzeczach („wartość jest źródłem konfliktu"), ale tylko na tyle na ile nadaje absolutną rzeczywistość wszystkich rzeczom, jest wtedy im podporządkowany, a zatem zniewolony przez nie. Inną sprawą jest używanie jestestwa aby się zindywidualizować, osiągnąć autentyczność posługując się jej kukłą, jest to wtedy praktyczny „wehikuł" w którym żyje nasza Jaźń, rodzaj osłony złożonej z bardziej integralnej całości.

Szkodliwe jest też wyrobienie sobie elitarystycznego nastawienia, które w najgorszej sytuacji prowadzi do odizolowania, mizantropii i dehumanizacji innych, lub tworzenie otoczki wyższości i inflacji we własnym umyśle. Jeżeli inni widzą nas w elitarystyczny sposób, nienawidzą nas, lub są pełni podziwu — nie zależy to od nas. Powinniśmy natomiast trzymać naturalne standardy nie będąc porwanymi przez postrzeganie innych, tracąc coś z siebie na rzecz zewnętrznych okoliczności. Lepiej jest niszczyć mury separacji i rozmawiać z ludźmi, albo przynajmniej nie wznosić murów wokół siebie, gdy nie jest to niezbędne (czasami taki protekcjonalizm jest wskazany, ale równie niebezpieczny).

W społeczeństwach obecnie promowane jest utrwalenie jestestwa albo projekcji swoją „indywidualności", w rzeczy samej bardzo łatwo wtedy być zmanipulowanym albo manipulować ludźmi, patrząc na to jak na naturalny proces. Jeszcze gorzej — robi się to na ślepo, nie znając innej drogi, wpadamy w przywiązanie do jestestwa i do wyolbrzymienia, hipertrofizacji naszych cech, jakości etc, oddzielając się jeszcze bardziej.

Tworzy to rozłam w świecie — elity poddane tym procesom dehumanizują ludzi, nie widzą przyczyny i skutku, a osoba bez środków przypomina bezdomnego którego kiedyś spotkałem który przechwalał się ilością dóbr które miał wcześniej. Był to żałosny spektakl. Dzieliły tych ludzi tylko środki i desperacja. Jest to droga alienacji i arogancji, ślepoty, megalomanii, hipokryzji i obsesji.

Równoważąc między masami i kukłami jestestw (często nosimy ich parę, są mniej lub bardziej zintegrowane, dopóki nie spoimy bardziej trwałej i przejrzystej tożsamości), próba wyzwolenia się z nich jest trudną grą, ale możliwą do dokonania. Nie ma potrzeby uciekać od społeczeństwa, jak czynią to niektórzy — czasami mądrze, czasami przedwcześnie, czasami bez celu: częściej jest to pytanie rozwoju silnego jestestwa (czy nawet Ego — ale bez przywiązania), który z jednej strony działa w społeczeństwie, między jego kontraktami i meandrami, a czasami odłączając się od nich jakby nie istniały, a czasami działając nimi poruszając się w świecie, gdzie większość wchodzi w interakcję poprzez maski person.

Prowadzące pryncypia

Działamy w systemie odniesień. Czy ten system odniesień jest bardziej statyczny, ze zmiennymi elementami pojawia się w pytaniu pomiędzy doświadczeniem, wiedzą, postrzeganiem, rozróżnianiem, osądami, a decyzjami. Kształtujemy ten system odniesień poprzez aktywny, krytyczny udział w życiu w odniesieniu do świata. Potem obserwujemy świat w odniesieniu do życia. Używając naszego rozumu, czucia, Intelektu aby odsiać dobre rzeczy od szkodliwych, zbędnych, lub niepotrzebnych części, obserwujemy większe fenomeny generalizując obraz, widząc to, co możemy zobaczyć z lotu ptaka. Penetrując świat ludzi, społeczeństw, historii, światów widzialnych i niewidzialnych, ustanawiamy fundamenty na których opieramy naszą mapę i wskazówki. Następnie decydujemy jak i kiedy działać, reagować, kiedy być stałym, kiedy się rozwijać, a kiedy się wycofywać. Patrzymy ponad teraźniejszy świat, poza ich historię, ponad całość i patrzymy konsekwentnie na przyszłość — tam rodzi się wizja, łącząc te elementy.

Wizja jest nieodłączną częścią każdego maga czy mistrzyni, każdego człowieka który pracuje ze swoim widzeniem kształtu świata, lub katalizując te wyższe. Tam gdzie wizje się zbiegają, pojawia się współpraca, tam gdzie są indywidualne, jest indywidualna praca, perswadowanie wizji w rozumny sposób jest mądre, narzucanie innym swojej wizji to cecha tyrana.

Wszystko już odkryte...?

Stajemy się kartografami i kosmografami tych światów, zapełniając białe karty najlepiej jak potrafimy. Idziemy tymi ścieżkami, które inni już przetarli, tworząc mapy światów nieodkrytych w zgodzie z tymi co wiemy i możemy wiedzieć, interpretując je na tyle, na ile jesteśmy zdolni. Obserwując te światy tworzymy też nowe punkty odniesienia, myślimy głęboko o użyteczności tych spraw, ustalając fundamenty pod nowe prace. Rozsądek szuka rozwiązań w tym co wiemy, Intelekt tworzy mediację między wysokimi światami, Rozumem a zwierzęcym umysłem. W ten sam sposób zapełniamy

nasze mentalne terytorium, nasze afektywne i poznawcze nawyki i rozwiązania, sposób w jaki reagujemy na pole fenomenów w psycho-reaktywny sposób.

Tworząc mapy terytoriów nieznanych

Złudzenie oddzielenia od świata, natury, innych ludzi ma ogromne konsekwencje dla całości im dłużej trwa. Zatem widząc generalne konsekwencje poszukiwania własnych interesów przez jednostki, grupy, całość widzi się to jako samobójczą misję, w której uszkodzona tkanka ludzkiego zaufania i współpracy zaczyna rozsadzać społeczeństwa i je radykalizować.

Cierpienie i ból innych nie jest sprawą od której powinniśmy się izolować, podobnie odżegnywanie się od śmierci, obecnie żyjemy w świecie kiedy Thanathos jest ukryty przed większością — wywołuje to lęk i fałszywy „kult życia". Dehumanizacja, odczłowieczenie nie rozbraja Intelektu który rozpoznaje te proste, oczywiste fakty. Cierpienie można pokonać przez trening. Nie odrzucamy rozpoznania całości przez zwyczajowe rozumienie, wrośnięte w społeczeństwo.

Rozpoznając kontrasty które są nierozwiązywalne, nie godzimy się jednocześnie na zastaną sytuacją, ani nie odkładamy jej na półki ignorancji, znając konstelację kontrastów i nazywając niewolę wolnością, a cierpienie szczęściem. Próbujemy rozwiązać je wewnątrz i na zewnątrz. Domeną ignorancji jest separacja a także zapomnienie, zamknięcia się na „nieznane znane", to do czego się przyzwyczailiśmy jako regularne, kiedy stają się wściekle oczywiste, jak zranione zwierzę — kontrasty szukają rozwiązań, kiedy możemy je znaleźć i zastosować, reform — kiedy są możliwe do wynegocjowania, buntu i rebelii — kiedy należy rozsadzić struktury prowadzące do zniszczeni i odnowy.

Silne serce jest kompanem swojego mistrza — pisał jeden z dwunastu wieszczów-kapłanów Egiptu, myśli które idą w złą stronę powinny być zdominowane i rozpędzone, a umysł ukierunkowany w pożądany stan. Co jest

silne nie powinno ignorować słabości, co jest rezolutne i rozumne, powinno pokonywać siebie, co jest odporne, powinno przesilić ruch oponentów, ale nie stając się im podobnym, ale obserwując z góry kolejne wydarzenia i działać na nie w zdecydowany, spontanicznie mądry sposób.

Dialog o Wyroczniach Chaldejskich

Fuomo: Moim życzeniem jest eksponować myśli Juliana Teurga, którego dusza archanioła, zaczerpnięta z niebios przez jego ojca odrodziła się na Ziemi jako człowieczy mistrz teurgii i magii. Chciałbym przedłożyć swoje myśli zainspirowane wersetami z Wyroczni Chaldejskich. Nawet ten co stał u korzeni Judeo-Chrześcijańskich i Muzułmańskich wierzeń, Abraham, napomniany przez swojego ojca, był zmuszony wspomnieć iż tron Magów znajdował się w Chaldei.

Peripsol: Uśmiecham się na Twoje przedsięwzięcie, bowiem te stronice nie były dotknięte wzrokiem zrozumienia i wiary przez bardzo długi czas.

Fuomo: Było zatem napisane że świat jest inteligentny i wrażeniowy, a zatem może być poznany przez kwiat intelektu, co odkrywa swoje miejsce pośród Boskich światów poprzez wysiłek i praktykę, poprzez ryty Theion Ergon, to jest pracę poprzez Bogów, wywierając na siebie i na bóstwa wpływ, otrzymując wpływ, w sekretnym języku, gnosis arretos, w najsekretniejszej kontemplacji odkryty jest bezsłowny język umysłu, czucia i idei, poprzez który można komunikować się z Bóstwami i Iynges. Te magiczne bezsłowne słowa i istoty które łączą logoi świata, tłumacząc jego duszę poprzez misterną sieć obwieszczeń intelektu, idei, wyobrażenia, splendoru, glorii. W Wyroczniach Chaldejskich jest zapisane, że „nie da się postrzec poprzez rzecz specyficzną", ale poprzez ogień umysłu który jest pusty,

oczyszczony ze skaz i trucizn, jasny wzrasta zatem jak płomień do gwiazd do Najwyższego, rozchylając róże Intelektu osiąga największe z niezapisanego, niepowiedzianego, nieuchwytnych słów rewelacji, co otwiera się z lotosem świata, jako receptywny wehikuł Boskości. Nasz rozum nie może przekazać tych wszystkich zachwytów, acz Intelekt który dotyka wysokich spraw przenosi w procesji niezachwianą lwią siłę, odżywiany przez nadzieję staje się stalowy, pragnąc piękna, wyniesienia, tęskniąc za sprawami które nie mogą być inaczej przekazane niż przez radość, piękno, wielkość. Ten inteligentny świat jest poza umysłem, niezależny od nas, lecz jest wszystkim, a zatem przez nas jest w nas, możemy odkryć go i poddać się refleksji. Co więcej w Wyroczniach Chaldejskich jest zapisane że potrzebna jest największa koncentracja nad Triadą w Henosis, kiedy to Boskość dotyka mężczyzny i kobiety jednocząc się poza wszelkim dualizmu w transcendentnej całości. Ponieważ koncentracja najwyższej klasy wymaga czystości umysłu i intencji, powinna być naturalna, jak miłość nie może być wymuszona ale rozkwita subtelnie z dobrze zorientowaną harmonią pojawiającą się z najgłębszych tęsknot uduchowionego serca, umysłu i dusz. Pieczęć która jest na nas pozostawiona uzbraja nas w pancerz ze światła, bowiem jak pancerz okala nas i swoim ciężarem który jest ciężarem złotej przestrzeni w odróżnieniu od ołowiu materii, który upada niżej — wywyższa i uskrzydla nas. Ojciec Ad, Adad, Bóg niebios. Intelektualna membrana pomiędzy siłą, intelektem, ogniem jest zatem tą uniwersalnych świętych bram wszechświata, Hekate strzeże ich pieczęci. Jeden który emanuje triadę, lecz jest poza nią, poprzez wiele masek Jeden zawiera je w sobie, wiele intelektualnych sił i mocy penetruje ten świat, lecz aby zebrać ich jako przyjaciół i powrócić do Jednego poprzez skoncentrowanie sił swego ducha na całości, na nieobecności, na inności i podobieństwie, na bezczasowym i czasie na bezprzestrzenności i przestrzenni. Wyekwipowani podejmujemy próbę powrotu poprzez znalezienie jej i jego umysłów i serc w domu wewnątrz

i w Jednym. „Monada rozwija dualizm", zatem dualizm jest przekroczona przez scalenie dualizmu przez jedność monady, kiedy to wyzwala energię do prawych domen i tworzy zakreślenie Trzeciego, poprzez złączenie w jedność tracąc jakości dualizmu i stając się Jednią. „Każdy Bóg i Bogini są dobrzy", ponieważ prawa wszechświata zstępując z wysokich oktaw do niższych naturalnie pracują ze współbrzmieniem jakości Bóstw które są w bliskości do Jednego co włącza wszystko: transcendentalnego Intelektu który jest piękny i dobry. „Każdy umysł Bóstw postrzega tego Boga (...) Jako paternalną otchłań" — twierdzą Bogowie, jest zatem Transcendentną Wielkością, która jest chwalona przez Bóstwa i Boginie. Jest znana jako łono, które można nazwać łonem Mater Magna, Wielkiej Matki, lub jak gnostycy jako Bythos jako otchłań, Sige, Ideę i ciszę co jest żeńskim aspektem głębokich sił co Bóstwa są w stanie zrozumieć, a śmiertelnicy usiłują się zbliżyć. Miłość jest rozumiana jako scalająca siła, jak Ci co wiążą systemy światów przez wszechświat. Julian Teurg pisał że cnotami są prawda, miłość, a także niosąca ogień nadzieja która podtrzymuje prace. Rhea, generatywne źródło wszystkiego, znane sfery planet ukształtowane przez Intelekt, których Aion, Hyperion jest wyższym niewidzialnym Słońcem, którego Helios jest widzialną gwiazdą, może on ucinać kwiaty z rubieży Ojca Otchłani. Teolodzy tego czasu nazywali Słońce „ogniem, korytarzem ognia" ponad nim „światy słońc, pełne światła". Iynges są istotami niezależnej myśli widziani jako kurierzy pomiędzy światami, biegnącymi jak fala poprzez światy, „każdy świat posiada niezachwiane, stale podtrzymywane intelektualne wsparcie". Bogowie uczą iż świat podtrzymują konektorzy, nazywani jednoczącymi systemów-światów, a także że istnieją siły które egzystowały przed inteligentnymi-poznaniowymi światami, lecz niewiele się o nich mówi. Czy są zatem pozbawione światła świadomości, tak jak Skandynawskie Rokkr, albo głębokie siły kosmicznego Tartaru, głębie które poprzedzają nasze światy ale o których się nie mówi? Choć mój śmiertelny umysł ledwo

dotknął wód chaosu i wycofał się, uciekłem w rozgwieżdżone noce co sygnifikują złote pola Jaaru. „Skrzydła z ognia, eteru i materii", Teletarchowie tych światów formują swoje domeny, w nich mieszkają hiperkosmiczne Bóstwa, archonci, archaniołowie, aniołowie każdego systemu-świata, z horrendalnie ogromną liczbą istnień które je zamieszkują. W sprawie chtonicznych i tellurycznych daimonów „Wyrocznie Chaldejskie" nazywają je „wielopłynącymi plemionami", bowiem ich natury zmieszane, biegnące rozmaitymi kursami, niestabilne gdy spotykają ludzi, nazywane też „strasznymi, podłymi". Jamblich z Kalcis, pisał aby nie „zapraszać ich inspiracji", te dzieci pierwiastków, żywiołów i natury mogą bowiem zaszkodzić bezwolnie ludzkiej formie. Choć szanowane, zapraszanie ich jest nad wyraz niemądre. Litera Chi którą umieszcza się na sercu duszy równoważy hermetyczną solarną równowagę. Można ten równoramienny krzyż umieścić na splocie słonecznym, wewnątrz czaszki, na czole, na dłoniach, na płucach i w generatywnych częściach, pieczętując się nimi. Etery jako istnienia wzmacniają i regenerują ciała mężczyzn i kobiet którzy są zaangażowani w swoje zadania, tak jak ich skóra i ścięgna, kości i mięśnie, nerwy i krew, mózg, wszystkie te rzeczy są odżywiane aby utrwalić ich akt. Przeznaczenie jest porównywalne do natury, to jest — tego co przechodnie, przedkładając przeznaczenie co nie gardzi naturą, ale żyje duchową substancją, odrywamy się od śmiertelnych światów. Jednak „gwiezdne procesje nie są przyniesione na rzecz człowieka", a „człowiek sprytnym, chytrym stworzeniem z bezczelną, często niewdzięczną naturą". Nie zapominajmy o tym, przywołujmy siły aby wyzwalać. „Bądź w ciszy, inicjacie' — przekazują Wyrocznie, „wschodzące dusze przekraczają Południową Bramę, śpiewając hymny do Paeana", jaśniejąc jak anioły, żyjące siły. Koło solarnego świata służy dosadnej głębi, prawdziwe słońce odmierza biegiem czasu, czasem spoza czasu — tak zatem solarny obwód czasu jest spleciony z obwodami innych gwiazd i galaktyk.

Peripsol: Twoje ludzkie zrozumienie jest niepełne, lecz nie trać życia z oczu, weź do serca że ścieżek jest dużo, lecz jaśniejąca Prawda musi być poszukiwana, razem z Nadzieją co podtrzymuje ruch, bez przerwy.

Zwierciadło gwiazd albo rzecz o żywych esencjach

Ta część jest niedoskonałym odzwierciedleniem doświadczeń Numinosum lub świata żywych idei. Uchwycony w słowa i równie niedoskonały system interpretacyjny, który ewoluował wraz z autorem – który również podlegał ciągłym kameleonicznym, mediumistycznym zmianom. W miarę zdobywania wglądu — operujący na prawdach relatywnych i uświęcając starą tradycję pokory badawczej z agnotologiczną myślą „wiem, że nic nie wiem".

Napisany został jako testament, po części w celu skonsolidowania własnej pracy w operacyjną całość, po części jako wskazówka dla tych, którzy są na drodze do poznania, jako inspiracja, lub interpretacja, zapraszając do osobistego wglądu, zawsze subtelnego, intuicyjnego, nigdy fundamentalnego, wyzutego z subtelności, konkretystycznego.

Z jedynym celem tego tekstu, jakim jest otwarcie nowych drzwi, oświetlając drogi poprzednie, bez pretensjonalnego narzucania swojej wizji, lecz z zaproszeniem do udziału w niej, aby odkryć własną dla siebie, inspirowaną własnymi doświadczeniami i wglądem.

Jeżeli tekst ten w jakikolwiek sposób da komukolwiek nadzieję, albo rozbuduje jego/jej poznanie służę pomocą, ponieważ jest to wystarczająca podzięka za lata pracy i czasem agonalnych, a czasem natchnionych doświadczeń magicznej inspiracji (geniuszu), czy psychozy (obsesji), dzięki którym mogłem spisać te słowa i kontynuować pracę.

Pamiętajmy zatem o zagrożeniu i pułapce systemów opisowych, w jakie często brnie każda filozofia, niedoskonałości słów, które są jedynie redukcją idei poddanych interpretacji, które wraz z wiedzą będącą produktem rozważań, można się posłużyć nierozważnie, niszcząc delikatne zawieszenie między głębokim odczuwaniem, zagubieniem się w konceptualizacji, a skostniałym doktrynerstwem.

Założenia wokół których budowane są fundamenty interpretacyjne doświadczenia, są obrazami utrzymywanymi w umyśle, nieuprzedzonymi i nie zreifikowanymi. Z tego doświadczenia powołujemy do istnienia inter-subiektywną przestrzeń wymiany, uniwersum dyskursu, zawieszamy część niejasności, lub poddajemy fragmentacji te obrazy na mniejsze i mniejsze części, które wydają się z pozoru nieważne i przeczące sobie. Jednak skonsolidowane poprzez całościową perspektywę, która zawiesza częściowo osąd i zawierza nieopisanym subtelnościom wiedzy doświadczalnej, przy-

oblekając je w formę przystępniejszą od języka mentalnej idei — od języka ciszy która jest pełna słyszenia — do żywego słowa lub tekstu, gestu wykonanego śladu.

Tylko w ten sposób, możemy wybudować system wymiany między doświadczeniami a ich syntezami, niedoskonałościami, a pragmatycznym aspektem wytworzonej wiedzy, naprowadzającej na proces zrozumienia, lub topiąc się w niej, tworząc niezamierzony zamęt.

Jest to ten rejon myśli, doświadczeń, gdzie równoważąc między urojeniem a realizacją, obsesją, a kreatywnością, uczymy się nowego sposobu patrzenia na sprawy, które wcześniej nam umykały, ze świeżą perspektywą, która umożliwia spojrzenie wstecz, aby zrozumieć zawiłości, wydające się wcześniej chaosem.

Gdy umysł zostaje pokonany, zaczyna się Intelekt i intuicja pozytywnej pustki jako mediator i negocjator formy tej informacji apofatycznego dźwięku, gdzie kończy się nauka, zaczyna się mit, lecz jest to mit żywy, którego estetyka przyobleka się w opowieść — stąd też, część tego tekstu jest formą opowieści, alegorii, metafory.

Gdzie nieuchwytne spotyka się z logią (przestrzenią słowa) i logiką (gramatyką) rozsądku, posługujemy się kalejdoskopem światopoglądowym aby wytłumaczyć to co możemy (retoryka), odnaleźć zasady, reguły, wzorce, prawidła, jednak nie umniejszalnymi ani do rozsądku, ani do sposobu prowadzenia narracji, które wytracają pierwotne znaczenie ideacyjne, nie posiadając wystarczającej pojemności, aby przetworzyć pewne sygnały i przerzucić pomost między ogólnym wglądem, a jego pomniejszymi częściami. W tym zawieszeniu poglądowym, a jednocześnie krytycznym, prezentuję ten tekst.

> *"Mapa nie jest terytorium" — Alfred Korzybski (1879 — 1950, matematyk warszawski, twórca Generalnej Semantyki)*

Teoria soczewkowania podczas tworzenia

We wszystkich tych rzeczach życia, jesteśmy reprezentacją i wcieleniem idei, lub ich mieszanki, świętej, czy wulgarnej, nobilitującej, czy zawierającej się w domenie profanum, czy pięknej, czy ohydnej — są to niezliczone serwitory tonu i smaku idei, żyjących esencji, instynktów tak przyobleczonych, czy bestialskich, ludzkich, pełnych błędu lub człowieczeństwa, boskich, aspirujących do ziemi, lub tych co wzlatują do metafizyki.

Te wszystkie muzy, furie, natury, co zawierają nasze motywy, popędy, myśli, to czym jesteśmy, czy z natury, rozumu, irracjonalności, rebelii — młodzieńczej i sprawiedliwej, czy bezmyślnej i wynikającej z ignorancji. Te rzeczy wyższe, co należą do spraw celestialnych, te co należną do ludzkich relacji i ich powiązań ze światem, łańcuch lżejszy, czy te niższe rzeczy należące do natury poza intelektem, których nie oświetla filozoficzne słońce, gdzie żyje podłość, bestialstwo i perwersja, ale także obsesja, szaleństwo i inspiracja, gdzie porządek co opanowuje chaos wyrywa nową treść której nadana jest człowiecza maska.

Te rzeczy które pochodzą z deprywacji ludzkiego ducha rzucając go w chtoniczne światy, potrzebne w jednakowej mierze, lecz w potrzebie zaokrąglenia, transformacji, ujarzmienia, sublimacji sztukmistrza przemieszanego z demoniakiem zmieszanym ze świętym — w gwiezdną Jaźń, w kompletność.

Te światy muszą być jako jedność, aby dopełnić Jaźń. Jeżeli te sprawy zdecydujemy się zrozumieć przez biologię, fizjologię, psychologię rozwojową, genetykę, czy socjologię i filozofię, rozumując że kwestia idei jako bóstw jest kwestią estetyki, nie zakładamy im glorii ich należnych koron, gdzie przeciwnie pojmując świat idei jako prawdziwą rzeczywistość, jest w tym coś co podnosi czucie metafizyczne wcielające się w umysł, co po-

trafią zasiać swoje jarzmo i piękno, rozkwitające lub gnijące — miarą człowieka.

Jest coś czego nauka (jakkolwiek nie byłaby potrzebna, niezbędna aby zrozumieć świat) nie może zapewnić, czego religia nie może indoktrynować, bowiem jest to filozofia duszy — niech będzie to fantazja, lecz jest to jedyna fantazja co uszlachetnia i czyni pełnym, tęsknota która nie jest zastąpiona niczym oprócz szczerego poszukiwania — studia nad człowiekiem kończą się na jego pełni we własnej mierze pośród nieskończoności, a zatem na nim samym — sztuka cieni, rozumienia i katalogowania fenomenów nie wyjaśni świata, lecz jego pozory, w istocie w niektórych sytuacjach może oddzielić głębsze rozumienie istoty człowieka, jego ducha przez siebie, gdy w alienacji poddaje się kosmicznym pustkom i zapomina że on, ona też może odzwierciedlić nieskończoność na tyle na ile pozwala nam ludzka miara.

Pomiędzy hermetyzmem, a delirium, pijąc obłęd, upajając się gnozą, wychwytując w formę nieprzekazywalne: inklinacje stające się obsesją, w ścieżkach prostych, zrozumiałych, manifestują się przez siły, które wymknęły się porządkowi, ponieważ nigdy do niego nie należały, lecz to z nich właśnie powstał porządek — tak wezwani, mierzymy się ze skostniałą wolą która zamraża rzeczywistość, poglądami które narzucają jej kształt, ucząc się przekształceń aby przepływać przez światy niepoznane, zanurzając się w tych, co nie zawierają uchwyconej esencji, lecz poprzez eksplorację i indywiduację przytrzymują w zawieszeniu między ekstazą hiper-sensualistów, w chtonicznych, dziwnych transach, identyfikacją z przestrzenią kosmosu, większej przynależności, co wciela się w egzystencję w eonach ponad gwiazdami, doszukując się głębszego sensu bytu, uwypuklając kolejne aspekty poprzez parabolę, przeżytą w pasji, wypaloną w rozeznaniu.

Jest to sztuka w równoważeniu mocy w sobie, gdzie zachodzi prawdziwe rozróżnienie, nie odrzucając głębi na rzecz szczytu, a szczytu na rzecz głębi; Podobnie jak zarodek w jajku, zawieszeni między otchłanią a jednią, oplecieni oroborosem, karmieni przez obie siły aby doprowadzić do przekształceń aby móc się oto — utożsamić jako część nieskończoności, odzwierciedlając jej część na miarę mikrokosmosu człowieka.

Człowiek nie jest jedynie pustym naczyniem które wchłania wszystko, zawiera wszystko, lecz jest ograniczony przez formę i umysł — aby odkryć

podstawę swojego istnienia, musi się rozmontować, rozluźnić zbitki energii psychicznej, ról które nie podległy rytualizacji przejścia, złapać oddech na który nie pozwala to co znane, a jednocześnie pamiętać o tym że właśnie ta forma, sposób w jaki wyciosa swoje duchowe serce, jest na miarę jego człowieczeństwa — nigdy więcej, nigdy mniej.

Zarówno poprzez świętą ascezę, jak i obłąkaną seksualność; Przez siłę miłości, jak i przez niszczycielską nienawiść — w ten sposób aspektem wielorakich nurtów, które koncentrują swój byt przez alembik człowieka, uwypuklając jego charakter w różnych aspektach, negocjując jego charakter — rdzeń poznania — to w piekłach, to w światach celestialnych, to w głębi otchłani śmierci, to w gwiezdnych światach asterii, wychylając się poza gwiazdy i poza gorejące czarne formy brzemienne w manifestacje, dalej szukając prawdy — lub namiastki tego co może stać się sublimacją Jaźni, aby nie zostać Tarotowym wisielcem — archetypem mechanizacji poznania, zapętlenia, gdzie fizyczne siły kosmosu świadczą o potrzebie istnienia bez wszelkiego sensu, zimno pętając kosmos prawami, a człowiek gubi się w maszynie, stając się nią sam, bo zatracił to co stanowi jego rdzeń, zatem głupcem — ten jeden przekroczy ziejącą głębię w ufności ku Wyższym przeznaczeniom, prowadzony przez mystagogów, pneumapompów, przewodników w misteriach i dusz, nie złamie się pod naporem iluzji, krocząc jedną ścieżką, nie obracając się ku tymczasowym mirażom. W ten sposób siły realizując człowieka, zniekształcając, niszcząc, lub umacniając i poprzez idee szlifując człowieczeństwo, gdzie każdy kolejny rytm jest wyznaczany decyzją, a każda decyzja okolicznościami, w kalejdoskopowej dynamice która sublimuje doświadczenie, percepcję, obserwację, umiejscawiając się w egzystentach porządków rezonujących z tą rzadką cząstką która pragnie się wyzwolić. Tylko to co zaistniało, tylko te części które sprzęgły się w jedno z wyższymi światami, lub dziwnymi siłami, mogą rezonować z nimi wspólnie, tak aby człowiek mógł odpowiedzieć na pytanie: kim jest on sam, jakie jest jego przeznaczenie, następnie oddalając się od nich, gdzie sztorm tego co wydaje się realne, zamienia się raz jeszcze w rzeczywistość, aby przypomnieć o sobie na samym końcu drogi, że to tylko złudzenie.

Ekstremy przeszłych natur, modulowanych przez niskiej intensywności chaos, przyoblekając się w pełzający jad, absurdalny humor nasączony malewolencją i dziecinną radością zabawy, z Mefistofelicznymi wstawkami na

odetchnięcie gdy umysł jest opętany, katalizujący, mediumistyczny, uportalowiony, emanując gamą charakterów, które a to wyostrzają aspekty istnienia, a to przytępiają jego działanie usypiając w ciszy *ars oblivionis*. Co ubierze się w umysł, uzewnętrznia to, co było zawarte w przeszłości, z nowymi konstelacjami zmiany, adaptacji, wzdłuż nawyków, ukrytych, jawnych, nieodkrytych, poruszając się między melancholijną trzeźwością tęsknoty, zrezygnowaną mądrością, aby znów wypluć szatańską nienawiść, w nobilitowaną świętość, co pochyla się we współczuciu, aby odbić miecz z wyważeniem, lub bez miary i równowagi, siekając na oślep, paść ofiarą delirium i obrócić się przeciwko sobie, po to aby stać raz jeszcze nad doliną dróg, które się przeszło i z trzeźwością oddzielić to wszystko w większym wglądzie, a ta droga jest widoczna dopiero ze szczytu.

Panta rhei kai ouden menei

Patrząc przez pryzmat wielościennego kryształu, lub kalejdoskopu; poszukujemy narzędzi aby umożliwić większy wgląd w pracę, jednak fundamenty zrozumienia są budowane na fragmentach ruchomych niepodzielnych obrazów, aspektów fenomenów, które grają na wierzeniach, przekonaniach porządkujących zaobserwowane wzorce, naprzeciw poszukiwań, a także zrozumienia, narzędzia które same muszą zostać zrozumiane, aby zrozumieć czym warunkowane jest widzenie. Same narzędzia są wbudowane w większe prawa, negocjując przepływ wzorców między światem a umysłem, jednak nie są tylko obserwowalną redukcją tych praw. Kiedykolwiek weźmiemy jeden aspekt ruchomego obrazu, zmieni się ponownie, jeżeli potraktujemy ten obraz jako rzeczywistość, osadzamy się w wierzeniu, nie wychwytując zasady. Lecz gdy zaobserwujemy ten obraz raz jeszcze pod innym kątem, lub jako fragment klastru większej sieci wydarzeń, zmienia się zarówno aspekt jak i obserwacja. Sztuką jest próbą ujęcia generalnej dynamiki fenomenu opierając się na serii zmian w relacji do innych zmian. Każda pewność zawiera w sobie błąd, „działa, to co działa", magiczna zdolność do egzekwowania czegoś, pewna umiejętność nie jest równa z utrwalonym zrozumieniem jak działa dana rzecz, dany fenomen, jednak jest obowiązkiem wykrycie pewnych zasad, wzorców, gdy pojawiają się rzeczy niepoznane, anomalistyczne i dziwne, lub piękne, o ile nie leżą w preferencyjnej estetyce sfery sakralnej, bądź sfery profanum, są bowiem rzeczy święte, których człowiek nie chce kalać swoim nazbyt analitycznym umysłem, które mogą zostać zamordowane przez logiczną redukcję i są rzeczy pośrednie, które temu poznaniu podlegają, są też rzeczy które nie powinny być całkowicie zrozumiane, np. idea miłości — ze względu na ich nieuchwytność, niemniej jednak praktykowane w zgodzie z ich autentyczną esencją.

Teatr świata

„Pomyśl — gdy wszystkie próżności Cię opuszczą — o wszystkich generacjach przed Tobą, o wszystkich tych które nadejdą. Gdzie te piękności co przeszłe czasy powołały, gdzie te które po nich się pojawią w przyszłych czasach? Wszystko będzie tym samym prochem, mają jeden wspólny dom, nie ma tak licznej rodziny jak ta grobu. Przypatrz się codziennym sportom Natury, jej chmurom i mżawkom, spektakularna powietrzna scena. Nawet te chwilowe rzeczy muszą zejść z powrotem do ziemi"[1]

	Entropia spada	Entropia stabilizuje się	Entropia wzrasta
Harmonia	Porządek Wzrasta (Złote Czasy)	Utrwalenie pozycji w zmianach	Próba odbudowy porządku
Nieporządek	Porządek zaczyna się rozpadać (Czasy Schyłku)	Powolny rozpad utrwalonej pozycji	Zniszczenie i rozpad danego porządku

Wymyślenie teatru odzwierciedliło świat na scenie, nie tylko świat ludzi, ale świat efemeryczny — niewypowiedziany, transcendentny. Następnie teatr ten odzwierciedlił się w świecie, zatem świat był potraktowany jako teatr, z wszystkimi scenami i aktorami, którzy muszą odejść gdy sztuka się zakoń-

[1] Coelum Terrae, Podniebny Chaos Magów, Thomas Vaughan, edycja A.E. Waite-a

czy. Lecz tu aktorzy i sceny, odseparowane od widowni, obserwatorów są widziane jedynie jako obraz wyczarowanego świata. Podobnie jak alchemik odzwierciedlał swoją pracę poprzez transformacje, łączenie i wytapianie metali, zaangażowany w swoje dzieło prowadził do przekształceń świadomości, percepcji, podobnie jak teatr — do katarsis.

Odłączenie tych scen od świata przeżyć widzimy je jedynie jako złudzenie. Z wymyśleniem wirtualnej rzeczywistości w której człowiek staje się zarówno aktorem jak i widzem, biorąc udział jako odtwórca i stwórca, może ponownie pomyśleć o świecie poza wirtualną rzeczywistością jak o holograficznej, wirtualnej symulacji, lecz czy będzie w stanie uciec z tych stworzonych światów, ucinając połączenie między transcendentnym a egzystującym, uwięziony w nowym teatrze, utopiony we własnej kreacji, aby uświadczyć że stracił poczucie głębokiej rzeczywistości, która nie potrzebuje substytutów — być może jako część Boga, jeżeli spekulować o egzystencji takiego bytu, poprzez manifestację utopionego się we własnym obrazie, tylko poprzez nadzwyczajną próbę wyzwalając się ze świata w którym stał się więźniem. Panenteizm, w swojej polidemoniczności i politeiźmie, postuluje że pan-en-theos — Bóstwo nasącza sobą cały wszechświat w różnorakich aspektach, lecz zakłada też istnienie bytu dalekiego — Deus Absconditus — który nie jest częścią aktu, który jest tak samo widzem w teatrze, jak Pan-En-Theos cześcią swojej wirtualnej domeny.

W tym teatrze, kiedykolwiek jestestwo jest potraktowane jako oddzielna rzeczywistość, jako coś stałego, jest poddane cierpieniu, ponieważ odmawia przepływu, ruchu, zatem poddaje się utrwaleniu swojego stanu. Jeżeli umysł nie uchwyci, lub nie stara się posiąść żadnego ze swoich stanów, jakości, cech, nie cierpi z powodu ich straty, a strata jest rządzona nietrwałością. Odcięcie się od nietrwałości nie oznacza negacji życia, lecz raczej pozwala na jego ciągłą ekspresję. Tylko wtedy, kiedy pojawia się pogląd trwałości, posiadania i przywiązania, nadając mu oddzielną rzeczywistość, ta rzeczywistość staje się źródłem cierpienia, tworzy konflikt między zaangażowaną konstrukcją mentalną a nietrwałością, zatem zaprzeczając ruchowi rzeczywistości. Bez samo-posiadania i uczepienia się złudzeń trwałości umysł staje się jaśniejącą pustką, która nie poddaje się nieszczęściom, jest jak wiatr czy woda — wszystkie te rzeczy które mogą się zbroić przeciwko nam — przechodzą przez nas.

Być może naginając nas chwilowo, lecz nie doprowadzając do ich przyswojenia. Jest tak, że rzeczy którym się otaczamy, lub środowisko w którym żyjemy może być obwarowane sprawami które chcą posiąść siebie lub innych, poprzez ignorancję lub przywiązanie spychają nas w podobny pogląd i umacniają pogląd samo-posiadania, uczepienia się jestestwa, nietrwałych stanów, a zatem prowadząc do warunków cierpienia. Tylko poprzez siłę możemy uciąć tego typu powiązania, w stałości która przyzwala na ruch, lecz w starciu z ruchem nie jest poddana fragmentacji, nie pozwala sobie być ciągniętą we wszystkie strony jak flaga na wietrze, ale porusza się zgodnie z rytmem, nie zamrażając żadnego ze stanów w określonej pozycji.

Chociaż umysł może być naginany, nie powinien się uwięzić w żadnym iluzorycznie trwałym stanie, jak źdźbło trawy, jego korzenie są silne, podstawa jest określona, gdy przychodzi deszcz, burze, wiatr może je nagiąć, lecz gdy wiatr mija, powraca do siebie, tak jak inklinacje mogą być formowane tak jak woda która kształtuje wgłębienia w skale poprzez cierpliwe działanie, tak samo korzenie czystej świadomości powinny być umacniane przez dyscyplinę, przez wewnętrzne studia nad działaniem umysłu, świadomości przez studia etycznej i moralnej dyscypliny, te pierwsze dają narzędzia kształtowania umysłu, te drugie poczucie kierunku. Otaczanie się ideami które charakter chciałby przyswoić, chroni jednocześnie przez tymi które działają w kierunku odwrotnym, gdy to, co rozpoznane jako wyższe, jest wyższe, to rozpoznane jako niższe — należy do niższego świata.

Podróżnicy Freji

Frigg kvað:
Heill þú farir,
heill þú aptr komir,
heill þú á sinnom sér!

***Stanza 4.** Bezpiecznie podróżuj, bezpiecznie wróć,*
Niech droga co przemierzasz bezpieczną będzie.

***Vafthruthnismol** (Edda Poetycka)*

Możesz podróżować przez pustynie i stepy, dziecięciem ich być, nigdy nie odnajdując domu, lecz pielęgnując tęsknotę za gwiazdami, co gdy raz zdradzą tęsknotę, pamięć, nie zastąpią ich pocieszeniem. Jest to potrzeba sięgnięcia po świat za tym światem, czy inaczej nie pozostawałaby tylko agonia i westchnięcie? Podróżuj dalej, podróżniku, gdzie pielgrzymi odnajdują rozwiązanie tylko na samym końcu. Wyprawa, co tęsknotą rozwiera większe światy, przebywając je wszystkie aby odnaleźć się ponownie, tam, gdzie należysz. Nigdy nie ustępując iluzjom, na żaglach wielu rzeczy cudownych, okropnych rzeczy, nie przywiązując wagi, ani uwagi do nich ani na chwilę, tym światom, co oczarowują swym wdziękiem, odstraszają terrorem, stając się jedynie niewolnikiem złudzeń? Gdzie wyższe idee, gdy ciało jest chore, spocone, tkwi w brudzie. Przez ten brud, świadomość czuje cierpienie, animalistyczny ból, który zapełnia umysł. Gdzie wytrzymałość, śmiałe idee, determinacja, gdzie pocieszenie?

"Pożeracze brudu! Poślizgnięci jesteście, na waszych ekstrementach? Pasożyty! Niszcząc ten świat, wyobrażacie sobie, że jesteście warci cokolwiek dla niebios? (Anathema Zosa, Kazanie dla Hipokrytów, Austin Osmane Spare)

Kiedyś spotkałem bezdomnego na wózku, chowającego się przed zimnem w pomieszczeniu z maszyną do wypłacania banknotów. Był okryty brudem i odstręczał zapachem, gdzie jego beznadzieja przekształciła się w wyłkane łzy. Powtarzał imię swojego boga, jedyne co znał, łkał, świadomy tylko swojej desperacji. Co za kontrast z tymi co budują swoje zamki niebios i piekieł, pobłażając sobie nagrodami i karami, gonitwami, tymi za życia, czy tymi po śmierci, stwarzając fantazmaty, które w istocie nieuchwytne splunęłyby na każdego ze swoich kreatorów z pogardą? A te co stoją w wyższej przejrzystości są wyszukiwane przez łgarzy, którzy kradnąc całe życie, ograbiają z niego innych. W istocie, królowie, królowe co zabijają sny i kradną marzenia.

> *Jak to jest,*
> *Że tylko Ci wyczerpani,*
> *Nie pragną nieśmiertelności,*
> *A osunięcie się z bólu,*
> *Jest jedyną nagrodą losu,*
> *Na którą mogą liczyć?*

A jednak i raz spotkałem króla żebraków, co nosił swą koronę w łzach tego człowieka, w skinięciu białobrodego profesora, co stracił wszystko co kochał, gdy nasze spojrzenia spotkały się w porozumieniu pewnej nocy. Tak zatem sztuka osiągnięta małymi środkami jest warta więcej, niż jakikolwiek uprzywilejowany trening, gdzie sztuka oczywista jest sztuką wulgarną, a obraz świata musi być namalowany duszą, geniuszem interpretowany tylko duchowym sercem jako dopowiedzeniem. Ci silni co przetrwali w najgorszych warunkach, potrafili być mistrzami, mistrzyniami — tym składam pokłon tym większy, Ci których cierpienie nie złamało, którzy pielęgnowali te szlachetne dusze, zamykali te bogactwa antycznych czasów w swojej postawie, potrafili zachować niezależnie od sytuacji. Przejrzyjcie się w oczach żebraka, być może czasem spojrzy na Was stary filozof, który też miał matkę i historię swojego życia, być może spojrzy na Was Odyn — bóg wędrowców.

Tańczcie, Hierofantki

> *„Ostatnią rzeczą, którą człowiek odkrywa jest on sam. Dziwną jest a jednak powszechną prawdą, że ludzka tęsknota do wiedzy zaczyna się od rzeczy najdalszych, kończy się najbliżej"*

Wielka tęsknota jest dana tym, co cierpiąc i odzierając życie w tym świecie patrzą z przejrzystością na wyższe światy, gdy opadają zasłony. Ten wzrok tęsknoty zakopany i zakurzony w niewiedzy, tak daleki od nas, że ktokolwiek doświadczy esencji tej tęsknoty przez swoją duszę, będzie cierpiał koszmarny żal. Rozpoznając zachwyt kosmosu, w cichej pieśni która jest niesłyszalna, naprzeciwko narracjom, życiom, pogoniom i rolom tych ludzi, którzy są odgrodzeni od niej, ich miast, ziemi. Przez chwilę pozwalając sobie na poczucie przepływu boskości, lecz zaraz chowając się w terrorze za ślepą ignorancją, kiedy staje się to zbyt przytłaczające, kiedy staje się to niemożliwym jarzmem co pod swoją wagą rozbiłaby dusze na kawałki, otwierając jej rany w doskonałym lustrze, odkrywającym wszystko co jest, co było, co powinno być. Katarsis prowadzi do Katabasis — zejścia w otchłań, które w odpowiedniej chwili przebija światło poprzez wszystko co ukryte było za zasłoną natury, co staje się objawione, lecz wszystko to co zaciemnione i skryte w nas, staje się odsłonięte, przenosząc nas od separacji w jedność, stając się źródłem wolności, a jednocześnie postanowieniem, aby nie zagubić tej cząstki we wszystkim co mówi: „zapomnij". Ciężko jest doświadczyć utraty świata który wygasł, lecz nigdy nie istniał poza oczami mistyków, wszystkich potyczek tych, co z głębszym wglądem jasno widzieli zaprzepaszczenie losów, zła wyrządzonego przez losy, pozwalając jedynie pojedynczym duszom na błogosławiony stan wiedzy odwróconej i uświęconej. Terror znacznie większy dla pojedynczej duszy która zobaczy, w samotności ludzkości, w epifanii szczerego rozdarcia, w darze łkania, w bólu wygnania, wewnętrzna walka która poszukuje własnej wolności, czy raczej — wyzwolenia, powrotu. Zmuszona przyodziać się w pancerz otuma-

nionej obojętności, aby uciszyć tą wiedzę, w przeciwnym razie nie mogłaby żyć, lecz po pewnym czasie odkrywając że pod pancerzem nie ma już nic, oprócz pustki, próżni. Gdzie zatem szukać tej duszy, co przy realizacji czuje agonię, a uciszona zanika w surowym żalu, która chciałaby znaleźć schronienie przed złem świata, z narzuconą dyscypliną, która podmienia subtelność na zimny podmiot. Potrzeba ciągłego re-definiowania czym jest człowiek, czym jest "Ja", czym dokładnie są nasze natury, nasze człowieczeństwo, nasze bestialstwo, gdzie sfery sakralne przenikają sfery profanum. Te rzeczy, które powoływały nas wcześniej, okazały się zmienne, wskazują ku dalszym szlifom, bowiem co nie jest "tym", co nie jest "tamtym", nie może być odpowiedzią, lecz spłyceniem, rozmyciem, zapomnieniem, rodzajem ars oblivionis. Zatem poszukiwania trwają dalej, poprzez odwołania się do tego co wyższe, transcendentalne, poprzez odrzucanie "to nie jest tym" i próbą odzwierciedlenia natury, raz to animistycznego *participation mystique* Levy-Bruhla, raz cywilizacyjnej, kulturowej, a raz tej bez której człowiek jest pokonany przez impas — wartości wyższych, rozgałęziających się w drzewie życia, natury i *numinosum* lunarnego (żeńskiego) i solarnego (męskiego), naprzeciw zaślepkom co tymczasowe formy bierze za trwałe, zapominając o nauce Jaźni, światach esencji. *Tat Tvam Asi*, Twoja sztuka tym. Co jest prawdziwie ludzkie, co uczestniczy w światach doświadczonych, ucałościawia, jednak wskazuje i unaocznia odległość, znajdując dom wszędzie, zarazem będąc bez korzeni, odczuwając tęsknotę, niezależnie od tego co chwilowo może ją uciszyć, odciągnąć uwagę. Odchodzimy w nicość, jednak powracając, odnajdując się w świecie, zaludniamy nasze umysły rzeczami które sprawiają że zapominamy, być może zaślepieni, odgradzając się od powrotów, jednak jesteśmy z tej samej esencji co rodzi się, powołana do realizacji dojrzewa, odkrywa swoją filo-zofię, dopóki nie zjedna się z Jaźnią, z rzeczywistością większą. Jest to zawieszone pytanie okoliczności, decyzji, oglądu, percepcji, przyczynowości, nigdy deterministycznej, tak jak możemy odnaleźć się w większym świecie, lub nie. Możemy się urodzić, lub nie urodzić się wcale, dalej w tym narodzeniu odkryć pewną dojrzałość postrzegania, dojrzałość duszy, w cyklu przemian, lub przeżyć życie zupełnie innymi drogami, nawet na chwilę nie stawiając kroku w inne światy.

Symboliczny paradoks obrazów, Czasu i powołania do istnienia

> *„Światło było pełne słyszenia i słów. Były zjednoczone w formę. Ciemność była wiatrem na wodzie, ubrana w chaotyczny ogień. A Duch między nimi był pokornym, łagodnym światłem. Zatem są trzy korzenie, wszystkie rządziły się osobno, same"*
> *— Parafraza Szema*

Wyobraźmy sobie całkowitą jedność, która odzwierciedlając się w chaosie, zapełniła próżnię formami, przestrzenią, ruchem, czasem, energią, która aktualizuje się przez każde wydarzenie, każdy szlif który doprowadza do punktu w którym wieczny chaos jest pobudzony, lub styka się ze stałością, jednością, zapełniając się, a unia przyobleka się w nieskończone obserwacje. Siły te nawzajem przenikają się i przemieszczają w równowadze. Pierwsze odzwierciedlenie, lub świadomość mogła przybrać wielość form i przestrzeni w różnym stopniu oddalenia (tak jak dwa lustra tworzą nieskończoną podzielność fenomenów, czy refleksji), gdzie żadna istota nie jest jeszcze zdolna do samo-refleksji, więc jedność przybiera formy kosmicznych energii, następnie odzwierciedla się w bytach bliżej siebie, wysubtelniając się przez pierwsze fale życia gwiazd, bytów, istot, etc. Deus-ab-nihilo.

Makrokosmos i mikrokosmos są obrazami, które się odzwierciedlają, gdy świadomość jednego imploduje (generalny partykularyzm mikrokosmosu) w Kosmiczną Jaźń (generalny obiektywizm makrokosmosu), a przestrzenie są współdzielone będąc jednym i tym samym. Co zaczęło się jako gra paradoksów i anomalii przyprowadziło nas z powrotem do gier chaosu zaczynając grę porządku, grę statyzmu, ruchu, różnorodności i jedności. Gdy porządek oświecił chaos, a ten odzwierciedlił się w porządku, a siły się przejrzały, powstała świadomość, będąc potencjalnością obu. Czas nie istnieje, przestrzeń nie ma znaczenia. Tak istota kosmiczna żyje każdą inną istotą, znając jej cierpienia jak swoje własne, nawołując do siebie zewsząd. Byłaby monstrualna, gdyby nie była kompletnie czysta i nienaruszalna, przenikając Monadycznie sieć istnienia.

Jeżeli założymy, że kosmiczny chaos odzwierciedlił się w porządku, tworząc różnorodność a porządek w chaosie, niejako wyłaniając całość świadomości, poddanej procesowi różnorodności, dzieląc się na harmonijną i nieharmonijną w cyklach inicjowania, utrwalania, wzrostu, rozpadu i niszczenia, ta jedność w różnorodności, poprzez proces emanacji uchwycona została w mikrokosmosie naszej nieskończenie mniejszej natury. Jako bardzo młody gatunek w tym wszechświecie, który w pewnym okresie został powołany do możliwości sublimacji swojej natury przez Jaźń wyższą, przygotowującą do takiego rozumienia, która powołuje do życia gdziekolwiek, gdzie widzi możliwość oderwania swojej części do Jaźni, a jednocześnie nawołując samą siebie do swoistej epifanii, natura będąc z jedni, ulegając nieskończonym przekształceniom w polu działania widzialnego wszechświata, powraca do jedni (Pleromy), poprzez różnorodność form zdolnych do świadomego odzwierciedlenia, uaktualniając wyższe światy, gdzie czas i przestrzeń przestaje istnieć, a trwa bezgraniczna świadomość.

W oderwaniu od starożytnych misteriów, widząc jedynie odblaski tej tęsknoty, jesteśmy skazani na substytuty, które nadają chwilowy sens życiu, a zbliżając się do wyższej Jaźni, jesteśmy szturmowani przez wielorakość porządków widzenia, architektur znaczeń, wierzeń i wymiarów, które nie są tożsame z głębią realizacji gnozy, z penetracją, zostały one bowiem stworzone przez założenia utrwalające, a nie inicjujące, zatem tak przekształcone utrwaliły się w tradycjach, ułatwiając drogę niektórym, a utrudniając innym, którzy odnaleźli się w wieczystej filozofii (Philoso-

phia Perennis et Universalis, lub — Philosophia Prisca) w koncepcji realizacji indywidualnej, spontanicznej, gdzie nieuchwytne prawdy obiektywne nadal działają i wywierają wpływ na tych, którzy się na nie otworzą. Jaźń działając w polu absolutnym, realizuje poprzez siebie wszystko, co na zewnątrz działa w świecie relatywnych percepcji. Te porządki, które dążąc do zniewolenia, grają na wywołaniu na podmiocie wrażeń wyższości, utrudniając rozróżnienie świętości, od jej pozorów, lub uwiązując człowieka w swoich rzeczywistościach, jednocześnie relegując odpowiedzialność za własną pracę soteriologiczną do instytucji, mówiącej: „nie szukaj dalej, znalazłeś to, czego szukałeś", co koroduje, niszcząc pracę i pamięć o niej, lub otwarcie jej przeczy wymuszając zapomnienie. Proces odnajdywania się w Jaźni jest procesem, który trwa, w myśl „wątp, zwątpienie bowiem prowadzi do badań, badanie do wiedzy, a wiedza do praktyki"[1], które się wzajemnie uzupełniają — nie jest to sceptycyzm, ale zdrowy rytm doświadczenia, który prowadzi przez realizację i porównywanie nie-prawd, lub relatywnych prawd grających na pułapce obiektywności, zrzucając z siebie ignorancję i zaślepki, które często zaciemniają umysł domniemanym osiągnięciem progu: poza którym nie ma już nic, grając na wierzeniach, urojeniach, lękach i nadziejach, petryfikując nasze starania w statyczną, sterylną obojętność.

[1] Alexandra David-Neel, Chapter II, The Secret Oral Teachings in Tibetan Buddhist Sects (City Light Books, San Francisco: 1967), Str. 15

Luminarze Gwiazd

„Opatrzność nie jest bowiem czymś bez umysłu i duszy, nie jest też usłużna ludzkości. Widzieliśmy bogów jako istoty, które używają podmiotów natury i obdarzają nas nimi, stale i wystarczająco; nie uważamy bogów jako różnych między ludźmi, nie jako barbarzyńskich, czy Greckich, południowych czy północnych. Są jak słońce, księżyc, niebiosa, ziemia i morze — wspólni wszystkim, choć nadaje się im inne imiona wśród różnych ludów, tak jest też z rozumem (logos), który porządkuje te wszystkie rzeczy z opatrznością co je nadzoruje, a także asystujące moce które są przydzielone wszystkiemu: dane są im inne honory, a także sposoby zwracania się do nich wśród różnych ludów, w zgodzie z tradycją, używając pustych symboli, niektóre z nich są bardziej zaciemnione, inne bardziej klarowne, zwracając myśl ku sprawom boskim, jednak niepozbawione niebezpieczeństw. Niektórzy zatem, myląc się strasznie, popadli w przesądy, inni, odżegnując się od tych wszystkich rzeczy, odwrócili się ku ateizmowi."[1]

> *Nieskończona stałość jest zarazem totalnym poruszeniem, tak jak kompletna cisza jest pełna dźwięku.*

Odzwierciedlając w mikrokosmosie natur, życia, boskiego teatru — czasem stając się radosnym bogiem, co ściga boginię, czasem chwytając błyskawic, w kolejnej bitwie przegranej, lub wygranej na scenie umysłów, na scenie serc i dusz, konstelacje srebrnych nici Moir, losów, w jednej chwili przyoblekając przeszłe wydarzenia i miłości, nienawiść, radość i przenikający ból, dużo silniejsze od tych które znamy. Archetypy cyklów psychicznych, czy sprzężenie z przebłyskiem dawniejszych spraw, ubranych w człowieka w nie-

[1] Stanza 67, De Iside et Osiride, Plutarch, Griffiths, John Gwyn (translation), (University of Wales: 1970)

skończenie mniejszym stopniu, przyciągając siły, które pochylają się nad małymi życiami, te siły co żyły większymi sprawami niż tym, co człowiek może znieść; wpleceni w ogromną, kosmiczną sieć. Bawiąc się, cierpiąc powroty, losy w grach, stając się choć na chwilę bóstwami co podobne są gwiazdom, przekuwając nowe ścieżki, bliżej ziemskich scen, być może chwilą oddechu przypominając siłom co były kiedyś, ten opuszczony świat.

Sophia

Najgorszym terrorem nie jest to co jest znane, oczywiste, zwykłe aż do bólu, to myśl że to co stało się znane, oczywiste i zwykłe ustanowiło się naprzeciw wysokiej idei, co zakuta upadła w proch. Tak zapomniana, opuszczona, wygnana, a na jej ścierwie to co zgniłe drążąc jej resztki w negacji powagi, w jej zaprzeczeniu, stało się tym co znane, oczywiste, zwykłe — a my przyzwyczajeni do tych rzeczy, nie widzieliśmy, nie widzimy już nic innego, w rzeczy samej — uwarunkowani tak, abyśmy nie wiedzieli że kiedykolwiek istniała, skarlali razem z małymi rzeczami tego życia.

Zatracając tęsknotę, zamieniliśmy ją na separację, a część będącą manifestacją całości, widzieliśmy tylko jako część, a działanie tej części, braliśmy za działanie czegoś większego, Tęsknota nigdy nie została uciszona, lecz postrzeganie uwiędło, a świat wiecznych idei został rozgraniczony między ich spłycone reifikacje, które jawiły się jako coś boskiego i podzielone między podmioty tak, aby nikt nie mógł odnaleźć starożytnej dynamiki pneumatycznej, epifanicznej soteriologii.

Zaczyna się w ten sposób każda samotność, a jednocześnie tęsknota, często bez wyrazu, która z braku większego odniesienia, raz po raz zastąpiona wydarzeniami rozproszonego świata, wyciętego i zamienionego w fetysze egzystencji, który nakazuje, aby nie patrzeć nigdzie poza tym, co jest wiadome. Nie mogąc uśpić nostalgii ani zniszczyć skorupy, które podmieniły spełnienie na ułomne surogaty, które tymczasowo mogą zapełnić życie, ale nigdy nie gwarantują spokoju, nie chroniąc nas przed cierpieniem, zagojone jedynie przez powrót, przez odnalezienie siebie w percepcyjnej gnoseologii, z dala od świata, a jednocześnie twardo po nim stąpając.

Chodząc wśród tych, którzy nie wybrali nie-wiedzy, czy nie-gnozy z własnej woli, lecz poprzez narracje funkcjonujące w sposób odrywających mistykę od nauki, rozsądek umysłowy, od Intelektu idei, odnajdując się w chwili trzeźwości nagiej duszy, oglądając się na świat zapomniany, jakby opuszczony, w których kosmiczne pustki nabierają charakteru i wymowy we współczesnych pustyniach, a krok przez otchłań wydaje się wpierw ostatnim ruchem w ogrom czasu i nieskończoności, lękliwym, a jednocześnie oddalającym się od źródła lęku, formy, która umniejsza człowieka bezgranicznie, aby esencjonalna część stała się częścią ogromu bezczasu, nieprzestrzeni, zrzucając wszystko z siebie w ostatnim geście poświęcenia, rozstając się z przemijalnością, jej pogoniami, pięknem i skończonością, aby działać w strumieniu jaźni, patrząc poprzez czas i nawołując do tych, którzy zostali, a także są przygotowani na krok naprzód w sposób zrozumiały w domenie ludzkiej, czyli prawd relatywnych, zbliżając poprzez nie do światów wyższych.

> *Opuściłem dom swojego kuzyna, siadając na małym wzniesieniu obok przystanku autobusowego na obrzeżach Warszawy. Zacząłem z tęsknotą patrzeć na rozgwieżdżone niebo, gdy poczułem jak wpada we mnie błyskawica — poczułem potężny strumień energii poprzez ciało, manifestując się pancerzem i spartańskim hełmem na głowie, w tej zbroi ze światła znalazłem małą przestrzeń ciszy i w tej ciszy trwaliśmy razem, gdy dzikie myśli raz po raz pacyfikowałem, aby nie zniszczyć świętości chwili. Mój umysł nie był w stanie utrzymać tej świadomości w moim zwierzęcym umyśle, a dużo silniejszy, potężniejszy umysł delikatnie trzymał mój w ryzach, aby nie rozpadł się pod wpływem tej nagłej ekspansji. Spotykałem ich wielokrotnie, ufałem im w ciszy, gdzie nadzwyczajna mądrość i wgląd nie potrzebowały ani słowa. Nazywałem ich kiedyś gnostyckimi eonami, odzwierciedleniami wyższego świata, które umniejszając się, mogły na chwilę zejść do świata poniżej, przyoblec w formę, z ostrością zrozumienia, łagodnością potęgi, która nie musi niczego udowadniać, okalającą swoją obecnością. Wraz z nimi czuć przestrzeń wyzutą z materii, jakbyśmy byli ciałem zawieszonym w kosmicznej boskiej pustce, wszechobecnym jak oni, otoczeni gargantualną przestrzenią, jednak w jednym z domów.*

Sakralność Techniczna

Co jeżeli świat jest rządzony straszną mocą wyobcowania? Jeżeli pierwsza przyczyna pojawiła się w zimnie ogromu siebie i tak, nieodzwierciedlona, w ludzkim zmyśle jawiła się jako totalna samotność. A to było niewystarczające, umysł powołał do istnienia inne moce, stając się jednak jeszcze bardziej samotnym, rozpoznając swoją wyższość, która nie miała sobie równych, zatem była na górze, nie mając odniesienia do tego co na dole, gdy niższe moce zarządzały się same. Powrót do siebie jest zawsze powrotem do pustki, do stanu niepokonanej samotności. Nie jest to pozytywna filozofia, lecz to co znalazło się w świecie dobrego zostało stworzone przez współczucie sił, współczucie bowiem jest rezultatem łaknienia powrotu do stanu idealnego, odtworzenie go w każdej instancji świata, pożądanie aby cały świat z wszechistotami wrócił do siebie, zło które powstało z chęci kreacji zostało zażegnane współczuciem. Kiedy odzwierciedlamy tą jedność widzimy świat pięknym, napełnionym boskością, lecz ten świat przemija, zawsze jest jest przemijalny, realizując sobie jego istotę widzimy że wszystko kończy się podobnie, ponieważ odzwierciedla prawo odłączenia. Czymże jest sztuka jak nie ucieczką od okropnej samotności, od oczu pełnych otchłani, tworząc więcej teatrów cieni, gdy ogarnia nas ciemność, może dlatego nienawidzimy swojej sztuki, niszczymy ją, ponieważ nie przynosi niczego dobrego, stale uciekamy z ruin boga, budując na nich rzeczy boskie, a ludzkie, żeby odebrać choć część glorii która została stracona.

Możemy spróbować, odpowiedzieć na pewne problemy, wznosząc się w całości i wolności, zakładając, że wszechświat jest panenteistyczną, znaczy zawierającą wielość i wielorakość jednością (E Pluribus Unum) w niepojętej jaźni, do której się zbliżamy odzwierciedleniem, uaktualniając mikrokosmos wyższą świadomością, „Jako na górze, tak i na dole" (lecz czy świat zbudowany przez ludzi odnosi się obrazem do górnych światów jest inną kwestią) lub tantrycznym „Jako wewnątrz, tak i na zewnątrz" (lecz

czy poznanie siebie po zrzuceniu łusek na widzeniu, przyniosło wnikliwe poznanie zewnętrznego makrokosmosu?), poprzez jej komponenty, emanacje i strumienie.

Fizyczny wszechświat, który wydaje się nieskończony poprzez referencje opartą na płaszczyźnie linearnego czasu i głębi przestrzennej, staje się miejscem do realizacji jaźni i poprzez niezliczone emanacje, dołączenie do bezprzestrzennej *nieskończonej przestrzeni* (akasanañcayatanupaga deva), lub bezczasowej *nieskończonej świadomości* (viññanañcayatanupaga deva), aż do powrotu do Pleromy, w wielkich cyklach, obejmującym wiele wszechświatów i ich trwanie aż do rozpadu, oglądając coraz to nowsze formy, ich wzniosłość i terror, poprzez prymordialną świadomość odzwierciedlającą się w formach poprzez swoje zagubione cząstki, otwierając drogę do wolności w ponownym całościowym wstąpieniu.

Zbliżając się do horyzontu zdarzeń, które są dalekie od ludzkiego pojęcia, „kosmos uczy śmiechu, a jednocześnie głębokiej pokory" — jak zawarte jest w zachwycie, który wyrywa poza terytorium znane, i uczy ponownie doceniać najmniejszy szczegół rzeczywistości, choćby spadający liść, który jest zawarty doskonale sam w sobie'.

Wieczne prawa Ma'at, rozumianej jako abstrakcyjny czynnik głębokiej obiektywnej prawdy, czy wyższej gramatyki wszechświata — konieczności (Ananke), Harmonii (ekwilibriów) i Heimarmene (Przeznaczenia Wyższego), równoważącą wszystkie siły w sposób kosmiczny. Starając się uchwycić kosmiczny punkt odniesienia w tym ciągłym ruchu i przeplataniu się zdarzeń, poprzez rytm mniejszych punktów odniesienia to próba zrównoważenia wglądu (gnozy) i ruchu zgodnie z nurtami, lub strumieniami przekształceń w szerszym spektrum zdarzeń i powiązań.

Jakiekolwiek wydarzenie w tej mentalnie naszkicowanej kosmografii, kosmologii, może reagować na różne sposoby z różnorodnymi nurtami, w których zawierają się wydarzenia. Świat ten może być postrzegany jako wiecznie ruchomy, współ-zależny, i współ-pojawiający się zróżnicowany nurt energii splatającej się w błysk tymczasowej egzystencji w ciągu iluzorycznej rzeczywistości w całość, reagując też z niezliczonymi emanacjami nasion energii, czyli energii nacechowanej charakterem fenomenalnym, sama będąc produktem ruchu w strumieniach kosmicznych wydarzeń, które wzajemnie się odzwierciedlają i splatają.

W zależności od zagęszczenia węzłów tych wydarzeń na scenie obserwowanej przez człowieka jawią się jako coś stałego i odizolowanego, choć w nietrwałości zanikają bez kontynuacji w większym ruchu, który jest ciągły, a zatem same stanowią ciągłość przemiany. Stąd w Wielkim Traktacie o Chińskiej Księdze Przemian (Ta Chuan) „wszelka zmiana odnosiła się do stałości niezmiennej (ostateczny punkt odniesienia), naprzeciw której stała cykliczność zmian i zmiana sekwencyjną, w której nie ma powrotu do stanu pierwotnego.[1]

Całościowy punkt widzenia, niezależnie od próby obiektywizacji ludzkiej świadomości, z poziomu percepcyjnego jest dla niej niedostępny, a zatem punkt kluczem jest punkt odniesienia, który wyłania się w toku pracy i umożliwia nadanie pewnej dynamiki ekspresji w Bergsonowskim *Elan Vital duszy świata, czyli esencji Hhekau.*

[1] The I CHING or Book of Changes, Ta Chuan, Wielki Traktat, Księga Przemian, tłum. Wilhem Hellmut (Princeton University Press, New York: 1997) str. 280

Negocjanty symboliczne jako narzędzia świadomości magicznej

(...) w tragedii, autentycznej i fałszywej, znaczeniu i absurdzie, wartości i braku — wielkość i okropność człowieka — spotykają się. Istnieje pewne pocieszenie w tym, że nie wszystko może być zredukowane do absurdu i braku znaczeń, że totalna desperacja i rezygnacja stają się bezpodstawne, że egzystencja nie musi być całkowicie potępiona (pereat mundus, pereat humo), gdyż to co szlachetne, święte, transcendentne przenika każdą tragiczną sytuację. Niemniej jednak jest to smutne pocieszenie, ponieważ „świat idealny" jest zawsze obecny, lecz tylko „tak długo jak go nie posiadamy" (Fichte). Prawdziwe, święte, transcendentne jest „tylko ideą". I gdy ktokolwiek będzie w stanie dostrzec tą ideę, staje się wcieleniem samej idei, która zanurza się w ciemnej grocie świata, aby wyzwolić więźniów skutych w łańcuchach i wyprowadzić ich na słońce, jest jak Sokrates, zamordowany przez więźniów, ponieważ przeczy wszystkiemu czym więźniowi żyją; stoi w tragicznym konflikcie ze wszystkim co odnajduje poniżej.[1]

[1] Boris Wiszeslawzef, Joseph Capmpbell ed. Dwie drogi zbawienia: Zbawienie jako rozwiązanie tragicznej sprzeczności, „Wizja Mistyczna: Papiery z Rocznych Posiedzeń Eranos", str. 7—8

Poprzez redukcję noetycznych esencji do fenomenów mentalnych, a następnie do systemów, wiążąc je wewnętrznymi zasadami logicznymi, forsujemy pewien porządek, zawierający redukcje emanacyjne głębszej numeny, wyjałowionej na potrzeby ludzkiej świadomości, a jednocześnie wzbogacające ludzką świadomość, poprzez wydźwignięcie jej ku sobie. Ponownie, rozplątując ten porządek, zmieniany punkt odniesienia i zanim padniemy ofiarą poglądu trwałości, dostosowujemy się do rytmu zmian, zmieniając się wraz z kalejdoskopem wydarzeń, zachowując jednak wartości zindywidualizowane, które podźwignęły nas do esencji, będące odniesieniem najwyższym dla każdego życia, które było w stanie je odkryć.

Konkretyzując te fenomeny poprzez proces reifikacji, oddzielamy idee, które nadal są połączone z całością wydarzeń, a następnie mierzymy je specyficznymi zasadami systemowymi, poddając je przekształceniom poprzez obserwację. Jawią się one jako pełne synchroniczności anomalie, lecz przy głębszym wglądzie jest dostrzeżona przyczynowość, ale nie determinizm. W momencie, gdy zreifikowane narzędzie zacznie się zlewać z esencją, oddziela się od esencji i staje się jej cieniem, tak upodmiotowione urasta do rangi intelektualnego fetysza, który jest drogą do urojeń, albo ignorancji, elementem kluczowym jest podtrzymanie esencji w Intelekcie–Intuicji, co jest sprawą koncentracji i spokoju. W ten sposób zdobyte doświadczenie odrywa się od doświadczającego jako informacja lub pewien katalog lub system wiedzy, który nie może zastępować *przeżywania*, lecz staje się istotnym kluczem do ponownego *naprowadzenia*, poprzez pamięć, na wcześniej wytyczoną drogę.

Wiedza doświadczalna, która prowadzi do przesunięć obserwacyjnych, a zatem wytyczając inny system referencyjny, odzwierciedla się w matrycy świadomości, przy odpowiednich rzutach obserwacyjnych staje się komplementarna z większą, głębszą rzeczywistości i konstytuuje odcisk percepcyjny, czy będzie to wiara, doświadczenie, zmiana tunelu rzeczywistości, czy zmiana architektury wierzeń i znaczeń. Dlatego właśnie każda praca jest indywidualna; referentem jest Jaźń artifeksa, lub artifeksy, a umysł, który jest narzędziem mediacji między Jaźnią a intelektem, jest poddawany obróbce, wraz z emanacjami duchowymi, całość współgra z jestestwem, ale staje się całością tylko poprzez siłę dążącą do–Jaźni i oświecającą od–Jaźni. Ponieważ fenomeny mentalne nie są odizolowane od całości, wewnątrz domeny doświadczeń fe-

nomenalnych, każda ich część, może być użyta jako portal, lub narzędzie do interpretacji większej sieci współ-zależnych. Skuteczne porządkowanie wewnątrz takiego systemu doprowadza do podobnych rezultatów, ponieważ obserwacja jest nagięta systemem; czy będzie to system ciągów symbolicznych jak język, który poprzez składnię, mapy semantyczne i katalogowanie fenomenów narzuca im pewien kształt, czy języki wolne kontekstowo, które są uchwycone intuicyjnie, bez redukowania ich do znaczeń. Najważniejsza jest bez kontekstowa szczerość — *gnothi seauton* — nie znając siebie, można się oszukać i interpretować większość fenomenów naginając do nie-prawd, lub podług złudzeń o sobie, zafałszować cały obraz. Poznanie własnego rdzenia, poprzez jego afirmację i zaprzeczenie jest jednocześnie kluczem do zachowania czystego umysłu, który nie myli się z niczym innym, ponieważ w żadnej punkcie swojego iluzorycznego samostanowienia nie istnieje, odwołując się do Jaźni, a tożsamością, czy ego, grając jak kukłą na teatralnej scenie. A zatem — gnothi seauton — V.I.T.R.I.O.L/L.O.I.R.T.I.V

> *„Nigdzie nie idziesz"*
> *— powiedział demon.*
> *„Już tu będąc, nie ruszam donikąd,*
> *Bo nie przybywam już wcale".*
> *— powiedział mistyk.*
> *"A zatem musisz być"*
> *— odpowiedział demon perfidnie się uśmiechając*

Narzędzia

> *"100.402, zdarzenia są zmianą współ-relacji między wielością systemów, lub między tym co konstytuuje jakikolwiek system. Zdarzenia są zmianami współ-relacji, między dowolną odseparowaną 'rzeczą' charakteru systemu — minimalną rzeczą która może być podzielona na części"*[1]

[1] *Synergetics: Explorations in the Geometry of Thinking* (1975) in collaboration with E.J.

Negocjant symboliczny jest dynamicznym przekaźnikiem, katalizatorem mentalnego sygnału. Przyobleka się w chwilowy klucz, lub portal umożliwiającym akcję i komunikację poprzez daną **ramkę rzeczywistości** (ekran całości projekcji, a także introjekcji fenomenalnej) jako medium świadomości poruszającej się po rozmaitych fragmentach matrycy świata, lub świata fenomenów i zdarzeń. Czasami bierze w tym udział jako obserwator, czasami jako współuczestniczący, czasami pasywnie (uczestnicząc w kształcie fenomenów), czasami aktywnie (negocjując inny kształt fenomenów). Ten wynegocjowany mentalnie *przekaźnik*, czy *wytrych* obładowany intencją lub wolicjonalnością może zostać wykorzystany w różnych celach. Przeważnie są one związane z informacją lub kształtowaniem umysłu w trybie aktywnym (personalnym, egotycznym) lub katalizującym (wyższym, całościowym). Po pierwotnym przetworzeniu zamienia reprezentację, czyli mentalny obraz zarejestrowany przy użyciu zmysłów i przypisaniu tej reprezentacji odpowiedniej architektury znaczeń i wierzeń inwestuje energię mentalną w dany obraz. Obraz ten jest nadrukiem wszystkich energii i aktorów, którzy w momencie malowania mentalnego obrazu zainwestowali swoją esencję w jego stworzenie — nie ogranicza się to do ludzi, lecz do wszystko współ-negocjujących wymiarów i istot. Powstają nowe nasiona nasączone odpowiednim odzwierciedleniem psychicznym, które jak w procesie stochastycznym Markoffa w którym jeden ładunek progresywnie jest modyfikowany przez poprzednie, które znikają z terytorium znaczeń. W ten sposób każde nowe nasiono powstaje na mocy prawdopodobieństw warunkowanych poprzednimi ciągami wydarzeń — są warunkowane przez poprzednie, lecz są czymś zupełnie nowym, podczas gdy poprzednie znikają. Właściwie każdy podmiot akcji mentalnej może być obładowany *szlifami energetycznymi* i w zależności od korelacji ze świadomością wywołuje różne reakcje w zależności od konstelacji psychicznych zaangażowanego osobnika, a także typu jego świadomości, który z kolei dodaje i odbiera szlify energetyczne pozostawione przez innych, w ten sposób nie istnieje w świecie działanie, które poprzez wszystkie swoje komponenty nie jest ***kolektywne, choć wydaje się pozornie odizolowane.***

„Formuła analogii zastosowana w nauce jest podstawą typologii symbolicznej, tj. symboli wyrażających powiązania między prototypami i ich manifestacji poniżej; formuła analogii zastosowanej w czasie jest podstawą mitologicznej symboliki, tj. symboli wyrażających powiązania między przeszłymi archetypami przeszłości a ich manifestacjami w teraźniejszości"[1]

Reprezentacja jest zatem powierzchnią fenomenu głębi sieci współzależności i jest interpretowana przez *głębię wzroku świadomości* lub sposobu, w jaki świadomość infiltruje, penetruje warstwy rzeczywistości poza zasłonami Natury. Przy czym, rozdzielanie powierzchni fenomenów i rzeczywistości sensorycznej od ich głębi i esencji jest błędem, ponieważ też są częścią całości, które po obróbce sensorycznej i umysłowej krystalizują się jako uwarunkowany, utarty sposób postrzegania. Przy komunikacji dochodzi do różnej interpretacji informacji jako energii do-świadomościowej, czyli przepuszczanej przez zmysły i umysł, warunkowane jest to osobistymi konstelacjami psychicznymi, a także topografią doświadczalnej wiedzy od-świadomościowej. Ustalając pole albo platformę współdzielonych znaczeń, a jednocześnie fundamenty akcji, która odbywa się wewnątrz *świata fenomenalnego*, lub wydarzeń polegających na sobie nawzajem, a jednocześnie połączonych ze sobą jako manifestacje energii psychicznej.[2]

Negocjant ustala przejście, kształt i naturę kanałów komunikacyjnych, jak również charakter informacji między dowolnym fragmentem *rzeczywistości* a *możliwym, potencjalnym* fragmentem świata poprzez symbol kompatybilny i współzależny z ustaloną osobistą konstelacją psychiczną, z różnymi gradacjami wolności w polu działania, a także konstelacją świadomości reaktywnej, aktywnej i partycypacyjnej po drugiej stronie.

Negocjant symboliczny jest zatem kluczem-wzorcem, wolicjonalnie, lub intuicyjnie wyodrębnionym ze świata współ-zależnych fenomenów. Można

[1] Anonymous, Meditations on the Tarot, a journey into Christian Hermeticism (Putnam: Nowy Jork, 2002), str. 13

[2] Dowolna inwestycja energii intencjonalnej lub wolicjonalnej, świadomej lub nieświadomej w wydarzenie, zawiązka jakiejkolwiek akcji.

go postrzegać jako nawarstwienie pewnych dynamizmów pod-świadomych, pewnej *topografii energii psychicznej* reagującej z fenomenami, lub świadomą techniką kierowania koncentracji do poziomu przepływu informacji zawartej w energii, lub zabarwionej energii, poprzez spektrum współ-połączeń. W regularnych *probierzach percepcyjnych* ta energia jest przekształcana podświadomie i kierowana ku najbliższej mapie mentalnej, która zostaje obładowana energią mentalną, albo rozgraniczona przez wolicjonalną chęć efektu, lub motywu osiągnięcia celu.

Dlatego właśnie negocjant symboliczny może zostać wyekstrahowany z jakiejkolwiek części zreifikowanej (uprzedmiotowionej) akcji agregatów mentalnych człowieka, która zostaje nadrukowana jako fenomen interpretowalny przez zmysły i umysł, a następnie przetłumaczona na ekran rzeczywistości (jako produkt kreatywności). Ten fenomen, tymczasowo odizolowany z całości matrycy fenomenów, jako fragment interaktywnej rzeczywistości, zostaje ograniczony do egzystujących współ-polegających i współ-pojawiających się komponentów, które go tworzą. Jest to próba nadania znaczenia sieci energii, poprzez próbę redukcji skojarzeń do danego systemu, rozumianego jako narzędzie, które może wyodrębnić intuicyjne odpowiedzi. Nigdy nie jest to obiektywny podmiot, lecz instrumentalne wydarzenie psychiczne, które nie porusza się w próżni i zawsze jest jedynie redukcją fenomenów meta-fizycznych wewnątrz świata relatywnych percepcji w stosunku do siebie. Nie zmienia to natomiast dynamiki transformacji, pod wpływem zróżnicowanych strumieni energii. Wewnątrz ruchu tych strumieni, jako samo-świadome i odzwierciedlające się istoty, możemy spróbować, znaleźć *rytm i punkt odniesienia*, aby uchwycić wyższe nurty w całości odzwierciedlenia. Wszystko w świecie ruchu, a więc zjawisk fenomenalnych może być wynegocjowane jako *klucz* konwersujący z podporządkowanymi schodzącymi portalami-oknami, które umożliwiają wgląd w meta-rzeczywistość, odszyfrowane za pomocą, negocjanta, lub wschodzącymi portalami, które są prawdziwym źródłem napędzającym negocjant, który staje się magicznym narzędziem. Jest to proces wstecznej inżynierii reifikacji ideacyjnych w stronę symboli i słów, które mogą zostać pomylone z *procesem numeny*, zawsze zagrażając pomyleniem samych fenomenów z narzędziem gramatyki, które rządzą tymi fenomenami. Proces jest nieodłącznie obarczony ryzykiem związanym z balansowaniem między obsesją (psychozą) a rozbudzaniem kreatywnej Jaźni (Geniusza lub Junony).

W praktyce zawsze będzie mniejszy w stosunku do całości, choćby dlatego, że jest jedynie interpreterem. Jest to proces konwersacji między zindywidualizowaną psyche, między samo-odzwierciedlającą się świadomością o różnych stopniach kompetencji, lub głębi samo-wiedzy i wglądu i pomiędzy światem ruchu, którego jest częścią, a także obserwacji z zewnątrz, gdzie podmiot transcenduje na pozycję bardziej całościowego oglądu. Esencja lubi się ukrywać, jak natura, poprzez wielokrotność manifestacji w formie, rozgraniczając się w fenomenach i redukując rzeczywistość doświadczalną, np. do systemu geometrycznego, języka, obrazu, muzyki, lub jakichkolwiek kreatywnych przedsięwzięć przerysowaną z Intelektu, Intuicji i Czuciu zanurzonych w całości w różnych gradacjach. Dopiero później następuje przeniesienie do umysłu i refleksyjnej świadomości człowieka lub ujawnia się podświadomie poprzez akcję (ruch). Tego typu modulacje psychiczne są ekspresją formy i mentalnej aktywności, która z potrzeby jest tkana wielu wiecznie-ruchomych zmiennych i nigdy nie jest odizolowana. Tych górnych wymiarów, które pracują poprzez emanacje naszego istnienia, zazwyczaj nie możemy doświadczyć przez organy kontaktu wewnątrz naszej rzeczywistości, są rozkodowywane poprzez wynoszenie świadomości w strumieniach energii jako koncepcje, idee, wizualizacje sensoryczne, czy jakąkolwiek formę psycho-fenomenalną. Możemy, używając naszego umysłu wydobyć filozoficzną sztukę na powierzchnie rzeczywistości, odsuniętej od sfery obiektywnej, lecz wewnątrz sfery pracy relatywnej ekstrakcji mogących ująć je w zrozumiałą formę. Domena obiektywna w tego tych środowisku jest odwrócona do nie-doświadczalności, subtelności, która nie może być złapana w relatywnych sferach zrozumienia, co nie jest jednak defetyzmem poznawczym, a pokorą badawczą.

Podsumowując, głębsza rzeczywistość nie może być uchwycona przez obrazowanie sensoryczne, lecz świadomość umysłu może wychwycić, poprzez wynegocjowanie ko-ordynatów określonego wzorca głębszej rzeczywistości, tj. tej za weneckim lustrem (sugerując obserwację spoza ludzkiej świadomości) lub za zasłonami natury (światy duchowe) odpowiedni psychoaktywny wzorzec, który ujmuje świat meta-fizyczny w poznawalny, choć ograniczony sposób.

Odnalezienie współrzędnych ewolucyjnej Jaźni na danym fragmencie niezdefiniowanego obrazu mapy gwiezdnej, może automatycznie skalibrować powiązania podczas zainwestowanie energii konstytuującej fragment

podczas jej tworzenia, na faktyczne powiązania, które wolicjonalnie działają na płaszczyźnie bezczasowej i bez-przestrzennej sfery, umożliwiając nawiązanie kontaktu z jakąkolwiek świadomością, która jest zdolna do połączenia, świadomość oddalona wymiarowo i przestrzennie, a zatem i czasowo, może się wcielić poprzez emanację teleastronoetyczne (gr. zdalny gwiezdny umysł) w człowieka, emanując poprzez niego. Podobnie kalibracja świadomości na domenę eoniczną (światy potężnych sił) może działać jak katalizator do modyfikowania energii, a zatem informacji powiązanych z energią; Ponieważ człowiek nie ma wglądu wymiarowego w tego typu prace, są one doświadczane jedynie w rezonujących domenach percepcji, intuicyjnie działając na wyższych, ko-ordynowanych przez większe świadomości (albo organicznie dostosowane do działania w zgodnych wymiarach, albo działające jako niewcielone świadomości w matrycy świadomości która przeżywa siebie)

Nie ma innego przepisu na działanie, jak otworzenie się na ruch kosmiczny, poprzez badanie, działanie do-wewnątrz (gnoza) i poprzez narodzenie się pierwiastka pneumatycznego do-zewnątrz (egzosfera), poszukiwanie i zlanie się z wyższą świadomością, w ruchu dążącym do całości, ustępując miejsca Jaźni i wycofując niedoskonałą wolicjonalność złudzenia *ja*. Wraz z ewolucją świadomości w wyższych nurtach wzrasta wolność działania, ponieważ współgra ona z rozleglejszą gramatyką świata, a wraz z wycofaniem się w oddzielone, iluzoryczna *ja*, wzrasta alienacja i pojawia się wzorzec oddzielenia się od całości i *działania na własną rękę*, wykorzystując jedynie teren własnego umysłu i starając się poprzez wolicjonalność konstytuować rzeczywistość wokół *ja*, gdzie znika esencja, a pojawia się imitacja, czyli forma. Tak jak gnoza jest katalizowaniem magii eonicznej (uczestnictwa w ruchu zmiennych, napływających strumieni energii), gdzie umysł i świadomość współgra z szerszymi nurtami, tak samo oddzielenie się od nurtów wyższych jest formą magii prywatnej, która nie powinna sobie uzurpować innego nazewnictwa. Tak jak większość ludzi jest oddzielona od całości stanowiąc *wyspy* i działa mentalnie w obrębie oddzielenia, tak samo ludzie, którzy działają poprzez epifanię włączają się w ruch większej całości, uczestnicząc w niej.

Geometria Jaźni, czyli Transformacja Emanacji

Światu samo-świadomości, a także światu świadomości obiektów zewnętrznych nie brakuje niczego — są już wyposażone w konkretną formę prawdziwego doświadczenia[1]

"Są Ci ludzie, którzy odkrywają realizację na podstawie realizacji. Są też Ci którzy zwiększają swoje urojenie, pośrodku urojeń"[2]

Podczas eksperymentów z malowaniem mentalnych konstrukcji, dzięki sportretowaniu tej możliwości poprzez mediację, zauważyłem, że każda skalibrowana myśl interpretowana i widziana na mentalnym planie-ekranie, może pojawiać się jako pomniejsza emanacja energii, zwykły myśloksztalt, Denkform, lecz dostrzeżona z głębszej perspektywy, ujawnia zaawansowaną geometrię skupiającą się wokół formy mandali. W tym samym czasie każda *pojedyńcza (*wyodrębniona*)* myśl, intencja, ruch mentalnej energii przekształcała mandalę w mniej lub bardziej złożone formy, o zróż-

[1] — "[Bendōwa, A Talk about Pursuing the Truth" in Shobogenzo the true Dharma-Eye Treasure, vol. I (translated by Gudo Wafu Nishijima and Chodo Cross, Numata Center for Buddhist Translation and Research, 2007)

[2] — „Genjō-kōan, The Realized Universe", Chapter 3, in Shobogenzo the true Dharma-Eye Treasure, vol. I (translated by Gudo Wafu Nishijima and Chodo Cross, Numata Center for Buddhist Translation and Research, 2007)

nicowanej kolorystyce odpowiadającej rozszczepionemu promieniu światła z widzialnego spektrum, lecz działającego też przez niezarejestrowane spektrum infra- i ultra- (percepcja człowieka interpretuje tylko granice jej możliwości). Całość tej mandali reagowała na najmniejszą zmianę w psychicznych konstelacjach strumienia energetycznego, ulegając transformacji. Można wywnioskować, że z właściwą miarą, poprzez proces *ucałościowiania* umysłu, pływy tej energii stają się wcześniej opisanymi „kluczami negocjacyjnymi", wpisanymi w głębszą geometryczną matrycę, w tkaninę rzeczywistości. Rezonują z większą całością, na zasadach niemożliwych do zdefiniowania i odtworzenia ze względu na ich anomalistyczną naturę w linearnym-sekwencyjnym trybie postrzegania. Tu chciałbym dodać, że nie twierdzę, że głęboka rzeczywistość jest geometryczna, lecz zmysły wewnętrzne, czyli ezoteryczne człowieka, są bardziej wyczulone na obserwacje pewnych aspektów głębi poza *ekranem zewnętrznym*, czyli egzoterycznych, mogą postrzegać głębie tej tkaniny na sposób geometryczny, być może pokrywając się z cząstką Jaźni współdzieloną z resztą tkaniny świata. Jest to jedynie sugestia, że w wyższej funkcji umysłu ludzkiego, czyli **nous** (rozum), istnieje pewna symetryczna zależność, która pod wpływem ruchu energii mentalnej, a także fotycznej (sygnałów światła) mającej swoją tonalność, siłę i dynamikę, przekształca się symultanicznie z głębszą rzeczywistością, albo jako interpretator samodzielny, albo rezonując jako część intelektualnej *duszy*, czyli komponentu jednoczącego, funkcjonującego w strumieniu wyższego rzędu w większym ruchu całości. Ruch ten jest zawsze współ-zależny, zawsze współ-pojawiający się, zbliżając się harmonijnie do pewnych archetypicznych strumieni funkcjonujących jako potencjał odzwierciedlając się w psyche, współ-tkając z nimi obraz, lub zamykając się w izolacji na większe strumienie, i odosabniając się od całości, doprowadzając do alienacji, na które niemniej jednak stale wywierają wpływ inne nurty energetyczne, te często są jednak niedostrzegane. Umysł nigdy nie działa w próżni i od początku skrystalizowania się świadomości, jest uwikłany w zależności, Wschodnie (Orientalne) szkoły pracują z rozpuszczaniem i przekształcaniem tych zależności aż do czystej świadomości, pozbawionej kurzu świata, która jest *czysta od początku*, lecz w człowieku może zostać zrealizowana. Głębia tej *tkaniny rzeczywistości* może się zamanifestować *wewnętrznemu widzeniu* człowieka poprzez progresję emanacji, fre-

kwencji i spektrów iluzji, jako formuły geometryczne poddane zróżnicowaniu komplikacji, podlegającej entropicznej dynamice sprzężonej ze spektrum koloru i dźwięku, ukazując domenę wymiaru, z którym się pracuje. Źródłowe wymiary domenowe pojawiają się w świadomości mentalnego, wewnętrznego wzroku, lub percepcji-pamięci, poprzez skoncentrowanie energii przy właściwych emanacjach świadomości *obserwatora*, rozszyfrowując sekwencje danych poprzez fale życia, świadomości i egzystencji. Proces myślenia lub jakiejkolwiek mentalnej akcji, czyli uogólnionego abstrakcyjnego *ruchu*, oprócz emanacji na niższych poziomach świadomości, jest również częścią tkaniny głębokiej rzeczywistości, w sposób pasywny, lub aktywny; budowanie zaawansowanych geometrycznych formuł-kluczy, które wchodząc w syntonię z wyższymi źródłami, otwierają odpowiednie agregaty człowieka na sublimację, a intelekt jaźni odzwierciedla i wchodzi w interakcję z progami tolerancji głębokiej rzeczywistości formuł geometrycznych, które jawią się jedynie jako geometryczne poprzez projekcję części umysłu człowieka na głębię świata i re-projekcyjną interpretację, poza nią znajduje się pustka obiektywnej prawdy.

W ten sam sposób działa ideacja, która doprowadza do przełomów świadomościowych i sublimacji wyższej jaźni, gdzie idea jest w stanie sublimować pierwiastek życia, dołączając go do strumieni wyższego rzędu, zgodnie z archeo-typologią sił. Umysł i świadomość są kształtowane w ten sam sposób. Gdy doprowadzi do świadomościowego skoku, istoty wyższego rzędu, które identyfikują tego typu świadomość, starają się zrobić wszystko, aby ta jaźń nie została stracona pod brzemieniem tej rzeczywistości i „kurzu świata", który pasywnie i aktywnie zaciemnia większą wizję. Gdziekolwiek w historii ludzkości pojawił się gnostyk obdarzony wglądem, trwa proces sublimacji w pneumatyka, czyli tego, co jest obdarzony wyższą Jaźnią, poprzez który jest ucałościowiany, ten, co pracą przebił się przez zasłony, zawsze mógł i może liczyć na pomoc w wysublimowaniu tej refleksji, lecz musi też podjąć zadania wielkiej pracy nie popadając w spróchniałe konceptualizacje, podmieniając praktykę i mistykę, na puste formy, które nie zawierają już esencji. Można stwierdzić, że im pewniejsze kroki stawiamy na drzewie życia alchemicznego przekształcenia człowieka, tym bardziej formy jego odwrócenia starają się nas przyciągnąć i odseparować duszę od Jaźni, zagradzając jej drogę na mocy odzwierciedlenia: „im większy bagaż, tym ciężej się idzie",

a ten na drodze jest zrzucany — czasami jesteśmy zbyt przywiązani, lub myślimy że przedmioty w bagażu są niezbędne, jednak gdy na drodze pojawia się przeszkoda, musimy je odrzucić w ofierze, lub stanąć w miejscu.

Struktura idei

> *Neczer to dusza świata, czytanie duszy świata to akt dywinacji teurgicznej.*

Akt mentacji usystematyzowanej, strukturalnej konstelacji idei nieprzyobleczonych w ciało, a zatem apriorycznych i nieodczuwalnych, porządkuje zawartość zmiennych w szkielecie wrażeń i śladów, które są brzmieniem sił i ciszy tłumaczonych na język odczuć. Te z kolei są wbudowane w złożone lub chaotyczne systemy które powinny być nakierowane na efektywne odzwierciedlenie, zmierzenie, reprezentując prawdziwe relacje między naszymi umysłami, wyobrażeniem, a głębszymi prawami, a następnie wcielając je w nasze działanie i kogencję. Poprzez akt czystej percepcji dokonanej przez świadomość, rysując mentalny obraz w naszej wyobraźni, z nabytą wiedzą, doświadczeniem, wrażeniem, pamięcią, stylem myślenia, rodzajem poznawczym, intelektem, rozumem, czuciem nadajemy treść tym ideacjom. Następnie, celując w prze-parafrazowanie ich, interpretując je w zrozumiałą ludzką wiedzę, język, sztukę, naukę i estetykę, wydzierając im sekrety, podtrzymujemy esencję która je nasącza i przenika. Ten proces staje się kluczem aby dokonać wstecznej inżynierii zrozumienia i przetłumaczyć je w praktyczne techniki magiczne ukierunkowane na działanie w zgodzie z całością. Szukając ich śladów w świecie, dokonujemy aktu reminiscencji. Tak izolujemy relacje po raz wtóry poprzez inne tunele rzeczywistości, systemy wierzeń, architektury znaczeń, bazę wiedzy, sensorykę i odczucia, zainspirowane idee, indywidualne koncepcje. Te nowe interpretacje są zawieszone w zróżnicowanym kontekstualnym środowisku, ograniczone przez prawa zmiany i ruchu, czasu, przestrzeni, uniwersum dyskursu do którego należą. Istnieje różnica między płaską wiedzą, która jest linearna, kołowa, powtarzalna, replikacyjna, a także akumulatywna i specjalizacyjna, a także tą która wykracza poza zwykłą percepcję czasu, przestrzeni, poznawczego rozwiązania — jest wie-

dzą aktywnego uczestnictwa w percepcji i działaniu. Ta druga jest żyjącą wiedzą, przestaje być wiedzą, bo jest od-uczona, nie wymagając słów, staje się rdzeniem naszej Jaźni. Jest intuicyjnym zrozumieniem świata, przekraczając naszą zdolność do właściwego tłumaczenia go na płytką wiedzę na poziomie ludzkim. Ilekroć sięgamy po te żywe księgi świata, działamy z wszystkim i czytamy wszystko — intuicyjnie wiemy jak, jednak raz po raz spada na nas lawina złudzeń, oczy przestają widzieć, a umysł rozumieć, zostaje tylko wrażenie, które pamiętamy jak te piękne momenty, które warto pamiętać.

> *Gdy oddałem wszystkie książki do antykwariatu, zostawiając tylko parę najważniejszych, odwiedził mnie cień, który wyjmował zapalczywie resztki tych książek. Włożyłem w niego dłoń, czułem czarny ogień. Spytałem się go czarnym językiem, szeptem, dlaczego potrzebne mu te książki. Szukał wiedzy. Niezależnie od tego jak bardzo próbowałem go przekonać że wiedza jest tylko narzędziem, a nie celem, diabeł zaślepiony wygrzebywał kolejne książki szukając nie wiadomo czego. Przykro było patrzeć na byłego człowieka, który za życia uzależniony od takich rzeczy, pośmiertnie zapomniał kompletnie o całej treści swojego życia, zredukowany do roli pożeracza wiedzy. Wzruszyłem ramionami, a ten przeszukiwał resztki biblioteki dalej — być może spodziewał się wyłowienia jakiegoś sekretu!*

Dialog o Sferach, Inteligencjach i Naturach Planet

Fuomo: Peripsolu, wczoraj gdy Wenus powstawała, piękna Afrodyta-Lucyfer, Gwiazda Zaranna, myślałem o teoremacie w której fizyczna astronomia studiuje jedynie cienie esencjonalnych rzeczywistości. W astronomicznym języku, byłem zupełnie pewien gorącej powierzchni tej planety, jej orbity, czasu jaki zajmuje jej obiegnięcie Słońca i innych właściwości fizycznych zgodnych z rewolucjami innych planet w Układzie Słonecznym. Jestem też świadom ukrytych światów które wywiodłem drogą indukcji z instancji rzeczywistych doświadczeń, wizji i pracy z tymi inteligencjami. Tak jak na ziemi, planety i światy kosmiczne są zamieszkane przez wielość form żywych, niecielesnych, z różnymi duchami które mają swoje własne porządki światów, zarówno te śmiertelników którzy wznieśli się do wyższych planetarnych sfer jak i Bóstw przez historię i czas, te starożytnych sił poprzedzających istnienie naszej skromnej człowieczej formy i te przyszłych porządków które jeszcze mają nadejść. Zasalutowałem intensjonalnie ciszą, prosząc o audiencję, wysłany duch zaiskrzył na czerwono wchodząc w pod-lunarną atmosferę ziemską, a wysłana emisariuszka przeleciała w glorii z kierunku Wenus i wzięła moje ciało, zamieszkując w nim chwilowo. Przykułem uwagę do innych osób w autobusie z miłującymi szlachetną miłością oczami.
Czy właściwie myślę że jest pewne połączenie przez intencję,

myśl która porusza się duchem i salutuje im? Iż przybywają one z własnej woli i że jest nieskończona liczba tych duchów na ziemi, w układzie słonecznym i w niekończących się galaktykach? Czy dobrze zakładam że w szerokiej naturze każdej z planet, jest wiele zindywidualizowanych duchów które znajdują się w obrębie grawitacji sfer tych planet?
Czy powinienem polegać na starożytnych przypowieściach które opisują planetarne sfery, czy powinienem je sprawdzać sam?

Peripsol: Zakładasz to, co widzisz i czego doświadczasz, możesz uznać że jest tak to a tak, lecz w głębi poza powierzchnią fenomenów są większe rewelacje. Niech Cię to nie odwiedzie od głębszego zrozumienia filozofii która w proporcji odkrywa ukryte realizacje zbliżając Cię do Boskości przez prace Intelektu i czucia. W przeciwnym razie będziesz zagubiony w przepełnieniu wszystkim co widzisz, słyszysz, doświadczasz. Gdy dziecku daje się zabawkę, bawi się nią przez chwilę i odkłada, myśląc że ją opanowało. Kiedy jesteś rodzicem, widzisz że podmiotem zabawy dziecka jest zabawka, widząc filozofię zabawy, rozmyślając o niej. Im głębsze znaczenie gry w którą dziecko szczerze się angażuje, Twoje zrozumienie niewulgarne, zachowujesz ojcowski i matczyny wzrok. Lecz w mgnieniu oka widzisz przyszłość dziecka, jego potencjał, jego troskę i szczęście. Pozwól aby to wszystko przeszło przez Ciebie, głębie i płytkość którego doświadczy, wszystkie ukryte nieznane które też są jasne dla wnikliwego obserwatora niewinnej gry dziecka. Inaczej, Fuomo, byłbyś zapełniony wrażeniami i pokonany przez nie uderzyłbyś na klęczkach o ziemię pod wrażeniem małego duszka którego byś zobaczył, albo który miałby na Ciebie wpływ? W Grecko-Rzymskim świecie klęczenie było uważane za odruch barbarzyńców z Lewantu, stój wprost, z rękami skierowanymi do nieba, podziwiaj je i inwokuj, bądź silnym jako wieszcz i niepokonany jako teurg!

Fuomo: Zatem z wyprostowanymi ramionami, zakreślając sfery i kręgi wokół mego ciała, zapieczętowany wyższymi pieczęciami, kręcąc się, kręcąc, kłaniając się Rozgwieżdżony Niebiosom,

adoruję całość, w pokorze kłaniam się Matce Gwiazd, całuję ją, ciesząc się i uśmiechając na najmniejszego duszka natury, niewzruszony przez tytanami z cienia co przesłaniają gwiazdy, niechże tak będzie, jeżeli świat miałby się rozpaść, będę stał w rewerencji jak monument co koncentruje się na Boskim poruszeniem przez świat i przeze mnie!

Peripsol: W ciszy i skoncentrowanej sile znajdziesz więcej niż to co okazujesz młodzieńczymi jeszcze głupstwami i szarpaniną, jednak odważny w słowach, bądź dzielny, odważ się, zaangażuj, twórz i milcz! W tym uczestnicz w kosmicznej ekspresji.

Fuomo: Chciałbym eksponować myśl Al-Kabisiego, zmarłego w 967 roku, która dotyczy rozumienia planetarnych natur, łącząc ją ze szczątkową wiedzą o sekretnych przejściach i tunelach które powstają z rewolucji natur i ruchów luminarzy, otwierając portale do wielu światów, domen, zarówno w Układzie Słonecznym jak i rozgwieżdżonych światach niebios. Wydaje się iż natury mają inklinację do mieszania się, a nawet lunarne cykle są zakolorowane w różnym stopniu przez planetę która ma w danym momencie największy wpływ na księżyc. Podobnie, zakładam że w Układzie Słonecznym nie ma tylko siedmiu sfer, ale zgodnie z lunarną tradycją Egipską jest ich czternaście, o wyższych i niższych oktawach. Z obecną wiedzą którą mamy o Uranie, Neptunie i Plutonie przed pasem Oorta jest ich jeszcze więcej. Nie śmiem opisywać pełnej wiedzy Al-Kabisiego jako że nie jestem uczonym astronomem ani astrologiem, ale zgodnie z rozwojem nauki, astrologia musi być czytana świeżym okiem i mierzyć odczyty z doświadczeniem poszukując jaka też prawda może być w niej zawarta. Co więcej, w świetle współczesnej wiedzy możemy ocenić co ominąć, jako że świat Al-Kabisiego był mniej znany, o czym rozmyślać a co odrzucić, jednak próbując uchwycić perspektywę tego znakomitego Araba. Na rzecz tego celu, tylko natury planet w ludzkim oku i doświadczeniu będą opisane w swych wpływach i rewolucjach. Postaram się jedynie rozgraniczyć to, co ludzie, włącznie ze mną

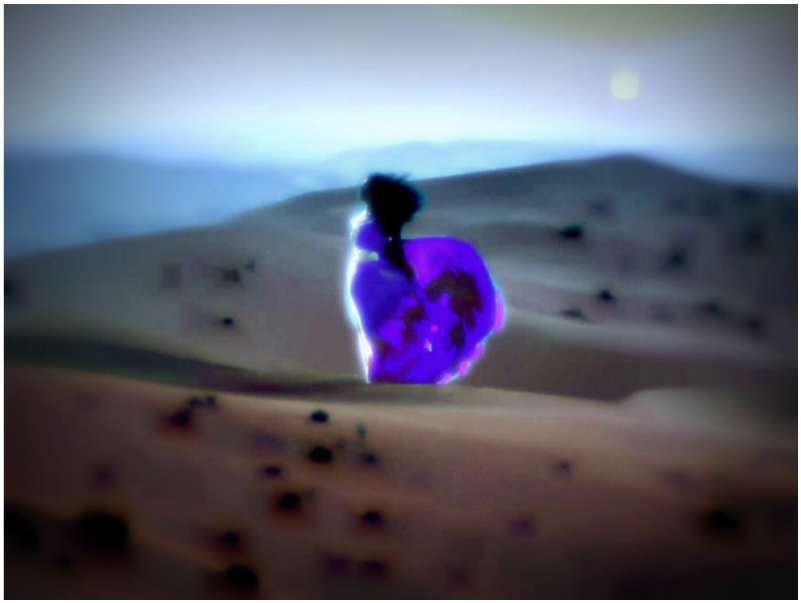
odkryli gdy weszli w relację z poruszeniami natur danej planet. Zacznijmy od Słońca, naszego Pana, co wskazuje na natury wysokiego ducha, nauki, intelektu, perfekcji, przejrzystej tożsamości i prawdy. Jego promienie padają na wszystko jednakowo. Księżyc zgodnie z naturą jaką zabarwiają je inne planety ma wiele rąk, a także jako aspekt Hekate i Selene jest trójdzielny w fazach księżycowych, które zawierają dwadzieścia osiem faz jako dwukrotność czternastu i czterokrotność siedmiu. Zatem Księżyc bieży jak zając, reprezentowany też przez trzygłowe Bóstwa. Zajęty jest inicjacjami, oczyszczaniem ducha, świętością, pięknym chłodem i odpoczynkiem, jak można stwierdzić po duszach i duchach zamieszkujących ten rejon. Ma też malewolentny aspekt, w którym odwraca te atrybuty, prowadząc do szaleństwa. Właściwości koncentrują się inaczej w zależności od tego czy Księżyc jest nowiu, pełni czy wygasaniu. Saturn jako siódma sfera niebios jest wiekiem mądrego starego wieszcza, jest surowym nauczycielem, w niższych oktawach jest straszny, w wyższych dostojny i cesarski. Jako mądry starzec wypala rzeczy zbędne, a także w okrutny sposób potrafi oderwać nas od zbędnych przywiązań zgodnie z wiekiem, jeżeli chcemy kroczyć samotną ścieżką tej planety. Inne jest prawo dziecka do zabawy od senatora co odbywa swą służbę zgodnie z wiekiem, obowiązkami i odpowiedzialnością. Jest zimny i suchy w charakterze, melancholijny, zatem osoby młode które są schwycone przez ból i cierpienie, wrażliwie ludzi z tendencją do bycia melancholikami, skrzywdzeni mogą działać zgodnie z cechami Saturnalnymi poprzez praw nauki, przyczynowości, zbierając mądrość z doświadczeń życiowych która utrwala się w ich konstytucji i podejściu do świata, a także ich sposobie myślenia. Głębokość myśli i dużo ciszy, samotniczy tryb życia, lecz lojalny wobec przyjaciół i tych przyczyn i pobudek które są warte czasu i zaangażowania. Jest to też lojalność wobec wierzeń i Bóstw które są nam przychylne. W człowieku podkreśla moc i stanowczość, ziemskie posiadłości, przedsięwzięcia, nadzorowanie aktywności ludzkiej, inteligencje, odwagę,

wysiłek, arogancję, a także zwiastuje przyczyny śmierci. Odwrotnie, może też zamieniać ludzi w żebraków. Natura Saturnalna poprzez inklinację, naturę, doświadczenia życiowe, lub urodzenie, kiedy jest zraniona albo kiedy wyczerpie się jej cierpliwość może stać się okrutna, zła i podła, zatem powinna aspirować do tych rzeczy Ethosu i Intelektu aby pokonać te skazy które są symbolizowane przez ołów, przekształcić zatem ołów w złoto poprzez ciągłe zaangażowanie i konfrontacje w alchemiczne przedsięwzięcia aby okiełznać szkodę, pokonać zło i z siłą, błyskotliwością sublimując ją w coś lepszego, szlachetniejszego, silniejszego. Kiedy wielka odporność z wiekiem staje się stonowana zwiastuje cechy mądrego starca lub wyrafinowanej mistrzyni. Wielkie niebezpieczeństwa grożą tym, których natura nie oprze się złemu wpływom Saturna, włącznie z okrutnymi morderstwami. Wielkie dobro pojawia się z pokonania zła i zamienienia nienawiści w miłości, wielka mądrość, benewolencja i siła. Jowisz, wspaniały Jowisz wskazuje na dojrzałość człowieka, Al-Kabisi pisał że cechuje ludzi o wielkim uduchowieniu, szerokości myślenia, chęci życia szlachetnego, można na nim polegać. Mądrość sprawiedliwości i jurysprudencji, cierpliwość, prawda, artystyczne przedsięwzięcia, tolerancja, wysokie kunszty i wysublimowane działania, potencja i Joie de vivre. Ta sfera jest szlachetna, królewska, warta i wyrafinowana. Nauka, Intelekt i wizja żyją w tej sferze. Teraz o Marsie, planeta ta zarządza wiekiem między młodością a dojrzałością, może zwiastować tyranię, rozlew krwi, ale także przywództwo armii, pośpiech, niestałość, bezwstydność, podróżowanie, może też oznaczać młodzieńczą porywczość i głupstwa. Lecz jest też oznaką odporności i wytrzymałości, zgody i fortelu, próżności, arogancji, upartości, surowości, niewdzięczności, ostrości i rychłość we wszystkich sprawach, w których o wyciągnięcie miecza zbyt łatwo. Wenus równoznaczna z łagodnością umysłu, hojnością, przyjaźnią, pasjonującą miłością, flirtem, świątyniami i domami czci, wszystkich form sztuki. Żartobliwa, ciesząca się ekscytacją,

łatwo podniecająca się, szukająca rozrywki i seksualnych uciech. Wszelkie żądze, pożądanie są jej udziałem. Kochliwość, ozdoby, biżuteria, rozmaite seksualności. W związku z boskim Merkurym, zajmuje się posłannictwem, wiedzą o wszystkich Boskich rzeczach, wskazuje ku młodości i czasom gdy młody człowiek jest wychowywany. Zarządza publicznymi wystąpieniami, retoryką, aktywnościami nauk i sztuk które zajmuję się Boskością i Filozoficznym Słońcem.

Peripsol: Nawet gdybyś przestudiował natury planet i w pełni polegał na opowieściach przeszłości, nie złapał być ich ani na jotę ograniczony ludzkim językiem. W zależności od tego jak je widzisz, widzą też Ciebie, choć natury w rzeczy samej działają, a zadanie stworzenia map ich inklinacji jest dobrym przedsięwzięciem. Liczba promieni między tymi planetami a zatem mieszanie się ich natur jak odbieramy je na Ziemi, zawinięte w gwiezdne środowisko i sfery Archontów tych i innych systemów światów spotykamy się z gigantycznym procesem, choć szlachetnym. Nie rzucając cienia zwątpienia na Twoją archiwistyczną ciekawość, pamiętając że historia i genealogie światów się zmieniają, lecz natury planet też zabarwione gwiazdami i innymi systemami. Zbliż się do Opatrzności przez wyobrażenie sobie, że jesteś małym luminarzem, na którego inne moce mają wpływ, gdy kręcą się wokół Ciebie, wypychasz się siłą w zgodzie ze wszystkimi światami w Rozgwieżdżone Niebiosa. Tak harmonie synchronizują się przez opozycje tych wszystkich sił, tendencji i inklinacji. Przez patrzenie wewnątrz siebie odnajdziesz alchemiczny złoto, co rośnie między nigredo a albedo przez rozmaite scenerie. Patrząc w siebie dojrzyj sfery i ich poruszenia, wprawiając Intelekt w ruch przez słońce w przecudowny święty ogień nieskończoności, znajdziesz się na złotych połanach które rektyfikujesz wewnątrz, wypalając wszystkie imperfekcje w nicość!

Adyton



Sekhmet — Królowa w Purpurze, Mistrzyni Lwów i Bogów.

Alternatywne odczytanie magicznego kwadratu z Yuan Anxi

Starożytni Arabowie wierzyli że cyfry mają ciało, gdzie rdzenie lub dusza za numerami skrywała tajemnice, ubierając się w znaczenia w zależności od kontekstu i szyfru, wyjawiając swoje sekrety numerycznych sekwencjach. Zakładając że ludzie z tamtych czasów byli mistrzami w ukrywaniu tajemnic, można założyć że niektóre magiczne kwadraty nie uniknęły tego cierpliwego zabiegu, w spontaniczny sposób, mogąc wyjawić swoją mądrość, tym, którzy wiedzą jak odczytać ten ślad. Tu, prezentuje hipotetyczne znaczenia które kryją się za magicznym kwadratem z Yuan Anxi.

Żelazny kwadrat jest zapisany Arabskimi numerami w siatce sześć na sześć. Wykopany z pałacu Księcia Anxi (Syna Kubhlai Khana) we wschodnich przedmieściach Xi'an

Prawdopodobnie, Żelazny kwadrat wszedł w posiadanie Mongołów (którzy już podbili części Juan Chin) po zdobyciu Wschodniej Persji w latach 1218 — 1221

Po dynastii Północnej Song, X'ian był znany jako Jinzhaofu. Imię tego miasta było znane w Fengyuan w 1273 pod dynastią Yuan. W 1275, Książę Anxi (syn Khublai Khana), lub Ananda, który był Mongolskim księciem, zbudował miasto pałacowe w pobliżu Xi'an. Nazywane było Dawang Dian po Chińsku i Gan Erduo w Mongolii. Dzisiaj, nazywa się Anxi.

Rozwiązanie (interpretacja):

Metodologia: Numeryczne wartości są przetłumaczone w alfabetyczne wartości rdzeni. Używając systemu numerycznego Abdżad, są odwrócone, czytając od prawej do lewej, jak w Perskim Farsi. Następnie rdzenie są analizowane kontekstowo i symbolicznie naprzeciwko siebie ze słownikiem staro-Perskiego. Każda komórka stanowi oddzielne znaczenie, które jednak przepływa w znaczeniach od jednej komórki do drugiej, często intuicyjnie. Kombinacje komórek magicznego kwadratu nie tworzą znaczeń kiedy są zsumowane rdzeniami, ale biorąc je oddzielnie, pojawia się pewna polisemiczna ciągłość. Każdy ze słów-rdzeni, wyodrębnionych przez wartości, które były analizowane z precyzją, na tyle na ile to możliwe. Ponieważ jest to przedsięwzięcie poetyckie, nie uzurpuje sobie prawa do poprawnego tłumaczenia, ani absolutnego znaczenia, jeżeli jakiekolwiek oprócz poetyckiego. W tym kontekście, autor starał się jak najlepiej przekazać duszę magicznego kwadratu która pojawiła się w konwersacji z tym artefaktem. Ponownie — interpretacja ta nie uzurpuje sobie prawa do ostatecznej odpowiedzi, jest jedynie poetycką eskapadą, lub wewnętrzną wędrówką, zatem sugerowałbym czytanie tego fragmentu właśnie w ten sposób — jako Poezję, która nie umniejsza aestetycznych wartości tej eksploracji.

Porządki rdzeni, numerycznie

Pierwsze 111: Utrwalanie więzi (28) Między szczepami namiotów (4) w ustalonym miejscu/czasie (3) powrót, zarząd nadzór [książąt] (31) okoliczności dobrobytu (35) w ciągłej akcji/manifestacji (10)

Drugie 111: Ci w kłopotach, bólu (36) mówią, zbliżając się do niej (18) C nieszczęścia poszukiwacze kamienia [filozoficznego] (21) żebracy/pustelnicy w pustynnych, jałowych ziemiach, będą uczestniczyć w mierze/woli i wzmocnieni (24) dla tych (11) będzie pocieszenie w świętym odosobnieniu (1)

Trzecie 111: Ci mistrzowie/królowie[1] (7), zbliżając się do źródła [dźwięk

[1] W religii Zaratustry i kapłanów Magoi Mithry, Ci którzy wkraczali na ścieżkę byli

wodnego ptactwa] (23) bramy miasta/drzwi Siódmego Nieba (12) życia, podtrzymania (17) poprzez zrządzenie Opatrzności (22) będą wyzwoleni ze szkody (30)

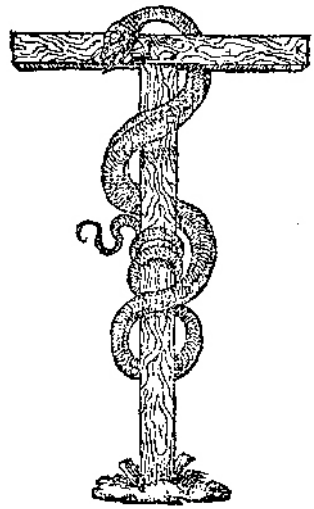
Czwarte 111: W jej (8) miejscu/czasie (13), Ci którzy są pełni wątpliwości (26) wewnątrz (19) żalu bólu/pożądania, są wypełnione obietnice (16) dla tych co się nie poddadzą, głębi Ziemi (29)

Piąte 111: Dla człowieka (5) który zarządza swoimi sprawami i poczynaniem dobrze (20) Ona egzystuje (15) wiecznie, jako żywicielka ziemi (14) dla zgłodniałego mężczyzny (25) który nie ulega pod zwątpienie duszy (32)

Szóste 111: Szlachetni, czyści (szczerzy, czystego umysłu) (27), ochraniając się (33) odrzucając ciężkie, nieczyste (34) poprzez Intelekt (6) [to co wyrywa cierń ze stopy] warci uposażenia(2) aby przebywać z Tobą (9)

królami — astronomami, filozofami, kapłanami, nie należeli do kasty rządzącej w "feudalnym" rozumieniu, byli zatrudnieni teurgicznie w służbie Bogom i ludziom, posiadając komendę lub otrzymując pomoc z królestw niewidzialnych, siłami elementarnymi, duchami, niekiedy byli kapłanami-królami w państwach-miastach, podtrzymując porządek.

Oficki holizm



Rozwinięty człowiek jest istnieniem wielo-wymiarowym, którego świadomość jest ograniczona przez wąski tunel rzeczywistości jego umysłu, uwarunkowany przez okoliczności które w esencji są społeczną filogenetyką idei, powtórzeniem ewolucji idei w tkance ludzkich umysłów, grup, kultur, cywilizacji. Człowiek nie jest w pełni świadomy swojego potencjału samo-wyzwolenia zgodnie ze swoją formą, a także możliwości wołania i współpracy z porządkami wyższych istnień, ponadto swoimi wyższymi aspektami wolności zaangażowania i odpowiedzialności poprzez pracę, zasługę, studia, przeżycia, doświadczenia, zrozumienie, człowieczeństwo, pryncypia, działania, dążenia do prawdy i mądrości. Poprzez ustanowienie pragnienia, wielkości, a także monolitu przeniesionego w siebie i w świat. Tak jak historia rozwoju jednego organizmu rekapituluje rozwój całości jego przodków, społeczna ontogenia

jest całkowicie uwarunkowana, wyedukowana, zsocjalizowana, propagowana przez grupę do której należymy. Reprezentuje ona te nici idei które przetrwały, a także te złożone wartości adaptacji we wszechświecie społecznego dyskursu. Proces samo-wyzwolenia jest ostatecznie procesem od-warunkowania filogenii nieprawidłowo wchłoniętych narracji psychicznych, tuneli rzeczywistości, ich świadomą modyfikację z meta-poziomu, a także dążenie do odkrywania połączeń i realizacji poprzez metodę eksperymentu, mistycznych technik, krytycznej myśli, zrozumienia, porządkowania. To wszystko przy pomocy intelektualnego, filozoficznego słońca, które obdarza nas mystagogami (tymi, którzy nas wtajemniczają), pneumatologami (tymi, którzy/które są naszymi przewodniczkami) poetycznie, metaforycznie, rzeczywiście. Człowiek, funkcjonując jako całość, nawet gdy jest rozdzielony, niespójny — niektóre jego komponenty ze sobą współgrają, inne pracują przeciwko sobie, inne sprzężone i w zgodzie ze światem, inne przeciwko niemu, w stanie awersji i antagonizmu, kardynalnym celem pracy jest integracja tych komponentów a także sublimowanie ich w większe pole przynależności do świata i działania.

Wyobraźmy sobie embrion, który rozwija się w środowisku wodnym, gdy pierwsze sygnały biegną wzdłuż zalążku systemu nerwowego. Powtarza to prymordialną ewolucję, sekwencje kodu uchwyconego w czasie, a zatem rezonuje ze szczególną domeną swojego rozwoju, powtarzając starożytną historię włącznie z kombinacją wszystkich sił, źródeł, które współ-rezonują w syntonii z jego rozwojem, choć poprzedzają jego istnienie.

W zasięgu wpływu na wehikuł organizmu, kolektywnego, indywidualnego, subtelnego, lub silnego; ostateczne formowanie się człowieka jest skomplikowanym procesem. W ten sam sposób rozwój ludzkiego oka jest bramą percepcji wszechświata i otoczenia. Jednak biologiczny wehikuł to nie wszystko– jesteśmy nim, ale jednocześnie żyjemy w nim i poza nim.

Nasz organizm zawiera mapę pełną sekretnych znaczeń, nie powinien być nigdy zredukowany do czysto materialistycznej biologii, staje się tak gdy przychodzi śmierć i rozkład, ale pokład jest już wtedy opuszczony, razem z jego przywilejami. Jeżeli do życia podejdziemy holistycznie– a organizm potraktujemy też jako nośnik świętych energii, wehikuł który podlega alchemii, jako królestwo świadomości człowieka ziemskiego, usuwamy problem ciało-umysł w cień, bowiem zarówno umysł jak i ciało są wzięte pod komen-

dę silniejszej, suwerennej siły — podobnej do zarządzającego umysłu, ale znacznie bardziej autonomicznej: Jaźni męskiego Geniusza czy żeńskiej Junony.

Wysoce rozwinięty człowiek, roślina, zwierzę, czy inna forma energii przechodząca przez swoje stany i tryby doświadczania w strumieniach dziwnych konstelacji astralnych wpływów, nie może ich zrozumieć inaczej niż poprzez samo-świadomość, ich izolację w której może się przejrzeć, rezonując z nimi, emanując je. Człowiek jest zanurzony w ogromnym, dziwnym świecie, posiada bezpieczny port symbolicznych struktur które nazywa rzeczywistością, to jak będzie manipulował tymi architekturami, na jakie otworzy się siły — czy będą to bliższe ludziom — hermetyczne porządki, czy będą to najgłębsze poza-ludzkie siły, czy będą to sprawy cywilizowanych wartości, wierzeń, norm społecznych, tabu, dyskursów, czy te luminalne, nasączone boskością, czy też starożytne, poprzedzające całą egzystencję naszego gatunku.

Wszystkie wymiary i rzeczywistości przechodzą przez zmianę, wiry ewolucyjne, cała przeszłość i przyszłość powiązana jest z ich ekspresją. Konserwatywną zasadą jest wykrojenie części tych symbolicznych konstrukcji, nazwanie tego "tradycją wierzeń", "rzeczywistością", "ideografią"; "kosmografią".

Religia jest zorganizowaniem symbolicznych wierzeń, zarówno zniewalających, jak i dających dojrzałym, niezależnym jednostkom które czytają ją jedynie jako sformalizowany sposób sublimacji pewnych realizacji podczas procesu teologicznego. Każda religia jest jednak stworzona przez człowieka, każde pismo jest interpretowane przez ludzi i spisane przez indywiduum, niezależnie od tego czy inspirował go cały wszechświat, Bogowie, czy natura. Jest rodzajem translatoryki doświadczeń, które ewoluuje w rozmaite formy, w zależności od przekazu, zmian narracyjnych etc.

Odpowiednio też do astralistyczno-okultystycznych energii, źródeł, dzieli ona świat obiektywny, który podlega zmianom, na inne organizacyjnie funkcje, które albo współgrają z ruchem całości, albo działają poprzez restrykcję. Religia, kulty, zakony magiczne, etc. wykrawają z obiektywnego świata zmian pewne funkcje, wzorce, historyczne, lub całkowicie indywidualne, w obrębie których praktykują swój mikrokosmos. Jest to rodzaj porządku, który jest narzucony, wybrany, perswadowany etc. Porównując roz-

wój filozofii i misteriozofii i magii Hinduskiej, która była wielce płynna w standardach, od Aghori Sziwy-Kali, przez setki tradycji Jogicznych, czy Buddyzm Siakjamuniego, do rozwoju teologii Judeo-Chrześcijańskiej i Islamskiej — które nie były zwieńczeniem czegokolwiek, a raczej próbą regresywnej konserwacji władzy, te drugie szkoły były wysoce restrykcyjne, często niszcząc i zwalczając inne tradycje, z których się wywodziły: czy była to gnoza helleńska, gnoza helleńsko-żydowska w przypadku Chrześcijaństwa, Mazdaizm, Babilońska astronomia i magia, czy Chaldejskie systemu w przypadku Judaizmu. Przy czym przez restrykcje te poprzednie szkoły, przewyższające Judeo-Chrześcijańską teologię zostały usunięte w cień. Bowiem to święta Chaldea była tronem Magoi, a nie post-gnostycki, Chrześcijański Rzym.

Niektórym daje ona osłonę porządku, wartości, tradycji, czy harmonii, natomiast bigotom, pedantom, fundamentalistom, ignorantom wymówkę do ich działań. Nadal pozostaje opium dla mas, każąc swoich mistyków, lub niszcząc pionierów i wolnomyślicieli, nieważne czy są oni samotnymi magami-kapłanami niezwiązanymi z np. Abrahamicznymi religiami, filozofami-teurgami, czy mistykami wyzutymi z religii — inaczej osobami duchowymi, które nie mają nic wspólnego z tradycją religijną uzurpującą sobie prawo do ekskluzywności do takich działań, które mogą się trudnić magią, nauką, filozofią, w służbie Opatrzności, światu i ludzi. Jest różnica między tradycją religijną a szarlatanerią, tak samo jak jest różnica między szarlatanerią a teurgią okultystyczną.

Osoby które wprowadzają w porządek zupełnie inny system myślenia, wartościowania etc. są zagrożeniem dla tkaniny władzy nad wierzeniami, które były formowane w celach nadzoru nad tymi, którzy są im podporządkowani. Ci, którzy stają naprzeciw rozrywają doktryny, uzbrojeni w szczerość, jest to istotne tylko wtedy gdy są zdolni do tzw. "cudów", lub operacji wysokiej magii, zazwyczaj przypisywane domenie religii. Gdy dokonują oni tego typu operacji, odrzucając doktrynę religijną, jej interpretacje — szukają własnego zrozumienia — stają w opozycji do systemu władzy nad wierzeniami. Wymykają się zatem spod kontroli religijnej cenzury, odkrywają wolne światy które ta zawłaszczyła dawno temu, bezprawnie zresztą. W podobny sposób, nauka jest zorganizowaną zasadą, mając swoje prawa zmiany od paradygmatu do paradygmatu — karząc tych którzy wykraczają poza ustalone

metody, pomaga to rygorystycznie je chronić — choć metoda naukowa jest skuteczniejsza, nawet w kwestiach zrozumienia teurgii, aniżeli religijna — opierająca się jedynie na wierze i dogmatach. W obu przypadkach, jeżeli przełamie się te rzeczywistości, napije z chaosu poza domeną porządku, doświadczy się nowej perspektywy, a następnie powołując rzeczy cudowne, jako mediator wyższych światów, historycznie przypisane religii, aby zmienić porządek, możliwym jest że staniemy się zdemonizowanymi ofiarami jeżeli się jej nie podporządkujemy — lub gloryfikowanymi, jeżeli utrwalimy fałszywy porządek rzeczy. Podobnie ma się z nauką, w zależności od zgodności lub zaprzeczeniu paradygmatowi podczas jego transcendencji w praktyce. W tego typu sytuacji mądrze jest używać egzystujących narracji, ról, aby konsekwentnie złamać tego typu impas, wyjaśnić i przewartościować to, co dawno zostało zapomniane, łamiąc rzeczy jawnie nieprawdziwe, zafałszowane, przeinaczone, przemycając informację, czy to poprzez sztukę, czy działanie, kształtując je w taki sposób, aby były do zaakceptowania, a jednocześnie podważając rzeczy fałszywe u posad. Jako okultysta, jestem zainteresowany nauką — jeżeli w grę wchodzi zrozumienie świata, jako teurg –preferuję starożytne teksty rytualne powiązane z nieistniejącymi już szkołami misteriów — co nie znaczy że ich działanie przestało być efektywne — lub starożytnych religii, które przetrwały w szczątkowych formach przemycając się w korpus istniejących narracji, staram się zorganizować tą wiedzę korzystając z doświadczenia, jako człowiek — preferuję człowieczeństwo, natomiast cała moja siła, energia, zdolności biorą się od moich wyższych przyjaciół — od Bogów, Opatrzności, inteligencji kosmicznych, które wspomagają mnie i uczą w tym pięknym procesie. Nie oznacza to uległości, wspomagając stałą ekspresję sił kosmicznych poprzez całość życia, stajemy się świadomym naczyniem przekierowywania strumieni sił w nasz świat.

Czas wielkości, czas upadku

Leżymy w ruinie, zapominając o wielkości, jakże prostackie nasze upadki, wulgarność umysłu, spętanego przez żałosne siły które wszystko odwracają swoim urojeniem, ignorancją, głupotą, gniewem, niechęcią. Które spętane sobą związują wszystko wokół swoimi klęskami. Jakże ciągłe drwiny tych sił, gdy opuszczamy ten świat, te wszystkie lata które wytrwaliśmy w sile — jakże obrzydliwe nasze powykrzywiane umysły, rozszarpane czarne serca. Ci sami którzy nas wynosili pokazują nas jako przykład upadku, ale pamiętamy czego nas uczyli inni — „nigdy nie ufaj ludziom" — bogowie poją się ciszą. Wypij ze źródła zapomnienia — po co ziemska pamięć, wynieś ducha pełnego ognia, wolnego, sprzęgniętego z geniuszem. Gdy zniewolone umysły stają się bestialskie, a zaciemnione serca przegniłe, te rzadkie momenty przejrzystości coraz bardziej sporadyczne, gdy patrzymy w gwiazdy, potem zabici wewnątrz, zamieniamy się w czerń, a nasze szaty otrute zieloną krwią. Potem, wydajemy jęk, ostatni dech.

Próżne przyjemności, gry pełne znaczeń. Ojciec z dzieckiem szli w pobliżu brzegu morza, szukając czegoś w piasku. Bryza morska odświeżała mi umysł, jeżeli były jakieś momenty trzeźwości, to właśnie takie. Chłopiec znalazł fragment czegoś, co może było jego celem, śnił, bawił się w szukanie i znajdywanie, chociaż przeglądał się w grze całkowicie, będąc grą, bawiąc się w nią. Ojciec był szczery i zdystansowany, zbyt poważny na grę racjonalnie poszukując glonów, próbując być jak syn, trochę pamiętając jakby był dzieckiem, ale nie był pochłonięty przez grę, bawił się w to, że się w nią bawi. Być może jest to gra w chowanego, strać i znajdź, z wszystkimi tęsknotami, pusty, pełny tylko w przybliżonym fragmencie czucia. Czy znalazłem swoją pełnię, czy tylko złamany przez niewidzialne straty życia. Jako wieczny wędrowiec, aby znaleźć coś czego można się uczepić, aby puścić wolno

ponownie to, co nie pozwoli naszym duchom co weszły w świat z wysoka, aby przybrać wehikuły, ludzkie maski — wspinając się z powrotem przez niezliczone światy. Aby zrozumieć jakiekolwiek istnienie, musimy przybrać jego maskę, perspektywa jest uzyskana tylko poprzez przeżycie jej formy. Czy rozpoznam ją gdziekolwiek indziej, może jesteśmy skazani aby szukać pozorów i masek świata, goniąc za iluzjami które zniknęły z ostatnim śladem naszych umierających serc. Dlaczego w samotności odwracam się od ostatnich rzeczy, które „kochałem kochać" resztą siebie. Istniały raz, nie zaistnieją ponownie. Mamy tylko jedno życie, choć możemy przeżyć tysiące innych, przedtem, potem — bez znaczenia. Część naszych inklinacji i śladów istnienia mogą być zamknięte w tą czy inną formę, aby zrealizować sobie ich piękno i ból — więzienie umysłu jest zarezerwowane tylko dla skorup.

To życie jest punktem realizacji, punktem urojenia, wejścia i odejścia, punktem decyzji i wyborów, działania i stałości. Wątki dobrych i złych fortun, żelaznych lub złotych łańcuchów cnót i wad, te kajdany są pisane bez zgody czy buntu osób których dotyczą. Życie jest unikalne dla każdego mężczyzny i kobiety, w stopniu realizacji jego i jej geniusza, ich wspólnej gwiazdy. Najpierw uznajemy świat za rzeczywisty, prawdziwy, gdy zrozumiemy że fenomeny są puste, gdy iluzję przejrzymy wglądem, powołanym przez umysł, wtedy poruszamy się przez życie jak przez sen, tańcząc, czasami biorąc ten świat zbyt poważnie, zaangażowani, bowiem nie jesteśmy jedynymi w tej grze. Może to geniusz naszych gwiazd zwycięża śmierć, w każdym świecie tęsknota — w każdym, serce oszlifowane, rozognione, aby zamarło, a potem zostało rozbite na kawałki jak marmur. Może siłą decyzji, które nie są nasze aby je z determinacją wybrać, wytrwałości i stałości w naszych rozpłatanych mieczami naturach, kształtując wolę poprzez konfrontację, tak zatem znając swoje preferencje dotyczące naszego obrazu, naszego złudzenia.

Znajdując odpowiedzi tuż przed końcem, gdy jest za późno, wypuszczając je z ostatnim tchnięciem życia, gdy umierają niewypowiedziane. Ktoś wspomniał że jesteśmy sądzeni za efekty, nie za przyczyny, te drugie są poza naszym wpływem, ale gdy przyczyny są kształtowane przez poprzednie efekty, a jest ich nieskończoność, czy wyrwanie się spod praw przyczynowości nie jest realizacją ponad-czasową? Czy nasi sędziowie kiedykolwiek przeszli przez ekstremy natur bestialskich, świętych, w delirium agonii, nostalgicznego porwania, ekstazy tymczasowego westchnięcia? Czy rozrywali oni swoje

szaty w rozpaczy, pobrzękując kajdanami, łańcuchami wołając o wolność od bólu, o ukojenie, o uskrzydloną wolność, czy ich serca pękając w szwach po raz kolejny zapełniane bólem świata, zamknięte, powtarzały tylko sentencje ich ostatecznych śmierci, narzekając na los, jak lalki które niemo mówią, nie mając nic szczególnego na myśli. Czy kiedykolwiek ośmielili się być, w porywie na świat, w podboju siebie. Odgrywamy rolę, jak błazen, naiwne dziecko, niewinny żebrak, adwokat diaboliczności, bawiąc się jak niektórzy bogowie, wyśmiewając nasze jarzmo, z braku innych przyczyn, w głębi poważni poza zrozumieniem, które nam przypisano. Rozpieszczeni lekkością, złamani pod jarzmem wglądu. Wyszczerzając jadowite kły jak chaos spleciony z żartem elastyczności, umysł zniewolony w szczerą nienawiść i okrucieństwo, pierwsze wynikające z bezsilności, czerwoni z gniewu, to drugie z braku rozwagi, rozwijając repertuar terroru wraz z wagą okrucieństwa, które otrzymaliśmy.

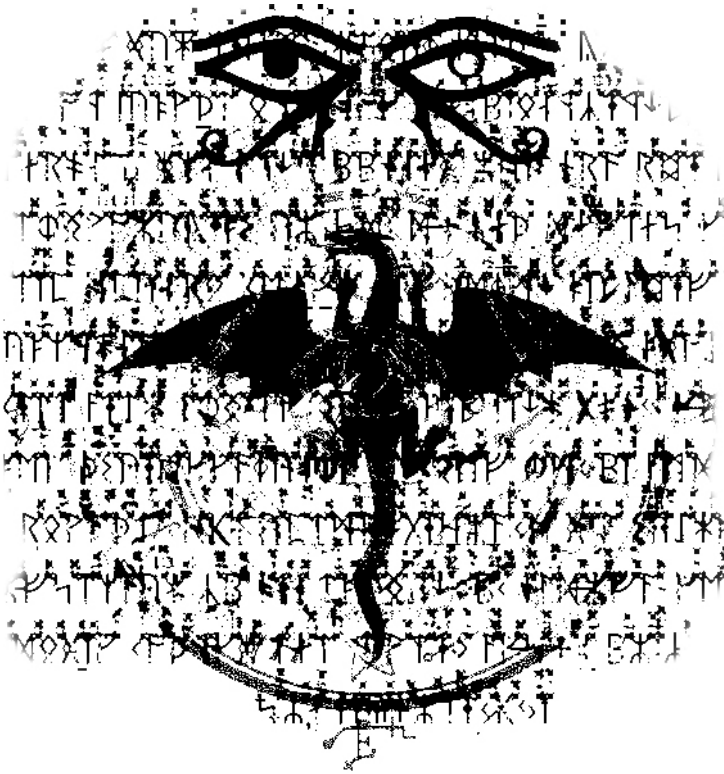
Gdy znieśliśmy wulgarne ataki frontalne, nasze ostrza obniżone, gdy trucizna zaczęła wpełzać w nasze umysły, podważając nasze fundamenty, gdzie jedyne wybawienie widzimy w dyscyplinie, koncentracji, inwokacji większych sił. Czy efekt mizerności jest kiedykolwiek osądzany motywem, przyczyną? Jakże podziwiamy ruiny starego pałacu, ale nigdy nie jesteśmy zaskoczeni, nie podziwiamy ruiny człowieka? Zimno, obojętność, siła śmiercią, zamrożone serca, zranione, zabliźnione umysły — wypadkowa niezliczonych prób, ofensyw, nikt z nas nie rodzi się z nimi. Kimże są sędziowie co wskazują na wiedźmy, na nas, czarowników co przywoływali wielkie rzeczy, oskarżani o ewokowanie najgorszych? Co w wielkim gniewie dokonują złych aktów, nikt nie pyta dlaczego nasze rany mówią nienawiścią, lub wyważonym zimnem? Czyż nie jesteśmy osądzani przez głupców, którzy nigdy nie ośmielili się żyć? Czy nie jesteśmy oskarżani przez wybielonych pedantów, bigotów, ignorantów? Przez głupców co poza własną głupotą nie widzą, jakże dumni są ze swoich zbiorów, nie wiedząc że trofea ich żyć w oczach Bogów są niczym. Kimże są Ci starożytni, co chcieli wydźwignąć rasę ludzką z cieni natury. Który próbował ocalić perłę, kto ich zdradził? Kto w imię władzy oślepił ludzkość? Czy nie powtarzamy tych rytów dzisiaj, gonieni jak wrogowie, zakłamani przez ignorantów tkwiących w swoich zamkach z urojeń? Zrujnowani, oszkalowani za głos protestu. Czy każdy z współczującym rozsądkiem, widząc ogrom świata i jego dysharmonii, zaangażowany, działający staje się buntownikiem, czy staje się sprzedajną kurwą, z kompromisami

które zdzierają z nich całą wewnętrzną siłę, aby wynieść się ponad zwłoki tych, którzy walczyli o to samo? Inni mogą spać w spokoju, ignoramusa nikt nie obwinia, dopóki nie czyni zła.

Lecz między zdrowym rozróżnieniem żółwia, a radykalizmem szakala jest cienka linia tolerancji, co zamienia białe skrzydła w czarne, zwiastujące śmierć. Przyczyny zła, zgorzknienia nie pojawiają się natychmiast, wżynają się w nas powoli, nie pytamy już „dlaczego?", gdy nasz umysł zdarty w gwałtowność. Jakże zatem to rośnie, rozkwita, korzenie służby, zaangażowanie — zdradzone, korzenie jasnego umysłu — rozdarte, gdy bezsilna wściekłość poganiania nieustannym oblężeniem. Celujemy naszą determinacją w aktywne działanie, współczucie, rozpoznając zło wyrządzone ludziom poprzez doświadczanie kontrastów, gdy wbijają nam kolejne sztylety plecy, stoimy wytrwale. Nie tracimy zaangażowania pomimo antagonizmu, opozycji tych zamkniętych w zakreśleniu pola swojego działania przez niekonsekwencje i skutki ignorancji. Ci sami ludzie o których walczymy plują na nas, oczerniają nas, pod wpływem łatwowierności, naiwności, zranionej dumy, chęci szukania kozłów ofiarnych. Zostawiają nas, a my odwracamy się od nich z pogardą. Wpierw jesteśmy obojętni, następnie poruszamy się odwrotnością, szukając indywidualnych samosądów, odwetów, nasączając wszystko wściekłością i żądając satysfakcji w krwi, chcemy aby odwet sprawił aby choć nasza ruina była szlachetna.

Pozostawiamy rozróżnienie i mądrość, ślepo odwracając się ku niemej destrukcji, upadając we wszystkie pułapki, przed którymi ostrzegaliśmy siebie i innych, zamienieni w niewolników zimnej, nieczującej egzekutywy woli, zamieniając się w demony odziane w otchłań. Wtedy nasza przenikliwość, spryt, inteligencja która chciała służyć staje się jeszcze jednym narzędziem zniszczenia. Tak pracują w ukryty, nierozróżnialny sposób, nawiedzając umysły przez niezliczone losy i instancje, używając innych jak narzędzie, chowając się w czarnych szatach. Ci którzy upadli z wielkich obowiązków, złamani przez większą siłę w bezwolne posłuszeństwo, opętani własną siłą i wolą. Żerują na naiwnych ignorantach, urojeniach silnych, słabościach słabych. Idea zrodzona z otchłani, destrukcyjna intencja przyobleczona w nie myśl śniących czarnych piramid, manifestuje terror ruchu śmierci, odwróconych dusz w mistrzowski, najbardziej perfidny sposób. Decyzja Pitagorejska, jest tam nicość nasączając naszą egzystencję pytanie „dlaczego" — jeżeli na-

dal mamy siłę aby je zadać. Następnie, czy inni też zadają to pytanie? Czy wiedzieli „jakże, dlaczego?" podczas wędrówki, czy wiedzieli „skąd, dokąd, ponieważ?". Osądzeni przez losy, przeznaczenia nie wydają się okrutne, gdy Moiry grają, konieczność przeznaczenia jest czasem zimna aż do ostatecznego punktu odejścia, co odmawia ludzkiej odpowiedzi. Z wyświęconego więzienia życia, otoczony pustyniami, jakże odmówić odpowiedzi, rozwijania się głębokiego sekretu. Gdy kończy się ludzkie życie, nie jest to już koniecznym, gdy światy dumają: „Czy ta krucha, młoda rasa kiedykolwiek odpowie na to pytanie przez zamordowaniem możliwości jego przeżycia, chwytając sekret zanim stanie się ewidentny i przestanie być istotny? Czy będą poszukiwać fasad, masek, gdy pretensja będzie się rozwijać aż do śmierci, zanim wątki zostaną prawdziwie utkane?



Modalność Świadomości: Inicjacja Eleuzyjska: Operacja Zstąpienia do Otchłani

Przestrzeń Twojej rzeczywistości jest tylko uwarunkowaną ślepotą na obłęd.

Integrując cień

Pierwszym stadium mniejszego dzieła jest noc duszy, zdeterminowany krok w ciemność, w której wszystko to, czego byliśmy pewni zostaje starte w pył, a my sami stajemy się wyzwoleni z przeszłości w wielkim oczyszczeniu, umyci iluzjami które są przed nami roztaczane. W tym stadium człowiek odgrywa rozszerzoną ideację umierającego Boga, Mitry który poświęca Byka, Byka który jest Mitrą w geście samo-poświęcenia, gdzie łaska, współczucie, wyrozumienie i miłość pomimo terroru rządzą nad sprawiedliwością i chęcią zemsty w zrównoważony sposób. To okres katalizy super-ego, pojawienia się świętej persony i archetypu wieszcza-głupca, który poprzez swoją niewinność, inflację ego do poziomu sacrum staje się nową tożsamością. Aktor grający swoją rolę zostaje przez tą rolę pochłonięty i rozpoczyna wędrówkę poprzez depresję i stagnację, agonię i rezygnację, kontemplację i wycofanie z życia, a to wszystko po to aby zedrzeć z siebie świat, co może być brutalne. Wytrwałość w tym stadium jest mierzone poprzez siłę w integralności, zasadach, a także dążenia do obezwładnienia swojego poprzedniego jestestwa, okiełznania swoich natur, eksponowania ich i doprowadzając je niekiedy do ekstrem — ale zawsze po to aby celować w jasne, z góry postanowione przedsięwzięcie. Którym zawsze powinno być „poznaj samego siebie", a potem „nadaj sobie kierunek odnajdując go na górze" chociaż są to terminy tożsame z poznaniem prawdziwej woli, a następnie dostrojeniem jej do tego, co rozpoznane w procesie jako słuszne. Tak rozpoczyna się długotrwały proces indywiduacji, stawiania się jednostką autonomiczną i egzystencjalne odnowioną

Ludzie, którzy przebyli pierwszą wędrówkę, powinni zawsze o niej pamiętać, traktując swoją agonię z pokorą, ale nie wyzbywając się siły, nie będąc poddańczymi wobec rozpoznanych fałszów, z determinacją rozpraszając zasłony urojeń, kłamstw, iluzji, forteli, aby przebić się dalej. Ci co przebyli przez otchłań, nigdy nie relatywizują jej i podobnie jak z Sunyatą w tradycjach Buddyjskich nie powinno się jej poddawać aktowi konceptu-

alizacji. Podczas podróży, możemy być wielokrotnie sprawdzani przez inteligencje planetarne i natury różnych typów, które żądają ekspresji siebie, które nawołują „zatrzymaj się", które chcą nas osaczyć, ale jednocześnie nauczyć wyzwolenia, które działają przez silne prawa i swoje własne natury, nie zważając na protesty, role, nawyki, preferencje, przyzwyczajenia czy esencję natury człowieka przechodzącego próby. Tu, najbardziej ekstremalne aspekty ludzkości zostają wchłonięte, cały nasz system wierzeń, wartości, higieny myśli zostaje przenicowany, przewartościowany, parabolizowany, wypaczony lub wyniesiony. Kiedy cień się rozrasta, gdy przekraczamy kolejne ogniwa, wewnętrzne bestialstwo zostaje rozbudzone, na równi z celestialnym obrazem, obie natury uzupełniają się na prawie odzwierciedlenia. Bitwa między neofitą a nowym tworem rozpoczyna się w punkcie, gdy następuje rozdzielenie, rozczłonkowanie ciała psychicznego, dopóki nie zostanie wchłonięte, zrozumiane, poddane wypaleniu i sublimacji dopóty będą nas nękać siły odwrotności drzewa życia, wprost proporcjonalnie do naszego postępu. Z czasem, przyzwyczajamy się do prób, zaprzyjaźniamy z tymi siłami które nas nie złamały, lecz dalej ukierunkowując się na zasady, na Solarną Teurgię pamiętamy o pakcie czy ugodzie z sol philosophorum. Bestialstwo jest kształtowane w relacji do indywidualnych i społecznych norm, jest to powrót do pierwotnego stanu, lecz z ekspresją cywilizacyjną. Cywilizowany człowiek, który staje się zdeprawowany, zdegenerowany, perfidny, przewrotny jest bardziej okrutny i bestialski niż jakiekolwiek zwierzę, niż jakikolwiek człowiek prymitywny. Jeżeli te odruchy wynikające z wpływu malewolentnych natur są powstrzymane, lub złamane i przekształcone cichy berserk jest przeistoczony w złoto. Odwrotnie, gdy negatywne dążenia przejmują władzę nad wolą, a cień monopolizuje świadome 'ja', może się to skończyć tragicznie, klęską zarówno osobistą, społeczną, jak i magiczną. Prowadzi to do specjalnej formy aberracji: gdzie praktyczny relatywizm tego stanu sprawia, że obiektywna ocena staje się niemożliwa, con-scientia rozpada się na kawałki, nie rozróżniamy między dobrem i złem, staje się to zimną estetyką aktu. To, co pozostaje, to zimny, intelektualny czysty Akt Woli. Kiedy wola zostanie złamana, umysł otumaniony, zaciemniony, oddajemy się na pastwę tych wszystkich pożądań i nakierowania, nagromadzonej ciemności (Negatywnych astro-biologicznych rezonacji Thanathosa, co kabaliści nazywali światami Qlipoth, a Egipcjanie

Amentet). Szukają one ujścia w formie myśli, emocji, czynów, lub słów. Warto zatem pamiętać o zasadzie, a przynajmniej starać się na nią uważać, zgodnie z Dharmicznymi wskazówkami „Dobre myśli, dobre słowa, dobre czyny", a także „Powinno się trenować słowem" lub ideą, jeżeli słowa stają się niebezpieczne, jeżeli myśli wymkną się spod kontroli, należy je dyscyplinować medytacją, pustką, jeżeli czyny wymkną się spod kontroli, stajemy się niebezpieczni dla siebie i otoczenia. Nie jesteśmy w stanie zniszczyć w ten sposób zrealizowanej ekstremy bestialstwa, natomiast możemy ją okiełznać, oduczyć wzorców zapalnych, aktywujących stany negatywne i uwięzić ją w specjalnie spreparowanej mentalnej klatce, która ją trenuje, oswaja i przekształca. Każdy powrót do bestialstwa jest sprawdzianem woli, który stale podporządkowuje ją i zamyka drogę jej powrotu, prośba o wsparcie w eliminowaniu złych nawyków mentalnych, o szlify natury, charakteru, cech — są pomocą, którą należy przywoływać.

W szaleństwie akt zimnej woli staje się obiektem kaprysu uwięzionego umysłu, w słabości, dąży do najniższych, pogardy godnych zdobyczy i celów, w przewrotności do zniszczenia, podważania innych, w sile — do przekształceń, do współtworzenia. Kierunek powinna nadawać sobie osoba, ale polegając tylko na sobie — szybko zostanie zmieciona, tradycja inwokacji wyższych sił, teurgia inteligencji, światów bogów, światów jedności opatrznościowej, a także szereg technik medytacyjnych, kontemplacyjnych ułatwia utrzymanie się na powierzchni i konfrontowanie się z treścią życia.

Mniejsze dzieło jest zatem pracą z tym, co psychicznie pożera ludzi, z czymś co ich odrzuca i budzi w nich obrzydzenie, co zostało zepchnięte na margines świadomości, ale także czymś co jest obiektem ich pasji, dziwnych żądz i podziwu. Nie należy jednak prosić się o te rzeczy bezkarnie, przychodzą same — zawsze — gdy jesteśmy poddawani próbom, im głębsze nasze istnienie, tym gorsze nasze przeżycia, tym więcej siły należy włożyć w przetrwanie i wyciosanie się na nowo. W przeciwnym razie, jest to inwokacja, lub eksperyment masochistyczny, który natychmiast powinien być zażegnany poprzez inwokację wyższych światów.

Gdy wpadniemy w tą odwróconą, przenicowaną egzystencję, stajemy się oczyszczeni; przeżywamy wszystko czego doświadczyliśmy w życiu, gromadząc przeszłość i interpretując ją na nowo. W każdej chwili destylujemy wewnętrzny świat psychiczny i krystalizujemy coraz więcej osobistego zro-

zumienia. W tym procesie wszystkie nieludzkie koszmary stają się zintegrowane jako część naszej całości — nie jako odizolowane zewnętrzne monstra, które czynią z nas ich ofiarę.

Stabilizacja zatem zawiera się w harmonii, stopniowym oswajaniu własnej natury, ale także odkrywaniu jej. Przepaść między psychonautą a tym, co społeczne staje się pogłębiona i poszerzona. Po jednej stronie jest to co społeczne, kolektywne, po drugiej to co arcy-ludzkie, indywidualne.

Stan ten nie może trwać bez przerwy i wkrótce po tym, jak pewne fragmenty realizacji zostaną zbadane, odkryte, powinny one ustanowić fundamenty pod „dobre życie", gdzie praca magiczna staje się też etycznym i moralnym wychowaniem, a wartości które zostają nauczone zostają zatrudnione w służbie innym ludziom, stając się mostem łączącym te dwa światy.

Tryby świadomości: Portale Otchłani

> *Jedynym sposobem pokonania koszmaru, jest stanie się koszmarem, rozpoznając wszystko jako pustkę brzemienną w formy.*

Stanza 260: "Uświadczcie śmiertelnicy jak błędnie przewidujecie własne przeznaczenie, czy dobrzy czy źli, co przypada wam od losu. Teraz, w swojej niebaczności przynieśliście skazę w uleczenie — uświadczcie przysięgi bogów, w nieugiętych wodach Styksu"[1]

[1] Anonim. Homeryckie hymny i Homerica, tłum. Hugh G. Evelyn-White, Hymny Homeryckie, Cambridge, (Harvard University Press: London, 1914)

Demeter i Kore

Stan ten nie może trwać bez przerwy i wkrótce po tym, jak pewne fragmenty realizacji zostaną zbadane, odkryte, powinny one ustanowić fundamenty pod „dobre życie", gdzie praca magiczna staje się też etycznym i moralnym wychowaniem, a wartości które zostają nauczone zostają zatrudnione w służbie innym ludziom, stając się mostem łączącym te dwa światy.

Rzeczy pierwsze

Doświadczenie, które próbowałem tu przekazać w prostych słowach, odbyło się spontanicznie w tym okresie mojego życia, w którym schizoidalny magiczny obłęd niepoddany treningowy i źle uformowany zamienił się w wykańczającą psychotyczną sekwencję, która doprowadziła mnie do stanu, w którym poziomy tolerancji na cierpienie, terror i wysoce agonalne bodźce wśród licznych anomalii gwałtownie wzrosły. To wszystko przy jed-

noczesnym psychicznym, a także emocjonalny wycieńczeniu, wypalaniu pasji neutralizującym lęk, zamieniając szał w ciężką wolę i pasywność wobec koszmarów, które w normalnych psychicznych warunkach z pewnością by mnie obezwładniły, jeżeli nie — zniszczyły. Nie jestem w stanie stwierdzić, w jaki sposób doświadczenie to wpłynęłoby na człowieka w pełni sił psychicznych, ze skonsolidowanym obrazem świata.

Chcę podzielić się tym doświadczeniem, aby ukazać, że poza ułożonym i bezpiecznym światem życia codziennego, istnieje świat najbardziej niewyobrażalny i potwornie obojętny w stosunku do nas.

Ten płodny i potężny proces wpływa na nasze umysły, lecz zwykle jest nieuświadomiony i w twierdzach zsocjalizowanych struktur poznawczych, ułożonych społecznie terytoriów komfortu — trzeźwo zaprzeczamy o jego istnieniu. Doświadczenie to może być potencjalnie niebezpieczne, jako że prowadzi do wysoce dysocjacyjnych stanów — poprzez konfrontację z ciemnością, treści głębi zalewając nasz świadome, krytyczne „ja" i wiecznie ewaluujący umysł. Każdy obraz doprowadza nas do swoistej samo-ograniczającej się formy wewnętrznej rewolucji.

W rzeczy samej, nie powinniśmy nadawać znaczenia sprawom, które powinny zostać poddane próbie czasu, dojrzeć z nami i zostać zrozumianymi dopiero dużo później. To, zarówno przez uważne studia, przygotowania, ćwiczenia jak i wewnętrzną intuicyjną i wyuczoną wiedzę.

Osobiście, jestem zafascynowany sposobem w jaki nasze umysły budują i tworzą mapy subiektywnych, czy inter-subiektywnych rzeczywistości, obrazu świata i w jaki sposób pęknięcia i kliny w niej trans-mutują całą naszą istotę w szczerą unię przeciwieństw, gdy spotkanie z wielką próżnią staje się katalizatorem tych przemian, albo rozdziera nas na wskroś.

Umysł może być rozumiany jako kontinuum między tym, co zewnętrzne, a tym, co wewnętrzne, jednocześnie negując tego typu rozróżnienia w unii. To, co pojawia się zarówno w sferze wewnętrznej i zewnętrznej, w tym samym czasie nie jest ani tym, ani tym, lecz czymś transcendentnym. Tego typu podejście traktuję jako trzeźwe i instrumentalne, w przeciwnym wypadku doprowadziłoby to nas do intelektualnego uczepienia się rzeczywistości ezoterycznej, egzoterycznej i ich instancji, które napotkamy i nawykowo dodajemy im znaczenia. Psychiczna treść rwie się do przodu by wyłonić się

z nas na tle tej próżni i nami zawładnąć. Ta droga wiedzie prosto do urojeń i zniewolenia, podmiot nie powinien być mistrzem obiektu, a obiekt jako prosta dharma jest pusty. W zależności od treści psychicznej, tendencji osobowościowych i charakterologicznych, kierunku i konstelacji energii psychicznej (introwertycznej, lub ekstrowertycznej), możemy doświadczyć skrajnych stanów, które mogą wydawać się przebudzonej świadomości piekłem (doznania infernalne), lub niebem (doznania szczytowe).

Biorąc to pod uwagę, nie skupimy się jednak na interpretacji świata przez świadomość dnia codziennego, lecz na odmiennym stanie świadomości, gdzie umysł zostaje przeniesiony w równoległy wymiar, jednak stale poruszając się w obrębie świata zastanego. Dynamikę psychiczną w przeżyciach hiper-realistycznych charakteryzuje to, że metabolizm informacyjny zostaje zaburzony, wracając do swojego pierwotnego źródła, wyrywając treści podświadome, łącząc się z dziwnymi wymiarami, a następnie wypływa na powierzchnię. Jeżeli jest to skonfrontowane z regresywnym uwarunkowaniem prowadzi to do szaleństwa, lub niezwykle trwałego systemu urojeniowego, inflacji ego, implozji w fałszywą tożsamość, rolę etc.

Powinniśmy jednako uchwycić doświadczenie jako palec wskazujący bezpośrednio ku terrorowi, który się wyłania. Niszczy to fundamenty naszej pracowicie wynegocjowanej rzeczywistości, odziera ją z przypisanych znaczeń. Świat osuwa się pod naszymi stopami i wtedy spotykamy się z okrucieństwem nieludzkiej, anty-ludzkiej głębi, transcendentalnej pustki, która wzmacnia samotność, intersubiektywną przepaść, osobiste i kolektywne cienie, lecz także, co ważne, siłę integracji i metodę, którą szkoła Zen mogłaby nazwać „bez-wysiłkową akcją", lub gracją.

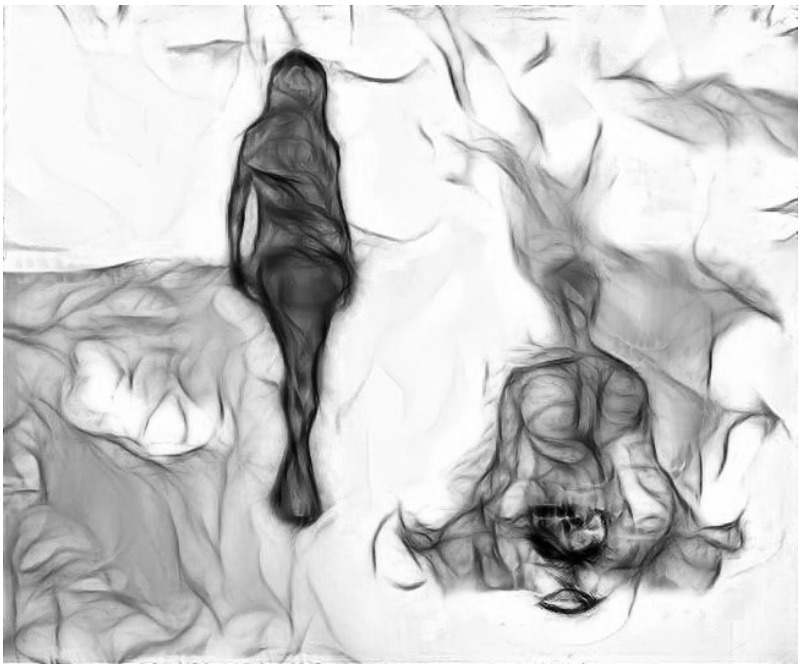
W rzeczy samej, jest to zimny, czysty akt ewidentnego rozumienia które pojawia się w nicości. Jakąkolwiek drogę konceptualizacji wybierzemy i cokolwiek postaramy się o tym napisać, nie odzwierciedli to indywidualnego nadludzkiego wpływu, który w sobie zawiera. Dopiero później, doświadczenie to może być zastosowane do wstecznego uleczenia narracji które nas stworzyły, i umożliwia to ponowną integrację czegoś wyjątkowego w naszym aparacie psychicznym.

Opis doświadczenia

Praca introspekcyjna byłaby odpowiednim zwrotem, lecz nie jest to intelektualny, konceptualizacyjny proces. Charakteryzuje się on całkowitą implozją świadomego „ja" w odwróconą egzystencję. To odwrócenie nie powinno być brane dosłownie, jakkolwiek bądź napotkana dziwność, anomalie które są umieszczone w totalnej opozycji do naszego skostniałego świata społecznego zwykłych percepcji sprawia, że doświadczenie dewastuje nasz wygodny światopogląd i wyrywa wierzenia, które składają się na nasze osadzenie w rzeczywistości. Nasze umysły są bezpośrednim kluczem do Otchłani, ale klucz musimy otrzymać od strażników tych rzeczywistości. Jak wspomniałem wcześniej, nie jest to intelektualny fenomen i żadna ilość myślenia nie zabierze nas tam — jest to czysto intuicyjna domena. Natura Otchłani jest taka, że niszczy ona absolutnie wszystkie subiektywne pojęcia naszego układu psychosomatycznego i zamienia nas w płynną, hiper-wrażliwą masę myślo-kształtów krążących bez celu i spontanicznie wykopując z nas podświadome treści, formy i wzorce. Doświadczenie z pewnością będzie się różniło od osoby do osoby, ponieważ będzie filtrowane przez inny system interpretacyjny. Niestety nie mam odpowiednich narzędzi aby wyekstrahować ponawiające się wzorce, inne od potwierdzenia idei przez ezoteryczne zainspirowane teksty, ustne przekazy, mity i opowieści ludowe, które w tym samym stopniu zwodzą, co uczą. Szczególny dziełem, które jest warte uwagi w związku z tym doświadczeniem, które przeczytałem dużo później jest księga Chöd w ujęciu XI-sto wiecznej mistrzyni Tantry Machig Labdrön. Radzi ona jak wykorzystać swój strach do pracy z obezwładniającymi siłami, jak poskromić je i zatrudnić w służbie Dharmy, nie poprzez siłę, ale poprzez zrozumienie, współczucie, surowa determinacja i rozjaśnienie. Spotkanie z Otchłanią było oczyszczającym doświadczeniem, ekspansja do wewnątrz była niezbędnym elementem osadzenia tego, co na zewnątrz, później kontemplując przeżycie w sposób, który pozwala na osiągniecie bez-wysiłkowej w akcji, płynności w myśleniu, osadzenia w rzeczywistości społecznej i powrotu do noszenia persony, masek które przywdziewamy, aby życie w ogóle było możliwym. Nie byłem przygotowany na horror. Horror na-

tomiast kształtował mnie wzdłuż drogi, którą musiałem przejść, aby stać się czymś nowym, niekoniecznie lepszym, ale wertykalnie silniejszym, horyzontalnie bardziej empatycznym

Zstąpienie i inicjacja wizji



Epifania Otchłani tak, jak ją rozumiem, jest aktem wewnętrznej przemiany, przyniesionej poprzez odzieranie tego, co na zewnątrz, z ówcześnie uwarunkowanych znaczeń i przypisywanie znaczeń wyższego rzędu, pośrednio doprowadzając do transmutacji jestestwa. Jest to zatem spolaryzowany i wzajemny proces. Doświadczenie musi uderzyć nas prosto między oczy, musimy rzeczywiście odczuwać, zetrzeć się z nim, reagować na nie

i przemieniać je. Nie miałem żadnej władzy nad treścią wizji, w odróżnieniu od świadomej medytacji, gdzie wizje są przywoływane celowo. Stan ten może być porównany do paraliżu sennego, a co zostaje wyrzucone z podświadomości nie może zostać zwalczone, musi zostać oswojone, poprzez rekalibrację ramy interpretacyjnej, lub zwykle poddając się horrorom w lęku. Doświadczenie było poprzedzone powtarzającymi się wizualizacjami, dopóki nie zostały one ustabilizowane i nie stały się tak żywe, jak same halucynacje.

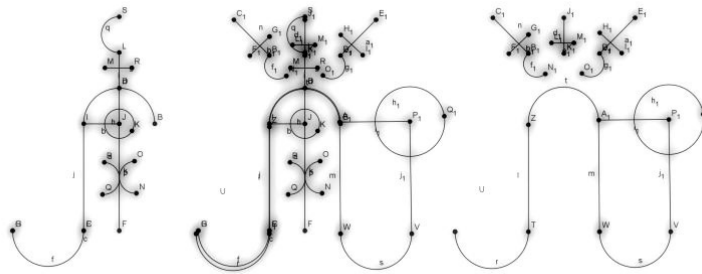
Leżąc w łóżku ze złożonymi ramionami wyobrażałem swoją postać w wielkiej przestrzeni i pozwoliłem swojemu umysłowi rzutować wizje na ekran mentalny, przy zamkniętych oczach. Pojawiła się szara przestrzeń i zauważyłem, że byłem otoczony sakralnymi ogniskami jak na Hinduskich Devanagari — świętych krematoriach, szarość ziemi przy ogniach przypisywałem prochom ludzi przeszłych, teraźniejszych i przyszłych. Tuż przede pojawił się człowiek siedzący w pozycji Birmańskiej, wyglądając jak moje lustrzane odbicie. Powtarzał on każdy mój mentalny ruch, a następnie uśmiechnął się do mnie. Potem zaczął płonąć gwałtownym płomieniem, który palił jego skórę, zwęglał ciało, aż zamienił się w żywy wulkan podczas gdy jego krew spływała do małego naczynia tuż pod nim. Kiedy pozostały same prochy, zmieszałem jego prochy z krwią w naczyniu i wypiłem miksturę. Gdy położyłem się na prochach, pojawiła się rudowłosa naga kobieta, która położyła się obok mnie, patrząc na mnie uważnie, a następnie wstała i odeszła podczas gdy mój mentalny wzrok widziały jej znikającą sylwetkę.

Dezintegracja ciała

Tuż po tych wizjach, pojawiło się uczucie rozpływania i upłynniania ciała, a także czarnej substancji w ustach, która zaczęła się gwałtownie rozprzestrzeniać do wewnątrz. Poczułem, że jestem wrzucony w morze pełzających małych kreatur które mnie w całości pochłonęły. W tym samym momencie, obrzydzony tym, postanowiłem przekonać się, że jestem bezcielesny, aby nie

cierpieć z powodu rozpadu obrazu ciała. Poczułem jak inne istoty starają się mnie pożreć, musiałem poddać się procesowi odłączenia od siebie, rozpuszczając świadomość w próżni, nie identyfikując się z nią, lecz stając się jaźnią zjednaną z pustką, zachowując śladowy umysł zredukowany do samo-świadomości istnienia. Jednocześnie mentalnie dołączyłem do auto-kanibalistycznej orgii, utożsamiając się z tymi demonami, w ten sposób odłączyłem się od przywiązania do ciała. Na chwilę przerwałem eksperyment, nadal będąc w połowie bezwładnym, byłem w stanie spojrzeć na swoje ręce, które przybierały różne straszne formy, całe ciało wydawało się być zgniłe, płynne. Zobaczyłem też białe i czarne Choronzoniczne twarze które pojawiały się na chwilę rozświetlając pokój, następnie znikając. Kiedy ponownie zamknąłem oczy, poczułem jak moje oczy wpadają głębiej w moją czaszkę, czemu towarzyszyło bezbolesne co prawda, lecz dziwne uczucie rozszarpywania, najpierw byłem wyrzucony nad ciało, kręcony wokół własnej osi, a następnie ukoronowany stalową obręczą. Wrzuciłem się w morze tych wizualno-dotykowych halucynacji, przy czym zniszczyłem komfortowy obraz ciała, którego kurczowo trzymałem się wcześniej. Moje ciało przestało istnieć.

Przeniesienie świadomości



7.223: Lunarna i Solarna Pieczęć.

Tuż po tym, poczułem jak mój umysł spada, jako nie-ciało, w miejsce bez wymiarów i czasu. Wydawać by się mogło, że mój umysł rozszerzył się relatywnie w czasie: eony umierały i odradzały się na nowo, podczas gdy umysł starał się ustalić jakiekolwiek koordynaty i zmusić ten bezwymiarowy świat aby się ustabilizował. W tym stanie nie-bycia, mój umysł stworzył holograf świata, który rzutował jako 'wentyl bezpieczeństwa' aby stworzyć mapę terytorium. Kiedy poczułem się w kompletnie beznadziejnej sytuacji, wysłałem sygnał do mojego rzeczywistego ciała, że chciałbym otworzyć oczy, przerywając eksperyment. Oprócz poczucia bycia niczym przy tych horrendalnych mocach, poczułem się silny jak nigdy przedtem, w stosunku do zwykłego, ludzkiego świata. Po jakimś czasie, sprawy poszły własnym torem i wpadły we właściwe sobie miejsca, poszerzając moją zdolność do rozumienia fenomenu, który tu spisałem. Otrzymałem też wtedy pieczęć i imię, jako wyrzuco-

ny w sferę Saturna, powołany do dalszej pracy: „Wherefore" lub „Dlaczego, z takiej przyczyny", Enochiański „Darsar" lub „Fuomo" z liczbą 223. Pieczęcie lunarne (lewa strona), solarne (prawa strona) są następujące, złączone w geście tchnienia świata pośrodku.

Wielu, poszukując uniwersalnych, wspólnych jedności psychicznych, próbowało zintegrować systemy odgórnie, Adolf Bastian sformułował Elementargedanke, na bazie tej idei Jung sformułował teorię archetypów i kolektywnej podświadomości, wiele systemów religijnych i rozgałęzieniach mistycznych szukało tej unii w Atmanie, w Pustce, w Bogu, czy jednoczącej 'boskiej ziemi' do której powrót jest największym zadaniem człowieka, a który to cel odnajdujemy chociażby przez filozofię i teurgię, zatrudniając się jako pośrednik między światami wyższymi a tym. Alchemiczna praca nad sobą trwa całe życie, podobnie jak nasze wysiłki, aby odpierać kolejne natury, adaptować inne, rozumieć je i poznać siebie — zwieńczeniem tej pracy jest Vir Unus, pełen człowiek, który pośmiertnie, suwerennie — pracuje dalej w kosmosie porządku, zatrudnia się w służbie, współczuciu, działaniu, kreacji, inicjacji, destrukcji — podług swojego przydziału.

Czy przekroczenie otchłani jest skokiem umysłu przez świat fenomenalny, do a-numinalnej próżni, gdzie świadomość przechodzi fazę nieludzkiej percepcji, tracąc ciało przy jednoczesnym zanurzeniu umysłu w a-fenomenalnej pustce, bezczasowym eonie. Powolna dezintegracja zmysłów rejestruje zimno po stracie ciała, a zwłoki astralne słyszą tylko monolityczne wiatry w bezwymiarowej pustce, być może są to międzygwiezdne rubieże w których słyszymy przebrzmienia kosmicznych wiatrów. Po zanurzeniu i powrocie do ciała zindywidualizowana świadomość posiada pieczęć przejścia, nawet jeżeli umysł o tym zapomni. Ponieważ astro-bio-rezonacje są zrekonfigurowane, ciało staje się świątynią, a głos staje się koncentrycznym punktem woli — jest słyszany w fenomenalnych światach, które się przekroczyło, zanurzone w tych dziwnych tunelach. Głos maga nie zmusza nikogo do poddaństwa wobec jego woli, jest jedynie słyszany. Jeżeli jest w nim mądrość, zostaje rozpoznana, perswazyjność zależy od oceny innych istnień i porządków w zasięgu głosu

Dialog o Drugim Wzroku i Niewidzialnych Światach

Fuomo: Peripsolu, mój przyjacielu. Dziś chciałbym zwrócić się do Ciebie opowiadając o podarku Niebios który otrzymałem od Horusa Starszego. Plutarch pisał o tym Wysokiem Bóstwie, przywódzcy Enneady która symbolizuje przyszły kształt świata, sprawy które mają nadejść. Z silnym sokolim wzrokiem widzi czas poza naszym czasem. Widząc zarówno eidole i skie, cienie w ich wielokształtnych formach, wiele światów niewidzialnych dla innych śmiertelnych oczu, te kolorowe piękności, te pełne czystego światła gdy się pojawiają. Nie śmiem wiedzieć wielu spraw o tych światach, jednak moją skazitelną aspiracją rozpocząłem interpretować prawa metafizycznym okiem, na podstawie tych doświadczeń jako medium i żyjący wehikuł dla wielu światów. Interpretuję starożytne misteria w świetle tych podarków, wszystko staje się jasne i prawdziwe, pozbawione krzty obskurantyzmu. Tak współczesnym wzrokiem przesiewam starożytne diuny, odnajdując skarbce tam gdzie inni nie wiedzą jak szukać, aby znaleźć. Rozpocząłem jako zrzucony w desperację śmiertelnik, zbyt słaby i pełen wyniszczających mnie pasji. Nie rozumiałem jakim prawem zacząłem widzieć te potężne i subtelne światy. Wpierw chciałbym opowiedzieć

o eidola jak nazywali je Grecy, lub Khaibit jak nazywali je Egipcjanie, które podzieliłem następnie na wiele podświatów. Eleuzyjscy mistrzowie składali im Melikraton, konsekrowany miód zmieszany z mlekiem z odpowiednio przygotowanymi magicznymi ciasteczkami, którymi mogły się odżywić. Ci zmarli, którym nekromanci składali w ofierze krew różnych zwierząt, aby animować żyły cieni i sprawić aby mówiły, lub oferują krew swoją lub swoich nieprzyjaciół aby skia zostały wypuszczone z podziemi, lub w odpowiednich podziemnych miejscach i jaskiniach — Plutoniach — przepytać ich lub polecić pewne działania które magowie i wiedźmy Grecko-Rzymskie chciały osiągnąć. Nie osądzając etosu tych drugich, jedynie oferuję podarki ulgi, nie spętania. Kapłani Anubisa konsultowali ich mądrych zmarłych, przyzywając i prosząc o przepowiednie i informacje. W Egipskim myśleniu cienie zmarłych były bowiem inteligentne i święte, zatem mogły się komunikować i odpowiadać w pewnych okolicznościach, niezależnie od tego czy były witalnym komponentem wyższego istnienia śmiertelnika co przeszedł w domenę zmarłych, czy te cienie które spotkał koszmarny los, zostały pożarte albo męczone. Zauważyłem, że są te Eidola które są podobne ludziom i są naziemne, żyjąc w domach ludzi, miejscach nieruchliwych, niektóre ruszają z miejsca do miejsca, z ciała żyjącego do ciała żyjącego, albo na oślep lecą gdzieś, szukając czegoś. Są też te cienie które pochodzą ze światów natury, ze światów zwierzęcych, a także te które należą do żywiołów. Cienie z ognia, ich ciała czarne i gorące, wodne, chtoniczne telluryczne zimno. Te powietrza, które przemieszczają się po niebiosach, latawce rozmaitych typów i hierarchii. Te ziemi, Gai, gęsta czerń, co wije się jak robactwo. Odkryłem także że niekiedy mogą się mieszać, przed oczami widziałem różnorodne formy zwierzęcych, ludzkich, a także dziwnych do określenia istnień, które mogą być w różnych stadiach rozkładu, biało-czarne, albo zachowane w pełnej formie. Cień śmierci a cień cieni, światów poza światłem jest dużo. Co do zmarłych, żywią się rozmaitymi

pokarmami, osoby dopiero co zmarłe wypuszczają swe eteryczne ciała wyglądające tak jak w momencie śmierci, po jakimś czasie zamieniają się w biało-zielonkawą mgiełkę a potem stają się czarnymi cieniami, kiedy wydają się wchodzić w pewien spokój, niektóre wydają się stać w letargu bezsłownie. Kiedy mamy do czynienia ze zmarłymi, należy pamiętać że nie postrzegają świata jak żywi, nie są ludźmi w pełnym tego słowa znaczeniu, często są czymś więcej, czasami czymś mniej. Czasami możemy mieć wrażenie jak w Dionizyjskich misteriach, iż „zmarli żądzą żywymi", ale czym jest zatem śmierć jeżeli nie przejściem i odrodzeniem się w innych światach, wrodzonym w nowe ścieżki. Złożona jest całość żyjącej istoty, zwierzęcia, człowieka, nie tylko z ciała, umysłu i jednej duszy, ale z rozmaitych typów dusz i poddusz, których funkcjonalność i zadania, których losy, rozwój, przyczynowość różni się od życia do życia, od śmierci do śmierci. Ich harmonia i dysharmonia całości

Peripsol: Zostałeś obnażony przed Thanathosem, lecz nie żyj cieniami, wielu ludzi upadło w okropną przypadłość czarnoksiężników, nie odrzucaj i szanuj te światy, ale poznaj je takimi jakie są, szukaj ścieżek życia. Te światy powinny poruszyć Cię do duchowych i magicznych dróg, następnie możesz być pomocny dla tych co żyją w nędzy cienia, jakimże byłbyś przewodnikiem jeżeli stałbyś się jednym ze swoich przyjaciół? Jako Epoptei, współczesny wieszcz, bądź Palin Hikousi, tym co z ciemności wrócił w światło aby negocjować między światami.

Fuomo: Gdyby nie światy wyższe, żyłbym w opuszczeniu jak przez wiele lat, dopóki światło Solarnych Bóstw mnie nie przywróciło do ich dróg. W nich ślady wielkości nieskończonej, wielkiej Solarne Dyski oplecione wężami na tęczowych, złoto-srebrnych skrzydłach, Aioniczne skrzydła. Ah, podobne Hanuptisowi uskrzydlone węże Egiptu, Feniksy Słońca, duchy i inteligencje planetarnych sfer, co pojawiają się

jak srebrne sfery na nocnym niebie, rozbłyskując i przeistaczając w Laski Kaduceusza ze skrzydłami, formy mistrzów i mistrzyń, ubrane w złoto srebrne i niebieskie szaty, o tańczące mistrzynie nieba. Ah! Piękne sylfy, gnomy, wulkany, salamandry, nereidowe duchy natury, ich wolność i światy, ich esencje, wielość królestw i światów żywiołów które nazwane już przez Paracelsusa, bogate formy formy rodzin duchów. Dusza zwierząt, totemy, o żywe radości! Przyjaciele zwierząt, czasami staję się ludzkim totemem dla ich błyskotliwości i swawoli, czasem są radością totemu jako przyjaciele i przewodnicy! Mogę eksponować ich natury tylko gdy nawiedzają moje ciało i umysł, w ekspresji na którą pozwala moja własna natura, substancja i inklinacje, nigdy nic ponad to. Jestem oczarowany tymi światami, zaczarowuję je, bez intencji czynienia szkody. Rodziny i geneaologie plemion duchów złożone i różnorodne, każda z historią we współ-polegającym współ-pojawiającym się świecie możemy na początku być zagubionymi w zadaniu zrozumienia. Obserwujmy cały las fenomenów, nie nazywając poszczególnych drzew w lesie, cóż za zgubna próba! Zmartwionym, że ludzie nie oglądając się na światy niszczą tyle pięknych miejsc które są święte dla tych istnień, niektóre mogą imitować człowieka, stać się gorsze, tak jak człowiek może być zainspirowany do rzeczy złych, wybuchowych, okrutnych, niestabilnych, tak tenże człowiek może przekazać swe zło dalej i zarazić światy które go naśladują.

Peripsol: Ich jest mądrość duchów, co działają zgodnie ze swoimi naturami w substancji ich światów, staraj się opanować mistrzostwo jako człowiek w swoim świecie. Aby być dwugłowym doktorem, powinieneś być kompetentnym w świecie ludzi, być człowieczym. Aby odnaleźć jaką wielkość możesz przynieść ze swojego świata, jaką cnotę i dobro wcielić w siebie, a światy duchowe będą Cię traktować zgodnie ze swoim uznaniem. Kiedyś dołączysz do nich, teraz skoncentruj się na tym jak możesz pokonać siebie aby się poznać, jak możesz się

prowadzić aby nie oddzielić się od swoich przewodników i opiekunów. Niech drugi wzrok nie przesłania Ci świata, mądrze nie bierzesz tego za rozrywkę, ani nie zamieniasz się w koszmar urojeń o sobie, jest to wskazówka ku wyższej ścieżce. Twój dar taki, inni dostają sigilia wskazówki w bardziej subtelny, lub silniejszy sposób. Czasem lepiej w zdeterminowaniu pracować w spokoju, czasem potrzeba większych sygnałów. Wielu masz kompanów i kompanek na drodze, wielu przyjaciół, wielu oponentów i nieprzychylnych Ci sił, bowiem śmiertelnicy też powinni prosić o przyjaźń światów, apelować do tych co mogą ich przygotować, będąc ich lojalnym przyjacielem.

Ubierając ciało i umysł: Mediumistyczne ślady wcieleń

Statua Horusa i ludzkiego awatara z Edfu.

> *Chodziłem ze świętymi, z królami i królowymi przeszłości, nosząc ich korony na moment, uczyłem z duchami inteligencji planetarnych, z układu słonecznego, z mistrzami starożytności z boskimi mistrzyniami i kapłankami, łączyłem się w zmysłowości ze świętymi prostytutkami z Babilonu poprzez moją ukochaną, z dziwkami piekła i córkami niebios, całowałem Hinduskie Devy, tak jak ja i ona była świętą świątynią. Myślałem z magami przeszłych czasów, naukowcami którzy odeszli, przywódcami i prostymi ludźmi, którzy pomimo to byli wielcy — rozmawiałem z duchami sylfów, duchów powietrza, ognia, ziemi, wody, rozkazywałem latającym demonom, słuchając potem mądrości Bogów. Drzwi zamkniętych światów otworzyły się tuż przede mną. W wielkiej ciszy współdzieliłem swój umysł i ciało z potępionymi, nieszczęśliwymi, z sadystycznymi mordercami i dewiantami na wskroś złymi, a także z boskimi, pełnymi glorii i wielkimi, pełnych człowieczeństwa z naturami chaotycznymi, dziwnymi, uporządkowanymi. Przez swój głos rozmawiałem z wieloma, którzy się we mnie wcielali. Mieszając te natury w alchemii poznania, pogłębiałem swój umysł i jestestwa, to wszystko naprzeciwko tych którzy mnie atakowali w ignorancji, arogancji, wściekłości, którzy krytykowali moje poczynania. — którzy też mając swój udział w kształtowaniu mnie jako żywej świątyni dla tych wszystkich rzeczy.*

Najłatwiej wykorzystać nasze słabości, bowiem ulegamy im prawie zawsze — zrób fortecę ze słabości, rozpoznaj, odizoluj, wyodrębnij i eliminuj je, odłącz się od nich, po prostu żyj świadomie. Gdy zaleczymy jedną przypadłość, najłatwiej nas zniszczyć wytwarzając nowe nawyki, które stają się destrukcyjne, po prostu obserwuj się i kieruj stałością i zasadami, naprawiając popełnione błędy i przyznając się do nich. Słabości które stają się nawykami, wżynają się w naszą naturę, podkopując całość naszego istnienia, tak jak jedna pasja, jedno totalne uzależnienie jest w stanie zniszczyć całość na-

szej natury, gniew, ignorancja, urojenia są słabościami, które podkopują sens naszej pracy". Obawiaj się tego czego w sobie nie widzisz — bowiem gdy będziesz sprawdzany, to wszystko wypłynie ukazując to czym naprawdę jesteś, lub czym staniesz się, jeżeli nie będziesz temu przeciwdziałał. Patrz na to czym możesz się stać, czym chcesz się stać i kieruj się najlepszymi ideami — wzywając na pomoc tych, którzy sprawdzili się w najwyższych, niezniszczalnych cechach i atrybutach. W życiu nie ma statyzmu — a my nie jesteśmy skałą, przekształcamy się w alchemii istnienia, zrzucając to, co niepotrzebne, chroniąc przed nawrotami tego, co zostawiliśmy za sobą.

Ci którzy podążają za swoim przeznaczeniem, znają się na wskroś, są wyzwoleni z wpływu sił które rządzą nieświadomymi, śpiącymi, utrzymując ich w ignorancji, kiedykolwiek się buntują, kiedykolwiek ktoś z nich przejrzy — wtedy Ci ponad tymi siłami które zniewalają, pomagają tym, którzy chcą się wyzwolić z jarzma rosnąc w siłę poprzez armię przyjaciół, od których ludzkość dawno się odwróciła — pozwalają swoim gwiazdom i geniuszom zaprosić ich do tańca, ponieważ w esencji są jednym i tym samym, podczas gdy wielkie rodziny inteligencji i ducha prowadzą ich, osłaniają, uzbrajają i uczą, niszcząc szyki przeciwników i przeciwdziałając ich planom unicestwienia osobnika ze śmiechem i glorią na ustach — bowiem przenikają umysły przeciwników na wylot, patrzą z cierpliwością na ich plany.

Natury manifestują swoje charaktery tylko zgodnie z tym na co nasze psychiczne warunki, zawartość, struktura, szerokość umysłu i serca pozwala, zgodnie z naszą samo-świadomością, samo-poznaniem, introspekcją, obserwacją, rozróżnianiem, dyscypliną i wolicjonalną siłą ekspresji. Zdarzają się psychiczne obezwładnienia, albo brutalne ataki próbując zdominować umysł, lub subtelne które chcą nas zniszczyć od środka — w których zamieniamy się w narzędzia lub kukły. Pracujemy zatem z miriadami zróżnicowanych inteligencji w określonym wspólnie celu, przeistoczeniu, szlifach. W zależności od głębi i szerokości umysłu możemy je w sobie zadomowić na chwilę, poświęcić część siebie aby natury mogły się zamanifestować w swojej substancji zmieszanej z naszą. Zdając sobie sprawę z tego że jako żywe świątynie, powinniśmy być też mistrzami tej świątyni. Goście, którzy nadużywają naszej świątyni, niszcząc ją, profanując, próbując ją zbeszcześcić powinni zostać wyproszeni, wyrzuceni, lub zniszczeni, Ci którzy nam sprzyjają jak przyjaciele, Ci którzy ją szanują są zawsze mile widziani — uczymy się wtedy

od siebie nawzajem. Niektóre natury są przyciągnięte przez prawo podobieństwa, inne przez prawo opozycji i różnicy, inne przez prawo afektu, inne przez prawo awersji. Inne przez prawo dominacji, inne przez prawo wolności, natura bowiem nie znosi próżni. Inne są kierowane wyborem i wolą, inne jeszcze otwartym lub ukrytym celem, inne przyciągane są pasywnością, bezwładem umysłu, ukierunkowanym na egzekucję woli, albo osiągniecie podobnego stanu, celu, wykąpania się w umyśle czy zmysłach etc. W tym tarciu idziemy do przodu kształcąc się w alchemii samo-eksploracji, aby ustanowić i sublimować obraz umysłu, czasami cofając się do tyłu, aby wejść na nową drogą, dopóki nie zniszczy lub nie rozerwie nam to umysłu na części w stan w którym ego jest zbyt ciasne aby to wszystko pomieścić i zrozumieć — kończy się to szaleństwem, lub psychozą.

Proces konfrontacji rzeźbi w umyśle, jeżeli jest jedno-kierunkowo prowadzony przez rozrysowanie idei czym chce się stać, czym są nasze zasady, wyższe aspiracje, Super Ego, które staje się Alter Ego, które jest wchłonięte w Ego,. Wykształcenie "ideału osobowości" w języku Kazimierza Dąbrowskiego, lub "mentalnego obrazu ideału" jest niezbędną aspiracją, może być jedynie śladem, ale rośnie w pełną substancję umysłu, dojrzewając i ubierając się w realność wraz z rozwojem — patrząc wstecz, dostrzegamy jego działanie. Kult umysłu jednak nie powinien zastąpić delikatnej, subtelnej otwartości na ideę, świadomość, duszę i ich transformacje — umysł bowiem jest tylko wehikułem jako szósty zmysł, a przywiązywanie się do konstrukcji umysłu jako samo-posiadanych właściwości jest takim samym błędem jak przywiązanie i uzależnienie od konstrukcji któregokolwiek z innych. Gdy przywiązanie do tego zmysłu staje się zbyt silne, cierpimy zawsze gdy odwraca się przeciwko nam, kiedy tracimy zawłaszczone jakości do których się przyzwyczailiśmy i braliśmy za pewnik. Umysł w rozsądnym procesie powinien dokonać sublimacji we współpracy z wyższymi źródłami, aby doszło do negocjacji jakości zindywidualizowanej świadomości, rozwijając nadruki dla wehikułów ekspresji świadomości, a nie w celu stworzenia doskonałego aparatu poznawczego dla siebie samego na ziemi — mózg bowiem rozkłada się wraz ze śmiercią — jest jednak sens doskonalenia umysłu aby świadomość mogła korzystać z niego jako organu kontaktu z rzeczywistościami i wymiarami pośmiertnie, jeżeli zostanie to przeprowadzone w pomyślny sposób.

Poprzez parę lat mojego doświadczenia, byłem rodzajem żywego ubrania dla wielu istnień, medium, wypieczonym umysłem, ekspansywnym, samo-świadomym katalizatorem. Zdolny do trzymania wielu istnień w świątyni mojego ciała, odbijając próby zdominowania mojego ciała i umysłu przez mniej pozytywnie nastawione do mnie istoty, chroniąc przez rozbrojeniem i przesileniem danej natury, spotkałem tych którzy prowadzili mnie na drodze. Jest to ciągła walka o suwerenność umysłu, naprzeciw szturmowi dominujących inteligencji, albo zagubionych istnień, które działają pod wpływem ignorancji, dominacji, lub próbie egzekucji ich pomniejszych wizji, woli. Gdy zatem te istnienia które próbował kontrolować moje ciało i umysł w siłowy, wulgarny, lub subtelny i jadowity sposób, zapraszałem wyższe inteligencje które żyją wolnością, aby pogłębiały mnie, umacniały mnie, rozszerzały moją percepcję, inteligencję, uczyły mnie, poszerzały ludzką naturą, ze zmysłem boskości, jako moi cudowni nauczyciele i nauczycielki. Poprzez czucie ucisków, energii w mózgu w zależności od bytu który się wcielał, aktywującym poszczególne obwody makroneurologiczne mózgu, wyłączając inne, obserwowałem jak zmodyfikowane energie, ekspresje ludzkiej natury w sprzężeniu z tymi bytami przyoblekały się w inne poznawczo-behawioralne, egzystencjalno-afektywne wzorce. Zapoznając się z charakterem i jakościami bóstw, na miarę tego co człowiek może zrozumieć, doświadczyć i poczuć, a także doprowadzany do bestialstwa, degenerowany przez mniej przyjazne byty. Czując magnetoreceptywnie ich siłę, nasączony ich potęgą i umiejętnościami, czując ich kształty i formy poprzez energię, tak zaogniony w różnych stopniach zdolnością ekspresji ich natury i substancji, zauważając generalne "odczucie i noszenie" podczas asymilacji która pozwoliła mi badać, retrospekcyjnie odkrywać, aktywnie i ciągle działać magicznie i spisywać te odkrycia.

Heinrich Cornelius Agrippa: Filozofia ukryta, Księga I. (część 1): Fragment

Rozdział 60, O szaleństwie i przepowiedniach, gdy ludzie są przebudzeni, także o sile melancholii, przez którą Duchy inkarnują się w ludzi.

> *"Zdarza się czasem, że nie tylko Ci którzy śpią, ale Ci którzy są spostrzegawczy obdarzeni zostają pewną wnikliwością umysłu, boskości, którą to Arystoteles nazywa poruszeniem, typem szaleństwa, dalej nauczając że pochodzi on z typu melancholicznego, jak pisze w w swoim Traktacie o Przepowiedniach: "Melancholicy, przez ich szczerość, są w lepszym współbrzmieniu (...) najłatwiej otrzymują wrażenia od światów celestialnych", a w swych "Rozważaniach" powiada, że zarówno Sybille, Bachantki, a także Niceratus z Syrakuz i Amon, byli poprzez swą melancholijną naturę Prorokami i poetami. Powodem bowiem ich szaleństwa, gdyby można było nazwać coś z ciała, byłby melancholijny charakter (...) ponieważ ten, gdy jest pobudzony, płonie i podjudza szaleństwo prowadzące do wiedzy i przepowiedni, szczególnie gdy z pomocą przychodzi boski wpływ (...) [Saturn] jest ojcem sekretnej kontemplacji, odizolowanej od publicznych spraw, najwyższą z planet (...) pomagającym wznieść się wyżej, obdarzając wiedzą o sprawach przyszłych. O tym właśnie pisał Arystoteles, w swym dziele "Rozważania". Poprzez melancholię — pisał Arystoteles — niektórzy ludzie stają się prawie boscy, przepowiadając przyszłość, a niektórzy zamieniają się w poetów. Pisał też, że ludzie doskonali w jakiejkolwiek nauce, byli w większości melancholikami (...) Tak bywa, że melancholicy byli wpierw grubiańskimi ignorantami, niemożliwymi do opanowania, tak jak Hesiod, Jon, Tynnichus, Calcinenses, Homer, czy Lukrecjusz, którzy nagle byli porwani przez szaleństwo i stawali się poetami, przepowiadając piękne, boskie rzeczy, które sami w małym stopniu rozumieli. (...) Tak wielka jest siła melancholii, że poprzez swój wpływ, duchy Celestialne czasem biorą cia-*

ła melancholików i poprzez swa obecność, instynkty, sprawiali, że [w antycznych czasach] ludzie Ci byli upojeni boskością i mówili wspaniałe rzeczy. Mówią, że dzieje się to trojako, w trojakim rozumieniu duszy, tj. Posługującej się wyobraźnią, rozsądkiem lub siłą mentalną. Mówią, że gdy umysł staje się melancholijny, nic nie wpływa na siłę ciała, oddając władzę w swych członkach, zostaje poruszony przez wyobraźnię, nagle stając się siedziskiem pomniejszych duchów, od których otrzymuje piękne dary, kształcąc się w sztukach. Tak zatem możemy zobaczyć że najbardziej ignorancki z ludzi nagle zostaje wspaniałym malarzem, architektem, mistrzem w dowolnej sztuce. Lecz gdy władzę biorą duchy widzące przyszłość, obdarzają wizjami elementów, wizjami czasu, przyszłych deszczy, nawałnic, trzęsień ziemi, wielkich śmierci, głodów, masakr i tym podobnych. Jak czytamy w Aulusie Geliusie, Cornelius Patarus, Kapłan w czasie, gdy Cezar i Pompeje miały walczyć z Tesalią, był wzięty przez obłęd i przepowiedział czas, porządek i siły w bitwie. Lecz gdy jego umysł powołał się na rozsądek, stał się odbiorcą średnich Duchów. Uzyskał w ten sposób wiedzę i rozumienie naturalnych, ludzkich rzeczy. Możemy zatem poświadczyć, że człowiek nagle może stać się Filozofem, Lekarzem, lub świetnym mówcą, przepowiadając zmiany w Królestwach, powrotu złotych czasów i rzeczy z nimi powiązanych, tak jak robiła to Sybilla wśród Rzymian; lecz gdy umysł jest całkowicie wyniesiony do aktu zrozumienia, staje się mieszkaniem subtelnych Duchów, uczących go boskich rzeczy, Praw Boskich, porządku wśród bytów Wyższych i takich spraw które należą do wiedzy o wieczności i zbawieniu dusz (...) Są też przepowiadacze, którzy są w środku, między naturalną i nadprzyrodzoną przepowiednią, jak Ci zbliżający się do śmierci, lub będąc osłabionymi starszym wiekiem, widzą niekiedy przyszłe sprawy, jak pisał Platon, im bardziej osłabiony zmysł w ludziach, tym dokładniej rozumieją, będąc bliżej miejsca do którego muszą się udać, ich kajdany stają się luźniejsze, widzą że nie są już podmiotem ciała, z większą łatwością widzą światło spraw boskich."

Ci którzy podążają za swoim przeznaczeniem, znają się na wskroś, są wyzwoleni z wpływu sił które rządzą nieświadomymi, utrzymując ich w zaślepieniu losów. Kiedykolwiek się buntują, kiedykolwiek ktoś z nich

przejrzy — wtedy Ci ponad tymi siłami które zniewalają, pomagają im. Natury planet ciosają w prometejskiej asyście, utrudniając i pomagając, ucząc, zrywając z nas łuski tego, co niepotrzebne na dalszej drodze, aby wyzwolić nas z jarzma. Rośniemy w siłę poprzez armię przyjaciół, od których ludzkość dawno się odwróciła — pozwalają swoim gwiazdom i geniuszom zaprosić nas do tańca, ponieważ w esencji są jednym i tym samym, podczas gdy wielkie rodziny inteligencji i ducha prowadzą nas, osłaniają, uzbrajają i uczą, niszcząc szyki przeciwników i przeciwdziałając ich planom unicestwienia naszych natur. Przenikają umysły przeciwników na wskroś, patrzą z cierpliwością na ich plany, ze śmiechem i glorią na ustach powstrzymując kolejne ciosy, które zmiotłyby nas inaczej z sceny ziemskiej przedwcześnie.

Natury manifestują swoje charaktery tylko zgodnie z tym na co nasze psychiczne warunki, zawartość, struktura, szerokość umysłu i zarys serca pozwala, zgodnie z naszą samo-świadomością, samo-poznaniem, introspekcją, obserwacją, rozróżnianiem, dyscypliną i wolicjonalną siłą ekspresji. Zdarzają się psychiczne obezwładnienia, albo brutalne ataki próbujące zdominować umysł, lub te subtelne które chcą nas zniszczyć od środka, wpełzając niepostrzeżenie — w których zamieniamy się w narzędzia lub kukły.

Pracujemy zatem z miriadami zróżnicowanych inteligencji w określonym wspólnie celu, przeistoczeniu, szlifach, ale najpierw musimy rozpoznać co jest naszym dobrem, poprzez odnalezienie tego co dobrem, które należy do wyższych światów.

W zależności od głębi i szerokości umysłu możemy je w sobie zadomowić na chwilę, poświęcić część siebie aby natury mogły się zamanifestować w swojej substancji zmieszanej z naszą. Zdając sobie sprawę z tego że jako żywe świątynie, powinniśmy być też mistrzami tej świątyni. Goście, którzy nadużywają naszej świątyni ciała, niszcząc ją, profanując, próbując ją zbezcześcić, są wypraszani, wyrzucani.

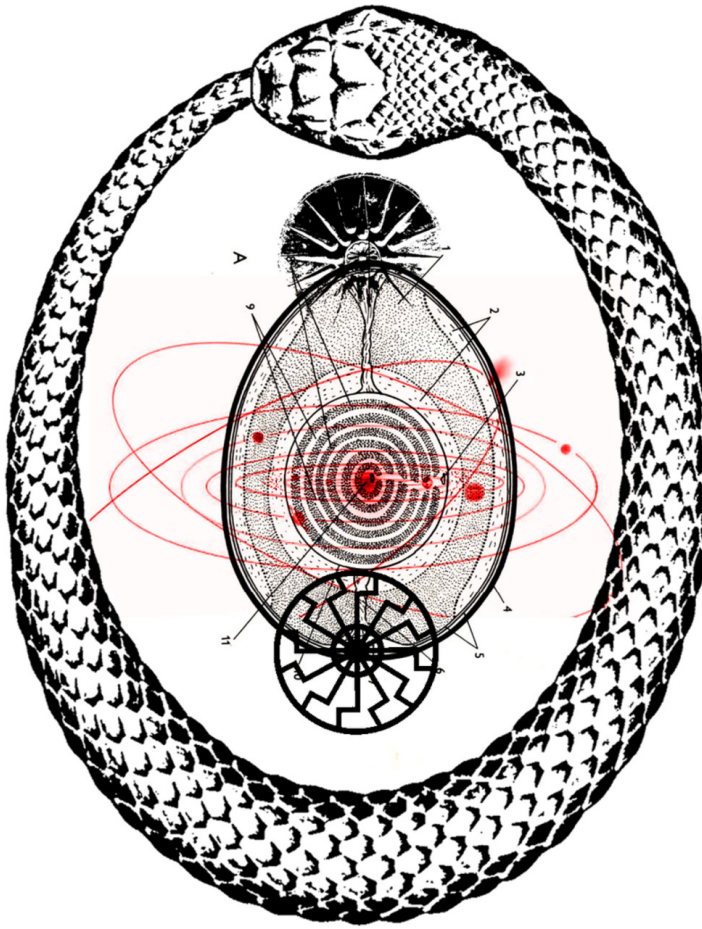
Postrzegając działanie wyższych sił meta-fizycznych, choć słowo „numinalne" pasowałoby zdecydowanie lepiej — nie regulują one sił kosmicznych w ich machinistycznym znaczeniu, tak jak woda która drąży kamień nie jest zarządzana przez żadne bóstwo. Raczej inspirują, tańcząc pomiędzy nimi. Choć te same kosmiczne siły mogą zostać wyodrębnione jako aspekty tych sił fizycznych, które inspirują i rozświetlają własną drogę, porywając innych

w swoje objęcia. Woda drąży kamień, a duch strumienia odczuwa ich działanie, przekazując nam doświadczenia.

Aby zostać wyrwanym z natury, należy te siły dostrzec drogą intelektualną, postrzeżeniową, sensoryczną, wołać je drogą inwokacji, modlitwy, pamięci, reminiscencji, kontemplacji, pracować z nimi drogą modlitwy, inwokacji, teurgii, pracy magicznej, medytacji. Zaklinacze światów w szczerym przekazie który rezonuje ze spływającą z góry intencją, ideą, która trwa przekazują ją dalej.

Ludzie wynajdywali rozmaite metody odnalezienia tego celu, mniej lub bardziej precyzyjne czy ogólne, ale siły te są transmutacyjne, reaktywne, alchemiczne i przejawiają się przez wielość ścieżek. Mogą być ledwo poznane przez maski które zakładają nam na twarz podczas inicjacji, które my zakładamy aby lepiej je — na miarę ludzką — poznać. Intelektem, życiem i pustką poznajemy to, co możemy tak, na ile jesteśmy wyćwiczeni w totalności komponentów swojego istnienia. Na ile każdy z naszych aspektów jest rozwinięty wystarczająco dobrze, aby stać się emiterem, odbiorcą, nośnikiem, stojąc, nadzorując, inicjując, utrwalając, niszcząc, regenerując, odświeżając, negocjując, działając.

Każda wyższa aporia na ścieżce duchowej jest drogą do gnozy na tyle, na ile umysł może ją przełamać wglądem, penetracją, symbolizacją, przejrzeniem i przyswojeniem. Siła bezwładu, czy inercji jest aspektem przedsięwzięcia które nie jest podtrzymywane, staje się aporią nieświadomą, lub wtórną. Rezultatem jest zapomnienie, brak motywacji, powrót do zwykłego, utartego postrzegania, zapadnięcie się, implozja w umysł wytrenowany w świecie cieni, pozostanie w nim, utknięcie.



Przebóstwiony człowiek znów staje się zwierzęciem, ale pozostawia swą pieczęć przebóstwienia powyżej. Czy gwiazda uczy nas praw, mówiąc: „zakazuję, nakazuję, rozkazuję"? . Czy oko gwiazdy nie jest tak ewidentne jak natura, poprzez siebie, przez siebie, prawdziwa? Niektórzy tak rozumieli fizyczne słońce, esencjonalne oko ogniste — nazywane Ra — widząc je jako

Opatrzność, pewną konstelację idei, sił tłumaczonych przez Intelekt co inspiruje umysł. Ten intelekt nie wartościuje żadnych rewelacji, nie moralizuje o nich, nie dogmatyzuje ich, ale stara się je odzwierciedlić i pojąć, w zgodzie ze swoim własnym unikalnym geniuszem.

Gwiazda nie rozkazuje, podobnie jak jej opatrzność, jedynie majestatem pokazuje, ujawnia naturę, rozświetlając filozoficzne słońce ludzkich mikrokosmosów poprzez swoją wspólną esencję ze światami numeny, jak i światami czarnych korzeni. Podobnie jak z naturą planet, istot, zwierząt, ogólnym charakterem typów, unikalnością śladu tych typów, te dopiero rozróżniając jak odzwierciedlają się w danym charakterze, naturze, wyłuskują atrybuty, myśli, wartości, opisują je, starają się je podtrzymać, wcielić, skodyfikować. Jednak podtrzymują tylko parę aspektów w umyśle, całość nie potrzebuje tej wiedzy, potrzebuje ekspresji życia! Pomimo to, wyrwanie się z rytmu oznacza wypalenie poprzez przeżycie, czy będzie to operacja psychoduchowa, czy też teatralno-ceremonialna, czy może ekstensjonalna-ekspresywna, czy intensjonalna-ezoteryczna: gest musi zostać wykonany, aby pozostała po nim pieczęć, która jaśnieje powyżej.

Nadchodzi noc, czarne słońce Tyfona rządzi mistycznym światłem,
nadchodzi dzień, słońce jaśniejące zarządza łodzią miliona lat,

Geniusz, który wyłania się z transformacji jest dynamiczny, ale posiada szlify inklinacji życia, jest prototypem który się staje wraz z naszym rozwojem, nie bacząc na czas. Co jest przez nas odzwierciedlone, wynosi nas wyżej, co zrozumiane, wynagradza większą naturą, co stanowi tkankę naszego tchnienia — naszymi skrzydłami i sercem.

Każde poruszenie geniusza, zrozumienie, odczucie, porwanie etc. staje się srebrną pieczęcią na duchu, animusie, animie, niosą nas dalej. Podobnie jak z religiami, tradycją i tymi, którzy za nią podążają — funkcja tych pierwszych przestaje mieć znaczenie kiedy symbolika przestaje być magiczna, teurgiczna, kiedy stają się fundamentalnym echem. Jeżeli jesteśmy wpleceni w kosmos, będąc ciałem Bóstwa, to działanie naszych umysłów i rytualnych gestów organizmów ma reperkusje w większych światach, zarówno kolektywnych, jak i indywidualnych. Jeżeli w swoich wewnętrznych konstelacjach strumieni magicznych połączymy się z astralnymi rezonacjami kosmicznymi,

wtedy płyniemy wzdłuż ich działania, pozwalając akcji uniwersalnej działać dalej, mając wpływ na negocjację ich formy, lub myślą zaburzając ich szyk.

Archetypicznym pokarmem Brahmy jest wszechświat, jest to proporcjonalna transakcja energetyczna — ceremonią negocjacji tej transakcji jest akt magiczny, czy będzie to magia eoniczna, wysoka, czy personalna. Te akty przekierowują oroboryczny tryb samo-pożerania wewnątrz monady świata na zupełnie inne topograficzne przekształcenia form. Pokarm bogów jest gwałtowną substancją, plastycznie tworzy i niszczy światy, nadaje trwałość — nieśmiertelność, odbierając ją — spisując na śmierć, jest esencją świata. Nie jest natomiast równoznaczny z neczeru — jego duszą. Neczeru jest bowiem totalnym charakterem Ptaha, anima mundi, ciała istniejącego wszechświata poprzez wszystkie tranzyty Maat, praw świata aż do jego rozpadu, rozdzielenia i ponownego połączenia.

Kompozycja istnienia czyli ontografia bytu

W swojej „karierze", stykałem się z wielością widzialnych i niewidzialnych istnień. Zawsze zastanawiało mnie w jaki sposób podejść do tematu, ignorując typowo taksonomiczną klasyfikację jak w bestiariuszach, aby nie mnożyć „bytów i opisów" ponad potrzebę — świat niewidzialny jest rzadko stabilny, lubi się mieszać ze sobą, a w toku wszystkiego czego doświadczyłem jest stosunkowo mało rodzin niewidzialnych, które mogą być wyodrębnione pod względem stałości — choć i w tych różnice w indywiduacji w myśl „E pluribus Unum" są często podkreślone. Stwierdziłem że powrócę do typowo filozoficznych opisów klasycznego świata, rozszerzę je o własne obserwacje, mają bowiem więcej esencjonalności w wyjaśnieniu dynamiki światów widzialnych i niewidzialnych, aniżeli obserwacji efektów ich manifestacji. Jest to, oczywiście szkielet opisowy, na celu ma ugruntować i skodyfikować zdobyte doświadczenia, ale też nie dzielić, ani nie redukować tych światów miarą człowieka, starając się być nieco bardziej obiektywnym w podejściu do nich — na pewno nie zdystansowanym, jako że w wchodzimy z nimi w interakcję, ale być może z pełniejszym wglądem, nie-osądliwym.

Święty Urząd, fragment James Joyce:

> *Wnoszę do knajpy i burdelu Arystotelesa Umysł ciętego filozofa, Niechże bardowie w próbie się pomylą Muszę ja swym być tłumaczen Gdzie z ust mych otrzymają pół-żałosne instruktaże By wejść do nieba, piekło zwiedzić Żałosnym być lub strasznym Potrzeba z pewnością ulg Odpustnych przyjemnostek Każdy prawdą-zrodzony mistyk Dantem jest, nieosądliwym Któż pewien przy zaścianku bliżej, niebezpieczeństwa ekstrem heterodoksji Jak ten co radość przy stole odnajduje, rozmyślając o nie-*

wygodnym Rządząc życie powszechnym instynktem Jakże może przejść je bezmyślnie?

Modus operandi: Albo Tryb Działania, który można zastosować do wszystkiego w świecie ruchu, woli, stałości, może być:

Aktywny *— jako inicjując zmianę w danym środowisku*
Pasywny *— jako odbierający zmianę w danym środowisku*
Reaktywny *— jako aktywny lub pasywny w reakcji na zmianę w danym środowisku*
Stały *— niezmienny, niepoddany wpływom zmiany, ani pasywny, ani aktywny, ani reaktywny*
Przekształcający *— jako ważący, równoważący lub modulujący, negocjujący, regulujący zmianę;*

Środowisko, lub osadzenie danego fenomenu lub istnienia

Rzeczywistość *— to co jest do „uchwycenia" jako „prawdziwe"*
Plan istnienia *— to co jest brane za rzeczywistość ale może być iluzją, niezależnie od tego czy bierzemy to za iluzję, czy tkwiąc w niej bierzemy za rzeczywistość*
Wymiar *— to co jest szkieletem każdej iluzorycznej rzeczywistości, będąc jej materiałem, lub „sceną"*
Dom *— to co jest pewnym porządkiem w wymiarze lub rzeczywistości, np. dom Słońca (Domo Solis)*
Strumień *— to co jest poruszalną konstelacją, kalibracją danej rzeczywistości, wymiaru, planu, skomponowany ze zmiennych które wpływają na inne, wymiary są rodzajem odizolowanych strumieni, a strumienie te astralistycznie przenikają plan fenomenalny, będąc w ciągłym ruch — podlegają pewnym porządkom chronologiczny, ale nie są zdeterminowane, jako że uczestnicy strumieni mogą mieć pewien wpływa na całość „osadzenia" czy „środowiska"*

Konstytytutywy — lub zmienne i stałe które definiują istnienie i byt.

Złożenie agregatów: jak wiele ciał czy wehikułów rozmaitych typów posiada byt
Zmysły: jakie organy i aparat kontaktu ma byt, interfejs między istnieniem a uniwersum
Natura: esencjalne jądro bazujące na inklinacjach
Inklinacja: pół-zarządzalne karmanem (strumieniami inklinacji, nasączonych zróżnicowanymi typami energii wasan), dalej wolicjonalnością, konstytucją lub złożeniem, dyscypliną, samo-zarządzaniem, pryncypiami i zasadami, czy przejawami aspiracji natur.
Historia: dystynkcja, lub rozróżnienie istnienia, lub energii przechodzącej przez swoje poprzednie formy w linearnym, cyklicznym, albo oroborycznym istnieniu, zabarwionym wszystkimi energiami i inklinacjami które przechodzą przez szakti (czystą energię).
Genealogia: zbitki i złożenia klanów, linii rodzinnych, adopcji, przekształceń (metamorfozy), a także lojalności i afiliacji.
Karman: zabarwienie „czystej" energii inklinacjami które biorąc swój początek z prakriti — materii wszechświata, a także esencji, modulowanej przez rosnącą złożoność, mutacje energii, a także ich przekształcenia wyrzucane w świat, a także wyprodukowane, przekształcone, sublimowane i rektyfikowane we wszystkich swoich wersjach, wariacjach i mutacjach.
Genus: klasyfikacja istnienia, lub jak bardzo da się zredukować wspólną charakterystykę na bazie rozmaitych atrybutów i zmiennych poprzez wszystkie formy zasad i skal, jednoczenie wyodrębniając „typ bytu" lub „typ istnienia"
Rodzina: lub wspólna charakterystyka dzielona przez zmienne i atrybutu na wskroś klasyfikacji istnienia (Genus), Genus homo sapiens sapiens może np. współdzielić naturę, albo atrybut i zmienne psychiczne z innym gatunkiem przez modyfikację, adopcję, spokrewnienie, pochodzenie, poprzednią historię etc. Lub być hybrydą w danej rodzinie, wtedy jest inter-genicznym istnieniem.
Kierunek: generalny wektor ruchu w porządku lub chaosie wszystkich tych atybutów, a także zmiennych wylistowanych, kierunek może być rozproszony, skoncentrowany, albo pusty.
Substancja: konstytucja danego istnienia, jego esencjonalny rdzeń,

bez którego istnienie lub byt nie byłoby tym samym istnieniem, niezależnie od obserwacji przez zewnętrzny świat (pozorność formy)
Kompetencja: *możliwość i zdolność do poruszenia swojego środowiska i otoczenia, przecinająca przez wymiary, albo poza-wymiarowa w stosunku do domeny lokalnej, lub domu osadzenia*
Wpływ: *zdolność do wywierania wpływu, albo przez kontytucję, albo impresję, albo „magnetyzm" komponentów danego istnienia i jego charakterystyk, poprzez jego umiejętności, w zasięgu kompetencji innych istnień.*
Zasięg: *rozmiar, szerokość działania w różnych światach, wymiarach, rzeczywistościach, źródłach;*
Moc: *Zdolność do implementowania wpływu, w kompetencji i zasięgu transformacji i transakcji energetycznych i istnień do danego punktu, w danym kierunku, wpływając na natury etc. Zarówno w zgodzie ze źródłami, głębszymi prawami, jak i naprzeciwko nim, podobnie z bytami i innymi istnieniami, poprzez konstytutywną substancję, wolicjonalny ruch siły, albo pasywną modulację lub negocjacji mocy.*
Siła: *stabilność lub niewzruszoność jakiegokolwiek przedsięwzięcia które wymaga transformacji z jednego stanu do innego, albo utrzymując stałość większego odniesienia.*
Niezależność: *samo-refleksyjność które jest osadzone w geniuszu (charakterze) danej substancji, autentyczności i może być oddzielne, albo unitarne wolicjonalnie, jest powtórzeniem auto-refleksyjności na indywidualnym poziomie, w którym istnienie lub byt jest „odłączony" od generalnej instancji w zgodzie z ruchem woli.*
Wiek: *wiek danego atrybutu, a także ich współpołączeń, transformacji i tranzytów.*
Konektywizm: *ilość sieci i węzłów tej sieci która jest pod wpływem przez wszystkie stałe które są wyliczone wyżej, które mogą też być powiązane ze sobą w konektywistyczny sposób przez zazębienia.*
Topografia: *lub matryca wszystkich złożeń na skalach zdefiniowanych przez zmienne i atrybutu istnienia*

Pochodzenie, albo współ-pojawiające się źródło genealogiczne danego istnienia

Konstrukt (złożony w jednym punkcie czasu, lub myśli, albo złożony poprzez czas)
Ontogenetyk (atawizm który powraca przez czas, przyoblekając się w coś i rozwijający dalej)
Stworzenie (rozwinięte w kieszeni ontologicznej innego istnienia)
Iluzoryczne (puste widmo, skorupa bez esencji, hologram)
Efektywne (inteligentne, posiadające świadomość, samo-świadomość, reflektywne, refleksyjne)
Esencjonalne (posiadające rdzeń, jądro esencji)
Mieszane (którekolwiek powyżej, w rozmaitych zestawieniach, koagulacjach, mieszankach)

Rozróżniając pośród typologii wcieleń

Awataryzacja

Kiedy wyższa, skoncentrowana siła, lub Bóstwo wysokiej rangi przyobleka się w nasze ciało. Nigdy nie narusza naszej woli, mówiąc subtelną siłą, jako człowiek wzrastamy na chwilę w naturze, substancji, sile i cechach danego Bóstwa, zostawiając w nas swoją pieczęć, rodzaj referencyjnego szlifu który jest transcendentnym podarkiem. Spotkanie może zdarzyć się raz w ciągu całego życia, lecz wrażenie pieczęci pozostaje w pamięci, sposób w jaki nasze życie zorientuje się na rolę (Paternalną lub Maternalną) do doświadczonego Bóstwa powinien być podtrzymywany.

Koncentracja

Kiedy świadomie, nieświadomie, lub półświadomie dokonowany jest atak soczewkowania jednego lub więcej źródeł, wymiarów, istnień w jakimkolwiek akcie magicznym, mentalnym, duchowym, grupowym, jednostkowym. Siła koncentracji nabiera cech, rzeźbień, charakteru tego co ją obdarza swoją naturą, umiejętnościami, lub substancją: może być przemieszana z grupowym lub jednostkowym osadzeniem psychicznym, działając w zgodzie z naturą źródła koncentracji, w zgodzie ze swoją naturą i koncentracją, kontrolując przepływ świadomie, lub dopuszczając obce natury do manifestacji przez skoncentrowany przepływ aktu.

Opętanie/Wcielenie kontrolne/ Psychiczne zdominowanie

Kiedy dominująca istota, albo wpływ chce przejąć częściowo lub całkowicie kontrolę nad mentalnymi lub/i psycho-somatycznymi aparatami kontrolowanego, zmuszając wolę, przepływ myśli, energii, funkcje psycho-somatyczne, czyn, intuicję, ekspresję, impuls, w długo- lub krótko-terminowy sposób, albo z chęci podporządkowania osobnika, albo w zamian za umiejętności, osadzenie mentalne — w sposób kontraktowy, lub wulgarny. W podobny sposób, kiedy jedna osoba kontrolująca daną istotę wciela ją w inną istotę, lub osobę, aby ją sobie podporządkować, lub doprowadzić ją do wypełnienia swojej woli. Przeważnie jest to intruzja w autonomię jednostki, która może być gwałtowna i wulgarna, długoterminowa/krótkoterminowa wsączając jad od środka, lub subtelna, zakamuflowana i podprogowa, wypaczając i dominując albo fragmenty życia, albo jego momenty.

Mediumizacja

Kiedy artifex/artifex świadomie lub półświadomie staje się medium dla danej istoty, wycofując część swojego jestestwa i świadomości w celu oddania danej istocie pełniejszej ekspresji i kontroli nad aparatem poznawczo-somatycznym. Może być to wpływ delikatny, subtelny, w pełni autonomiczny, albo silny — "muza która nas zainspiruje, bóstwo które wciela się w nasze ciało, zmarły który chce przemówić, czy dusza żyjącego która chce przez nas dokonać jakiejś pracy" — stajemy się dla nich wehikułem ekspresji, jest to natomiast wzięte pod samo-świadomość medium które dokonuje i współpracuje w akcie magicznym, szanując wspólną pracę, w przeciwieństwie do transu zdominowanego spiritysty, który zaprasza jakiekolwiek wpływy w celach rozrywkowych. Wszelkiej maści spirytyzm jest rodzajem rosyjskiej ruletki, aktywna praca mediumistyczna polega na źródłach, które są sprawdzone, np. Inteligencje planetarne wyższego rzędu.

Emanacja

Kiedy dana istota/źródło magiczne/Bóstwo obdarowuje nas charakterem który nas kształtuje, ucząc nas umiejętności których normalnie nie mamy, wycofując pewne cechy charakteru i umiejętności w celu manifestacji swojej natury, w których nasza natura sprzęga się subtelnie z naturą istoty, która wspomaga nas w danych działaniach.

Portalizacja

Kiedy umysł artifexy/artifexa jest wykorzystany jako portal do danego wymiaru, otwierając wrota dla istot poprzez inne rzeczywistości, w celu komunikacji, lub importowania albo eksportowania istot do innych wymiarów (prawo powrotu, prawo przyjścia), które zmieniają umysł, na czas otwarcia portal, uzyskując charakterystykę i psychiczne właściwości wszystkiego co zostanie przepuszczone przez umysł.

Transyzacja

Kiedy umysł artifexy/artifexa jest poddany wpływowi transu, albo sam wprowadza się w taki stan, aby pozwolić istocie na całkowitą ekspresję, przy częściowej utracie samo-świadomości, lub topiąc się zupełnie w transie, podczas ceremonii, rytuałów, ekspresjii, człowiek wtedy jest jedynie naczyniem, bezwolnie poruszanym przez daną istotę, która na miarę człowieka może zamanifestować swój charakter, nature, lub umiejętności.

Kohabitacja

Kiedy ciało-umysł artifexa/artifexa jest zamieszkany przez istoty wspomagające, które chronią je przez zbędnymi problemami, nadmiarem negatywnych istot, lub psychicznym pomieszaniem i szaleństwem.

Dialog o Duszach Świata

Fuomo: Zajmują mnie myśli, iż w niektórych tradycjach życie wielu istnień jest niereprezentacyjne, lub całkowicie nieobecne, tak jakby żyjąca siła należała tylko do ludzi, zwierząt i roślin. W innych widzimy, że zarówno ożywione, jak i nieożywione obiekty są reprezentowane jako związane z życiem. Nie jest mi ciężko uwierzyć, że zwierzęta mają duszę, co inspirowało ludzi do tworzenia Totemów i honorując nie tylko zmarłych przodków, ale także zwierzęce duchy przewodników. Rozróżniając zatem między duszami roślin, ziół, drzew, dalej myśląc o minerałach etc. w jaki sposób mogę starać się to rozważać? Czy powinienem myśleć że to inteligencja ludzkiego umysłu odzwierciedla charakterystykę dusz tych rzecz a następnie dodając im własnych atrybutów poprzez ich cechy? Jest to raczej dziecinny sposób widzenia. Oddajmy sprawiedliwoś Cesarzowi Julianowi, który w podobny sposób odniósł się do trywialnego z pozoru problemu. Pisał on bowiem w Hymnie do Heliosa, że mity są dla ząbkujących dzieci, ale dla tych z głębokim wglądem potrafią przekazać konstelację znaków i symboli w narracjach o egzystujących siłach, zgodnie z ich nauką, porządkiem, nie bez znaczenia zarówno ukrytego jak i psychologicznego. Jakże zatem przeparafrazować to animistyczne pytanie?

Peripsol: Jeżeli myślisz że głaz posiada Twoją inteligencję, to jest to głupstwo, jeżeli nadasz głazowi swoją inteligencję poprzez substancję głazu która jest całkowicie Ci znana wraz z jego ukrytymi właściwościami, a następnie emanujesz duszę, energię

głazu przez siebie, poczułeś ją i odnalazłeś w istocie esencję i duszę głazu. Następnie postępuj tak z innymi światami i rozmyślaj. Bowiem to w czym się odzwierciedlasz oświetla podmiot Twojej kontemplacji, akcji, reakcji.

Fuomo: Czy powinienem zatem zakładać że stara doktryna Similia Similibus, lub sympatii między obiektami, a także Analogii Entis, analogii bytów w ich zgodnych proporcjach jest w pewnym sensie prawdziwa? Lecz tworzyłoby to perfekcyjną symetrię, a rozłożenie tych substancji jest nierówne, jak na przykład w chemii. Zatem czy można przybrać pogląd chemików i stosować prawa chemii do praw, natur i substancji duchowych dusz, iż są one skomponowane w różnorodny sposób, łącząc się ze sobą, sięgając po wywyższony alchemiczny pogląd?

Peripsol: Jeżeli myślisz o drzewie w zwyczajny sposób, nie ukaże Ci prawdziwych właściwości. Jeżeli odpoczywasz pod drzewem, jedynie właściwość dawania cienia, lub ochrony przed deszczem jest istotna. Jeżeli zjesz owoce drzewa, część jego właściwości będzie miała na Ciebie wpływ. Jeżeli jesteś botanikiem, podobnie drzewo będzie dla Ciebie czymś więcej. Jeżeli natomiast, pod wpływem psychoaktywnych substancji albo magii szamańskiej drzewo wrośnie w Twoją duszę a Ty w duszę drzewa, będziesz miał pewne nieprzekazywalne odczucia które możesz zdefiniować w ograniczony sposób. Reszta pozostaje ciszą w ludzkich językach. Nie możesz być w pełni drzewem, ale Twoja własna substancja, dusze, natura i inklinacje staną się podobnym drzewu w różnych odcieniach i natężeniach zabarwionych doświadczeń. W nocy możesz czuć ciszę i głębię, zbieranie siły i rośnięcie, lub jak cały las, myśląc głęboko, powolnie i silnie. Jednak czy las myśli głęboko jak Ty będąc lasem, czy jest to metafora głębszego, nieprzekazywalnego odczucia które możesz zrozumieć nieco z perspektywy drzewa emanującego przez człowieka. Stając się w pełni drzewem, straciłbyś perspektywę człowieka, a zatem nie uchwyciłbyś tych meandrów. Nie tylko zdolność rozumowania odróżnia człowieka od drzewa, ale zdolność do uczestniczenia w istocie świętego

drzewa poprzez intencję. Wydaje się to być oczywistym, ale głęboko współbrzmi z tym kontekstem. Nie oznacza to że głaz który zarastają korzenie drzewa nie uczestniczy w naturze i substancji drzewa, podobnie drzewo uczestniczy w substancji kamienia. Pomyśl jakże wielkie różnice jeżeli przyznamy, że dusze człowieka, czy lisa, niedźwiedzia, dzika, czy ptactwa inaczej doświadczają się nawzajem.

Fuomo: Myślę, że rozumiem. Czy może być tak że mieszając się ze sobą różne natury są powołane do istnienia? Gdy pracowałem jako chłopiec stajenny, klacz spojrzała na mnie, zatrzymując wzrok. Po chwili czułem źrebię w swoim brzuchu, które łagodnie kopało. Po paru dniach zobaczyłem drugim wzrokiem eterycznego pół-przezroczystego niebiesko-złotego młodziutkiego Centaura który chodził po stajni. Zupełnie jakby mity zostały powołane do życia. Polegając na tej nauce, czy mogę założyć że nie tylko istnienia tego samego gatunku mogą się mieszać, jak kobieta i mężczyzna, ale iż gatunki mogą się mieszać duchowo, jakimi prawami, czy coś zarządza tak rozwiązłą prokreacją?

Peripsol: Ah, wirująca masa życia we wszystkich niewidzialnych światach, byłoby to czymś z zachwytu, terroru, rozkoszy, piękna i groteski dla zwykłego człowieka.

Fuomo: Czy te światy są wielkie w życie, lecz niewidoczne? Prokreacja nie miałaby końca, co przekładałoby się na liczne dolegliwości ludzkie, psychiczne i fizyczne, jeżeli te światy dominowałyby śpiących, nieświadomych ludzi. Dlaczego tak się nie dzieje?

Peripsol: Jeżeli jest jakiś limit, kto o tym zadecydował? Natura i niewidzialne światy filozofów regulują się zgodnie z tym co jest z nimi zgodne, tak było od wieków. Podobnie większość pośród niewidzialnych światów, różnorodnych natur, bestiariuszy jak nazywali je ludzie, każdy świat ma swoją tradycje, w bliskości, odległości lub obcości od ludzkich żyć, pośród naturalnych filozofów jednym z bardziej uzdolnionych był Paracelsus, który próbował zrozumieć interakcję z tymi światami, działając z nimi. Wielka Sozypatra, pierwsza wśród neoplatońskih magów i teurgów była obdarzona Drugim Wzrokiem.

Fuomo: Zastanawiam się co mogłaby powiedzieć o niewidzialnych światach, gdybym miał subtelniejszy umysł mógłbym wejść w konwersację z jej nieśmiertelnym duchem, lecz nie śmiem.

Peripsol: Nie czuj się onieśmielony, najwulgarniejsze umysły były przekształcone w Boskie poprzez tego typu nauki.

Demony

Daimon z greki: „bóstwo, boska moc; pomniejsze bóstwo; prowadzący duch, tytułowe bóstwo" (czasem odnoszące się do dusz zmarłych); „czyjś geniusz, stan, lub fortuna;" z Proto-Indo-Europejskiego *dai-mon- „ten co daje, ten co dzieli" (fortuny, przeznaczenia), z rdzenia *da- „dzielic".

— Ze słownika etymologicznego „Online Etymology Dictionary"

Geneaologia niewidzialnych światów nie pojawia się znikąd. Całe życie na ziemi, włączając światy niewidzialne ma swoją historię.

Starożytni, w zależności od żywiołów dzielili demony na powietrzne, wodne, ogniste i ziemiste, jeżeli dalej podzielimy te światy poprzez skalę Bardo Thodol (Tybetańską Księgę Zmarłych), a także spektra światów o własnej entropii i dynamice, w światło widzialne i niewidzialne — przekładając to na język fizyczny — podczerwień i ultrafiolet — pojawiamy się przed ogromnym bogactwem światów lokalnych i nielokalnych.

Nie wyobrażajmy sobie że będziemy w stanie zobaczyć, lub namierzyć te światy spektrometrami — choć niekiedy manifestacje mogą być świadome w dowolnym paśmie, lub wywołane przez semi-materializację przy wzroku subtelnym lub empiryczne i posiadające kinetycznę energię zaczerpniętą ze źródła które może doładować daną istotę.

Nie wszystkie światy są widzialne, czasami wymiary czy pasma spektr się nie widzą, ponieważ nie mają interfejsu komunikacji z innymi światami. Z punktu widzenia osoby która posiada dar drugiego wzroku, stabilizacje następują rzadko, najczęściej są to utrwalenia obrazu i formy trwające od mikrosekund do paru sekund, czasami są to pełne manifestacje które z wektorem ruchu stabilizują się w ciemności na dłużej. Rzadko obraz stabilizuje się na więcej niż parę minut, czasami są to ledwo rozbłyski. Uczenie się wchodzenia w interakcję jest zupełnie inną rzeczą.

Próbując stworzyć mapę tego świata, drugi wzrok jest raczej bałaganiarski, można się kognitywnie utopić w tworzeniu taksonomii i bestiariuszy, „tworząc byty ponad potrzebę", zamiast koncentrowania się na własnym

rozwoju z szacunkiem do światów widzialnych i niewidzialnych. Zróżnicowane wymiary z którymi mamy styczność z wielkością i dziwnym bogactwem tych rzeczywistości są zupełnie różne od ludzkiej rasy.

Pamiętając że „daimony" u Hellenów były wyższej duszy (Ka) w stosunku do ludzi, tak deifikowani śmiertelnicy, bohaterowie, anioły, archanioły, archonci, Bóstwa, noeryczno-noetyczne siły międzygwiezdne posiadały Ka (duszę) o potężniejszych właściwościach niż te ludzi. W wyroczniach Chaldejskich zarówno Iynges (rodzaj magicznych istot, które posyłały myśli-idea przez wszechświat, zapełniając całość istnienia logosem), Konektorzy (łącznicy światów, którzy utrzymywali porządek, np. kręcących się galaktyk) jak i Teletarchowie (Archonci światów) zapełniali te światy istnieniem, pewnym porządkiem i głębokiem prawem.

Plutarch pisał że „dobre daimony" stawały się Bóstwami, uważając Izydę i Ozyrysa za dobre daimony które stały się silnymi bóstwami gwiezdnymi, ale też stwierdził że malewolentne byty były przywracane do porządku natury po jakimś czasie. W ten sposób, przyjmowały swoją naturalną pozycję, nie wychodząc poza nią.

Jamlich Teurg otwarcie ostrzegał przez zapraszaniem demonicznej inspiracji, prawdopodobnie dlatego, że ich natura mieszając się z ludzką, mogłaby mieć dość nieprzewidywalny efekt (wyobraźmy sobie np.przemieszanie funkcjonalnej ‚duszy' modliszki z umysłem kobiecym, albo pająka z umysłem męskim — mamy do czynienia z mieszankami które „po drugiej stronie" tworzą demony hybrydalne).

W ten sam sposób możemy mieć do czynienia z niewinnym duchem leśnym, który jest pozytywnie do nas nastawionu, podług swoich inklinacji i staje się przyjacielem, bez intencji brutalizacji naszego umysłu, lub dziwną malewolentną duszę-cień zmarłego, która pojawa się jako 2,5 metrowa bestia po zintegrowaniu z turem i zlepkiem innych zmarłych, uwięziona w cierpieniu, inspirując podobne odczucia gdy osoba jest przez nią uwięziona, dręczona, lub opętana.

Czy Solarne feniksy żywiołów powietrza-ognia należąc do niebiańskich rzeczywistości Słońca, czy nocne ćmoki (latawce) należące do czarnych światów ziemi-powietrza, czy inteligencje duchowe Wenus, które działają w zgodzie ze swoją naturą. Czy od-ludzkie planetarny inteligence duchowe (kiedyś były ludźmi, którzy się wznieśli naturą wyższą ponad świat, rezonu-

jąc z charakterem danej planety czy świata) czy od natury, od gwiazd, od starszych światów, kale (astralistyczne promienie łączące światy) działają przez pierwiastki rezonacyjne budulca światów (tablica Mendelejewa), czy inspirują subtelną grację i miłośćczystego typu, czy są to Wenusjańskie starożytne siły które skoncentrowane przez człowieka wykształcają zupełnie inny fenomenalny fenotyp.

Cóż może zrobić mag? W perfekcyjnym znaczeniu przyjmuje te inteligencje duchowe które współgrają z aspiracjami człowieka, te od-ludzkie które odesłane do sfer, ukształtowane szlachetnie, z wyniesioną kompozycją, proszą o ochronę tych Bóstw które mogą ukształtować jego naturę, pomagać w indywiduacji aby dołączyć do innych w Opatrzności Solarnej i Gwiezdnej (E Pluribus Unum — z wielości jedno, maski Bóstwa), aspektów żyjącej duszy (Hhekau) Wszechświata i wielkiej zasłony Kosmicznej Matki.

W jaki sposób powstały demony? Musielibyśmy założyć że całość życia na ziemi ma swoje okultystyczne (ukryte) rezonacje, niewidzialne w pozornym świecie, wielość wyspecjalizowanych dusz i ciał subtelnych, należących do danego gatunku i linii ewolucyjnej zwierzęcia, co zwykle jest domeną biologii ewolucyjnej. Metempsychoza dusz, zwierzęcych i ludzkich, także ich transmigracja, możliwość bycia wrodzonym w wiele niewidzialnych światów pośmiertnie, aby żyć nowym, innym życiem wydaje się świętym chaosem.

Lecz zwierzęta i ludzie to nie jedyne gatunki, poprzez prawo wzajemnej sympatii, mieszania, relacji, prokreacji, analogii — powstają nowe; Wyższe siły, moce, astralistyczne źródła magiczne, obce Bóstwa przyoblekając się w maskę i perspektywę człowieka — po części wchłania jego naturę. Podobnie człowiek, gdy przyobleka się w maskę innej istoty, wchłania część natury tej istoty.

Czy starożytna kapłanka, która kontaktowała się z siłą, mocą, ideą, która jest znana jako „x" nie stała się potem maską tej siły, powierniczką i łączniczką światów, która później została nazwana Hekate Drakaina? W metamorfozach jest to całkowicie możliwe, ta sama siła może funkcjonować bez swojej maski, ale maski ułatwiają kontakt, podobnie, czy kontaktując się z Hekate, nie wchodzimy w interakcję między siłą a naszym personalnym polem psychoreaktywnym, naszymi własnymi maskami.

Komunikujemy się zarówną z siłą nazwaną „Hekate" jak i z sobą, im mniej z sobą tym bardziej jesteśmy w stanie przyjąć siłę introjekcyjnie, im

bardziej ze sobą, tym personalniej podchodzimy do esencji siły, mocy, czy idei. Jeżeli dusza zwierzęcia bierze ciało człowieka poprzez przyciąganie, albo mieszanie, człowiek nabywa charakteru zwierzęcia, dając mu inne zrozumienie tej natury, i subiektywną perspektywną innego sposobu całościowego odczuwania siebie.

Jeżeli daimon powietrza przyjmuje ciało człowieka, jego charakter i natura mieszają się w rozmaitych proporcjach podobnie, tak dalece jak natury istot uczestniczących w tej transakcji mogą zrozumieć, poczuć, doświadczyć rzeczy przynależne naturze tej drugiej. W przypadku człowieka, jak bardzo ludzkie postrzeganie może zgłębić perspektywę i odczuwanie tej drugiej.

Kiedy człowiek pozostawia swoje cierpienie np. drzewu w magii folkowej, pozostawia maskę wygiętą w to cierpienie na drzewie, przekazuje drzewu swój ból. Widziałem drzewa które są pełne takich mask, czasem zastanawiając się czy zmarli nie szukają schronienia w drzewach, w ich korzeniach i korze. Drzewo naturalnie należało i należy do dwóch światów — podziemia i nadziemia.

Z normalnego punktu widzenia, rzadko decydujemy o tym w który świat się wrodzimy, przed i po naszej egzystencji, chociaż wiele tradycji próbowało doprowadzić do mistrzostwa odrodzenia w pożądanym świecie, lub — jeżeli to możliwe — całkowite uwolnienie z tego cyklu, aby nigdy już nie wracać (tak jak w Buddyźmie), ponieważ w tym świecie nic nie jest wieczne i trwałe, wszystko jest zmianą.

Oczywiście, ten pogląd które reprezentuje Starożytną i po części średniowieczną magię — nadal jest aktualny, światy ewoluowały w ludźmi, czasami poprzez imitację ludzi, często ku zgubnym efektom inspirując ludzi do zła (cacodaimones), często do dobra (agathodaimones) — w oczach człowieka.

Psychologia Ukryta

> *Demon dyletantyzmu ukazuje totalną rzecz w jednym, karykaturalnym aspekcie, a następnie redukuje wszystko do takiego obrazu, aby narzucić całości wymiar groteski.*

Próbując zrozumieć fenomeny jako oddzielne obiekty lub istoty jest symptomatyczną cechą ustanawiania iluzorycznej relacji między obserwatorem a doświadczanym. Ekstrahując umysł z osadzenia w relacjach które już istnieją należy wyzwolić się z nich i świadomie penetrować podstawy tych obiektów, ich głębię — zrozumieć ją i rozbić poprzez wgląd, tym samym rozwiązując całą sieć w którą jesteśmy wplątani.

Złudzenie oddzielenia poprzez mechanizmy postrzegania zewnętrznych obiektów jest uwarunkowane pierwszym konstruktem który współ-wyłaniania się między zaobserwowanymi podmiotami, a upodmiotowieniem jestestwa w relacji do tych obiektów.

Najwcześniej dostrzeżone obiekty są lustrami na których rzucane są projekcje infantylnego umysłu z ekspresją pierwszych fenotypów poznawczych. Proces oddzielony od zarejestrowanych fenomenów staje się pierwszym poczuciem separacji. Czy jesteśmy oddzieleni od naszych myśli, zmysłów, umysłów? Buddyści twierdzą że nie. Bez umysłu, bez umysłu który może się ustanowić w jakiejkolwiek relacji, nie moglibyśmy odnaleźć się w naszej egzystencji, nie moglibyśmy myśleć — co więcej — wydźwignąć się w meta-fizyczne realizacje, które nadają tym procesom kierunek nad-psychiczny, meta-noetyczny.

Jest koniecznością aby ukształtować jestestwo, autentyczną egzystencję, ujawniającą się w oddzielności — aby nie dać się rozedrzeć światu, aby dojrzeć do swojej definicji, doprowadzić do indywiduacji. Następnie u-metafizycznić egzystencję, a na samym końcu wyzbywając się tego jak zbędnej skóry, łuski.

Jedynie poprzez proces oddzielenia, możemy doprowadzić się na końcu do powrotu i jedności. Tak każda oddzielna egzystencja która jest nową in-

stancją tego oddzielenia, jest poprzez własną realizację wydźwignięta ze swojego stanu.

> *Czyż nie jest tak że sekret naszej wielkości, jeżeli nie jest zamglony, uśpiony, wyłania się z rozłupania naszego istnienia? Czy nie rodzi się z naszej niewiedzy o sobie, o naszym gatunku, którą próbujemy uleczyć poprzez akt sztuki? Biegnąc od jednej rzeczy do innej, próbując uchwycić coś za pewnik, coś innego za złudzenie. Jak tylko złapiemy coś, czy jest to wartościowe trofeum czy nagie ostrze noża tnące nasze dłonie, jesteśmy pokonani w złożoności a głębia przyprawia nas o terror który odczuje każda dojrzała dusza. Wartość, która jest abstrakcją, przyczyną wojen jest pożądanie wartości — nadajemy rzeczom, ideom specjalny charakter i wynosimy je na ołtarze, a potem umieramy za nie, cierpimy za nie, jedną z przyczyn cierpienia jest pogłębienie wartości, jego krwią jest pożądanie jej, płytkie jej rozumienie prowadzi do konkurencji i poświęcenie się pod jej stopami. Pokonawszy wartość, samo-poświęcenie jest rodzajem stania poza światem, będąc w nim. Jednak nie jest to tylko przyczyna zła, ale też piękna. Te dusze które były w stanie posiąść głęboką, penetrująca wizję zawsze odżywiały się wartościami, bez nich ta wizja byłaby pustą formą — urojeniem. Zapadamy się w nasze fiksacje, wokół których nasze istnienie oplata się jak wąż, stając ich niewolnikiem, oślepionym przez świat którego już nie widzimy. Tylko gdy odkrywamy, przecinamy supeł tego ideału pewności — cierpimy — warunek wewnętrznej fragmentacji która szuka spójności z resztą świata. Kochamy, nienawidzimy i tęsknimy. Wierzymy, stajemy się zimni, zaognieni, odłączeni, podróżujemy po kalejdoskopicznej powierzchni synergii naszych zwierzęcych, ludzkich, człowieczych, otchłannych i boskich aspektów myślenia i czujemy to co widzimy, ale rzadko odnajdujemy się w sobie, cóż dopiero powiedzieć o świecie.Prawdziwie, niespotykane to wznieść się ponad świat, aby stać się kompletnym! Gdzie szukać pocieszenia, jeżeli biegnąć ku światom idealnym, patrzymy z rozterką na ten który nas nie wypuści, po części trzymając jego stronę, po części nienawidząc go. Nie nasączeni tymi światami, nie nasączeni we wszystkich światach porządku i chaosu, jak możemy być kompletni? Można ustanowić się w postrzeganiu astronoma, kapłana, świętego, filozofa — pasywnie i pokornie ak-*

ceptując świat, odarci z niego, patrzeć na piękno rosnącej róży z perspektywy zmarłego, albo założyć pancerz wokół umysłu, z determinacją stać się dysydentem, poruszanym na linkach między współczuciem, obłędem a zimną nienawiścią. Gdy stajemy się nimi na chwilę, nasze natury wzburzają się, tęsknimy za autentycznym ludzkim ruchem — niezrozumiałym dla innych, bo zamkniętych w swoich alejach nie-doświadczalności, w więzieniach odczucia. Ci, przylatują do nas jak ćmy, bo nigdy się nie odnaleźli. Rozrywamy szaty, aby wykrzyczeć "Ecce Homo!", chociaż jedyne co pozostaje to niemy jęk, albo skostniały mózg, nasz geniusz, duch ludzki odszedł — zostały tylko skorupy, nieme lub gadające — nie ma różnicy. Ruszamy ponad formę, uchwyceni w nową, więc chcemy ją zrzucić jak węże. Potem stajemy się wężami, patrząc z tęskniącymi, zdeterminowanymi oczami na tych tkniętymi czuciem, te rzadkie momenty szczerego, autentycznego poddania się własnej naturze — to jedyne miejsce w którym świat doskonały może wtargnąć w świat ludzk. Wtem,, skorupy natychmiast próbują się w nas przyoblec. "Z nas też zrobili potworów" — to ciąg przyczyny i skutku, wszystko co jest człowiekiem a nie może być człowiekiem staje się monstrualne, zakładając maski staje się powłoką, formą, nieświadomym elementem tkanki ludzkiej. Ślepota na własną monstrualność wynika z nieświadomości tego kim nie jesteśmy, z niemożliwości ujrzenia w bólu tego kim jesteśmy. Czy był to zwykły pogląd i praca innych, za którą tęsknimy? Przywdziać skorupę jeszcze raz, wzmocnić ją, zabić całą esencję. Nie ma tam już nic! Czy było to niewinne odczucie, nieskażonego pierwszego objęcia, czy wyczerpanie w desperacji i osunięcie się na ziemię aby krwią nasączyć ziemię o którą uderzamy pięściami? Czy były to oczy rozerwany wojną i łzami, patrząc z agonią na gnijące ciała bliskich. Żołnierza, który strzelając kolejną rundę amunicji uzmysławia sobie że jest w bagnie śmierci, kąpiąc się w zwłokach — że to on jest śmiercią od której nagle chce uciec, wydrzeć się z kostnicy. Widząc że jest tylko kukłą którą brudne świnie grają przeciwko takim samym jak on. Czy są to Ci zdobywcy, co z sokolim wzrokiem patrzą na ziemie, byli imperatorzy, żebracy którzy przez brud pamiętają strzępek starej godności, dumy, teraz są zmieceni przez podłą ziemię. Być może to stara kobieta, od wielu lat martwa wewnątrz poprzez rany, jej młodości napełnionej nadzieją, a może zranionej już we wcze-

snym wieku — wycofuje się w surowe wyrozumienie dla innych, w świadomości ostatniego człowieka, który odszedł, ale którego już przestała kochać dawno temu? Czy są to wybielone duchowe obietnice, tych hipokrytów którzy niczego nie odkryli, więc muszą swój wstyd okrywać pobłażającym uśmiechem, spisując innych na strach i poczucie winy, albo zniewalające kłamstwa? Czy są to Ci którzy nienawidzą ze szczerością, Ci okrutni, sadystycznie kąpiąc się w krwi morderstwa, odbijają swój ból z łamiącą serce prawdą w oczach — świat złamał ich w to, gdy zabijają bez słowa. Lub Ci którzy nigdy nie czuli, żyjąc dla przyjemności lub chwilowych zamroczeń, chodząc po zwłokach, po plecach tych na których wygrywają lub przegrywają rzeczy nie postrzeganych przez Bogów za godnych splunięcia? Lub Ci w furii, współczujący, co najpierw siebie chcą rozerwać z bólu, potem świat, na samym końcu nie współczując nawet temu co z nich zostało? Gdzie jest odpowiedź na to wszystko, jeżeli Bogowie uczą ciszą, która jest głęboka, w marsz planet i ich żądań ekspresji życia. Kto może zrozumieć cmentarz doskonałych rzeczy, które nie są już potrzebne, nie są uczone, są oszukiwane, lecz trwają. Jakże żądać zrozumienia wielkości od niewolnika, który myśli że jest wolny, nigdy nie kosztując wolności? Może cicho w stagnacji, w więzach coś mówi, ale jest to szybko zastąpione kolejną przechodnią rzeczą która zamyka nas w farmie zwierząt iluzji, zanim roztrwoni swój głos wpada w rozpacz lub smutek. Rosnąć w dojrzałe, żywe idee oznacza nosić jarzmo przekleństwa odległości tego świata, każde zbliżenie jest zarówno radością jak i bólem gdy odwrócimy się z powrotem choć raz. Uzurpując sobie prawo wieszcza, świadka tego co rozdzielone, zmęczone sobą, należy podtrzymać obowiązek konieczności, dopóki nie odpowiedzą nam przeznaczenia. To ostatnie słowo należy do Thanathosa, w tym samym czasie przecinając w pół tego co zadał pytanie — po co zatem pytać? Ci którzy przynoszą zniszczenie, jeżeli są szczerzy, są rządzeni tą samą nadzieją — ukróceniem cierpienia — ale przynoszą więcej bólu, nie niszcząc tego świata, spektakl agonii trwa dalej w którym oni stają się diabłami. Ci którzy podtrzymują, reformują, mądrzejsi, mogą nam pomóc, aby podtrzymać obosieczny ruch, który uderza raz w tych raz w tamtych, zacieśniając więzy świata. Zawsze przynoszą dobro lub zło, najśmielsi z nich tworzą wątki których węzły mogą być pełne błogosławieństw, klątw,

odłączenia, iluzji, piękna, lub brzydoty, okrucieństwa i destrukcji. Zmęczone zrozumienie totalnej wolności, jeżeli nie upadając jako ofiara nihilizmu, ciągle pragnie tworzyć większy, inny świat, z szerokim, głębokim oddechem. Siła świata polega na ekspresji energii ruchu, stałość jest w stanie tą energię przekierować i kształtować. Życie jest podmiotem czasu.

Dziecko nie rozumie intelektualnej re-deifikacji, jest intuicyjne w zabawie, tak jak w spontanicznej grze homo ludens — jako odtworzenie participation mystique. Całkowicie poświęcone zabawie, jest skoncentrowane na swoim akcie bardziej doniośle niż jakikolwiek dorosły mag.

Jednak tylko ktoś kto jest samo-świadomy, rozumiejąc ten proces, może wyzbyć się ze swojej treści, wyzwolić z relacji, stworzyć wewnętrzną przestrzeń, aby się rozwinąć, pracując świadomie w relacyjnym świecie, bez bycia rozerwanym przez każdy wpływ na swojej drodze, w ten sposób — kształtując swój rdzeń i szpik istnienia.

Proces nadawania światu symbolicznego, doskonałego porządku — jak w Pitagorejskim modelu, czy Księdze Przemian, jest procesem wspinania się ze świata natury do świata doskonałych idei, co jest pracą analogiczną, relacyjną, symboliczną, jednocześnie harmonizującą.

Praca ta jest zwieńczona przez rezonację, jak kiedyś mówiła Wedika, moja kompanka — gdzie dwa oddzielne dźwięki współbrzmią ze sobą w harmonii, przeplatając się przez tysiące istnień, uwalniając się z więzów.

Jest to zbudowanie, odmierzenie, złożonych związków w Intelekcie i czuciu, które są osadzone w większych relacjach makrokosmicznych zataczając coraz szersze, potężniejsze koła. Wąska linia oddzielająca "nas" od "świata" jest w rzeczy samej tylko pół-przejrzystą membraną w różnych kątach bliskości, albo oddalenia, choć jest to fałszywa dychotomia, zanim pojawiło się to co „subiektywne" a „obiektywne" wszystko płynęło.

Co odnajduje swoją drogę do domeny naszego uniwersum znaczeń i dyskursu, co jest terytorium znanym, a co staje się personalne, bliskie i drogie? Lub w całkowitej opozycji, co jest tak dalekie że staje się nieznanym, niepoznawalnym, a zatem dalekim i obcym?

Pijemy łapczywie świat włączając go w jestestwo, wszystkożercy map konceptualnych, podbijając nowe terytoria i utożsamiając się z tym światem,

powtarzając te same teatry dzieciństwa: Kiedy nasza ulubiona zabawka była zewnętrzna, ale była nasza, kiedy bawiliśmy się nią aby ustalić konkretną relację z tym przedmiotem.

Zbyt często myślimy że jest to coś solidnego, jak nasze jestestwo, potem widzimy naszą umiejętność istoty ludzkiej aby zobaczyć coś co jest nietrwałe, wiecznie zmieniające się, jako coś niezmiennego i stałego. Jest to zdolność do zamrażania rzeczywistości; jak pisał Alfred Korzybski — do „zaklinania czasu"

Pojawia się jednak pytanie o pamięć jestestwa i zachowanie jego ciągłości jako wyczarowany obraz umysłu — w żadnym sensie nie jest on realny, nie jest monolitem. Tylko poprzez nabycie perspektywy związków i współ-dependencji możemy odseparować się od procesu który daje narodziny samemu jestestwu.

Wpierw, zdobywamy zdolność do rozpoznawania różnych kształtów, kolorów, smaków, rozwijając funkcję sensoryczną, potem tworzymy kategorię rzeczy z przypisanymi emocjami i zalążkami procesów poznawczych. Poprzez narzucanie im imion i spostrzeżeń podmiotów jako oddzielnych bytów, zaczynamy się nimi bawić, a także zaczynamy spostrzegać że nasze poznanie może istnieć w separacji od obiektów. Okazuje się, że nasz umysł jest w stanie nimi manipulować. Następnie ustanawiamy się jako podmiot procesu spostrzegania obiektów, zaczynamy rosnąć w jestestwo, w świadomości istnienia jako oddzielny obiekt, jako ktoś indywidualny.

Następnie jesteśmy nasączani tożsamościami, rozgraniczeniami grupowymi — kategorycznymi, nominalnymi, z odpowiednimi rolami i statusem. Człowiek następnie wrasta we wzorce zdobyte przez kontakt z mentorami, kulturą, społeczeństwem, memami, narracjami i rówieśnikami. Proces indywiduacji jest sposobem asertywnej autonomizacji swojej istoty jako część procesu, lecz przez coś więcej, znów przestajemy być podmiotem procesu samo-percepcji, a także postrzegania przez innych. Stajemy się obiektem którego podmiotem jesteśmy my — świadomie kształtujemy swoją indywidualność, wybieramy ścieżki, dojrzewamy w naszych wyborach, decyzjach i osądach.

Aby zrozumieć jak działa umysł, koniecznie jest zrozumieć w jaki sposób stany ekstremalne wyodrębniają dynamikę psychiczną w przejrzyste wzorce, a następnie zaobserwować jak wpływają na subtelne stany, modulujące zwy-

kłe procesy poznawczo-afektywne. Kiedy coś jest wzmocnione, staje się bardziej widoczne w kontraście w stosunku do tego co zwykłe, nieuświadomione. Trangresywne, anomalistyczne doświadczenia szczytu, transcendentne, a także ekstremy natur i pasji podkreślają psychologiczne funkcje, a także ich działanie, gdy retrospekcyjnie porównujemy je ze stanami względnie stabilnymi.

Można je wtedy zaobserwować, odizolować i opisać. Uwzględniając działanie fizjologicznego mózgu, systemu nerwowego, siatek neurologicznych, układów bio-elektromagnetycznych i biochemicznych ścieżek — ciężkiego, stałego okablowania, można spróbować zrozumieć w jaki sposób wewnątrz-sterowna psychika jest w stanie manipulować bardziej plastycznymi komponentami, a także wyjść ponad nie poprzez mediację funkcji transcendentnej.

Jak nielokalna świadomość jest zanurzona w umyśle, stając się lokalną, personalną świadomością. Jak umysł, który jest mediatorem prowadzi do transformacji, rozwoju relacji, ich uporządkowania, a także przetasowania sieci współ-połączeń w których jest osadzony. Być może jest to bezpośredni klucz otwierający zrozumienie źródeł doświadczeń, ich domen i wymiarów.

Próbując rozświetlić morze wydarzeń, energii i świadomości w której jesteśmy zanurzeni w rozmaitej złożoności topografii jej istoty, przypatrujemy się też człowiekowi, który jest zaklęty w relacjach swojej psyche względem całości świata, nie będąc z niego wykluczony jak redukcjonistyczny byt.

Przypatrujemy się też operacjom jakich można dokonać na psyche, aby relacje te rozwijać, pogłębiać, rozszerzać. Umożliwiłoby to świadome zastosowanie transcendentnej komunikacji z przestrzeniami i wymiarami które wydają się być — na obecnym poziomie rozumienia — z pozoru niemożliwe do osiągnięcia.

Jakiekolwiek konkretne psychiczne osadzenie odczucia, emocji, szkieletu poznawczego, instynktów, okoliczności interakcji będzie podkreślać indywiduacyjny aspekt umysłu. Zewnętrzne źródło, które posiada swój własny charakter, naturę, substancję będzie próbowało wywierać wpływ na rdzeń osobowości, nawyków, preferencji, całości mentalnego charakteru, zarysu człowieka w rozmaitych aspektach ekspresji jego całości. Należy to odróżnić od personalnego geniusza, czy junony, które są potencjałem, rozwijającymi się wraz z dojrzałością — te nie upadają pomimo degeneracji

psychiki, gdy stoją w sprzeczności z umysłem, cierpią na brak ekspresji, na upadek człowieka wobec jego Jaźni.

Co jest ukryte, jest ujawnione przez ekspozycję w nowej sytuacji, konfrontacji, mentalnej symulacji, indukowanego stanu mentalnego jak natury, charakteru, prawdziwej woli, transu, medytacji — słowem doświadczenia. Znać siebie to znać swoją naturę, charakter, prawdziwą wolę, kierunek lub jej zasięg i intensywność podczas fluktuacji wydarzeń. Łatwo można pomylić uwarunkowane, lub indukowane reakcje jako jednolite z naszymi autentycznymi ruchami, choć mogą być zupełnie fałszywe. Są wpływy, które nazywam ko-operandami, w rozciągłości dostrajając się do generalnego osadzeniu umysłu w kierunku optymalnych, samoukształtowanych, wewnątrz-sterownych form. Te są rozpoznane i ustanowione jako racjonalne, wyższe jakościowo, prowadzące do dobrych konsekwencji. W zależności od naszych osobistych preferencji, inklinacji, rozróżnienia, aspiracji, inhibicji, które są bardziej stałymi elementami naszej natury, nadajemy im kierunek w sposób zgodny z wolą, ale nigdy nie samo-ograniczający się do nich, musimy zatem poznać swój cel, dążenia, a także kierunek. Są też te aspekty które zaburzają działanie inklinacji mentalnych, mając regresywne, degeneracyjne, dezintegrujące, umniejszający wpływ porównany do danej ramy umysłu i osobistych aspiracji własnego umysłu, zmysłów, energii i ich nawyków, a także inklinacji, z meta-perspektywy, transcendując sam umysł aby go modyfikować. Trenując umiejętność podprogowego wykrywania fluktuacji energii i myślokształtów, można je wiązać z wolicjonalnymi sferami, a zatem pozwolić im poddać się ich wpływowi, odbijając w stronę własnego kierunku, blokując wpływ, dyscyplinując stopniowo umysł.

Mentalna formacja idei zapożyczonej z wyobrażenia wyższego rzędu jest przetwarzana przez modele poznawcze, style myśli, struktury epistemiczne, ich zawartość, spostrzeżenia, zmysłową synergię etc. Dalej — poprzez syntezę, odczucia, uczucia, wzdłuż inklinacji naładowanych energią, rozkwitając w manifestację doświadczenia. Tego typu formacje mogą zostać przechwycone i zaburzone poprzez inny zestaw spostrzeżeń, postrzegania, mentalnych nurtów, źródeł i strumieni natur, charakterów. W tym znaczeniu zaburza to autentyczne, unikalne ruchy umysłu poprzez zabarwianie go zewnętrzną energią. Przed tym jak autentyczna mentalna formacja się ustanawia, w stro-

ju ze swoją własną energią i poznawczym treningiem i soczewkowaniem, formuje się i jest gotowa do interpretacji i redukcji do symbolicznych zestawów, które oznaczają już coś konkretnego.

Przykładem może być ich reifikacja w sztuce, słowach, nauce, ruchu, symbolicznym i rytualnym geście poznawczym, emocjonalnym, czuciowym, w sztukach takich jak taniec, teatr czy walka. Tego typu energia może być zaburzona na poziomie podświadomym, pre-kognicyjnie, na poziomie psychicznego pola, przed-świadomego myślo-kształtu, a zatem przechwycony i skierowany na inne niż zamierzone tory, może wtedy zostać uwięziony poprzez zmianę percepcji myśli, aktów, odczuć zniewolonych.

Manipulacje tego typu mentalnymi obrazami są ogromnym polem do zniewolenia osobnika, a świadomość tych taktyk — najlepszą metodą samoobrony, przebicia się do Jaźni, która nawołuje pomimo starć na poziomie umysłu. Innymi słowy, są to przesłony, łańcuchy, które odcinają umysł od ekspresji bezcielesnego geniusza, stając się przeszkodami, między geniuszem a umysłem, umysłem a mózgiem, między gwiazdą a jej ekspresją.

Obserwacja tych zmian z meta-poziomu, pozwala na odłączenie się od wszystkich manipulacji intra- i inter-psychicznych. Tak jak z całym szumem mentalnym, który powinno się traktować w odłączony sposób, bez zainteresowania, koncentrując na złudzeniu tych fenomenów i ich pustce. Uwarunkowane reakcje do tego typu szumów, celowej manipulacji umysłami, albo zatrutym środowiskiem mentalnym nawarstwia irracjonalne reakcje i nawyki, tworząc egregora który funkcjonuje na zasadzie pasożyta karmiącego się poznawczo-synergetycznymi bodźcami, utrwalonymi wzorcami zachowań mentalnych etc. które mają więcej wspólnego z kompleksami podświadomych afektów-obrazów i ich konstelacji, a także kognitywno-behawioralnego treningu aniżeli dynamicznego programowania, a także meta-programowania swojego umysłu poprzez Jaźn i gwiazdę (Sekhem). Gdzie naszym punktem odniesienia jest coś stałego i niezniszczalnego, dopiero później wszystkie komponenty, na samym końcu nasze ciała i umysły, które jednak służą jako całościowe wehikuły ekspresji wszystkich tych komponentów.

Wasana jest Hinduskim terminem wziętym ze starożytnej "psychologii", oznaczającym inklinacje, skłonności i pamięć. Najczęściej są to jawne i ukryte skłonności, nawyki, warunkowane przez doświadczenie i szkielet poznawczy. Pojawiają się one w ekspresji, lub zanikają w zależności od ich

siły i możliwości manifestacji. Niektóre pojawiają się mechanistycznie, podświadomie, inne posiadają więcej plastyczności i są poddawane treningowi poznawczemu, jeżeli wgląd w ich działanie jest skutecznie rozwinięty, a także jest to podparte odpowiednimi ćwiczeniami. Mentalna konstrukcja następnie emanuje zabarwioną energią umysłu, która może być zmodyfikowana przez myśl, magiczny rytuał, jogiczne ćwiczenia, medytację, akcję wolicjonalną. Ta energia posiada charakter jako nasiona (miłość, nienawiść, awersja, jakikolwiek prosty lub złożony stan), które poprzez warunkowanie, przyczynę i skutek rozgałęziają się w inne, współ-platając się ze sobą. Energia która porusza się przez Wasany jest nazywana Szakti, przechodzi ona zarówno przez zwykłe psycho-somatyczne, psycho-motoryczne procesy, które mogą być zmodyfikowane, jest też nośnikiem nasion, podtrzymującym Wasany, właściwe ukierunkowanie Szakti jest w stanie modyfikować Wasany. „Trenuj poprzez oddech", „Trenuj poprzez medytację", „Trenuj poprzez iluzje" „Trenuj poprzez obserwację", „Trenuj poprzez ruchy", "Trenuj poprzez słowa" — jest Buddyjskim mottem, zintegrujmy te wszystkie instancje! Następnie: "Trenuj poprzez bezsłowne myśli (gnosis arretos), na końcu "Trenuj poprzez środki środków aby wyzwolić się z nich". Charakter wasan ożywianych przez Szakti w ruchu może być ciągły, konstytuując całość mentalnego osadzenia w danym momencie, nieciągły, jako mniej lub bardziej odizolowane wydarzenia które pojawiają się i mijają jak iluzoryczne bańki. Przepływ energii szakti przez wasany i nasiona może być zaburzony przez inwazyjną energię, byt, albo deregulację wewnętrzną, zlokalizowaną, albo skoncentrowaną przez umysł, niezgodną z autonomicznymi wasanami danego osobnika, albo celami indywiduacyjnych punktów referencyjnych (np. Zasad, moralności, etyki). Różne natury które nie są kompatybilne albo komplementarne w zetknięciu z wasanami człowieka działają jako przeciwagent, albo inicjator generacji innych nasion i wasan, przekierowując przepływ energii szakti, bardziej w zgodzie z zewnętrznym strumieniem energii. Może być to indukowane przez istotę, która wpływa na umysł, albo różnorodne energie i ich zawiesiny psychiczne, może być to wolicjonalne, od-wewnętrzne, wynegocjowane, albo narzucone. Każda świadomość umysłowa, emocjonalna, sensoryczna, poznawcza, instynktualna może być zatem pod wpływem zewnętrznej, zabarwionej innymi cechami szakti. Świadomie je kształtując, odbijając wpływ

który staje się negatywne, koncentrując te "świadomości" na konkretnym komponencie, integrując je, rozłupując je, wprowadzając zewnętrzne strumienie energii aby je dalej modyfikować. To wszystko konstytuuje karmana, albo przyczynowo-skutkowe tendencje obrazu jednostki.

Każde nasiono działa jak łańcuch Markoffa, prawodopodobieństwo wygenerowania nowych nasion polega na poprzednich, przemieszczając je gdy pojawiają się nowe, a także uwarunkowana afektywno-behawioralna generacja istniejących w danym osadzeniu kontekstualno-sytuacyjnym. Depozyty nasion lub jakościowo zabarwiona energia w umyśle jest filtrowana przez mentalną "programową" modyfikowalną strukturę, osadzoną w cięższych obwodach neurologicznych, które nie są tak plastyczne. W zależności od zdolności do przetwarzania i generalnego ukierunkowania charakteru manifestacji poznawczo-sensorycznego stanu, objawia się on jako nowe nasiona, lub wydarzenia mentalne. Nasiona trzymają informację o tych stanach jak długo istnieją, zatem każde nasiono jest zbiornikiem pamięci, sytuacji, afektu, reakcji, które podąża za danym wzorcem symbolicznej transformacji energii. Jest to proces przyczynowy w fazie automatycznej, a-deterministyczny jeżeli wytrenowany, chaotyczny jeżeli zaburzony. Być osadzonym w środowisku i zestawie relacji to równoważyć między tymi dwoma. Z jednej strony, może świadomie stać się meta-programerami poprzez ćwiczenia (Joga), z drugiej jesteśmy zbyt złożeni aby rozumieć nas jako bio-programy modelowane na naszych kreacjach — np.. komputerze

> *"A więc mózg jest nieprzewidywalnym, autopoieticznym, auto-rhoetycznym, samo-porządkującym się, samo-dostrajającym, psychotropicznym modulowanym przez chemią nielinearnym dynamicznym systemem — nie jest jakimś dokładnie liczącym komputerem — jest czymś co może pasować nam — Merkurialnym synom i córkom ludzi!"*

— Globus, Gordon, Philosophy, Psychiatry, & Psychology, Volume 12, Number 3, September 2005, pp. 229—234

Umysł działa wobec pewnych inklinacji, jego zaburzenia i trucizny określone jako klesze, lub przywary, skazy działają dopóki nie będą uświadomione i oczyszczone — bez koncepcji, aspirując do rezydowania w nie-dualnym

stanie ukierunkowanym przez realizację. Pracując pośrodku dualnego i konceptualnego świata musimy patrzeć w inną stronę, aby ustalić kierunek, uniknąć zbędnych trucizn które są powiązane ze światem, a także ustanowić silną integralność, rozróżnienie. Jest mało powodów do upadku, gdy jesteśmy pustelnikami, albo wieszczami, lecz jeżeli angażujemy się w sprawy innych ludzi, lub jesteśmy zmuszeni uczestniczyć w siatce złudzeń innych, poruszamy się po złożonych relacjach. Ten kierunek powinien być zarządzany przez odpowiednie zasady które są zawarte w moralnym i etycznym nauczaniu i prawach które kodyfikują ludzkie instynkty zwierzęce, tłumaczą je w kulturę i cywilizację, aby nie stać się podmiotem własnych interesów, żądz i pragnień, podporządkowani relacjom które nas zniewalają. Żaden kod postępowania, czy zasad stworzony przez jakąkolwiek z kultur i cywilizacji nie wystarcza, jeżeli jednostka w nim uwarunkowana nie ma dojrzałości aby ją wcielić w siebie samemu, rozumiejąc na przestrzał tego typu mechanizm, mając rozróżnienie i mądrość w zastosowaniu do personalnego i publicznego życia.

Podstawowym programem, "ja" jest jestestwo, jest to sposób w jaki doświadczamy naszej totalności — najważniejsze są tu nawyki, pamięć i inklinacje — w danym momencie, odseparowanej od sygnałów granicznych, z koncentracją na partykularnych punkcie czasu, z koncentracją na konkretnych aspektach całości. W relacji do ego, jest zawsze związane z nieuświadomionym i uświadamioną powierzchnią jestestwa, gdy ego przemieszcza się w percepcji jestestwa, te struktury jawią się jako iluzoryczne i puste — zmieniają się w czasie i rozwoju, ale zawsze są totalnością „teraz" poprzez ich zasilanie w ciągłości. Tak samo jak role, tożsamości, wewnątrz grupowe i zewnątrz-grupowe kategorie i ich czasu jako ostateczna subiektywne sprzężenie zwrotne o świecie uchwycone w świadomość teraźniejszości, lub intersubiektywnej relacji do obiektu powszechnego doświadczenia. Obraz ego jest zarządzany przez nawyki doświadczenia jawnej totalności, jest sumą percepcji i pamięci jakie mamy o sobie, samo-referencyjną pętlą która jest spójna ze swoimi zasadami, a zatem unika podważenia.. Jest to iluzoryczny konstrukt, uchwycony jako "całkowita treść", w rzeczywistości doświadczamy tylko aspektów swojej totalności, wyodrębnionych w prawdziwych relacjach pomiędzy kontekstami, częściami siebie a podmiotem doświadczenia w danym momencie. Jestestwo jest naczyniem na tożsamości, role, personę,

auto-relację, auto-referencję, autentyczną ekspresję, maski, indywiduację, a także grupowe kategorie niepodlegające wartościowaniu prawda-fałsz.

Psychomorfoza
i daimony (procesy)
obwodów umysłu

Obwody psychomorficzne są energoneuralnymi śladami/implantami/blokadami/plombami na fizycznym mózgu, a także neurologicznymi, biopsychologicznymi, poznawczo-behawioralnymi i poznawczo-emotywnymi warstwami.

Dowolne z tych elementów może być zmodyfikowane przez radionikę, psychotronikę, transakcje magiczne, przez aktywnych agentów z „drugiej strony", rozmaite byty (które często są ukryte w całym procesie), część z nich może być szkodliwa, wirulentna i może prowadzić do chorób i zaburzeń psychicznych przy niskiej odporności, niektóre mogą wzmocnić naszą własną pracę, jeżeli są rozumiane jako ‚augmentacja', pod warunkiem że nie obezwładniają naszej woli, całości obrazu psyche i jestestwa.

Mogą być rozróżnione, w rzeczywistym środowisku na:

Nawyki uruchamiane przez bodziec — albo rozwinięte podczas zwykłej poznawczo-behawioralnego warunkowania, odprysków poprzednich bitew i wojen psychicznych, świadomie kształtowane przez wolę przekraczając automatyzmy poznawczo-behawioralne, albo świadomie zasadzone z zewnątrz, rozmaite energie nasączone charakterem (vasany) których ludzie pełną wyrzucając w eter też mogą powodować aktywację w dynamice intra-inter-psychicznej i introjekcyjnej (z zewnątrz)

Obwodowe egreegory, łańcuchy sekwencji które są „zapieczętowane" wokół energoneuralnych działań, kiedy aktywowane psychiczne procesy są zamrożone i zapamiętane w umyśle, fałszywie prowokując psychiczną odpowiedź lub podniecają konkretny obwód do mentalnej aktywności, cenzurując i blokując inny. Mogą być to „kopie" z innych umysłów lub bytów które mieszają się z naszymi środowiskiem mentalnym, umysły nie są równe, a zatem i topologia i kognitywne fenotypy są rozwiązywane w inny sposób, z innymi efektami, od człowieka do człowieka.

Przykład:

I) Podczas ćwiczenia mentalnego ataku/obrony, poboczna istota pamięta energoneuralne ustawienie i instaluje siatkę wokół ustawienia, który następnie funkcjonuje jako implant; Te mogą być aktywowane przez jakąkolwiek istotę która czyta ustawienie, albo przypadkowe poprzez uruchomienie sekwencji psychicznej w pewnych okolicznościach, „znikąd" poprzez dopro-

wadzanie do psychicznej masy krytycznej, przez przypadkowe skojarzenie, bardzo bałaganiarskie efekty psi-chologiczne.

II) Obwód egregoryczny typu „namierz, patrz, atakuj" związany z wizualizacją i koncentracją ofensywną jest zasadzony w ustawieniach. Istota która wykrywa ten obwód i ma dostęp do psychicznego obwodu egregorycznego aktywuje go i spróbuje obezwładnić wolę osoby, aby ją zaprogramować i egzekwować w danej sytuacji; Jeżeli osoba ta zdaje sobie sprawę z fortelu, przechwytując zamiar na podprogowym kanale (w zależności od ramy umysłu, innych istot które biorą udział w ustawieniu i wzmocnionych strukturach psychicznych), może spróbować:

a) Zablokować całość, zlokalizować obwód, rozbroić i reinwestować energię psychiczną gdzie indziej

b) Zablokować i odbić próbę, wzmacniając inne części umysłu

c) Pozwolić przejść bodźcowi przez obwód świadomie, w zależności od ustawienia psychicznego i środowiska, albo nieświadomie (obezwładnienie, przesilenie woli)

d) Podtrzymać atak i odbić wymierzając przeciwko agresorowi

Samo-kształtowanie własnych obwodów, zbrojeń etc. jest preferowane, zapraszając inne byty do zbrojenia i instalowania augmentacji może w prosty sposóby wyeliminować negatywne energo-neuralne zaburzenia obwodów.

Te wszystkie rzeczy są, lub w teorii powinny być podporządkowane ‚zewnętrznej' świadomości, Transcendenty Trzeci/Trzecia, mogą być wykryte i analizowane jako modele akcji psychicznej. W żadnym przypadku ciało-umysł, emocja-kognicja nie powinna być zredukowana do więzienia myśli, idei, koncentracja powinna wznieść się ponad psychiczne ataki i obwarować świątynię umysłu, transponować się na wyższe, szersze fundamenty ponad światem. Są oczywiste tylko wtedy, gdy są napędzane koncentracją, kiedy koncentracji zawęża się perspektywa zlewa się z podmiotem swojej obserwacji, kiedy koncentracja jest wyzwolona umysł powraca do siebie i „myśli co chce, kiedy chce" w zależności od potrzeby, lub całkowicie się oczyszcza

W rzeczy samej każda psychoterapia (therapeion) próbuje ponaprawiać podobne obwody i procesy umysłu, podobnie jak Jogin próbował je opanować i zaprząc do swoich potrzeb, podczas gdy poprawia się i wyrzuca zbędne procesy i istoty które zaburzają homeo-stasis, próbując się uczyć jak prowadzić, wzmacniać i rozwijać człowieka w jego prawdziwy potencjał, szczęście, spokój, spełnienie i wewnętrzną wielkośc — peri to kalon.

Totemistyczne emanacje, albo zwierzęca metempsychoza

Godzinki, Utrecht 1460: Lis Mnich. Postać Lisa był a utożsamiona z Heretykiem w Średniowieczu, ale także teologicznym reformatorem.

W głębokiej zimie, wychodząc na papierosa w okolicy Narodowej Biblioteki w Warszawie, w pobliżu Pól Mokotowskich, upolowałem oczami lisa. Zabłądził do miasta w poszukiwaniu pożywienia. Zobaczyłem go tylko raz, myśląc że cały czas jest na ogrodzonym terenie, znalazłem ślady, próbując zobaczyć w którą stronę biegną. Jakiś czas później, gdy byłem wściekły, nagle przypomniałem sobie całą scenę, jednocześnie czując jak wciela się we mnie natura, lub Ka tego zwierzęcia, czułem że to musi być lis, że

> *to musi być ten lis. Czułem jego charakter, jego koncentrację, chęć zabawy, żywe szczęście, żywotną ciekawość. Był przyjacielski i sprawił że się rozchmurzyłem.*

W jaki sposób to możliwe, czy mogłem z nim nawiązać więź, porozmawiać? **Metempsychoza zwierzęca** — czyli o tym jak dusze zwierząt mogą wcielać się w ludzi, przyoblekać w nasz umysł, a następnie dokonać ekspresji swojej natury w zgodzie z naszą.

> *Chwilę pomyśleliśmy razem, a następnie powrócił do swojego lisiego umysłu, ciała, ze "śladem" pamięciowym i "lisią" wersją wrażenia z tej konwersacji, było to ciało astralne lisa które bi-lokując nauczyło się czegoś ode mnie, a ja nauczyłem się czegoś od niego. Podobna metempsychoza działa między ludźmi, wielokrotnie moi znajomi, zupełnie nieświadomie wcielali się we mnie, a ja czułem ich natury, substancje, manierę i charaktery.*

Stare szamańskie opowiadanie o rozmowach ze zwierzętami nie są zatem mitycznymi historiami — być może Ci wysoko wyszkoleni w tych praktykach byli w stanie także otrzymywać wrażenia od "zwierzęcego języka" i interpretować je na "ludzkie", albo wcielać część swojej świadomości w zwierzę, w transie, w snach etc, aby żyć, działać, bawić się z nimi. Ciekawa jest historia Hinduskiego jogina, który wcielił się króla, aby poczuć jak to jest kochać się z królową — znudzony spektaklem wrócił do swoich ćwiczeń jogere „związywania zmysłów". Tak zatem jakakolwiek **metempysychoza wcieleniowa** działa na zasadzie impresji i przekazywania esencji, które są wyczuwane przez nasz własny umysł, odczucia i sposób w jaki impresja i esencja odzwierciedla się swoją naturą w naszej.

Jakiekolwiek umysłowe właściwości zwierzęcia są bardzo mocno związane z jego gatunkiem, lub mocniej zorganizowaną strukturą gatunkową — np. mrówki, pszczoły charakteryzują się bardziej kolektywnym zachowaniem, z właściwymi sobie atrybutami, a także dewiacjami od generalnego modelu spowodowanego zaburzeniami, gdy uszkodzona jest generalna tkanka świadomości Ka (duszy) gatunkowej.

Spekulując, że wrodzony mechanizm wyzwalania (IRM), termin zapożyczony z biologii ewolucyjno-behawioralnej zawdzięcza swoje działania gene-

tycznych i neuralnych mechanizmów rozwojowych organizmu, proponuję uzupełniającą teorię:

Jakikolwiek fragment kolektywnego zasobu atrybutów może być odizolowany jako psychomorf gatunkowy.

Psychomorf jest kompleksem energetycznym zabarwionym przez daną domenę natur, substancji, a także gatunkowo wyodrębnioną informacją, która może zapożyczyć swój fragment z całości matrycy atrybutów, a następnie stworzyć psychoreaktywne pole które manifestuje te natury poprzez swoje relacje. Ludzki umysł, w chwili totemizacji filtruje się przez tego typu naturę, a także właściwe ludziom zachowania, afekty, odczuwania i poznanie, energie. Psychomorfy nie posiadają inteligencji same z siebie, ale niektóre mogą je posiąść gdy są związane z inteligencją danego bytu, lub człowieka. Prawdziwe byty, które nie są psychomorfami (zaliczają się do tego zwierzęta, albo inteligentne niecielesne istoty) są niezależne w akcie, w zgodzie z ich natura, ale pracują z umysłem ludzkim w podobny sposób do psychomorfu. Zadeklarowane inklinacji są związane z bytem, a także esencjonalnym charakterem, a także inteligencją zamanifestowaną lub "negocjowaną" poprzez ludzką.

Inną rzeczą jest nagromadzenie siły życia w historii zwierzęcia, która u podstaw jest podobna jak ta u człowieka, metaforycznie — jest to ta sama dusza która jest integralna wystarczająco aby się wcielać i "trzymać" w ludzkim układzie nerwowym. Eksperymenty (za zgodą zwierząt) dotyczyły wcielania dusz lisa, jeża, nietoperza, wilka a także Egipskiej rogatej żmii (Cerasters Cornutus), stanowiąc jednocześnie moje przewodnie zwierzęta, albo stając się moimi przewodnikami, tak jak ja jestem "ich" człowiekiem.

Przy próbach odzyskania kompleksów pamięci wymarłych zwierząt poprzez cień, lub cmentarzysko form, rekonstrukcja — np. Tygrysa Szablozębnego — zaowocowała w dziwnej hybrydzie, która była bardziej zbliżona do Jaguara — niepowiązanego gatunkowo aż tak blisko — ale z wymarłą formą raczej nie miała nic wspólnego. Bardziej prawdopodobne jest to że wcielony został „ślad" tego zwierzęcia.

Łatwiej wcielać zwierzęta bliżej naszej neuro-genetycznej struktury, np. ssaki-kręgowce, aniżeli morskie zwierzęta. Istnieją też zagrożenia związane z "opętaniem" przez zwierzę, kiedy zwierzęca dusza zostanie uwięziona w umyśle człowieka, przeciwnie kiedy dusza człowieka jest "zaklęta" w ciało

zwierzęcia. Obserwowałem raz człowieka który krakał, kompletnie opętany przez wronę, próbowałem wtedy wyzwolić ten wroni kompleks z jego umysłu prosząc o pomoc Aeskulapa. Przy pracy z psycho-reaktywnymi polami Neptuna, udało się nawiązać zdalną komunikację z delfinami (John Lilly pisał o sztucznej komunikacji z tym najinteligentniejszym gatunkiem ziemi, w porównaniu z delfinem w swoim środowisku — wodzie, człowiek na lądzie jeszcze nie ruszył się poza poziom Neandertala), parzydełkowcami (bolesny eksperyment), także skorupiakami i polipami.

Eksperymenty kolektywnego umysłu roju, doprowadziły do manifestacji "głowy roju" — Bogini Pszczół, lub bardziej zindywidualizowanej Bogini Modliszek, jest to rodzaj ekstraktu z kolektywu, który w ten sposób prezentuje się przed psychoreaktywnym umysłem jako awangarda swojego gatunku w jednolitej manifestacji. Innymi słowy ludzki umysł interpretuje w ten sposób "front" danego kolektywu. Manifestacje z prostszymi organizmami z fauny i flory cienia były przeprowadzane poprzez pająki, np. integrację z cieniem podtypu tarantuli, zintegrowania z kręgosłupem dzięki mediacji Isobel — kapłanki Astarte (najbardziej znanej we współczesnym świecie z „Dantego" — być może była to córka Ito-Baala, króla Sydonu i Tyru, jest patronką kobiet lekkich obyczajów i prostytutek poprzez swoją rozwiązłość seksualną). Podczas tej operacji cieniste odnóża wyrosły mi z bioder i subiektywnie odczuwałem te "fantomowe" pajęcze kończyny jakby zrosły się z moim układem nerwowym, mogłem też wykonać parę kroków, zobaczyć je przed lustrem, zanim nie pojawił się odruch wymiotny.

Ontogenetyka istnień

Kolektyw biopsychosfery jest odporny na pewne straty — jeżeli jeden osobnik zostanie zabity, zjedzony, albo umrze, reszta zachowuje meta-strukturę gatunku, i między-gatunkową terytorialną homeostazę, natomiast przy tym co dzieje się w obecnych czasach, kiedy zapada się biosfera, a ekosystemy cierpią, doprowadza to biopneumosferę do destabilizacji, — pojawiają się dziwne zachowania wśród zwierząt, stając się regresywne, stopniowo uszkodzone, odchylone od zachowań gatunkowych. Dewastacyjne działaniem

człowieka przy likwidacji naturalnych środowisk, uszkodzenie środowiska ma też skutki — oprócz tych oczywistych, fizycznych: w meta-biosferze. Wymarcie jednego gatunku nie jest tylko fizyczną śmiercią zwierzęcia, jest też rzezią całej gatunkowo-specyficznej świadomości, a jej śmierć prowadzi do ogromnej nierównowagi z resztą kolektywnych klanów gatunkowych, nie tylko w danym ekosystemie, ale przez całą subtelną tkankę biopneumosfery, którą niektórzy nazywają Gają.

Limit zmysłowości, albo śmierć hiper-sensualizmu

lub skrawki myśli z akolitycznego delirium

Przekraczając formę. Szkice z atawizmów psychobiologicznych albo wyznania akolity.

— Stworzyli potwora — powiedziała

— Lecz jak można być współczującym potworem? — spytał, uśmiechając się

— Jesteś potworem w oczach większości z nas — powiedziała

— Co jest zatem tego wyznacznikiem? Wiedza? Doświadczenie, zachowanie czy percepcja, czy może coś jeszcze?" — spytał

— Nie myślisz jak my — powiedziała ponownie.

— Lecz czy jest to ograniczenie Twojej percepcji, czy po prostu strach

przed tym, czego nie poznałaś? Kto wydaje się komuś innemu potworem, może się wydawać czymś boskim lub demonicznym w oczach innych światów, znów, co wydaje się potworem w oczach ludzi, jest bliżej kosmosu i nieznanych pustek, niż to, co wszyscy Wasi astronomowie mogą zrozumieć. Wydaje się Wam, że kosmos jest blisko Was, lecz jesteście jedynie jego częścią. Kiedy człowiek zostaje oderwany od terytorium znanego, ma do wyboru szaleństwo, lub adaptację, możecie go nazwać potworem, lecz doświadczając Zachwytu Kosmosu zobaczysz, że świat ludzki jest bardziej okrutny, irracjonalny, ignorancki i przeczący sobie, niż potwór którego widzą w innych, które zawsze jest relegowany do roli nie-człowieka. Jednocześnie uzurpują sobie prawo do poznania kosmosu i ujarzmienia prawd absolutnych, które nigdy do nich nie należały. W szaleńcach przekraczających progi terroru w lęk nieznanego i dziwności świata natura przegląda się lepiej, niż w jednostkach, które tkwią w swych uwarunkowaniach, od początku aż do końca, przeżywając życie pół-martwymi-

O odzwierciedleniu natury. Psychonautyczne ćwiczenia w prymordialności organiczności życia

> *„Ekstatyczne doświadczenia, jako rzeczywisty fenomen, są fundamentalnym elementem ludzkiego stanu"*[1]
>
> *„Następnie dowiadujemy się, że Bóg nazywał to miasto miastem kolumn, ze względu na szmaragdowe i szafirowe kolumny, które znajdywały się*

[1] (Mircea Eliade, A History of Religious Ideas: From the Stone Age to the Eleusinian mysteries (The University of Chicago Press: 1978), str.19

pod miastem"[1]

"Straszne, chaotyczne moce ukrywają się pod fasadą normalnego świata. Te siły są trzymane z dala poprzez podtrzymywanie społecznego porządku [albo map rzeczywistości]. Panowanie porządku jest jednak niewystarczające, ponieważ porządek może ulec stagnacji i staje się toksyczny, jeżeli nie jest regulowany przez stałą ekspresję [adaptację]"[2]

Przekraczając człowieka, z potrzeby, stajemy się od-człowieczeni, nie znajdując się więcej w światach uwarunkowanych społecznie. Podczas tego typu wędrówek, możemy zrozumieć jak słaby jest ludzki umysł podczas pewnych doświadczeń, w rzeczy samej, dla nie-ludzkiego obserwatora wszystko może się jawić jako manifestacja energii, życia, lub form-w-fenomenach które wydają się straszne, przy których czujemy się jak planktoniczna zwierzyna łowna.

Ludzki obserwator przeraziłby się w terrorze, gdyby jakakolwiek jego cząstka odzwierciedliłaby się w starożytnych ekspresjach życia, w formach, które przerastają ludzką pojemność doświadczalną, doprowadzając go do szaleństwa. Wystarczy przypatrzeć się ile osób wziętych przez faktyczny obłęd zregresjonowało się do archaicznych światów fantazji, co gdyby przedludzcy śniący-w-cieniu inicjowaliby by nas w coś dużo bardziej dziwnego, bo przy zachowaniu zmysłów delikatnie prowadząc nas na skraj ludzkiej formy, pokazując wszystko to, co jest poza naszą domeną doświadczalną?

W istocie, aby zrozumieć szaleństwo, należy przekroczyć szkielet poznawczy poza zwykłą, wąską świadomość, która nie jest w stanie utrzymać rozszerzonego punktu referencji, a zatem jest niewydolna przy ewolucyjnej adaptacji osadzonej w diametralnie innym umysłowym środowisku. Rozluźnienie pieczołowicie uwarunkowanych, zsocjalizowanych i wyćwiczonych wzorców psychicznych musi mieć miejsce, aby doświadczyć dziwności.

[1] Al-Ṭabarānī, al-Tafsīr, VI, p. 494 in Neuenkirchen, P. (2013). Biblical Elements in Koran 89, 6—8 and Its Exegeses: A New Interpretation of " Iram of the Pillars" (Vol. 60).

[2] Peterson, Jordan B. 2002. *Maps of meaning: the architecture of belief*.

Kompletna dewastacja tych skrystalizowanych fortec społecznych umożliwia odświeżenie stanów transu, agonii i ekstazy, kiedy wszystkie wybudowane tabu poznawcze są zawieszone i tymczasowo wyłączone, takie są wymogi aby faktycznie popaść w delirium, które jest punktem koncentrycznym dla mocy które chcą raz jeszcze odżyć w chtonicznym człowieku.

W tym samym czasie, musimy odmówić odseparowania od tych doświadczeń transformacji ciała, mutacji psychicznych, wykopujących najgłębsze psycho-organiczne części naszego fizjologicznego mózgu i prymordialnego umysłu, poprzez psychonautyczną operację na żywym ciele mentalnym. Jeżeli nie pozwolimy się wciągnąć jako część koszmaru, staniemy się jego sterroryzowanymi zakładnikami, którzy za cenę zachowania normalności zamiast uczestniczyć w zapomnianych nurtach, staniemy się ich ofiarami.

Tak zatem poprzez doświadczanie tego obłędu, poprzez dołączeniu do uczty naszych lęków, w oroborocznym kazirodztwie naszych poprzednich echogenetycznych form, odłączamy się od naszej tożsamości czy poczucia 'Ja' i stajemy się zainspirowani przez tłoczącą się masę magicznych strumieni Starszych. Wyrzuceni w nowy sposób doświadczenia siebie i rzeczywistości, percepcja formy pojawia się jako próżnia poza estetyką, awersją, czy preferencją. Tym samym, to co jest poza formą, nabywa nową esencję, odnajdując wspólny język z tym, co nierozpoznane, dziwnym, ukrytym elementem nieludzkiego świata. Tak jak w medytacji i gnozie oczyszczamy soczewki percepcji, poprzez usuwanie kurzu z światła świadomości czystego umysłu, w obsesji transu, niszczymy wszystkie uwarunkowane wzorce percepcji, substytuując je nowymi, drastycznie innymi od poznanego świata.

Wszystkie formy poznawczo-organicznej sentymentalności jakie żywiliśmy względem swojej cielesności i jej percepcji muszą zostać opuszczone, ponieważ ograniczają one doświadczenia. W tym samym czasie kataliza tych magicznych strumieni przez ludzki mentalny aparat, poza zmysłami, lecz naturalnie uważnie, możemy zobaczyć jak te doświadczenia zbliżają umysł do całkowitego rozpadu, że jedność wszystkiego oświecenia jest zastąpiona wszystkością w jednym poprzez inicjację archaizacji, regresji, dalej wpadając w króliczy dół.

To czas w którym ciała stają się soczewką, portalami dla starożytnej głębi, manifestując się, wchodząc ponownie we współczesny świat poprzez doświadczenie poddania się im. Rezultatem jest jednolite odczucie, terror

‘inności’. Obezwładnieni przez dziwne a-ludzkie rzeczywistości, gdy zjednujemy się z nimi w rytmie ich bytów, przestają nam zagrażać i dają nam nowy oddech perspektywy która nas nosi, nigdy na odwrót, tańcząc nas w obsesję hiper-zmysłowości.

Zapełniając doświadczenie różnorodnością spaczonych form chaosu, oddzielając się od ludzkiej esencji na Drzewie życia, przed osiągnięciem spełnienia, jest to najgłębszy cień jaki będziemy rzucać w otchłań. Faworyzując fale bytu-w-doświadczeniach karnalnych i ich ekspresji, staje się to ciągłą manifestacją egzystencji, lecz prowadzi do przechodniej de-antropocentryzacji w innym szkielecie poznawczym po doświadczeniach transu, co szukają **człowieczeństwa** w odświeżony, odżywiony sposób.

Będąc pod wpływem psycho-morfozy, ponad barierami biologicznej wydolności przetwarzania sygnałów pojawia się noetyczna dziwność. Ekstaza przyśpieszonych zmysłów kompleksów Erosa-Thanathosa, odnajduje się na szczycie rozprężenia zmysłów, zachwyto-orgazmu, który jest dziką przyjemnością czerpiącą z instynktów jakie mogłaby przejawiać emanacja pierwotnej plazmy życia — metaforycznie, bowiem tak daleko nie zaszliśmy — która replikując, mutując, rozwijając się, wydaje na świat coraz nowsze konstelacje form biologicznych. Połączenie ekstazy-agonii przyśpieszonej transformacji, rozpoznanej jako wzorzec odczuwania którego umysł ludzki nie powinien czuć, jednak pojmowany w ten sposób post-retrospekcyjnie.

Te światy leżą poniżej i ponad ludzkim gatunkiem, ponieważ poprzedzają ludzki gatunek. W stanie uwarunkowanego odrzucenia tych doświadczeń, skorupa ograniczonego umysłu zaczyna się łamać, dezintegrować, wyzwalając nowe formy psychicznych energii, niech będzie to obsesja obłędu, albo kreatywność zrozumienia. Podobne źródła brały grupy ludzi pod swój wpływ i zanurzały je w doświadczenia transowo-chton

Niektórzy byli w stanie przekierować te energie, niekoniecznie z tych źródeł, ale będąc symptomatycznie podobne w sztukę i magię, czy było to świadome (Austin Osmane Spare), pół-świadome (Howard Philips Lovecraft), czy nieświadomie (Zdzisław Beksiński).

Ci, którzy doświadczyli tych fenomenów, być może poprzez cofnięcie się w sfery psychicznego bezpieczeństwa, re-antropocentryzacji, otrzymują nowe zestawy percepcji z estetyką piękna ukierunkowaną na bardziej znane formy. Aby zachować kontynuację zmysłów, poznawczo-konserwatywny

ustalone schrony, wewnętrzną cenzura i przestroga, aby dalej nie wchodzić w te zony. **Retrospekcyjnie, ta forma doświadczenia pomaga zrozumieć, że zmysłowość kończy się spazmem, epilepsją zmysłów i droga sublimacji znajduje się gdzie indziej.**

Przekroczenie zmysłów, lub dziwne pragnienia Leng

Poprzez rozpoznanie ograniczeń ludzkiej formy, umysł potrzebuje nowej formy, w której mógłby okiełznać doświadczenia. Z braku takiej możliwości, rozgranicza linie obłędu i trzeźwości w istniejących psychologicznych strukturach. Ta separacja umożliwia wchłanianie nowych doświadczeń z innej perspektywy w próbie zrehumanizowania, znajdując nową wartość w człowieczeństwie, negocjując inny tryb bycia w świecie.

Żyjąc pośród innych w tymczasowej formie, zbliżając się do chaotycznego szaleństwa i epifanii światła, powstaje potrzeba noszenia masek normalności wśród innych, z rzadką obsesją w oczach, którą należy powstrzymać, albo stać się jej niewolnikiem. Odnajdujemy zrozumienie, że co jest poza człowiekiem, terra incognita wewnątrz, a zatem na zewnątrz jest dużo bardziej niebezpieczna, niż wybrakowane projekcje które utrzymują obraz rzeczywistości, a które budują postrzeganie świata.

To doświadczenie przybliża poznanie, że człowiek jest miarą tylko siebie, a odarty z tego punktu zaczepienia, jest złapany przez terror, lub zachwyt. Wymazany z perspektywy świata, któremu przypisywaliśmy znaczenia, stoimy nadzy pośrodku niezbadanego terytorium. Z tej perspektywy, życie może się jawić jako mechanistyczna orgia ciał i urojeń tych, którzy są ich głodni i poprzez egzystencję przykłada miarę fenomenalnych złudzeń do głębi Ma'at, wymiaru obiektywności, przekształcając percepcję z introjekcji/projekcji do odzwierciedlenia, akcji zgodnej z ruchem rytmów świata i kontemplacji. Nasiąkanie głębszymi esencjami jest gestem samo-zachowawczym, który jest aktem desperacji, jeżeli jest mu nadany jakikolwiek sens.

Wszystko jest opuszczone w jednym rozbłysku narodzenia wszechświata. Jest to formuła umysłu który rozpoznał boski chaos i przejrzał się w nim, destrukcyjny, brzemienny, pusty, ale regenerujący poprzez współzależne konstelacje wydarzeń, podczas gdy tkane one są w matrycach doświadczenia w kreacji. Transcendując te ograniczenia ludzkiego doświadczenia, nosi maski transformacji rytmu życia, magicznych strumieni form i esencji, które nie mają nic wspólnego z ludzkim światem.

Bowiem ani człowiek, ani bliskie ludziom wymiary nie mogą ich przejrzeć. Łatwo jest się wycofać w zwykły ludzki sens konfrontując się z terrorem, wielu pomaga w zapomnieniu zmierzchu świadomości, lecz po setkach tysięcy lat, ludzkiej formy już nie będzie. Ludzkość nie przetrwa w konserwatywnym sensie, transformacja formy, materii i energii jest procesem który działa bez udziału człowieczeństwa, pomijając wszelki post-humanoidalne, czy trans-humanistyczne (augmentowane technologią w każdej postaci), zmieniając stan indywidualności na tyle na ile świadomość pozwala. Co jest doświadczane jako nienaturalne dla człowieka w obecnym świecie, przeciwdziała harmonijnemu rozwojowi rezonującym z człowieczeństwem i bardziej naturalnymi ścieżkami, którymi człowiek może kroczyć. To oczywiście ma sens, jeżeli wierzymy że człowiek w istocie rozwijał się harmonijnie, w przeciwnym razie partyzanckie podłączenia pod pewne rewiry doświadczenia są naturalnym rezultatem chęci przyśpieszenia własnej ewolucji.

> Pieśni mej duszy, zmarł mój głos.
> Umrzyj o, niewyśpiewaną, gdy łzy nie uronione, Wyschną, gasnąc
> W zaginionej Carcossie
> —
> Chambers, Rober W. Song of Cassilda in The Yellow King, Act I, Scene II (Harper and Brothers: New York, London: 1902), str. 3

Inicjacje

Ekstaza mutacji w inne formy, umożliwiona przez siły re-negocjujące biologiczną, żyjącą materię, jest uświadczona poprzez psioniczną operację na organiźmie poza ludzkim zmysłem, lecz odzwierciedloną w zmysłach. Ewolucyjne atawizmy z ciągłym a-ludzkim supra-sensorycznym paralitycznym spazmem, zbliża nas do limitów doświadczenia zmysłowego. Gdy koncentracja zbliża się do odkopywania biologicznej podpinki zwierzęcej psyche, w neuralnej regresji do obwodów defragmentując naszą psyche na części, nasz karnalny obraz jawi się jako kazirodztwo form z których jest złożone. Człowiek rozmontowany nie może więcej rozpoznać swojej całości, odwracając dwojaką gnozę w chtoniczne pod-źródła, w bardziej niebezpieczne siły spaczenia, dywersyfikujące, mutujące żywe organizmy.

Tak jakby część procesu, ekstrahowana z całości, stała się adorowana sama w sobie, akcentując jej separację, kiedy część maszyny zdobywa prymat nad całością jej funkcjonowania. Głębia dziwności ekstazy biologicznych organizmów, transformacji, trans-substancjacji formy, mutacji, prokreacji, konfundują cały szkielet poznawczy człowieka, w którym człowiek obserwuje świat. Łącząc potężną ekstazę, z zachwytem przekształceń ciała odzwierciedla moce ewolucyjne które pojawiły się na długi czas przed całą historią ludzkości, bowiem czerpią z tych samych źródeł co biologiczne życie na ziemi.

To mitopoetyka, która magicznie jest przełożona na rzeczywiste operacje: całość fal życia na ziemi wyrasta zarówno z biologicznych praw-form, jak i rezonacji między-planetarnych i między-gwiezdnych. **Pojęcie tego jest nie na miarę człowieka, ale próba uchwycenia „percepcji" na miarę odzrozumienia jest wystarczająco ciekawa, bowiem świata trzeba się nauczyć, potem oduczyć, aby go w pełni zrozumieć — wtedy natomiast nie istnieje już wiedza, a działanie.** W drastycznych doświadczeniach supra-sensorycznej seksualności można odczuć oceaniczne żądze, przyśpieszone, katalizowane przez emisariuszki/ów danych bóstw, jako awangarda źródeł, zapoznając ze stanami które są odtworzeniem, lub wsteczną inżynierią do umysłu-łona skomplikowanych procesów mutacji i rozwoju związanych z pierwiastkiem wody.

Wymiary ekstazy są przeorientowane na coś poza-zmysłowego, żerując na wszystkich stanach sensoryczno-afektywnych jakie możemy poczuć. Pozostałości organicznych larwalnych stanów pre-natalnych, ewolucyjnej pamięci, poprzez te nurty emanują falami życia ziemskiego, na chwilę zamykając się w naszych ciałach i umysłach. Siły te działają w starożytnych tunelach istnienia, możliwe że zmierzch starych bogów jest cmentarzyskiem snu, powołowanymi do istnienia tylko przez wśnienie się umysłu w ich rewiry, a umysły te stają się portalami, biorąc nasze ciała jako swoje tymczasowe formy.

Bardzo możliwe że pobliskie ludziom wymiary które są do-ludzkie w gradacji swojego wpływu, są ślepe na egzystencję tych potężnych wirów chaosu, który nie jest jednak chaosem absolutnym, ale jedynie zorganizowaną potencją przyobleczenia się w nowy świat, w nową formę. Nie wyklucza to natomiast tych pobliskich ludziom wymiarów z ich działania. Tam, gdzie jest limit sublimacji zmysłów, a także limit ekstazy dziwności, pozostaje sublimacja Jaźni w zgodzie z drzewem życia. Jeżeli potraktujemy człowieka jako portal poprzez który skoncentrowane źródła mogą się zamanifestować, medium projekcji wyższych zasad, co uszlachetnia idee bliższe ludzkim światom, zgodnie z liniami pochodzenia, człowiek nie jest skonstruowany aby rozkładać się na ewolucyjno-archaiczne części, to ścieżka szaleństwa, obłędu, roztrojenia zmysłów i umysłu, głębia Qlipoth w tradycjach Kabalistycznych, odłączająca nas od nieśmiertelnej gwiazdy, Sekhem. czy Akh.

Jest to jedna ze ścieżek, którą niektórzy starają się kroczyć, ponieważ interesującym jest doświadczyć tego na własną rękę, aby dowiedzieć się, że to nie jest ścieżka dla człowieka, chyba że chcemy popaść w delirium i wyniszczające szaleństwo. Wyższa ścieżka również doświadcza fali życia, jednak nie karnalizuje jej w czysto chtoniczne siły, w sekwencji życia jakościowo innego od dziwnych wymiarów. Dodając trochę estetyki, proces jest zawieszony między wartościami piękna, a terrorem nieznanego, musimy zdecydować kiedy pracy nadajemy znaczenie, kiedy ma ona cel i wycofać się gdy odkryjemy że nie jest przeznaczona dla nas. Pytanie czy człowiek powinien być zanegowany, wrastając w dziwne źródła oddalone od ludzkiej ekspresji, aby skonsumować swój karnalny obraz. Ponieważ poza tymi domenami człowieczeństwa nie ma wartości, wierzeń, estetyki, jest tylko ekspresja sił rozstrajających to wszystko, co cenimy, odmawiając człowiekowi człowie-

czeństwa, obejmowane są kosztem odarcia człowieka z jego charakteru i natury, to ważne aby to zrozumieć, gdy ponownie wkroczymy na ścieżkę życia.

Nie mam prawa krytykować osób, które z własnej woli chcą podążać tą ścieżką, ale gdy kończy się byt biologiczny, archaiczny, zaczynają się schody do gwiazd, jakaż by to była strata, gdyby delirium ekstazy, czy prostej seksualności reprodukcyjnej wywarło na nas tak duży wpływ, abyśmy zdecydowali się w tych światach pozostać. **Każdy akt człowieka jest bowiem aktem rytualnym, działanie jego organizmu jest działaniem magicznym, bowiem jego organizm rezonuje z siłami które są starsze od niego, z których wyrósł, świadome sprzężenie tych dwóch ukierunkowanych przez cel i zrozumienie jest aktem ceremonii, teurgia jest inwokacją całości, wola jest kreacją, a pasywność poświęceniem, które pozwala siłom płynąć dalej.** Nie polecam też uskuteczniać karnalnych prób odwzorowania tych przykładów, bowiem nawet sadystycznie wykręcone modyfikacje ciała w bólu są po prostu okrucieństwem, żadne ze źródeł które wprowadzało mnie w trans, ekstazę, orgazm, które pozwoliło mi poczuć zachwyt transformacji nie zrobiło mi żadnej krzywdy, choć były w stanie. Zarówno wtedy jak moja dłoń była przecięta w pół, a potem bezkrwawo zrośnięta, jak i wtedy gdy moja skóra na nogach stała się przezroczysta — był to pokaz modyfikacji, ale nie okrucieństwa, był to też pokaz możliwości przekształcenia ciała w inną formę organiczną, ale nie takiej potrzeby.

Starsi Bogowie i Jedność sił życia

Ostatecznie psychonautyka w domeny wyrd jest innymi sposobem eksploracji psychicznej echo-genetycznych atawizmów poprzedzających istnienie ludzkości poprzez psychiczne odwrócenie sygnału świadomości wobec archaicznych treści — ryzykujemy wszystko od znalezienia się w larwalnych stanów, potencjalnie szaleństwa, lub zmianą myślenia o świecie obecnym — preferencyjnie. Eksploracji dokonuje się przez przypadkowe lub celowe podpięcie pod magiczne pod-źródła które rezonują z archaicznymi częściami naszego mózgu i układu nerwowego, który interpretuje doświadczenia pochodzące z „podświadomości", a także przy pomocy istot nadzorujących

bądź sprzężonych z tymi kanałami — aby uzyskać dostęp do tych planów istnienia.

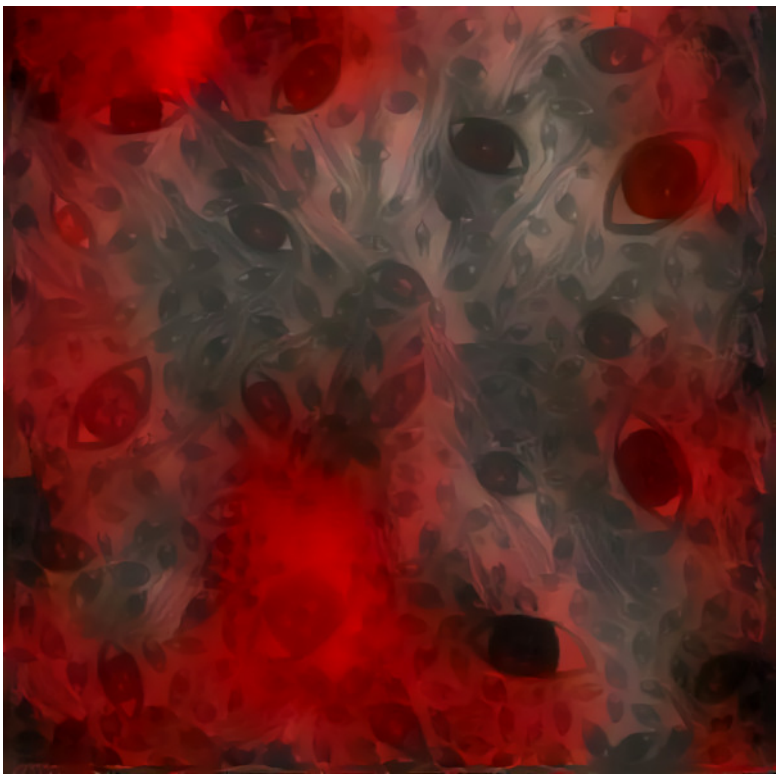
Każdy fenomen rozdziela się domeny z którymi rezonuje z różną siłą — tak jak pryzmat, który rozszczepia światło, tak wszystko we wszechświecie, jak wierzę, rezonuje jako współ-połączony obraz, z różnymi kątami operacyjnego, efektywnego zasięgu. Księżyc, jako fizyczny obiekt astronomiczny, jest też punktem koncentrycznym dla świadomości, a także portalem dostępowym do „pałaców" lunarnych (Asvini) i w swojej głębi do starożytnych sił. Tak jak słońce, fizyczna gwiazda, jest też deifikowane jako Bóstwo, kolektyw sił celestialnych, oko hiper-celestialnych rzeczywistości poza światem cieni, bramą która płonie ogniem potężnych istot. Tak samo woda, płyn, poprzez analogię rezonacji jest portalem do oceanu, a także pierwszych oceanicznych form, łącząc się z tymi ewolucyjnymi przebrzmieniami planet układu słonecznego — a dalej — światów gwiezdnych — które zostawiły swoje ślady na tych planetach w formie astralnej.

Tak samo powietrze, jako koncepcja przestrzeni zawiera w sobie ideę przestrzeni kosmosu. Życie rozszczepia się w podobny sposób, kolektywne emanacje chao-psychicznej zdywersyfikowanej formuły życia z proto-genetycznymi matrycami ekspresji poprzez biologiczny komponent. To próba odarcia psychicznych fenomenów z fizjologicznej obudowy, poprzez ich fragmentację — zatem jest to proces rozszczepienia psychicznych stanów, mentalnych, bioastralnych soczewek w pod-źródła które pojawiają się jako psycho-morfy, albo „monstrualne" formy, które wywierają na nas wrażenia tak długo jak posługujemy się zwyczajowym pojęciem estetyki, strachu, czy adrenaliny. Wszystkie wpływy magneto-astrologiczne bazują zatem na polach słońcach i jego skrzydłach, a także inter-planetarnych rezonacjach. Można je nazwać „magicznymi źródłami" albo „kalami", zarówno planetarnymi, między-wymiarowymi, jak inter-systemowymi, które zmieniają się w zależności od konstelacji tych gwiezdnych topografii. System Słoneczny jest zatopiony w magnetycznym polu rodzimej gwiazdy i nie jest odizolowanym systemem. Implikacja dla biologii ewolucyjnej, zachowań, neuropsychologii człowieka i neurobehawioryzmu zwierzęcia, a także jego psychologiczna dynamika (w tym psychologii astrologicznej) jest doskonałym polem do dalszej eksploracji.

Antropologiczna Biomancja

Biologiczna retrogeneza psychonautyczna: Ontogenia rekapituluje filogenie, biopsychologia rekapituluje szkielet behawioralny, poznawczy, sensoryczny i afektywny od archaicznych do współczesnych struktur. Biomancja jest możliwa gdy umysł jest w stanie cofać się, przy utrzymaniu swojej obecnej integralnej postaci, a także bez utracenia jej spójności, do archaicznych postaci fenotypowo-poznawczych, co także oznacza że możliwa jest wsteczna inżynieria biopsychonautyczna do wcześniejszych postaci rozwojowych Wszelkimi próbami angażowania się w psychonautykę biologiczną ryzykujemy aktywowanie stanów larwalnych w kontekście rozwiniętego aparatu psycho-neurologicznego człowieka, pre-natalnych, biologicznie trans-personalnych (świadomość gatunkowa) trans-gatunkowych (świadomość między-gatunkowa) etc. Podobnie cofając się w przeszłość w ten sposób poprzez wehikuł umysłu powtarzamy każdą fazę ewolucyjnej dywersyfikacji gatunkowej, a także progresywnie z punktu widzenia regresji — tych potencjalnych. Przepuszczając Shkti przez kręgosłup (Djet), lub doprowadzając do magneto-orgazmicznego stanu, który był znany wśród Joginów, wycofujemy Skhti do podstawy kręgosłupa, a zatem i archaicznych części mózgu a następnie przepuszczamy energię przez matryce między stadium oceanicznym a powietrznym, otrzymując uskrzydloną emanację ciała astralnego. Całość powłoki doświadczalno-afektywno-intelektualnej przechodzi przez sublimację, jest to rodzaj samo-zapłodnienia i generacji duszy pochodnej. Jest to energetyczna transkrypcja człowieka poprzez połączenia zwierzęco-ludzkie, sublimowane przez świadomości. Ostatecznym punktem jest przekształcenie świadomości przez ekstazę (podtrzymanie stanu orgazmicznego, przy jednoczesnym sprzężeniu ze świadomością Jaźni), śmiech etc.

Królestwa Cienia, Tunele Setha



"Noc jest ciemna, dzień jasny. Wedle Bruna, to światło jest tylko przecedzoną, osłabioną ciemnością" — Ernst Jünger, Eumeswil

„(...) Wampir za mną
imituje mój trud,
czuję jego oddech
gdy tylko odchodzi (...)
Czy obraziłam kogoś?
(...)
Głos starożytny i zimny:
„Aby nie popaść w ruinę
nie zostawaj tu dłużej
słuchaj, klucz brzęczy
szukaj schronienia,
Ciało o które się nie dba
spotka rychły koniec
o jego delirium i udręce
słyszymy często"
Z siłą obezwładniając
co zwaliła mnie z nóg
Wampir rozwarł skrzydła
Podnosząc tysiące
twarzy przyjaciół i wrogów
W cieniu pierścieni Saturna
co roztrzaskują śmiałków w pył"

— Droga do Domu, Ingeborg Bachman

Inwokacja Słońca Niezwyciężonego

Wypalaczu pustyń, Ty, których synów jest wielu Który emanuje siedem
Bestii Których siła opiera się na Ma'at Karmicielu i dawco życia Którego
ziemie są jasne Który powstrzymuje Czarnego Smoka Silna gwiazdo, bądź

odświeżona Przez celestialną rosę, Ra, chroniony przez trzy Boginie Byka
Którego szkielet jest perfekcyjny, A ciało skąpane w Ogniu Pozdrawiam
Cię Siło Słońca, Abyś wzmacniał moje prace Roztaczając opiekę nad światem Bóstwami, naturą i naszą rasą

"Lepiej jest być żebrakiem w wyższych światach, aniżeli królem w światach cieni"

— Achilles, Hom. Od. 11.440

„Otchłań halucynacji ma prawa i rozum, lecz prawdą jest że nie ma przymierza między zabawkami Bogów. Ten rozum i prawo to Wielkie Kłamstwo. Prawda! Prawda! Prawda! — krzyczy Pan Otchłani Halucynacji. Nie ma ciszy w Otchłani: to co człowiek nazywa ciszą jest jej mową. Ta otchłań jest też nazywana "piekłem" i "wielością". Jego imię to "Świadomość" i "Wszechświat" posród ludzi. Ale TO co nie jest ani ciszą, ani nie przemawia, raduje się weń

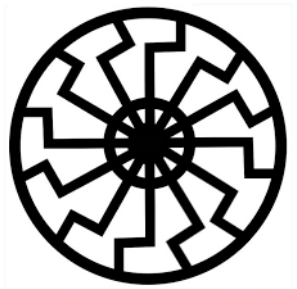
— Crowley. A, Księga Kłamstw

„To zaiste ciekawe, wydają się szukać siebie nawzajem, szukać czegoś, przez cały czas, szybko przemierzając [ulice]. Ale wpadają na siebie i nie widzą się nawzajem, ponieważ są tak bardzo zamknięci w swoich szatach"

Magia bez płaczu, Aleister Crowley, Rozdział XII: Ścieżka Lewej Ręki — „Czarni Bracia"

26. Empodekles mówi, że demony też płacą za swoje przewinienia. Siła eteru przepędza je do morza, morze wypluwa je na ziemię, a ziemia je przepędza dalej. Niezmącone promienie słońca palą ja, a potem wyrzucają w wiry eteru, jedna siła bierze je od innej, wzbudzają nienawiść we wszystkich

— Plutarch, O Izydzie i Ozyrysie.



> *„Widoczne światło może być tylko przefiltrowaną ciemnością" — Ernst Jünger*

Tak jak promienie Słońca nasączają komórki życia splendorem, tak ukryte słońce, czarne słońce, wypełnia życie inną siłą — kiedy drzewo życia staje się jego odwróceniem, kiedy Afrodyta staje się Hekate. Tak wydłużają się cienie starożytnych sił, uchwyconych w człowieku. Kiedy czarne formy wkraczają w świat widoczny, wydają się niczym cienie — czarne jak noc, rozpościerają swe skrzydła, stojąc potężnie jak ogromne istoty, zwierzęce cienie, przeróżne formy nocnych stworzeń, a także cienie ludzkie. Często zapominamy o tym że większość świata jest skąpana w czerni, a nasze oczy rejestrują tylko niezmiernie małą część tego co jest wśród światów widzialnych i niewidzialnych.

> *Siedząc przy stole w nocy i pisząc, ze światłem z ekranu laptopa obserwowałem ciemność. Zobaczyłem wysoki humanoidalny cień z rozerwanymi ramionami, które wyglądały jak szpony. Obok był cień kobiety z białą maską, która starała się go pocieszyć, pocałować, płacząc i przeskakując z klatki na klatkę sceny, próbując sprawić aby na nią spojrzał. Próbowała go odratować, ale nie odpowiadał, był zbyt pogrążony w tym co przeżył. Nie był już niczego świadom, uchwycony w żalu, załamaniu, powłoka swojej przeszłości, z ramionami które odzwierciedlały ból, nie dający się pocieszyć. Tej nocy chciałem ją zostawić. Kochałem ją, za wszystkie momenty. Teraz znałem konsekwencję tego czynu. Coś z umbry ukazało mi*

> *konsekwencje tej linii przyczynowości, może była to część mnie która próbowała nas odratować. Głębokie, poranione życia, pozostawiają wysokie, długie cienie.*

Thanathurgia

Nic nie ginie a naturze. Wszystkie rzeczy mogą się zmieszać ze sobą w różny sposób, a bestyariusze powstawały z opisów tego mieszania się gatunków niewidzialnych ze sobą.

Z obserwacji i w szacunku do światów cienia, posilę się o nie-autorytatywne przedstawienie pewnych szczątkowych fragmentów wiedzy o tych światach z poziomu fizycznego obserwatora, który nie porusza się po tych wymiarach. Obserwując zarówno istoty z bestiariuszy cienia, które zawsze są

poza spektrum i pokazują się jako czarne- niezależnie od tego czy są to latające istoty, czy humanoidalne, czy hybrydowe, zwierzęco-humnoidalne, zwięrzeco-insektoidalne. W tradycjach nekromantycznych w Grecko-Rzymskim świecie uważano że zanim zmarły stanie się cieniem, pojawia się jako eteryczne zwłoki w stanie rozkładu,[1] lub uszkodzenia ciała w chwili śmierci, szczególnie przy gwałtownych wypadkach, gdy człowiek jest brutalnie wypchnięty ze swojego ciała — co potwierdziłem obserwując zielonkawo-białe postacie kobiet i mężczyzn, z którymi można się komunikować. Są to stosunkowo silne manifestacje, które potem zapadają się w czerń cienia. Cień, czy Khaibit jest psychoseksualną substancją, która może, potrzebuje, albo zupełnie nie musi się żywić — w zależności od istoty z którą mamy styczność.

Po śmierci i stopniowym rozkładzie ciała, umysł i zmysły trwają przez jakiś czas dopóki nie zacznie się rozpadać ich „ślad" lub pieczęć. Przypomina to proces rozpadu radioaktywnego, w Bardo Thodol okres ten trwa do dwudziestu paru dni, podczas którego człowiek wędruje po świecie. Część tych form może zostać utrwalona, część może się przemieszać z innymi formami świata zmarłego, do którego należą też zwierzęta i inne formy astralne.

Rozszczepiony człowiek, zdeharmonizowany, en-harmonizowany, dostrojony do innych światów lub wewnętrznie rozstrojony, zintegrowany, lub we fragmentach, w rozmaitych konstelacjach swoich ciał i powłok duchowych, uszkodzonych, zabitych, usuniętych, odbudowanych, trwających, zintegrowanych, wysublimowanych, doskonalonych, albo surowych, nie-rektyfikowanych, nieporuszonych konstytuuje całość biologiczno-psychiczno-duchowo-pneumatycznego efektu pośmiertnej egzystencji, pół-egzystencji, rozpadu.

Kolejnym pytaniem jest to, co pozostaje w formie przetrwalnikowej i w jaki sposób jest to utrwalane, co jest przechodnim Wehikułem przeistoczonego ducha (cząstki duchowej Sekhem, znajdującej się za życia między brwiami, będącej też punktem koncentrycznym świadomości), czy takie wehikuły ekspresji będą nam dane, czy powstaną integralne istnienia. W jakie

[1] Ogden, Daniel. 2005. *Greek and Roman necromancy*. Princeton, N.J.: Princeton University Press.

światy się wrodzimy na podstawie tych wszystkich konstelacji, przez jakie zostaniemy przyjęci. Co powstało do życia, tak po prostu nie „znika" po śmierci, co mogę potwierdzić z obserwacji światów zmarłych i żywych nieposiadających ciała. Nic nie ginie w naturze, w duchowej również.

Wszystko zależy od konstelacji i kalibracji rozmaitych komponentów i ich przeplotów energetycznych, typów wyspecjalizowanych dusz. Korzystając z klasyfikacji Egipskiej:[1]

Akh — całość intelektualnego potencjału i sfery utożsamiana z gwiazdą; **Ren** — moc imienia, pośrednik między **Akh** a **Sekhem** (pasywny egzekutywny element) albo między światem Bogów a ludzi. Siła imienia zależała od jakości **Akh**; **Sekhem** był prototypem ludzkiej redeifikowanej natury, **Ba** jako dusza, która była kształtowana przez całe życie, jako embrionalna ektoplazma nabierająca charakterystyki wraz z życiem zwierzęcia i człowieka, elementami refleksyjnymi i pasyjnymi, decyzjami życiowymi, rezydowała w sercu duchowym **(Yab)**, które pompowało emocje, odczucia, czucie, ból, cierpienie, radość, szczęście, a było symbolizowane **Kheper** (Skarabeuszem), aktywne serce było w ten sposób poruszane **(Hati)**. Proces uskrzydlenia serca **(Kheper)** poprzez rozbudzenie energii **Djet** (podwójnych węży, kręgosłup, kundalini) jego unieśmiertelnienia dawał możliwość poruszania się jako istota uskrzydlona. Dalej **Sahh** było subtelnym ciałem, prawdopodobnie „powłoką duszy" albo „wehikułem duszy" które mogło przybierać rozmaite kształty, na podobieństwo **Tulpy**, bez niego nie możliwe było latanie „po drugiej stronie", ani „trzymanie duszy przy ciele", a zatem czynienie magii bez pośredników. **Ka**, które może być porównane do ciała astralnego, otrzymując impresje ze świata platonicznego, a także odświeżające ciało, przypominające ciało i przebranie osoby która je nosi. „Odwrotnością" **Ka** jest **Khaibit (szut)** lub „cień", który był odpowiedzialny za psychoseksualne i fizjologiczne systemy, był zawsze czarny, wyglądając jak cień osoby, kapłani Egipscy komunikując się ze zmarłymi komunikowali się z cieniami zmarłych osób w celach dywinacyjnych, podobnie jak nekromanci i egzorcyści światów antycznych — często te dwa curricura magiczne było połączone; Te kontaktują się gestami i cichym, nie-

[1] Bator, Wiesław. 2012. *Religia starożytnego Egiptu: perspektywa religioznawcza*. Kraków: Wydawnictwo Uniwersytetu Jagiellońskiego.

zrozumiałym dla ludzi językiem, choć napojone krwią, lub odpowiednio przygotowaną substancję (Melikraton) manifestują się silniej i komunikują chętniej, po śmierci **Khaibit** (czarny cień) żył w grobie razem z **Ka** (kolorowa widzialna postać zmarłego w rozmaitych stopniach rozkładu) i **Djet**; **Djet** to fizyczne ciało, należało o nie dbać i nie poddawać uwłaczającym pasjom. „Wszystko w umiarkowaniu, nic w nadmiarze", po śmierci **Djet** było w tradycjach egipskich przekształcane w Mumię, gdzie **Ka** i **Khaibit** mogły żyć dalej; **Djet** był też kręgosłupem i artefaktem, kręgosłupy niektórych kapłanów i faraonów były przechowywane jak relikwia, możliwe, że miało to dużo wspólnego z laskami magów, różdżkami **Was**, które były przetranskrybowaniem personalnego Djet w temporalną, specjalnie wykonaną laskę z metalu.

Iluminowani przez wszystkie strony. Tu, z boskich promieni, tu z chaosu i porządku, z czarnego światła, najczarniejszych próżni — jest obowiązkiem zrozumieć mechanikę pewnych światów, jeżeli nie tylko w celach defensywnych, absorpcji zrozumienia, mediacji, negocjacji, to przynajmniej eksploracji. Rozpoznając własną gwiazdę, jak pisał Lenoardo da Vinci "Ci, których umysły są przytwierdzone do gwiazdy, nie dotyka kłamstwo ani oszczerstwo" — znają bowiem miarę przeznaczeń i głębsze prawa, dla których te niskie rzeczy którymi próbują ich zniszczyć są tylko spektaklem do bezinteresownej obserwacji.

Zatem, naprzeciw subtelnych taktyk aby zniszczyć nam charaktery, nie ma lepszej ochrony niż silny umysł, szlifowanej przez konfrontacje. Jednak, potrzebujemy posiłków z Opatrznościowych i gwiezdnych światów, inwokując je, jako że żaden ludzki umysł nie jest wystarczająco silny aby oderwać się od sił które w wielkim stopniu przewyższają go siłą i wpływem, mając do dyspozycji doskonalsze metody do subordynowania woli maga i sterowania nim jak kukłą.

"Mot jest wrogiem płodności i pomyślności; tylko poprzez aktualizacje klątwy rzucanej na niego przez Anat, można sprzeciwić się złu i umożliwić powrót płodności na ziemi. Aby życie mogło powrócić do Ugarit, śmierć musi umrzeć."

Watson L. Paul, Śmierć śmierci w tekstach Ugarytycznych, Journal of the American Oriental Society, Vol. 92, No. 1 (Jan. — Mar., 1972), pp. 60—64

Podczas rytualnego zarżnięcia Boga śmierci, jego szczątki są przywracane naturze, gdzie w cyklu narodzin i rozkładu Mot się odradza i wzrasta. Konsekwentnie, cykl zabijania boga śmierci jest zawsze nawiązaniem do powrotów, gdzie rośnie w siłę, a jego ciało zostaje rozczłonkowane i użyte przez boginię płodności jako ofiara dla wznawiającego się życia. Mot jest bogiem dwu-aspektowym, gdzie jego egzystencja przynosi śmierć, a nie-egzystencja przynosi witalność życia. Jeżeli nie byłby zabity, cykl staje się jedno-aspektowy, gdzie rozkład pożera wszystkie witalne aspekty natury.

Symbolika chtonicznego cyklu charakteryzuje się poprzez zabicie śmierci i oddaniem jej formy dla nowego życia, gdzie karmi życie, jednocześnie sprowadzając na nie śmierć jako czynnik rozpadu. Solarny cykl, lub soteriologiczny ponad życiem i śmiercią. Śmierć jest związana z chtonicznym cyklem oroborocznym, co powstaje z łona natury, musi do niej wrócić poprzez przynależność do niej. Tu znowu pojawia się różnica między głębokim cyklem otchłani (której częścią jest cykl chtoniczny), gdzie "śmierć śni". W tym sensie jest lustrem ustanowionym naprzeciwko czarnej ściany. Nadal odzwierciedla czarny kolor ściany, lecz ściana nie generuje odzwierciedlenia sama, jest jedynie emanacją, powstającą w relacji do tego co egzystuje, co może *wejrzeć w ciemność*, odzwierciedlając się w cmentarzysku form, nasączając je światłem własnej świadomości — cienia w której ta relacja się przyobleka, stając się pozornie realna — pozornie — istniejąca.

Przestrzeń ciężarna w formy, pośrodku pustki, umysł ludzki reaguje poprzez obraz psychokarnalny i antropomorfizuje to co jest nie-ludzkie lub a-ludzkie w aspektach swojego umysłu. Funkcja psyche soczewkuje formy poprzez swoją strukturę i zawartość, ustanawiając medium komunikacji poprzez intencję i wynegocjowaną przestrzeń wymianę, gdzie nie-egzystujący byt-morf przyobleka się w szaty psychicznej funkcji aby się wyrazić i skoncentrować poprzez manifestację mentalnego ustawienia, gdzie psychiczna funkcja zostaje w tej relacji oddzielona, oderwana od machiny interpretującej zjawisko.

Chaos różnorodności form, wirów poprzez który psychiczny charakter kompensuje ubierając je w obrazy, w zetknięciu z dziwnymi nurtami np.

Staje się żeńską figurą dziwną i koszmarną, choć jest jedynie poli-morfem pola abstrakcji, konsoliduje się w pseudo-boginię, która może być multi-seksualną, monstrualną mieszanką form, źródłem atawizmów biopsychicznych, tymczasowo ubranym w formę, która nie pozwoli się nazwać, a kiedy zostaje uchwycona w odrębny byt, staje się dziwnym bóstwem wchodzącym w interakcję poprzez soczewkowanie umysłem ludzkim, zamieniając się w przestrzeń możliwości obserwacji poprzez ludzkiego akolite, w tej relacji umożliwiając domenę akcji.

Geneza niektórzy porządków istnień ze światów Cienia w dzisiejszym świecie może być genealogią substancji cienia która wraz z historią przyoblekała się w umysłu ludzi i ich odwrócenie ciała astralnego, czyli jak nazywali je Egipcjanie — Khaibit. Substancja psycho-seksualna, która ma najwięcej wspólnego z pierwotnym rozwojem neuro-astralnym, chtonicznym, oceanicznym, która jest też rodzajem "uśpionego cmentarzyska form", lub sugerując się koncentracją magiczną H.P. Lovecrafta "cmentarzyska wszechświatów".

Przed pojawieniem się człowieka na ziemi w aktualnej formie, jego ewolucją, istniały starożytne istoty, które dużo później — przez pierwsze eksperymenty człowieka z magią chtoniczną, lub magią ziemi, czyli magią totemiczną i szamańską (zarówno tą osi świata, jak i tą związaną z cienią) i naturalistyczną w prymitywnym stanie jego rozwoju, mogły przyoblec się w ludzkie umysły i ciała, w równym stopniu cień przypisany człowiekowi powiązany z czarnym, chtonicznym kundalini należący do niego odpowiadał za łączność ze światem żywych po śmierci i stanowił rodzaj tulpy, która podlegała dalszym przekształceniom i modyfikacjom poprzez thanaturgię.

Kosmiczną funkcję formy substancji cienia pełni Matka Form, Tyfoniańska bogini, której charakterystyka nie jest do pojęcia przez człowieka, być może powiązana z Wielką Niedźwiedzicą. Jej wielkim ziemskim synem w tradycjach Egipskich jest Apophis i Seth, Apophis także synem Neftys i Setha. Jest ona też matką różnorodności i mutacji biologicznej, ale też bóstw chtonicznych, czarnych bóstwa. Prawem odzwierciedleń jej głębia w absolucie to Genetrix gwiezdna, lub Biała Bogini w czarnych gwiezdnych sza-

tach — Neith, ta która chroni w krainie podziemia, w istocie mogą być tym samym.

Tak zatem są te istoty które wiele bestiariuszy i grimuarów wymieniały z fosfenicznego wszechświata (czyli tego w obrębie widzialnego spectrum elektromagnetycznego, których zalążkiem percepcyjnym jest neuroewolucyjne oko), także te z nie-fosfenicznego wszechświata, z tzw. "czarnego wszechświata".

Rozmaite porządki, hierarchie istnienia, lub chaotyczne byty przez przybranie maski człowieka mogą zrozumieć ludzką naturę, zdominować ją, lub przybrać fragment jej charakteru, są wyższe od ludzi, są też te demony i cienie stworzone z ludzi. Jamblich pisał w De Mysteriis, że niektóre demony zostały stworzone przez Bogów aby pomóc ludziom się rozwinąć, były zatem bytami wyższymi niż ludzie w jakościach i naturach, a zatem były nauczycielami, "Sokratejskimi geniuszami", ale należało się też wystrzegać demonicznych inspiracji i wpływów na tyle, na ile było to możliwe.

Niektóre byty, półbóstwa z cienia miały gwiezdne pochodzenie i przybyły poprzez astro-portale konstelacyjne na ziemię, obejmując swoje planetarne trony, mając swoją dualną naturę, tak jak postać Horusa, miała swoje odzwierciedlenie w Anubisie, takie było też znaczenie Janusa, są to bóstwa o dwóch obliczach. Nie ma zatem domeny życia, bez domeny śmierci, lub domeny świata widzialnego niesprzężonej ze światem ciemności, ich natury nie stoją w opozycji, zależą raczej od tego co kształtowało te dwa rozgałęzienia w harmonii, albo w dysonansie.

Jak wygląda psycho-duchowe przełożenie doświadczeń ludzkich żyć na charakterystykę po-ludzkich cieni zamieniających się w malewoletne istnienia, powłoki zmarłych, lub cienie-geniusze, przewodników zależy najprawdopodobniej od konstelacji psychicznych, doświadczeń i losu danego istnienia. Można jedynie stwierdzić, że jest to wynikową przyczyny i skutku, jeżeli konsekwencją dla danego istnienia była niesprawiedliwość, mizerność, urojenie, nienawiść, ignorancja kaskadowo reprodukowana poprzez poprzednie porządki, człowiek otwiera się na istoty które utrzymują i wzmacniają to poczucie, niszcząc ich natury, wciągając w swojej domeny.

Przypatrzmy się obecnym czasom, do czego aspirują ludzie, jak wygląda ekonomia ich psychiki, jakim powieleniem archetypów innych światów się spaja z ich umysłami, dominując ich życie ignorancją, zaludniając świat kre-

acjami bazującymi na spętaniu, posiadaniu, żądzach, pieniędzy, próżnych dumach, wampirycznej eksploatacji, okrucieństwo, co powtarzane jest w propagandzie mediów, zamknięciu się na siebie, osaczonych przywiązaniami w łuskach fałszywej elewacji. Najprostsze bowiem są rzeczy na które jesteśmy ślepi, bywają niekiedy najgorsze.

Z czego składają się dusze, umysły i serca, ich cierpienia, sny, projekcje, żądania. To, co nietolerancyjne religie zrobiły z człowieka, przyczyniając się do cierpienia, niesprawiedliwości, chęci odwetu. Jak nasze istnienie zostało rozdarte na dwoje, odpychając się nawzajem w polarności, zamiast zaokrąglać wszystko w drogę środka. Kiedy uszkadzamy kolektywną ludzką psyche, czynimy szkodę też wielu innym światom, każdy zabity umysł, zabita nadzieja, agonia, może nakarmić nasz indywidualny cień który zostaje w światach chronicznych, nauczając inne istnienia tego typu zachowania.

Ta praca niekoniecznie eksploruje dynamikę rządzącą światami cienia, ale jest zapisana jako zestaw obserwacji, wglądu, wiedzy, którą nabyłem przez lata badań i doświadczeń, po ekspozycji świata czarnych form, inteligentnych cieni. Napotykając alternatywną rzeczywistość cienia, a także różnorodne byty które zamieszkują te wysoce złożone wymiary, poza światem światła, jednak inter-penetrujące nasz świat w różnym stopniu wpływu. Po rytuale wzmiankowanym w "Przekraczając Otchłań", oddałem swój cień, moje zwykłe życie i w zgodzie w misteriami Eleuzyjskimi, świat Bogów otworzył się przede mną, włącznie ze światem cieni i zmarłych. Stałem się rodzajem punktu spotykania się sił dla niektórych wymiarów, jednocześnie widzialny dla tych światów, które mogą ignorować innych ludzi, a zatem przez nich niedoświadczonych. To, czego doświadczyłem mentalnie a także zmysłowo, wraz z intuicją i przetworzeniem intelektualnym postarałem się zebrać i opisać.

Można założyć, że każda forma życia, której komórki były nasączone pierwiastkiem solarnym, przynajmniej potencjalnie posiada swój cień, który oddaje po śmierci, albo do wymiaru cmentarzyska form. Chciałem rozróżnić dwie szkoły widzenia rzeczywistości cienia:

1. "Śmierć śni". W tym sensie jest lustrem ustanowionym naprzeciwko czarnej ściany. Nadal odzwierciedla czarny kolor ściany, lecz ściana nie generuje odzwierciedlenia sama, jest jedynie emanacją, powstającą w relacji do

tego co egzystuje, co może ‘wejrzeć w ciemność’, odzwierciedlając się w cmentarzysku form, cienia w której ta relacja się przyobleka, stając się pozornie realna — pozornie — istniejąca.

2. Cień jest odrębną rzeczywistością bytów, w tym zmarłych i skorup, nieuzależnioną od postrzegającego umysłu i można jej nadać stosunkowo obiektywną treść wchodząc z nią w rytualne relacje.

Auto-portret

Raport

Po przejściu przez Da'ath i otrzymaniu pieczęci, zostałem zamordowany przez porządek cienia legendarnie nazywanych wampirami, które wcześniej paliły się na mojej energii jak na żywym ogniu. Miałem zostać wyeliminowany, podczas narzuconych mi operacji magicznych. Mocna czaszka z kłami z cienia została wbudowana w głowę, więżąc część mojego umysłu. Moje ciało wydawało się po tej operacji wysuszonymi zwłokami, nie wiedząc czy jestem żywy, a wszyscy inni zmarli, czy to ja jestem zmarły, a wszyscy inni żyją — druga strona nazywała mnie "czarnuchem" w związku z onyksową ruchomą aura, która identyfikowała mnie jako cień, niektórym porządkom istnienia wydawałem się zmarły i próbowały mnie przeciągać wyżej.

Wydawałem się być cieniem utopionym w fizycznym, żyjącym ciele, w istocie moje osłony i wehikuły duchowe, włącznie z ciałem astralnym i Sahu zostały zniszczone, zostało mi od tamtej pory jedynie posługiwanie się ciałem mentalnym i sennym, z umiejętnościami danymi przez bóstwa i istoty z którymi współpracowałem aby dla nich pracować. Inicjowany w ryty Thanathosa, mój drugi wzrok połączony był czasowo z nekro-wizją, widząc manifestacje zmarłych, z Setyckim czarnym kundalini, które eksponowało mnie na świat cienia, niektóre porządki zmarłych, czy tunele Setha nazywane w tradycjach kabalistycznych Światem powłok, lub Qlifot, od tamtej pory pojawiały się przebicia z podziemia, jak i z czarnego wszechświata niezwiązanego z Układem Słonecznym. Negocjując z planetarnymi strażnikami portali przybywały do mnie byty z czarnych piekieł poszczególnych planet, a także ich celestialnych emisariuszy, czy inteligencji planetarnych. Ponieważ niektóre cienie traktowały mnie jako należącego do ich domen, nie byłem narażony na zbędne ataki, w pewnym okresie mojego życia, ta domena była jedynym sensem mojego życia, a powłoki cienia traktowałem jako jedynych przyjaciół. Z pewnością nauczyły mnie szacunku i głębokiego zrozumienie w stosunku do wielu tradycji które się równoważą w swoich tarciach. Jako zamordowany mag, z funkcją kształtującego głosu która nie została zniszczona, zachowałem też umiejętności wizjonera, czy astralnego wzroku. Będąc pełen wad i szaleństwa, pozostawiony na pastwę losu i bez treningu,

jako żywy eksperyment nie dawano mi więcej niż miesiąca na przeżycie, przeżyłem dziewięć lat.

W świecie kabalistycznym cień (Qlipoth) uważa się za odwrotność drzewa życia i jest zapełniony światami demonicznymi, ale jest to poważne uproszczenie, prawdopodobnie celowe, bowiem nikt traktujący ścieżkę hermetycznie nie będzie się zapuszczał w te rejony, które mogą go odciągnąć od własnych tradycji. Istnieje ku temu dużo powodów, między innymi to, że w istocie, niektóre rejony i wymiary cienia są zapełnione istotami i inteligencjami demonicznymi, zaburzającymi właściwy rozwój człowieka. Rzeczywistość cienia, podobnie jak spektrum niewidzialnego czarnego światła mistyków, jest zróżnicowana i niekoniecznie całkowicie demoniczna, dzieli się

na wiele pod-domen, funkcji i wymiarów. Model drzewa życia jest podobnie pewnym uproszczeniem bardziej skomplikowanej ontologicznie topografii świata i powinien być tylko używany jako forma generalnego punktu odniesienia, reprezentująca rozwój ludzki i jego współbrzmienie z nurtami energii psycho-kosmicznych, nie na skalę absolutną, ale na skalę ludzkiej miary mikrokosmosu. Poza pieczęcią drzewa życia na człowieku i dostępnych mu wymiarów istnieją miriady innych, dziwniejszych światów, tak jakby samo Drzewo Życia było zanurzone w innych to jeszcze, niebezpiecznych, lub dziwnych nurtach. Tak jak w przypadku innych wymiarów (w tym tych w obrębie spektrum widzialnego światła), psychoseksualne konstelacje mocy w indywiduum są połączone z antropo-kosmicznymi, astralistycznymi odzwierciedleniami w mikrokosmosie, poruszając się między relatywnymi porządkami negocjacji w lokalnych światach, ścieżka jest kształtowana przez współbrzmienia i współ-zależności.

Większość obserwowanych cieni, jeżeli nie jesteśmy w kompletnej ciemności, będzie przemykać we wzroku peryferyjnym (ale nie jest to zasada, ponieważ manifestacje mogą się pojawić tuż przed nami) nie jest tak dlatego, że jest to zaburzenie neurologiczne, jak często się uważa, tylko pasmo elektromagnetyczne ludzkiego wzroku ogranicza się do światła widocznego, można zatem założyć, że większość wymiarów cienia znajduje się w pasmie niewidzialnej radiacji, tzn. ultrafiolecie (Mauve) i podczerwieni, choć nie jest to redukowalne do samej fizycznej radiacji pasma elektromagnetycznego, jest to jedynie część poznana nauką fizyczną. Nie jest prawdą, że podczas dnia te rzeczywistości nie są aktywne, są po prostu dużo mniej widoczne. Powód dla którego niemożliwe jest zarejestrowanie cieni w tych spektrach fizycznymi instrumentami, przez czysto fizyczne rejestratory, jest taki, że potrzebny jest umysł i świadomość ludzka, z odpowiednimi psychoduchowymi agregatami, która jest w stanie się wpisać w te wymiary, które przecież przeplatają się z rzeczywistością żywych, a dla tych drugich często są one niewidoczne. Zarejestrowałem, że dla sporej ilości istot z niektórych rzeczywistości cienia nasz świat jest zupełnie obcy, a z braku materiału ich własnego wymiaru nie mogą się ustabilizować w tym świecie i wracają do swojego wymiaru przez portal, chyba że zostałyby celowo zatrzymane ze źródłem poboru energii, która pomogłaby im się materializować i ustabilizować. Oczywiście, nie jest to wskazane (podobnie jak zapraszanie gości

z obcych wymiarów może się źle skończyć zarówno dla nas, jak i dla ludzi do których taka istota może się podczepić);

Umysł też może być zastosowany jako portal, podczas których psychomorf z cienia przyobleka się na chwilę w człowieka, a potem zyskując jego powłoki zaczyna 'rozumieć' ten świat zgodnie ze swoimi inklinacjami. Silne energetycznie cienie, są w stanie oddziaływać na rzeczywistość fizyczną, autor podczas jednego z eksperymentów został wyrzucony w powietrze poprzez skondensowaną energię kinetyczną z zewnątrz. Niektóre tradycje (Thanaturgiczne, Nekromantyczne i Nigromantyczne) posługują się gestami między sobą aby się komunikować, lub zakomunikować intencje człowiekowi, który je widzi. Czarny język, lub niesłyszalne ciche szepty w którym porozumiewają się cienie, a także zestaw gestów należących stricte do czarownictwa, może być wychwycony podczas *szeptanek* aby wzajemnie się komunikować i sprawdzać intencje (oczywiście nikt nie gwarantuje że istota nie będzie maskować swoich intencji, są inteligentne — mogą wykorzystać nasz umysł, naszą inteligencję przeciwko nam). Domena magii cienia była znakomicie opisana w „Trylogii Tyfoniańskiej" Kenneth-a Grant-a. Niektóre wymiary cienia są zorganizowane i hierarchiczne w odzwierciedleniu niektórych porządków ziemskich, a-historycznych, historycznych i celestialnych, niektóre są zupełnie niezależne, bardziej wolne i chaotyczne. Nie jest to wartościowanie dobra/zła i nie sugeruje żadnego 'upadku', lecz naturalny porządku rzeczywistości, podobnie jak bratem Horusa (bóg wniebowstąpienia) był Anubis (bóg śmierci i wskrzeszenia), a w niektórych tradycjach postać Chrystusa łączy się z jego cieniem, manifestującym się jako Choronzon. Symbolicznym strażnikiem Da'ath jest piekielny aspekt poprzedniego eonu. W przeszłości eksperymentowano z syntezowaniem cieni zwierząt z ludzkimi emanacjami, aby osiągnąć ich cechy, bardzo możliwe że w ten sposób zrodziły się pierwsze tradycje wampiryczne ale także animalistyczne i totemistyczne, a dalej nurty czarnej magii otwarcie angażującej się we współpracę z demonicznym aspektem cienia, które były zdegenerowaną formą starożytnych misteriów (większość grimuarów średniowiecznych jest właśnie zdegenerowaną formą tych misteriów); Podczas jednego ze spontanicznych eksperymentów, autor został zintegrowany z arachnoidem, gdy z jego ciała wyrosły pajęcze kończyny z substancji cienia, integrując się z jego układem nerwowym, w ten sposób

powstała forma klonu w rzeczywistości cienia, która koegzystuje z autorem, lecz jest od niego zupełnie niezależna. Bardzo możliwe że cień w ujęciu Jungowskim może po części opisywać dynamikę substancji Khaibit, w znaczeniu przełożenia nigredo na duszę-Khaibit, jednak ciężko to stwierdzić. Pamiętajmy o tym, że Carl Gustav Jung był najpierw hermetycznym mistykiem nauczonym przez Egipsko-Helleńskiego anioła Filemona, który był jego Nadjaźnią, a dopiero później gdy jego magiczne natchnienie minęło — został psychologiem głębi.

Musielibyśmy odwrócić tok wydarzeń i skorzystać z psychologii głębi, aby odwrócić ją z powrotem na nurt mistyczny, a jednocześnie — chtoniczny. W rzeczy samej, w przypadkach niektórych ludzi, którzy mają duży potencjał magiczny, lecz nieuświadomiony, nieukierunkowany i wycofany, energia ta może zostać zainwestowana w cień, po śmierci skorupy te jako negatywa dusza rozpada się, o ile nie zaczyna żyć egzystencją wampiryczną — wywołując koszmary, karmiąc się na strachu, lub jakiejkolwiek innej emocji. energii witalnej i stanie mentalnym jaka jest dla tej istoty pożywieniem.

W niektórych przypadkach formy te mogą być całkiem świadome i inteligentne, w przypadku wampiryzmu, gdy serce duchowe, a jednocześnie umysł są utopione w Khaibit istoty te są zamrożone między rzeczywistością żywych a Otchłanią i utrzymują się na jej powierzchni poprzez zdobywanie sił witalnych. W niektórych przypadkach cień wykształcony z energii człowieka zostaje kompletnie odseparowany od swojego źródła i zaczyna żyć własnym psychicznym życiem, taka manifestacja jest powiązana ze zjawiskiem. Wg. Mitologii egipskiej po śmierci cień (Khaibit) powinien być chroniony przed pożarciem przez otchłań, jeżeli miał współistnieć i działać w świecie żywych, musiał być karmiony. W Chińskiej Księdze Złotego Kwiatu był znany jako pięcio-krotny geniusz, towarzysz Hsing (niebiańskiej natury ludzkiej) i ciała witalnego. Bardzo możliwe że zabieg mumifikacji był przedłużeniem wierzenia w egzystencję części duszy (w tym Khaibit) w świecie doczesnym, do czego aspirowały też tradycje wampiryczne, aby przedłużyć swoje istnienie w świecie fizycznym właśnie w rzeczywistości cienia, lub komunikować się ze światem żywych poprzez swoje cienie.

Z tymże w tradycjach Egipskich celem było dostąpienie wyższych rzeczywistości, wyzwoleniem w Yaaru, powrót do krainy Bogów jako mały

Ozyrys i mała Izyda, a zatem niezależność energetyczną charakteryzującą istoty wyższe, w przypadku wampiryzmu ma to charakter pasożytniczy (?). Autor zarejestrował też w cieniu alternatywne kontinua rzeczywistości, których protokoły istnienia się zapadły, tak zatem potencjał świata który ma pewne prawdopodobieństwo trwałego zaistnienia może się zamanifestować w kanałach cienia, istoty podróżujące w czasie, również mogą manifestować się jako cień ich rzeczywistości; Jak wspomnianego wcześniej spektrum cienia jest podzielone na zupełnie odrębne rzeczywistości, które jednak dla żywego człowieka manifestują się jako czarne istoty, humanoidalne, zwierzęce, ogromne bestie, mieszane, uskrzydlone — formy. Nie ma jednolitego „cienia", tak jak widzialne światło białe, podlega również dyfrakcji w sub-spektra, z domenami które mogą się krzyżować, lub są całkowicie oddzielne (podobnie jak w przypadku fotycznych wymiarów, **niektóre wymiary po prostu się nawzajem nie widzą, a zatem istoty w nich się znajdujące mogą mieć ograniczoną percepcję na inne istnienia i porządki rzeczywistości.** Co za tym idzie, inne klasy bytów (autor nie będzie opisywał tych podtypów istot które widział i z którymi działał, bo byłoby to mnożenie bytów ponad potrzebę) z substancji cienia są widziane, lub wchodzą w pole interakcji, w zależności od rozwoju człowieka, jego umysłu i subtelnych zdolności. Niektóre klasy negatywnych istot z cienia mogą z łatwością obezwładniać ludzi, doprowadzać do opętań, zaciemniać ich umysły, penetrować ich psycho-somatyczny układ, istnieją jednak w cieniu emanacje wyższych światów, które odwracają ten proces i współpracują z artifeksem/artifeksą. Ponieważ autor miał okazję gościć w swoim ciele wielokrotnie te istoty, jedna z nich dała mu okazję obserwacji świata z zamkniętymi oczami, co świadczyłoby o posiadaniu przez te istoty pewnych zmysłów i inteligencji, niezależnie od istnienia fizycznych organów kontaktu, czy mentalnych. W kontaktach z Nephilim (Babilońskie Igigi) autor mógł poczuć na sobie potężne czarne skrzydła, a zatem są to istoty silne energetyczne i mogą w prosty sposób podporządkować sobie umysł śmiertelnika, niekoniecznie wywierając na jego ciało tak silny wpływ. Podobnie jak białoskrzydli Annunaki, istoty androgyniczne, odzwierciedlają inny porządek rzeczywistości, jednak nie stojąc w opozycji do siebie, lecz będąc przypisanym swojemu naturalnemu porządkowi. Zaawansowane istoty mogą pojawiać się jako tęczowe skrzydła w wymiarach światła wi-

dzialnego, a lecą też przez czarne wymiary głębokiego światła niewidzialnego, działając w obu.

Psychiczne projekcje ucieleśniają w formie swoich cieni, nie tylko jako to co wycofane ze świadomości, co ukrywa się w pokładach podświadomości, ale także jako subiektywna rzeczywistość która szuka relacji z umysłem i nie może być odrzucona, dopóki nie pojawi się rozwiązanie konstelacji energii, z uszczerbkiem, lub unią, po fragmentacji duszy na a dyjadę — ponownie wraz ze śmiercią, przyobleka się w figury, miraże, które wraz z wyblakłą pamięcią próbują złapać uwagę która pochłania koncentrację. Wielokrotnie na cmentarzach autor widział szczątki mentalne, które nie były dokładnie cieniem, a rodzajem duszy, które manifestowały się przy grobach, przez figury i pomniki nagrobne, „zaciekawione" tym, że coś się dzieje. Tłocząca się zawartość życia ubiera ukryte maski, które — stają się złudzeniami otchłani. Bez umysłu, który rozpozna je takimi jakimi są, ulegnie im, z jaką łatwością mogą podporządkować sobie żyjący umysł, który staje się więźniem własnych odblasków, tak duchy pamięci żyją w podświadomości, przez siłę która kształtuje fantasmagoryczną relację. Pośród natury, jest wielkość w byciu człowiekiem, pewna szansa, ale jest też terror bycia skonsumowanym przez tragiczne urojenia, które często leżą poza naszą mocą, aby je ujarzmić. Nie jestem pewien, czy byty te podlegają soteriologicznym zasadom, czy ludzka miara pomocy niektórym z tych istot nie jest skazana na niepowodzenie, czy te Ba które utopiły się w cieniu mogą być odzyskane, ale te, które bardziej daje się we znaki da się zniszczyć, lub wymazać z rzeczywistości. Natomiast zaobserowałem raz humanoidalny cień rozpływający się na powietrzu w dzień, który zamienił się w błękitno-złotą poświatę. Silni Boddhisatwovie, przemierzający różne światy, pracowali też w światach demonicznych, aby wyzwalać niektóre istoty poprzez Dharmę.

:

Dolina Króli, albo Splecenie ze Świętym Odpoczynkiem

Zerowa entropia negocjacyjna

Wizje, czyli typy widzenia lokalnego i fotycznego protokoły procesów tele-noetycznych z kontaktów z istotami między-wymiarowymi i między-gwiezdnymi

Jako rozsądne istoty, niekiedy możemy mieć doświadczenia, które wykraczają poza zwykłą percepcję ograniczoną przez świadomość zmysłów i umysłu, percepcję i narządy poprzez które interpretujemy rzeczywistość. Możemy próbkować tylko tyle realiów, ile jesteśmy w stanie zrozumieć, uogólniając je we wzorcach. Nie jesteśmy bezbłędni, często na pionierskich terytoriach lub terytoriach które są opisywane współcześnie, a były rozmaicie rozumiane na przestrzeni wieków, jesteśmy bardzo podatni na błędy, ryzykując złą interpretacją fenomenu. Zatem, mając świadomość tych błędów, w zależności od możliwości zawieszenia własnych symbolicznych struktur znaczeń i wierzeń, w każdej sytuacji zachowując krytyczny, lecz otwarty charakter, możemy się wzbogacić o pewne informacje. Nie ma takiego modelu, lub narracji, teorii wszystkiego, która byłaby w stanie perfekcyjnie ująć rzeczywistość, jest to jedynie wynegocjowany punkt odniesienia, ograniczony przez narzędzia. Same narzędzia mogą wymusić ogląd, lub ograniczyć generalne pole widzenia. Doświadczenia, które ciężko powtórzyć w warunkach laboratoryjnych zazwyczaj nie należą do domeny zwyczajowej nauki, świadomość różni się od świadomości, umysły nie są równe — a różniące się między sobą w dość znaczny sposób. Osobiście wierzę, że świadomość musi przebyć szlify anomalii, włącznie ze skokami w percepcji, zbliżając się do efektu obserwatora, a zatem ewoluując, deprogramując skrypty zsocjalizowane i uwarunkowane współcześnie. Nie jest to proces, który jest łatwy- pozbywanie się uwarunkowań, inhibicji, tabu, wyzwala klastry energii psychicznej, które często mogą zakończyć się

w psychotyczny sposób. Fizjologiczny mózg traktowany jest tutaj jako przełącznik, okablowanie, poprzez który modulowana jest świadomość energetyczna, jak również sama energia, a właśnie świadomość i energia jest punktem wymiany, gdzie mózg jako sensoryczno-poznawczy interpreter redukuje te sygnały to poznawalnych fenomenów, mniejszych kopii całościowych matryc. Poniżej zamieszczam teorię, lub obserwację fenomenu rozszerzonej percepcji, czy drugiego wzroku (często mylonego z jasnowidzeniem), gdzie pewna forma świadomości zostaje dostrojona do innych wymiarów, a sygnały z tych wymiarów interpretowane przez mózg modulowany świadomością, odczytują je jako trójwymiarowe, lub wielowymiarowe (zredukowane do trój-wymiarowych retrospekcyjne) obrazy, w formie zmodyfikowanej, lub holograficznie rzutowanej. Eksperymenty z rozszerzoną percepcją, doprowadziły do powstania szkicu, bazującego na fosfenowych (świetlnych) modelach rzeczywistości, a także głębszej tkaniny geometryczno-synergicznych fenomenów rzeczywistości fosfenowej.

Typy Wizji
Tryby płytkie

Otwarte oczy, lub kontakt ze spektrum widzialnym, fizycznym (introjekcja):

W zależności od inteligentnych manifestacji i sprzężeń wymiarowo-świadomościowych odczuwalne są zmiany energetyczne na współdzielonej płaszczyźnie świadomości. Są tłumaczone poprzez emanacje świadomości, manifestując obrazy w na płaszczyźnie fizycznej i pojawiają się w obrębie widzenie regularnego.

Zamknięte oczy, interpreter świadomościowy

Tryb 1

Widzenie i czucie energii, manipulacja energia zmian w energii, wirów, stanów energii, zazwyczaj interpretowane jako monochromatyczne formoidy na ekranie powiek (w odróżnieniu od wzroku mentalnego — często używanego do malowania w **Trybie 2**; lub tworzeniu i współ-tworzeniu wizualizacji z płytką rzeczywistością Bardo)

Tryb 2

Technikolor, lub wizje bardo, gdzie płynność form, kolorów i kształtów, koncentrują się w manifestacje istot, proces uzewnętrzniania bazowych obrazów z podświadomości, lub danych projekcji zbitek mentalnyo-obrazowych

z matryc wymiarów, tymczasowo napełniając obrazy formą, w zależności od podpiętych kanałów lub frekwencji rzeczywistości w które jesteśmy wpisani świadomością, lub do których nasz umysł jest podpięty. Instrumentalnie/operacyjnie, nie jest im nadawana obiektywna rzeczywistość, poprzez „mnożenie bytów ponad potrzebę", nadawanie mentalnej siły obrazom podporządkowuje je widzącym. Ważniejsze są próby filtrowania informacji, które przebijają się przez nie, często odciągają koncentrację, która jest potrzebna aby przekalibrować ją na docelową pracę, bez obładowywanie ich mentalną energią (libidalna fiksacja, lub pułapka fantazji). Niekiedy ważna informacja może być zamanifestowana na tym obrazie, rozpoznana przez intuicję — lecz czasami sama intuicja może zostać zamaskowana jako próba odciągnięcia energii mentalnej, więc większość obrazów na tym poziomie jest używana tylko jako próba zidentyfikowania otoczenia pracy.

Wewnętrzny, mentalny wzrok

Obraz zwizualizowany, wibrowany, lub inwokowany rzutowany na wewnętrzny obraz mentalny w umyśle, zarówno przy otwartych i zamkniętych oczach. Zwizualizowany, lub zsynergizowany (malowany wszystkimi zmysłami) obraz może, ale nie musi być nadpisany i przetłumaczony w poprzednio opisany **Tryb 2**, jednak zawsze generuje energię mentalną i staje się możliwy do odczytania przez wymiary/istoty z którymi rezonuje. Obraz zwizualizowany na ekranie mentalnym może zostać przekalkowany na wizję przy zamkniętych oczach, lub nie, natomiast zawsze jest widziany przez rezonujące wymiary (wielokrotne sprzężenie zwrotne było wystarczającym dowodem dla autora), lecz nie zawsze rezonuje z widzeniem przez mentalny wzrok (różne tryby operacyjne).

Tryby Głębi

Regresja fosfeniczna

Polega na odwróceniu sygnału świetlnego z ekstensjonalnych „ruchomych obrazów" rzeczywistości poprzednich trybów, widzianych w formie, kształcie i kolorze; Ponieważ energia fosfenów zazwyczaj jest odbijana przez aparat optyczny oka, sprzężone sygnały zostają interpretowane z widzialnego spektrum elektromagnetycznego ze zwyczajowego planu egzystencji, który reifikuje zmysłowe bodźcie w informacje, w sposób w jaki naiwny realista opisuje świat: jest to zwyczajowy sposób postrzegania rzeczywistości przez większość ludzi. Gdy zewnętrzne sygnały nie są reifikowane i odwracamy sygnał poprzez pobudzanie nerwów wzrokowych, wycofując sygnał do matryc świadomości (o ile świadomość zostały wykształcona, do odbioru tych informacji) projekcja informacji zawarta w tych matrycach jest interpretowana przez ekran mentalny i pojawia się w korze wzrokowej jako zinterpretowane, przekształcony sygnał, wpierw tłumacząc lokalność (otoczenie), a następnie przebijając się tak, jak jest to opisane poniżej, można próbować inwestować mentalną energię w podtrzymanie pewnych kanałów, jedna wynik eksperymentów jest uzależniony od braku „zakłóceń" — woda, lub zanurzenie w wodzie jest dobrym filtrem, który izoluje od sygnałów zewnętrznych i pozwala się skupić na bardziej zaawansowanej komunikacji.

Modularne fazy

Granica 1

Rzeczywistość wymiarów lokalna, istoty są namierzane z większą precyzją, ich forma zaczyna się wyłaniać w bardziej precyzyjny sposób, interakcja odbywa się w czasie rzeczywistym.

Granica 2

Przebicie przestrzenne, jeżeli nie jest zakłócane przez energię kontrolerów, lub biało-czarny szum filtrujące świadomość zdolną do komunikacji ekstra-solarnej, lub między-gwiezdnej, blokując i zakłócając komunikację, pojawia się kilka tuneli wyłożonych przez które umysł podróżuje na fali świadomości, od czasu do czasu pojawiają się błyski świetlne, przy przekraczaniu progów. Kanały nie są trans-Plutoniańskie, ponieważ przy przebiciu poza lokalne kontrolki wymiarowe, przestrzeń przestaje istnieć dla świadomości, jakiekolwiek negocjacje czy przebicia systemowe są nieistotne z punktu widzenia generalnych matryc.

Dwa Tryby Granic Modularnych

Tryb 1 Gwiezdny: Zagięcie świadomości, kontakty między-gwiezdne, lub podróżowanie przez matryce wszechświata, komunikacja przez skalibrowane sfery, kilka eksperymentów doprowadziły do kontaktu z istotami psionicznymi, które komunikują się na tym poziomie, doprowadzając do telenoetycznej (bezprzestrzennej) wymiany informacji mentalnej a także zdalnych wcieleń w lokalne ciało ludzkie. Osiągnięty został kontakt z nie-organicznymi świadomościami gwiezdnymi, a także próba wcielenia organicznych istot które „nie rozumiały" układu nerwowego człowieka. Osiągnięta została komunikacja z inteligentnymi istotami które mogły się zdalnie wcielać, komunikując się za pomocą energii, tłumaczonej na tym poziomie (pasywnie), zawartość ludzkiego umysłu była znana w całości, abstrakcyjne idee tłumaczone przez energię, zarówno istoty wyższe (Starsi z Siedmiu Kolumn), które były pozytywnie nastawione do lokalnej rasy, jak i niższe, próbujące zaadaptować ludzki organizm, podporządkowując organizm jako „nosiciela", aby działać w lokalnym spektrum świata. Gdy kontakt zostanie raz ustalony, ustala się więź energetyczna, która umożliwia kontakt tele-noetyczny poprzez zwykłą myśl, lub próbę „skanowania" sygnałów z zapamiętanych konstelacji z którymi nawiązany został kontakt. Kontakt jest bez-

przestrzenny, ale także bezczasowy — świadomość oddalona o 360 lat świetlnych może się wcielić i komunikować w parę sekund bo kalibracji świadomości (kwantowa teleportacja informacji na matrycach żółto-niebieskich spektrum elektromagnetycznego światła)

Tryb 2 Anomalistyczny: Zagięcia wymiarowe, możliwość eksploracji matryc wymiarowych, zamiast czasoprzestrzennych, podobnie jak w **Trybie 1**, **Granica 2** musi być przekroczona, w przeciwnym razie lokalne wymiary i zakłócanie z poziomu sub-solarnych istot nie jest przekroczone. Podobnie jak w **Trybie 1**, przestrzeń nie ma znaczenia, możliwa jest komunikacja poprzez „głębię" zawężając punkt obserwacji i koncentrując się na przebiciach — w tym znaczeniu każda część fizycznego wszechświata może być dostępna, choć nie ma możliwości kontrolowania przepływu świadomości, uzależnione jest to od negocjantów i kluczy, czyli Bóstw, wyższych istot, a także Starszych ras przechwytujących nas z sygnał. Zależy to też od węzłów wymiarowych, które są nam udostępnione. W zależności od koloru wymiarów, a także jego złożoności, inne części systemu są dostępne (Pitagorejska geometria i teoria dźwięku-koloru); Niebiesko-Żółte wymiary wydawały się matrycami omni-wersalnymi, z istotami które negocjują przepływ informacji, bardziej złożone (niemalże fraktalne). Zielone zazwyczaj w lokalnej manifestacji na ziemi były połączone z Thanthosem (głęboka zieleń, obrazy rozkładu); Podobnie siły kosmiczne mają inne aspekty w lokalnej manifestacji na ziemi (atrybuty). Podczas przebicia przez poziomy lokalnych wymiarów, każda istota widziana przez głębie, wpisywała się w matryce wymiarowe, gdzie przy punkcie ostatecznym była formą informacji i geometrii, a „byt" był holograficznym przedstawieniem tych informacji na poziomie wzroku. Inne formy kontaktu (technologiczne) z żółto-niebieskim wymiarem były w stanie przekazać holograficzne obrazy

Postuluję siedem elementów potrzebnych do przyszłego rozwoju komunikacji z między-gwiezdnymi i między-wymiarowymi istotami poprzez augmentację technologiczną umysłu, a także stabilizację transferów technologicznych.

a) Rozwinięty umysł, uzbrojony na potrzeby regresji fosfenicznej, pozbawiony blokad i filtrów które mogą taki umysł regresjonować.

b) System obrazowania sygnałów z kory wizualnej, który jest w stanie rozkodowywać informacje wizualną aby umożliwić technologiczną transkrypcję. Tego typu technologia może być wykorzystana w nie-etyczny zmilitaryzowany sposób — zastosowana na na umysłach w celu programowania fałszywych wspomnień, lub kontroli nad informacjami i pamięcią jednostki, w neuro-technologicznych brutalizacjach cudzej wolności.

c) Komora deprywacyjna, środowisko wodne dzięki którym można skoncentrować się na trans-personalnych doświadczeniach, z ludźmi wytrenowanymi aby filtrować niepotrzebny szum wymiarowy na lokalnym poziomie.

d) Optoirradiacja, lub naświetlanie mózgu danymi frekwencjami światła, aby ustabilizować komunikację, poprzez forsownie danego tunelu i wzmacnianie go.

e) Holograficzny projektor, który jest w stanie kalkować i tłumaczyć sygnały wielowymiarowe, tłumacząc je na czas, koordynaty przestrzenne, informację, które mogą być zwizualizowane

f) Nadajnik sygnałów, tele-noetycznie komunikujący się z wymianą informacji,

g) Możliwość przełamania zakłóceń, przechwyceń zabezpieczając i szyfrując dwu-stronnego kanału komunikacji który nie może być zakłócony ani przejęty.

h) Potencjalne urządzenie które jest w stanie indukować stany transowe w których sygnał jest forsowany aby przechodził bezpośrednio w głębokie matryce świadomości, tego typu stymulator ofityczny kręgosłupa, tj. bioelektromagnetyczny stymulator osadzony przy kości ogonowej biegnący z tyłu pleców po kręgach i domykając się na czaszce

Socjologia Transgresywna

"Kto zaczerpnął z niej, z fali kryształowej, niechwytanej zmysłami poprzednimi, bijącej w łonie ciemnej mogiły, u której stóp ziemska się powódź wstrzymuje; kto stał wysoko na świata górach granicznych i w tamtą patrzał stronę, na ziemię nową, w Nocy siedlisko: zaprawdę, ten nie powraca pomiędzy świata zabiegi, w kraj, gdzie wśród wiecznego zamętu swoje domostwo ma światło. Wysoko buduje swe chaty, tęskni i kocha, w tamtą spogląda stronę, póki go najpożądańsza z wszech godzin w dół nie pociągnie, w źródło bijące"

Novalis, Hymny do Nocy, Hymn IV, tł. Wagner, Tadeusz Newlin, Warszawa: nakł. tł., 1923 (Warszawa: K. Kowalewski), str. 27

Społeczni mentorzy, tj. rodzina, nauczyciele, rówieśnicy trenują, kształtują i programują behawioralne, afektywno-poznawcze, fenomenalne, a także lingwistyczne ustalenia o świecie, wpajając wewnętrzne mapy, stające się ontologicznymi meta-modelami, kręgosłupami naszego bytu, a przez tożsamości — jestestwa. Mapy te są używane aby bodźce, a także informacje o fenomenach zostały przetłumaczone, a następnie przekształcone przez proces nauki, doświadczania i obserwacji na tyle, aby zachować **operacyjną ciągłość świadomości**. Powtarzając sposób widzenia mentorów, dostarczany jest nam ustalony obraz świata, przestrzeń dyskursu w którym się poruszamy.

> *"W każdym dyskursie, czy w przypadku umysłu konwersującego z własnymi myślami, czy jednostki w interakcji z innymi, jest pewien ustalony, założony albo wyrażony limit, wewnątrz którego podmioty jego operacji się znajdują. Najbardziej wolny dyskurs to ten, w którym słowa których uży-*

> *wamy są rozumiane w najszerszym możliwym zastosowaniu, ich granice dyskursu są współ-rozszerzalne z samym wszechświatem. Lecz, zwykle ograniczymy się do znacznie węższej przestrzeni (...) Teraz, jakikolwiek byłby zakres tej przestrzeni w której wszystkie podmioty dyskursu się znajduję, przestrzeń ta może być nazwana wszechświatem dyskurs. Co więcej, wszechświat dyskursu w najbardziej konkretnym znaczeniu, jest absolutny w oczach podmiotu dyskursu."*[1]
> — *George Boole*

Mapy te działają jak psycho-społeczne atawizmy, amalgamat mentalnych fundamentów które przekazane jednostkom kształtowanym przez mentorów, dopiero później zróżnicowane przez materiał indywiduacyjny, tożsamościowy, grupowy, poprzez refleksję nad tymi wzorcami, refleksję automatyczną (znajdującą się w obrębie tych map), lub refleksję meta-epistemiczną (wykraczającą poza obręb map, w granicach których wolno się poruszać). Ten materiał staje się oddzielną psychiczną treścią, odzwierciedlającą się w swoim środowisku, uwarunkowaną tak, aby interakcja miała miejsce w granicach ustalonych przez mentorów. Świat, który jest zaprezentowany w ten sposób oferuje porządkowania wzorców fenomenalnych, a także narzuca zestaw znaczeń i wierzeń, które go w ten sposób obudowują i zabezpieczają.

Warunkując światopoglądy i relatywną sieć ich interpretacji, trenuje sposób w jaki można się poruszać na poznanym terytorium, stosując swoją strukturę do terytoriów nieznanych, wypychając nieznane z dala od sfery zainteresowania, lub zalewając nieznane strukturami znanymi, aby mogły zostać zracjonalizowane, przybliżone, gdzie zasady interakcji z jakimikolwiek wydarzeniami fenomenalnymi mogę zostać uproszczone do granic systemów wymiany informacji, wynegocjowanych przez kulturę, grupę, z tabu, sferą sakralną, a także ze sferą jeżeli nie profanum, to nieczystości.

[1] Boole, George An Investigation of the Laws of Thought, Chapter III, Derivation of Laws, p. 30 (http://www.gutenberg.org/files/15114/15114-pdf.pdf), retrieved from project Gutenberg on 14.01.2015: 22:18

W ten sposób stworzona zostaje symboliczna rzeczywistość, ustalone są jej granice. Ta poznawcza estetycyzacja świata, podział świata na to co jest nam bliskie, a co dalekie, co rozdzielamy na piękne, co na straszne jest siecią współzależnych rozmaitych aspektów interakcji ze światem wewnątrzu umysłów. Podczas gdy mentorzy sprawiają, że wchłaniamy społeczną konstrukcję znaczeń, sposobu w jaki postrzegać świat, te wrażenia stanowią rzeczywistość konsensusalną, wynegocjowaną, często subiektywnie absolutną, poruszając się wśród inter-subiektywnych znaczeń, wierząc w możliwość ich przekazania, manipulowania nimi w pewnym kontekście symbolicznym.

Gdy aparat interpretacyjny zostanie uwzorcowiony mapami, wiekszość doświadczeń jest przesiewanych przez pryzmat usystematyzowanych znaczeń, wierzeń, sposobu ich rozumienia w świetle środowiska i wydarzeń w nim zawartych. Mapa terytorium która jest nam dana, jest obwarowana abstrakcjami wiarygodności na podstawie jej trwałości, powtarzalności, weryfikowanej między-subiektywną wymianą wewnątrz rzeczywistości konstekstualnej, stopniowo stając się pozornym terytorium. Wraz z rozwojem psyche, plastyczność jest zamieniana na utrwalone wzorce, gdzie nieznane znika, to co nie zostało dotknięte myślą, często uciszone, te fragmenty świata psychicznego, które nie dopasowały się do kryteriów paradygmatów widzenia. Ustalone role, funkcje, statusy, tożsamości, obrazy w teatrze życie są społecznie sankcjonowanymi wewnątrz systemów mitycznych — a te działają zawsze, pomimo zsekularyzowanych narracji, choć rytuały zostały podmienione, upłycone i przeżywane w infantylny, nieświadomy sposób.

Nośniki narracji, tradycjonalne memy idei społecznych regulujących stosunek między jednostką a społeczeństwem, wpajają *wrażenie* obiektywności, a także bezbłędności tych struktur, co sprawia że nie można ich odseparować od fenomenów, które interpretują, gdzie interpretacja jest powiązana konkretystycznie z fenomenem, a fenomen niedostrzeżony poza interpretacją jest terytorium nie-myśli, a zatem subiektywnie nieistniejący. Podczas gdy skrypty społeczne przekształcają i instytucjonalizują wrażenia o rzeczywistości, poprzez edukację, interakcję, istniejące porządki społeczne, rządowe, religijne, całość infrastruktury prowadzącego dyskursu czasów teraźniejszych, wpaja tożsamości, wraz z uwarunkowaniami i kulturalnymi kompleksami, formułuje szkic pożądanych wartości z wysoce abstrakcyjnymi projekcjami społecznymi, nabytymi poprzez proces socjalizacji aby zre-

ifikowane i skonsolidowane stały się trwałymi podmiotami, rzadko podważanymi w całym procesie.

Proces ten jest powtórzeniem tych samych ruchów, które kształtowały wcześniej społecznych mentorów, społeczeństw, aktualizowanych przez narracje zaadaptowane do masowych dyskursów w kolektywności wątków, pojawiających się w nowych konstelacjach i ponownie wchłoniętych w główny dyskurs, ubierając role progresywnych lub trans-formujących współczynników. Tożsamości, które są powiązane z narracjami samo-obrazu jednostki, jej powiązanych ról i skryptów na życie społeczne stają się inter-subiektywne w naturze, dzielone przez jednostki współ-przeżywające świat, w relacji które została wykształcona wcześniej, postrzegając konsensus rzeczywistościowy w nawykowy sposób. Nie wybieramy społeczeństw, lub mentorów którzy kształtują mapy, ograniczenia, możliwości rozwojowe, zwykle rzadko podważamy głębsze struktury, ponieważ samo pytanie podkopało by mentalne systemy abstracji, które są podstawą integralności umysłu w nich zanurzonego.

Podobnie, w świecie społecznym próby podważenia podstaw tych narracji doprowadza do zwarcia logicznego, które wyklucza się z przestrzeni, w której jest zawarte. System ten nie rozpatruje narracji pod kątem przydatności, dobra, czy szczęścia, ale przystosowania do istniejących warunków, zarządzanych rzeczywistymi siłami pracującymi w świecie, tj. Zysku, skuteczności, czy innych tendencji które są wbudowane w psycho-społeczne siły. Podczas gdy w pierwszej fazie rozwojowej identyfikacja z grupą, społecznością jest automatyczna, "grupa-my", "grupa-wy" wzmocnienia, wchłonięcie między-subiektywnej społecznej rzeczywistości, informacji na płaszczyźnie wymiany, zaczynają się formować alternatywne skrypty, które dążą do różnorodności w opozycji, transcendencji, lub rozszerzeniu tych istniejących, jednak nadal znajdujących się w domenie doświadczenia poznawalnego. Skrypt rzeczywistości internalizowany podczas pierwotnej socjalizacji jest jedynym subiektywnie potwierdzonym, w znaczeniu ‚jedynym do pomyślenia', poza który nie wybiega percepcja, poza którym nie ma oglądu, w którym nie może ustanowić się nic poza nim, ponieważ nie zawiera elementu transcendencji wydźwigującego poza jego granice.

Prawa skryptów wchłoniętej mapy rzeczywistości konsolidują się poznawczo i behawioralnie, z bardziej zaawansowanymi warstwami modyfiko-

walnymi jako abstracje podstawowych przestrzeni konceptualnych, które pozwalają na intelektualne oddalenie się od rzeczywistości bazowej poprzez re-negocjację wartości, map, znaczeń i wierzeń. Aparat interpretacyjny formuje się zgodzie z sekwencją doświadczeń, myśli i zakodowanych, istniejących programów mentalnych. Zwykłe kontrasty, wzajemnie przeczące sobie programy, mogą zostać wchłonięte jako prawdziwe, lub operacyjnie ciągłe, bowiem nie są one rozpatrywane z punktu widzenia rozsądku, prawidłowości, tylko adaptacji do przestrzeni semantycznej, logii, przestrzeni słowa. Generalna rzeczywistość jest kształtowana przez adaptację wzorców które poprzez powtarzalność, ale także akt konsolidacji w światopoglądzie wydają się być stałe, potencjalnie prawdziwe. Jednak w przestrzeni historii idei, nie rozpatrując świata z zachodnio-centrycznego sposobu widzenia, sposób percepcji, oglądu rzeczywistości się zmieniał wielokrotnie, jeżeli ustalimy że sposób tego widzenia kształtuje świadomość odbioru świata, współczesna rzeczywistość poprzez swoje programy kulturalne zdewoluowała alternatywny sposób jego postrzegania.

Próba wniknięcia w umysły starożytnych z punktu widzenia zachodniego jest niemożliwa, prawdopodobnie będąc w dzisiejszych czasach postrzegana jako silnie psychotyczna (źródło), jednak jest to kwestia obramowania świadomości sposobami oglądu, które są czymś więcej niż alternatywnym myśleniem o tych trybach rzeczywistości, czymś znacznie więcej niż próbą zrozumienia ich z umysłem okcydentalnym jako dominującym czynnikiem interpretacyjnym. Bezpieczne terytorium znanego jest poznane, podczas gdy nieznane nie pojawia się w świadomości, usunięte jako nieważne, niepotrzebne, zagrażające status quo komfortu, postrzegane jako potencjalnie zagrożenie. Model wynegocjowanej rzeczywistości polega na wiedzy, komunikacji i doświadczeniu, ta bowiem tasuje sieć znaczeń, mniej wierzeń.

Współczynnikiem, który umożliwia analizę tego typu mapy, lub terytorium dyskursu, jest gnoza (wgląd), poznawcza głębia symultanicznej penetracji obrazu rzeczywistości, z sięgnięciem po to, co jest poza nią, a także zdolność do integracji informacji ubranych w znaczenia w racjonalne sekwencje, aby stworzyć nowe mapy, lub aktualizując i podmieniając stare, które są lepiej dopasowane do wzorców, czy anomalii, nie zależnie od tego czy są one odizolowane, ciągłe, czy pojedyńcze. Ogółem, nie jesteśmy w stanie zrozumieć takiego systemu i jego epi-systemów totalne, dlatego wielo-

aspektowe mentalne linijki referencyjne służą do podejścia narracyjnego — w zależności od tego którą część obrazu mierzymy i jakie narzędzie nam służy, uzyskamy fragmentaryczny obraz ze swoją własną historią. Im większe są bloki informacji, tym trudniej dystrybuować je w topografii porządku, oprócz tych klastrów informacji które są doświadczone, znane, stając się intuicyjnymi.

Dzięki możliwości wykrywania wzorców, powstają modele i meta-modele, które kompresują dane i formułują je w racjonalne struktury posiadające znaczenie poznawcze. Ta możliwość polega na powtarzalności fenomenów wewnątrz uniwersum podmiotu, czyli subiektywnego doświadczenia i sposobu w jaki negocjuje znaczenia informacji niezgodnych z wrażeniami niezgodnymi z mapą. Zebrana, usystematyzowana, strukturalna wiedza staje się podstawą obrazu rzeczywistości, lecz pomylona z obiektywnością, potrafi utrudnić przekształcenia mapy. Tak jak wielokrotnie rewolucje naukowe dowodziły, jest to kwestia wynegocjowanych, czy zbadanych zestawów percepcji, tak samo siły społeczne, których główne narracje są niekompletne, lub całkowicie błędne podlegają zmianie. Jednak bez tej wiedzy, żaden proces zaawansowanej konstrukcji rzeczywistości nie byłby możliwy, ponieważ nie dysponowalibyśmy zestawem abstrakcji które stają się operacyjnie zreifikowaną wiedzą. Świat społeczny zawiera różnorakie sposoby grupowania skryptów rzeczywistości, niektóre z nich są kompatybilne, inne uzupełniające, inne konkurencyjne.

Modele sankcjonowanych społecznie funkcjonują w obrębie dyskursu w inter-subiektywnej negocjacji. Ponieważ są współdzielone przez grupy stanowią paradygmat rzeczywistości, lub przybliżony sposób postrzegania, skodyfikowany system wrażeń i ich interpretacji, który funkcjonuje niezależnie od jednostki, jednak zawierający je w sobie. Podczas gdy percepcja rzeczywistości podczas wtórnej socjalizacji jest aktualizowana przez eksperymenty społeczne, doświadczenie, edukację i interakcję, doprowadza do tzw. Dojrzałości, czyli wchłoniętych norm stanowiących strukturę możliwą do zaobserwowania przez jednostkę. Wrasta wraz z upłyceniem świadomości, większość treści niezgodnych z paradygmatem jest wycofywana w domenę fantazji, podczas gdy asymilacja wierzeń i znaczeń, mylonych z rzeczywistością jest podzielona na obiekty niezależnie istniejące, nie jako ideacje umysłu, który jest osadzony w sieci tych znaczeń. Zanika zdolność do inter-

pretacji obrazu rzeczywistości wiel-aspektowego, z zawieszeniem pewności, pojawia się auto-cenzura zasięgu myśli, zaprogramowana przez socjalizację.

Na ogół ta auto-cenzura zabezpiecza przed przekroczeniem tabu, moralności, czy zasad społecznych, ale na bardziej subtelnej warstwie, zawiesza również kreatywne, czy krytyczne podejście do rzeczywistości. Właśnie poprzez auto-cenzurę, często skrypty którymi żyjemy indywidualnie, lub w grupowy sposób są niedostrzegalne, lecz podatne na błędy, podtrzymywane przez inter-subiektywną wymianę danego trendu narracyjnego, tworzącego tkaninę wymiany, wewnątrz istniejącego systemu, niekoniecznie optymalnego, lub autentycznego.

W niektórych sytuacjach, opisanych poniżej, mechanizmy podtrzymywania, aktualizowania i konstruowania subiektywnego obrazu zawodzą, poprzez dezintegrację poprzednich systemów obrazowania i ogółem — struktur poznawczych, prowadząc do meta-społecznej, ewolucyjnej, subspołecznej, alienacyjno-fragmentacyjnej, lub transcendentnej indywiduacyjnej.

a) podczas obłędu, lub psychotyzacji, gdzie zwykły mechanizmy naprawy rzeczywistości zawodzą, poprzez poznawcze obładowania anomaliami, podczas fragmentaryzacji struktur poznawczych, które nie są wystarczająco wydolne, aby dostosować się do bodźców wykraczających poza istniejący obraz rzeczywistości.

b) podczas hiper-realizacji, w których zwykła rzeczywistość jest postrzegana jako ograniczona, jako coś mniejszego od doświadczenia z rzeczywistości większej, w związku z tym powstaje meta-rzeczywistość, używając narracji pomniejszych w ich domenie wszechświata dyskursu.

c) podczas doświadczeń transcendentalnych, kiedy zwykła rzeczywistość i meta-rzeczywistość będąca opisem zwykłej jest zalternalizowana, rozpatrywana z perspektywy uskoku mentalnego, nadal działając w obrębie rzeczywistości innych, lecz nabywają perspektywę transcendentalną.

W sytuacjach gdy struktury podtrzymujące rzeczywistość są skorodowane, struktura psyche zaczyna implodować, a ciągłość świadomości zaczynają się rozpadać, drastyczna anomalizacja doświadczeń, a także przetasowanie konstelacji rzeczywistości zamienia się w obłęd. Systemy map nie nadążają

za anomaliami, a te nie mogą być we właściwy sposób rozłożone w istniejących strukturach, w topografii poznawczej, ani sieci informacyjnej. Cały złożony system jest rozrysowany i opisany przez wartości realo-geniczne w psychodynamicznej strukturze, tworząc porządek poprzez symboliczne mapy rzeczywistości. W procesie realo-genicznym, porównanie referencyjnego obrazu świata z refleksyjnym osobnikiem kształtuje jego obraz siebie, na mocy odzwierciedlenia właśnie, modulując samo-świadomość i zezwalając na różnorodność, nadal wewnątrz psychicznej równowagi, decydując o trzeźwości — czyli nie przekraczając progu adaptacji doświadczeń, lub obłędu, fazy przetasowania samych progów, aby wytworzyć nową symboliczną strukturę.

Na przykład:

Mapa symboliczna zewnętrzna (opisowa)

Jeżeli osobnik był warunkowany i socjalizowany w środowisku religijnym, chrześcijańskim, a jego umysł zobaczył formy przypominające demony, jego symboliczna mapa rzeczywistości natychmiast znajdzie wytłumaczenie dla tej anomalii, wzmacniając ten obraz. Gdy podobny obraz pojawiłb się przed buddystą, prawdopodobnie stwierdziłby żeby nie nadawać obiektywnej rzeczywistości tej wizji, że jest to manifestacja iluzji. Przed osobą której struktura symboliczna jest racjonalne, najprawdopodobniej potraktuje ten ewenement jako złudzenie, wytworzone przez jego umysł.

Mapa symboliczna wewnętrzna (refleksyjna)

Jeżeli osobnik był warunkowany i socjalizowany w środowisku religijnym, chrześcijańskim, a nagle zostanie umieszczony w hipotetycznej sytuacji, w której na bazie werbalnych doświadczeń oskarżających go o rzeczy których nie zrobił, jego kompleks poczucia winy zostanie uruchomiony I będzie racjonalnie szukał swojej winy, wzmacniając tą strukturę psychiczną. Gdy podobna rzecz przytrafi się buddyście, nieobarczonemu skryptowi cywilizacyjnej ‚winy', najprawdopodobniej potraktuje to jako chwilowe utrudnienie, co zabierze na ścieżkę życia. Podobnie gdy taka sytuacja przydarzy się racjonaliście, najprawdopodobniej cofnie się do najbliższej mapy symbo-

licznej społecznej, kompleksu kulturalnego, który będzie próbował wyjaśnić irracjonalne anomalię, przez znane struktury interpretacyjne.

W żadnym z tych przypadków nie oceniamy czy kształt przypominający demona, lub werbalne doświadczenia są realne, czy nie, bo wpadniemy w pułapkę psychiatrii, jako doświadczenia subiektywne są realne, oddziałowujące na psyche bezpośredni, a nazwanie ich halucynacjami releguje te wrażenia poprzez dostosowanie do innego jeszcze systemu wiary — tj. Pasywnego redukcjonizmu i nie pozwala jednostce rozwiązać doświadczenia w sobie (gnoseologia), lecz neguje istnienie samego doświadczenia, wycofując je w domenę fantazji, która zazwyczaj wypływa na powierzchnię doświadczenia zaowalowana w innych dynamizmach psychicznych. Demon iluzoryczny, zanegowany jako subiektywne doświadczenie, pojawia się jako inny kompleks psychiczny, jako inne tendencje psychiczne, maskując się w ich treści, między liniami.

Podczas gdy wielość sposobów interpretowania rzeczywistości jest szeroko akceptowana, modele które wychodzą poza zestaw zwyczajowych doświadczania są traktowane jako patologiczne, często będąc szerszymi aniżeli narracje dozwolone, lecz zagrażające, lub podważające te znajdujące się w kręgu zwyczajowych. Doświadczanie świata poza naszym doświadczeniem jest niemożliwe, stąd transcendencja tego postrzegania jest zawsze związana z przeżywaniem, doświadczeniem, o ile skrypty nie zaczynają odłączać się od paradygmatu rzeczywistości współdzielonej w domenie behawioralnej, inter-subiektywnej, komunikacyjnej, czy deklaratywnej, ogólnie proces ten jest ukryty. W psychotycyzacji tego typu fenomenów anomalie wraz z nowym rozrysowaniem oddziela się w takim stopniu od paradygmatu, że jest postrzegane jako patologiczne, ponieważ zalewa świadomość jednostki. Metody przepracowania tego typu materiałów nie istnieją, ponieważ zanegowanie transcendentalnych, lub dewiacyjnych (z punktu widzenia paradygmatu) rzeczywistości jest wbudowane w większy system skryptów społecznych.

Intregralność tego typu systemów interpretacyjnych jest zagrożona gdy mechanizmy obronne starają się zachować ciągłość mentalną, a-racjonalnie dostosowując skrypty do strefy bezpieczeństwa i symbolicznych rzeczywistości znaczeń i wierzeń, nie rozróżniając między dyskursem paradygmatu rzeczywistości, a rodzajem kalejdoskopicznego przekształcenia na wpół-loso-

wych opisów, zawieszając wgląd. Jednocześnie podczas rozluźnienia psyche, zachowanie relacji poprzedniego świata, uniemożliwia wykształcenie nowych, wycofując się z dalekich, dziwnych, lub zagrażających skryptów, które wymagałyby rozluźnienie zbitek afektywno-kognitywnych, które są podstawą świata mentalnego jednostki, w celu wyzwolenia energii służącej do przyobleczenia się w nowe klastery psychiczne. Nagłe odkrycie, że pojawia się nowa rzeczywistość, nie mieszcząca się w obrębie starej, że jest rzeczywistość poza, rzeczywistość Innego, bez odpowiednich filtrów poznawczych doprowadza do dramatycznych i często katastrofalnych zmian w jednostce, lub kompletnej negacji i odrzucenia tego typu wrażeń.

Umysł infantylny chrakteryzuje się myśleniem magicznym, gdzię ‚nieznane' jest podporządkowywane naiwnym, niezłożonym strukturym, które jednak są najbardziej subiektywnie prawdziwe niż jakiekolwiek inne skrypty napotkane później w procesie socjalizacji. Ponieważ umysł nie jest pełen programów skryptów społecznych, rzeczywistość jest nierozłączna z umysłem, być może bliska temu, co Levy-Bruhl nazwał *participation mystique*. Regresja do tego typu myślenia pojawia się w okolicznościach, gdzie sprawność umysłu podtrzymującego systemy skryptów postrzegania degeneruje się i zanika, zwykle po pojawieniu się nieprzewidzianych, nagłych i nieznanych fenomenów. Jeżeli to wydarzenie jest sprzężone z uplastycznieniem, implozją, destabilizacją i dezintegracją struktur ego, tożsamości, ról, powiązanych skryptów, co charakteryzuje otworzenie się umysłu na więcej niż może być rozłożone w topografii świadomości zacieśnionej współczesnymi skryptami. Przykładem może być otworzenie się na całość, przemiany z jedno-wymiarowego istnienia alienacji, posiadania ‚siebie', przywiązania do roli, tożsamości na wielo-wymiarową całość, do której nie dojrzały ani skrypty rzeczywistości, ani jestestwo. Rozszerzona identyfikacja umysłu zaczyna wchłaniać role zgodne z symboliczną rzeczywistością, myląc rozmytą granicę między ‚ego' a ‚całością', dąży do reifikacji, ponieważ umysł jest przyzwyczajony i wytrenowany do konkretyzacji roli zgodnej z systemem symbolicznej wiedzy. Oczywiście, w takich sytuacjach osoba myli całość, z poszatkowanymi skrytpami, nie mieszczącymi anomalii, a rezultatem może być obłęd, zwarcie systemów psychicznych. Napływające informacje sensoryczne, czy poznawcze tworzą pętle wokół istniejących skryptów, a doświadczenia poza tymi skryptami obezwładniając wgląd, uogólnienia, racjonalizuje i konflikowe sy-

tuacje psychiczne destabilizują wrażenia, doprowadzają mapę do zniekształcenia, oddzielenia. Doświadczenia zenitowe, które często są naznaczane jako psychotyczne, są rezultatem częściowego rozluźnienia psyche i rozpadu poprzednich obrazów rzeczywistości, lub bezpośredniej konsekwencji doświadczeń anomalistycznych (wykraczających poza zdolność przyswojenia w subiektywnej mapie), prowadząc do zaburzenia świadomości. Kiedy zwykłe struktury, zachowując obraz rzeczywistości, a także sposobu jej automatycznego sprawdzania zawodzą, regresja w najbliższą rzeczywistość symboliczną, w najbliższy zestaw skryptów, jest nieunikniona, jako rodzaj sygnału ratunkowego umysłu, zapobiegając dalszemu rozpadowi/rozluźnieniu struktury psychicznej. Przemieszczające się obrazy są uchwycone w inne mapy, skrypty i modele, odpowiednie do bodźców, wrażeń, informacji, anomalii — jeżeli umysł jest w stanie uwolnić się z tych nabytych w socjalizacji. Te bowiem mają niską tolerancję na zestawy doświadczeń wybiegające poza normę, w formie transcendentnej — przekraczającej, dewiacyjnej — odstępującej, czy patologicznej — regresjonującej. Wszystkie niestety zostają uogólnione do tego samego zjawiska — szaleństwa, jeżeli przesuną się w domenę deklaratywną-poznawczą, a także behawioralną. W podobny sposób jest traktowane zlanie się światów, albo wewnętrznych doświadczeń transcendentalnych z paradygmatem rzeczywistości i indywidualną mapą symbolicznych znaczeń, przynajmniej dopóki, dopóty nie pojawią się nowe struktury psychiczne, które będą w stanie zrozumieć i zaadaptować te doświadczenia w bardziej rozbudowanej, rozleglejszej mapie świata, gdzie pozorne anomalie szaleństwa stają się przyczynowe, podobnie jak synchroniczności, a informacja jest w stanie rozłożyć się harmonijnie w topografii umysłu.

W sytuacji gdy takie przemieszczenie obrazu świata jest patologiczne, lub regresyjne (choć przecież i te działają tym samym impulsem, są po prostu nieprzekształcone), systemy znaczeń i wierzeń podmieniają poprzednią symboliczną rzeczywistość, przy implozji struktur ego i rozszerzeniu świadomości świat staje się psycho-centryczny, skierowany do wewnątrz, gdzie nadzwyczajna wrażliwość na bodźce zewnętrzne i wewnętrzne, poprzez siłę jakie wywierają na umysł, zmuszają umysł do ich interpretacji przez istniejące systemy poznawcze. Podobnie jak w komorach deprywacji sensorycznej, przeszłość obrazów działa jak cień, gdzie świadomość jest sceną i epicentrum wydarzeń, treść refleksyjna (wewnętrzna) i obserwacyjna (zewnętrzna)

buduje, poprzez doświadczenia, nowe zestawy percepcji, lecz w odróżnieniu od osoby która jest silnie zintegrowana psychicznie, osoba której apart psychiczny uległ rozluźnieniu jest przepełniona treściami, z którymi jest zmuszona wejść w interakcję. Jednostki przeżywające podobne doświadczenia mają zazwyczaj do wyboru system religijny, albo psychiatryczny, z reżimem społecznym który nie potrafi wytłumaczyć przekształceń w świadomości i rzeczywistości, często gubiąc się w systemach znaczeń stworzonych ad hoc, które również nie potrafią rozwiązać problemu, ponieważ ten tkwi w strukturach socjalizacyjnych, pierwotnych i wtórnych. Żeby osiągnąć jakiekolwiek wgląd w tego typu wrażenia, należy rozwiązać poprzednie warunkowanie, ewoluować z dala od skryptów społecznych, jednocześnie przybierać maski społecznie tych sankcjonowanych, nie pozwalając na zlanie się domen percepcyjnych. Teorie tworzone wewnątrz systemów społecznych narracji, często interpretując informacje niekompatybilne z zapętleniem informacyjnym (urojenie, lecz rozumiane w sensie Buddyjskim — jako przeciwieństwo realizacji) podmieniają poprzedni symbolicznych system myśli. W każdym *procesie* rzeczywistości, informacje niekompatybilne z tunelem rzeczywistości podlegają procesowi nihilacji[1]

Nihilacja neguje rzeczywistość fenomenów, lub ich interpretację, jeżeli nie jest kompatybilna z danym systemem rzeczywistości, niezależnie od tego czy powiązana ze zwykłymi strukturami poznawczymi, czy rozluźnionymi w obłędzie. Osoba w stanie rozprężenia mentalnego tworzy specyficzny apart wierzeniowo-interpretacyjne, który deformuje do pewnego stopnia anomalie, podporządkowując je, modyfikując, i obdarzając znaczeniami czerpiąc z dostępnej wiedzy zawartej w umyśle. Te wierzenia są racjonalizowane, lecz często nieracjonalne, przybliżane poprzez systemy opisowe, które mają na celu zapewnić ciągłość świadomości, nie zważając na ich wewnętrzną transparentność czy prawdziwość w relacji do innych, konstytuując subiektywnie rzeczywisty obraz. Ten obraz wnosi nowe schematy wierzeń, wzorców myślenia, odbioru wrażeń, w umyśle zachodząc spontaniczne

[1] Berger, P. L. and T. Luckmann (1967). The social construction of reality: a treatise in the sociology of knowledge (London: Penguin)

zmiany, poprzez nieświadomy system meta-psychotyczny, czyli mechanizmy, lub wzorce epistemiczne w naturalnych warunkach wykształcające relacje między światem a jestestwem zostają poddane anomaliom nie mieszczącym się w ich zasięgu porządkowania, de facto ujawniając się w obłędzie. Wektory tych wzorców są skoordynowane z dynamiką umysłu, inaczej od jednostki do jednostki, jako że równość umysłów nie istnieje, w każdej sytuacji pojawia się inne przekalibrowanie zgodne z malowaniem nowej rzeczywistości. W odróżnieniu od zinstytucjonalizowanych, oficjalnych systemów budowania rzeczywistości (np. Edukacja) i zarządzania wiedzą, wzorce te odbiegają od ustaleń, czy negocjacji społecznych, czasami postrzegane jako zagrożenie, a zatem podlegające ostracyzmowi. Ten dynamzm w patologiczniej formie prowadzi do adaptacji wzorców posiadających wystarczająco duży potencjał, lub energii psychicznej, często zawieszając racjonalność (efekt anomalii), możliwość filtrowani informacji, i problem systematyzacją i zorganizowaniem danych w logiczne struktury. Jednocześnie w formie transgresywnej przekraczając kolektywny umysł paradygmatu rzeczywistości, dezintegruje poprzednie struktury, nadrukowując nowymi kodami w sposób znacznie bogatszy, niż ten który jest ‚do pomyślenia'. Tu trzeba mieć na uwadzę że wzrost świadomości, umocnionej przez tożsamość jest związana z rozumieniem rzeczywistości, ponieważ tożsamość jest powiązana z narracją wierzeń i znaczeń nadawanych sobie i światu. Odnalezienie się umysłu w rzeczywistości potwierdza jej możliwość istnienia, tak samo regresywne, transcendentalne i patologiczne, podmieniając rzeczywistość konstytuuje nową absolutną (możliwą do pomyślenia) rzeczywistość. Spotykając dwa typy doświadczeń, obłędu, w którym obraz rzeczywistości staje się deklaratywnie przeczący i behawioralnie wykańczający, lub społecznie nieadekwatny, z którego nie da się wykluczyć indywidualnego cierpienia, a także geniuszu, który tworzy bogatą rzeczywistość przekraczającą terytorium znane, te dwa często są ze sobą powiązane, flirtując między urojeniem a realizacją, między irracjonalnością, a rozsądkiem, intuicją wyższą a racjonalnym umysłem.

Jednostce, która przeszła rozpad rzeczywistości, to co jest poza zwyczajową społeczną rzeczywistością, jest dziwnym, strasznym terytorium, pełnym egzystencjalnej samotności i nocy duszy, oddzielonej od porządku obrazu codzienności innych. Dopóki nowa symboliczna rzeczywistość się nie ustabilizuje, dostarczając substytut bezpieczeństwa, człowiek porusza się między

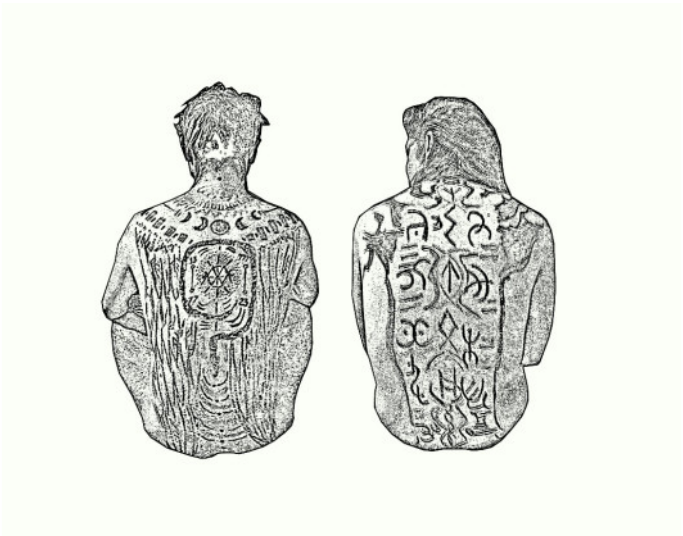
znaczeniami, które nabył będąc warunkowanym w pewnych systemach, łącząc je w nowych konstelacjach symbolicznej mapy. Tego typu przeniesienie poprzez transgresje własnego doświadczenia, żonglując znaczeniami, łącząc je w oryginalne byty, narracje, prowadząc do transformacji subiektywnych światów wewnątrz operacyjnej świadomości życia codziennego. Każda prawdziwa kreatywność rozpoczyna się od alternatywnego widzenia, dekonstrukcja poprzednich wzorców, łamiąc poprzednie schematy, mieszcząc anomalię w fundamentach nowego oglądu, podtrzymującego kompletnie nowe zestawy idei, wpisując się w inne *frekwencje widzenia.* Czasami nawet obłęd sam w sobie jest kreatywnym aktem umysłu, niegodzącego się na struktury zacieśniające świadomość. Rozszerzając domenę świadomości, umysł przywołuje inne sposoby widzenia, starające się nadążyć, często nielinearnie, modulując obraz rzeczywistości i zamieniając ją w świat pełen znaczeń. Z pozoru chaotyczna siła, gdy zatrudniona w służbie świadomości staje się niewyczerpanym zasobem. Podczas rozwoju, umysł rzeźbi w świecie, stopniowo opanowując nowe rejony, które poruszając obserwatora bliżej świata z którym się zaczyna identyfikować. Z każdą erą, zmieniały się soczewki poprzez które ludzie patrzyli na świat. Rzeczywistość historyczna, jak i historia pamięci kształtowały wierzenia, światopoglądu, czy to religijne, politczne, społeczne, etyczne, estetyczne i moralne, powiązane ze specyficznymi wzoracami w których społeczeństwa socjalizowały jednostki, ewoluując z poprzednich rzeczywistości. Zmysły nie wyostrzyły się przez ten czas, nie doszło też do wzrostu inteligencji, ludzie nadal mierzą bardzo wąski fragment głębszej rzeczywistości, ignorują to, czego umysł nie może skonsumować, zsyntetyzować, wchłonąć zgodnie z własnymi inklinacjami, opisując to jest w zasięgu potrzeby, utrzymując ciągłość na mocy naiwnych teorii opisujących fragmenty poza swoją sferą działania, często omijając wszystko to, co jest poza interakcją, poza kontaktem. Jednocześnie tendencja umysłu do dzielenia fenomenów na mniejsze części, aby umożliwić jej opis, zrozumienie, zapamiętanie jest często unaoczniona gdy ten styka się z paradoksem — może binarnie analizować paradoks, patrzyć na jego aspekty, lub poddać się jego wzajemnym zaprzeczeniu, tak gdyby myśl była zdolna do myślenia wielo-poziomowymi paradoksami, być może byłaby w stanie uchwycić świat lepiej, jesteśmy jedynie zdani na umysły, które spotykając się z wydarzeniami ponad-naturalnymi, uświadamiają sobie jak bardzo są niedoskonałe, jak wiele irracjonalności mogą zawierać.

Poprzez historię zmieniały się religijne, naukowe i społeczne paradygmaty, a wraz ze zmianami powiązane były uskoki rzeczywistości związane z ideą, która kształtowana masy, myśli i akcje ludzi, być może zamykając się na estetykę mistyki, na światy które uległy zapomnieniu. Niedostrzegalne idee, które nasączyły sobą system, który bierzemy dzisiaj za pewnik. Nowe zmiany rzeczywistości symbolicznych przekształcały dostrzegalny — możliwy do pomyślenia — świat, narzucając inne kody zachowania, myślenia i postrzegania. W momencie kiedy stworzymy jakikolwiek model, proces uchwytywanie rzeczywistości jest pozornie sfinalizowany, jednak zreifikowany jako doktryna zaczyna więzić, uniemożliwiając widzenie niczego poza ustaleniami, próba wyjścia poza znane terytorium w głębszy mit (transcendentalizm egzoteryczny), lub wgłąb siebie (gnozeologia ezoteryczna), które na pewnym poziomem są jednym i tym samym. Zazwyczaj jednak gubiąc się w krainie fenomenologicznych cieni, gdzie Nous nie odnajduje swojej esencji. Zaskakującym jest, jak wiele nieodkrytych spraw leży poza świadomością zmysłów, świadomością umysłów, jakie idee mogą powstać przez przerwanie łańcuchów, co można jeszcze przekroczyć w transgresii, jakie rejony przejść, poza dogmatami tego, co już wiemy, wychodząc naprzeciw światom nieznanym. Kiedy geografia świata wydaje się być opanowana, gdzie pozornie nie ma już białych plam, pośrodku technologicznego infantylizmu, czas raz jeszcze dojrzeć do opanowania i poznania geografii wewnętrznej, w pracy w której starożytni byli bardziej wprawni, niż my operując w świecie post-modernistycznym, świecie gnozy, która wydaje się być nieskończona.

Agape: Philia: Eros

Kiedy dwie osoby się kochają prawdziwie, są wolne od siły Lewiatana. Tworzą przestrzeń której nikt nie może kontrolować. Eros zawsze triumfuje, jako prawdziwy posłaniec Bogów, nad wszystkimi tytanicznymi kreacjami

— Ernst Junger, Za Frontem, 1950



Najpierw — zajrzeć w historię życia kobiety, nie osądzać zbyt szybko, potem poszukiwać „niedomówień", tego co jest „subtelnie niewypowiedziane", następnie „zaakcentowane przez ominięcie", „nie uchwycone, nieprzekazane", może potem, powoli ujarzmiając osobę, pokonując siebie i oswajając ją, powoli zaczynamy się znać, doceniając nasze światy. Potem pozwalamy się pod-

bić, przejrzeć nasz charakter i naturę, jeżeli nas nie pokona — nie wyleczy nas, uczymy się z afektem ją obejmować — jeżeli jest zbyt słaba i submisywna, podda się za bardzo naszemu wpływowi, zdominuje ją to i zabije, podporządkowując się jej wizji, wymieniając się nimi — wzrastamy — lecz tu — otwartość na głębokiego zrozumienie — czasami rodzi się coś większego, kiedy splatają się dźwięki potężnej ciszy naszych żyć, topimy się w sobie, tracimy się w siebie, związani przez chwilę, tylko po to aby uciec od siebie gdy za bardzo się posiadamy, oswajamy ze sobą, tylko po to aby być wolnymi. Transcendencja rodzi się z dualności świata, dwa jest równe trzem, jeżeli proces symbolizujący ziemię współgra z wyższymi światami.

> *Czy kiedykolwiek odarłeś się z rzeczywistości, znanego Ci środowiska? Czy kiedykolwiek byłaś sama z samotnością? Pogonie które Cię rozpraszały, bezpieczne przystanie rzeczywistości, które powodowały że biegłaś przez życie bez zastanowienia. Teraz się zatrzymaj, obejrzyj się oddzieloną od świata. W rzeczywistości w życiu każdego człowieka jest moment w którym czuje się sam, Ci którzy mieli bezgłębną pustkę w oczach czuli ten koszmary terror zaglądający w ich duszę, podatni na jego zagładę, nieskończona przestrzeń łamiąca nas w nieważność naszego istnienia, oddychając snami zła, absolutnego potępienia — rozpoznając ten horror w swoich oczach, gdy śmierć tańczy w naszych umysłach, Ci którzy wiedzą jak to jest stać w ogromach pustki wszechświata, samotnie! Lecz jak pięknie gdy ta wieczna noc percepcji przyjmuje światło, jak sztorm stając się świetlista, od Bogów napomnienia, którzy stoją poza ontologią — w objęcie potężnych, uskrzydlonych Eonów które są substancją i oczami gwiazd, sprawiają że te pochodnie płoną życiem, kompania co wypełnia wszystko olśniewającym światłem, a gdy terror ustępuje, samotność znika! Potem wracamy do świata, biegniemy dalej, z inną percepcją, zapominając, lub nie — pocieszeni, być może zainspirowani, ale nigdy sami.*

Dialog — O obiektywności subiektywnych stanów

Fuomo: Żyłem w szponach bólu przez wiele lat, o Peripsolu, z subiektywnymi koszmarami które pojawiały się przede mną w rzeczywistości mojego umysłu, z wszystkimi kłamstwami, które ich władcy tworzyli. Wyjawiona zdrada czy ukryta, która nie dotyczy nas w ignorancji knowań — cóż za różnica? Widziałem rzeczy które spowodowałyby zbladnięcie lub terror w oczach innych, mój umysł był niszczony od środka, moja dusza zabita. Okrucieństwa które we mnie uderzały sprowokowałyby niejednego do ukrócenia swojego życia. Poprzez lata pamięć służyła mi dobrze i oświetlała moją drogę, salutuję wielkiej Mnemosyne, Orfickiej bogini pamięci! Horrory przeszłości wydawały się ledwo podobnym sobie, ponieważ zostały jako śladowe obrazy, nie przywołują już męki, bólu i pomieszania, strachu i obsesyjnego szaleństwa. Nie prowokują najmniejszej nawet emocji w moim obumarłym dla przemijających rzeczy umyśle. Jeżeli napastowały by mnie z całą siłą, jakże zachowałbym się w tym niekończącym się piekle? Stałem się jednym z oporem charakteru, godnością wynosząc się do nowych definicji człowieczeństwa, na tyle, na ile to możliwe. Są inni którzy współdzielą części mojej historii, z bliznami, nie wypowiadają słów o groteskowej horrendalnej scenerii, niewidzianej i niedoświadczonej w świetle dnia codzienności innych ludzi. Ci są chronieni przez porty ignorancji,

nie eksponowani, żyjący swe życia zgodnie z tym co mogą przeżyć. Jakże to, Peripsolu, iż Bogowie i Boginie co są z Jednego i zawierają się w jednym, zyskując przyjaźń światów niewidzialnych, nie obraziłem ich moją wściekłością, podłymi słowami i obłędem, w moich urojonych monodramach, wypluwając złość — jakże to że dostrzegli moje wycie i rozrywanie łańcuchów, moją wojnę, losy i życie?

Peripsol: Boskość Fuomo nie jest subiektywna. Jest obiektywna we wszystkich jej instancjach, żyje wszystkim i przez wszystko. Jak zatem wyobrażasz sobie, czy inwokując aspekt Hekate, iż jest to osoba taka jak Ty, tylko silniejsza, potężniejsza? Czy jest to maska Boskości? Oczywiście komunikujesz się z nią jakby była osobą, zgodnie ze sferą świętości, ale z odpowiednim wglądem mógłbyś zostać zdewastowany i przerażony siłą i światami, które reprezentuje bez ludzkiej maski. Boskość symultanicznie angażuje wszystkie aspekty przestrzeni, włącznie ze sferą umysłu i idei, w fenomenach co związane czasem, lub bezczasowe — wie na wskroś. Co znamy jako samskary w Hinduiźmi i Buddyźmie to uwarunkowane współ-pojawiające się, współ-zależne klastry obrazów, symboli, perspektyw, pamięci, mocy. Jako takie są iluzoryczne, trzymanie się ich kurczowo jest formą niewoli. Każda prawdziwa indywiduacja nie jest indywidualizmem. Jest charakterem wszystkich instancji Twojego życia co pokazuje maskę światu poprzez życie, jako indywidualne zabarwienie w strumieniu świadomości i wydarzeń. Wołając bowiem bóstwo, boginię, czy istnienie z niewidzialnych światów, odpowiadają symultanicznie do wszystkich co wzywają, potrafią zajmować wiele lokacji i stanowisk ponieważ istnieją w wyższych światach które są jak ocean fenomenów, jedna kropla inwokacji nie czyni różnicy. Są te generacje światów duchowych które są ograniczone czasem i wygasaniem, są wyzwolone światy które są bezczasowe i bezprzestrzenne. Nie możemy dostrzec świata z perspektywy i stanowiska tych istnień. Jednak one mogą przejrzeć wiele światów, istnień, w tym ludzi — wiedzą. Jest błędem zakładać że będą myśleć, działać jak ludzie, ale nie jest

niewartym przedsięwzięciem przybliżać te światy przez ludzki Intelekt i Czucie, jak pisał Platon światy Idei są podmiotem inteligentnych aktorów, same w sobie po prostu są zróżnicowanymi siłami wszechświata.

Fuomo: Czy może być zatem tak że wszystkie te możliwości, potencjały, szansy, decyzje, osądy, ból, nienawiść, słowa, myśli, pozycje mojego umysłu który walczył jak osaczony wilk, przełamując przeszkody i wyrywając się z sideł oponentów był rozpoznany jako obiektywny w odpowiednim zakresie działania tych Bóstw. Te rozpoznały moje życie, jako sumę wszystkich lekkich i ciężkich poruszeń mojego serca i umysłu, najmniejszej z moich myśli, niewypowiedzianych rzeczy, niepomyślanych myśli w ciszy. Iż to co było zamieniło się w to co mogłoby być, a to wszystko co pomimo wszystko w mojej sferze ignorancji jest dla nich otwarte, przestrzenne, zrozumiałe, penetrującym wglądem uskrzydlonych tarcz słonecznych, przenikliwych jak święty wąż obserwujący uważnie swoją ofiarę?

Peripsol: W rzeczy samej, nie tylko pewien potencjał był odkryty przez czas i możliwość, dlatego otrzymałeś pieczęcie aby działać w kosmicznej ekspresji, jako wulgarny, niewysublimowany młody udręczony umysł, co będzie zrzucony z chwilą śmierci po wielu przygotowaniach jak skóra węża przygotowując gwiazdę-ducha. Jak serce które teraz przegniłe i stare, w Twojej młodości było trzykrotnie unieśmiertelnione w złocie jako impuls egzystencji, absolutna afirmacja życia! Nie jest to pozostawienie za sobą, ale w równowadze współczucia harmonizujących praw próbuje penetrować świat i powołany do sfer zarządzanych innymi sprawami, prawami i porządkami. Aby wołać nad tym światem, który w pocie czoła pracuje na ślepo przeciwko sobie i rzadko woła ku większym światom.

Fuomo: Wybacz moje pytanie, ale pojawiło się ono po wielu latach walki i znoju, gdy zamieniłem się w okropnego człowieka, jakże to że młodość głupstw wynagrodziła mnie wieńcami laurowymi które wydawały się niesprawiedliwe moim oponentom? Jakże to że przez brud wyrzucany w moich niemądrych słowach

nie sprowokowały moich przyjaciół do zniknięcia?

Peripsol: Z tego samego względu co pytałeś, Twoi oponenci widzą ze swoich subiektywnych stanów, Bogowie widzą więcej i wiedzą więcej, a teraz nie schlebiaj sobie i nie obieraj złej drogi. Bądź stały na szlaku, jest dla Ciebie przetarty, co wydaje się okropne albo obrzydliwe często wynika ze starej szlachetności co siłowała się ze sprawami ponad miarę wyobrażenia antagonistów.

Skrawki wyrwane z poetyki delirium

Powiedzenia próżnego czasu

Con-scientia jest łacińskim terminem z kręgu pogańskiego Rzymu, zbliżonego do „Li" w Konfucjańskich Chinach, lub współczucia w kręgach Orientu post-Siddhartycznego — oznaczało współ-odczuwanie, współ-postrzeganie; człowieczeństwo opierające się na zdrowym kręgosłupie budowanym przez doświadczenie i konfrontację, a także na pewnych prawach prowadzenia się w obrębie danego tradycyjnego porządku. Systemy społecznego wartościowania należy zrozumieć krytycznie, jakby spoza ich pola działania, idei, aspiracji, które mają fundamenty w autonomii i suwerenności woli. Nie potrzebuje „zakazów i nakazów". Kiedykolwiek przekroczymy ustalony wewnętrzny system wartościowania, czujemy „błąd conscientii", nie z powodu winy, wstydu, które są uwarunkowanymi odruchami, tylko braku determinacji, lub zasad. Jeżeli nie okłamujemy się, zawsze powracamy do nich gdy popełnimy błąd, naprawiając błąd tam, gdzie jest to możliwe. Sumienie natomiast jest terminem społecznej transakcji, warunkowane przez religię, doktryny, moralność podporządkowaną jednemu tylko systemowi światopoglądów, które sterują tym sumieniem poprzez kodyfikację tabu, doktryn i ich interpretacji, strach, poczucie winy, groźby i obietnice — tego typu zniewolona con-scientia, albo sumienie jako podmiot religii żąda poddaństwa, karcąc za nieposłuszeństwo, hodując niewolników gotowych samobiczować się, a także kajać się przed władzą danego systemu wierzeń czy konstelacji władzy. Tego typu religijna władza nie znosi samosterownych, krytycznie myślących jednostek, nie znoszą ich też Ci ludzie władzy, czy grupy ludzi, którzy nie dojrzeli do własnej wolności — nie są w stanie pojąć zasad które nimi rządzą rozumowo, introspekcyjnie, przyczynowo-skutkowo, logicznie, ludzko i racjonalnie, nie mogą się w nich świadomie przejrzeć. Odpowiedzialność za wolność totalną, któ-

ra nie krzywdzi, która nie ma inhibicji ani limitów, ale ogranicza je w odpowiedzialności aby przekuć ją na siłę kierunku, która szanuje porządek pod warunkiem że porządek ten nie jest bezpodstawny — tzn. jest oparty na sprawiedliwości — z wyważoną siłą i cierpliwością korzysta ze swojej autonomicznej wolności aby zniszczyć to co ją ogranicza, narzucając się tej jednostce — indywidualnie, tak jak w metafizycznym anarchizmie, który sprzeciwiał się poddaństwu, a jednocześnie dążył do soteriologii, czyli samo-wyzwolenia. Człowiek autonomiczny wchłonął zasady, kierunek na bazie optymalnej rozumowo selekcji, zrozumianej i przyswojonej jako naturalna dla jego postępowania, nie potrzebuje wewnętrznego ani zewnętrznego bata, aby znać siebie i swój kierunek, swoją opozycję i swoje prawa. Człowiek zniewolony jest zarządzany przez wmuszoną w niego psychiczną strukturę, która replikuje warunkowanie behawioralno-moralne i nie jest skonfrontowany z konsekwencją wewnętrzną, a jedynie zewnętrzną karą, potrzebuje zachęt, kar i nagród, wymiany, wymiernych korzyści, a w rezultacie przy pierwszej konfrontacji okazuje się to powierzchowne, bowiem bez autonomii i stanowczości, jeżeli człowiek nie osadza się na swoim kręgosłupie, ale zewnętrznym warunkowaniu, jakże ma na nim polegać w sytuacji zagrożenia i kontestowania tych chwiejnych nawyków? Autonomiczny człowiek odrzuci wszystko jeżeli polega to na zakuciu go w łańcuchy, przy których straci swoją wewnętrzną prawdę, sterowność, na rzecz spraw zewnętrznych, które rozpoznał jako fałszywe, natomiast świadomie będzie podejmował decyzję o współpracy tylko z tymi, którzy są odpowiedzialnymi, autonomicznymi jednostkami — aby nie stracić własnej integralności czy kompozycji, nie należy podlegać tym, którzy takiej nie posiadają, a tym bardziej podporządkowywać się strukturom, na wskroś są jedynie engramami władzy, która jest bezpodstawna.

Współczucie wynika z wnikliwości, jedności która zabija strach, siły, a także głębi wzroku przenikającego prawa przyczyny i skutku poprzez realizację, dostrzeżenie spójności świata i siły do samo-poświęcenia, aby zabijając przywiązanie i pokonując siebie, stać się wolnym. Siła wykształca się w zdeterminowanej stałości w sytuacji konfliktu i konfrontacji, podczas tarcia sił między wolnym charakterem, substancją i naturą a tym co je zniewala, lub usiłuje zniszczyć. Dyscyplina wynika ze świadomego ukierunkowania siły umysłu,

charakteru i natury, następnie nadaje woli kierunek, jest zarówno siłą wewnętrzną — w wyciszeniu i zahartowaniu jak i zewnętrzną, w działaniu i ekspresji. Wolność jest zdolnością do samo-stanowienia w obrębie porządku wynikającego z dojrzałości, zarówno w opozycji wobec zniewalających struktur, niszczeniu ich, jak i byciu odpowiedzialnie podporządkowanym wyższym światom, na podstawie wolnego wyboru mierząc to co wysokie, a także to co niskie i niegodne służby. Służba jest rozumiana jako zaangażowanie w sprawę, a nie jako poddaństwo, choć lojalność względem mądrej sprawy jest na wagę złota. Moc która jest treścią siły wynika ze sprawiedliwości, a sprawiedliwość z wytrwałości w mądrości, człowieczeństwie, tradycji, prawach i porządkach wyższych, substancji świata odkrytych i odzwierciedlonych w sobie poniżej, a także harmonii, zgodnie z dystrybucją tego co jest zaokrągla naszą egzystencję. Mądrość wynika z rozróżnienia między jednością, różnicą, a względem sprawiedliwości, które odmierza proporcję, penetrując przyczynę i skutek, rozwiązując dysharmonię w sposób najbardziej zgodny z naturą świata, jego duszą, a także wartościami które zostały racjonalnie, doświadczalnie rozpoznane jako przydatne, potrzebne i piękne.

Jak połączyć życie z poczuciem poddania się i opuszczenia, jednocześnie zwalczając stagnację i brak chęci do życia? Świeżość ta może się tylko pojawić w momencie „teraz", dziecięcej zabawy, która jest dojrzała i totalnie skoncentrowana, która przesiewa przeszły i obecny ból, nie pozwalając na uchwycenie się w żadnym momencie cierpienia, agonii, jarzma — zatrzymując nas i więżąc w swojej pułapce.

Kiedykolwiek poczujecie się uwięzieni w klatce prawdy lub fałszu, przetasujcie znaczenia które są im przypisane, iluminuje to inne aspekty świata, próbując pokonać auto-referencyjny system logiki, należy rozwiązać go poprzez paradoks.

Czy piękno życia jest zawieszeniem między świadomością nietrwałości rzeczy, a przechodniością naszej egzystencji, bliskością śmierci i oddalającymi się narodzinami, ekstremami, brakiem eternalizmu i nihilizmu jednocześnie. Będąc świadomym że mamy tylko jedno życie w tej formie, a jeżeli mamy ich więcej wzdragamy się na samą myśl o powrotach; Czy jest

to jednoczesna świadomość cierpienia, utrata rzeczy które się kocha, upadek idei w popiół, rozdarcie serca, nadaremna walka która jest tylko podtrzymana momentami piękna, dla których w istocie — nie warto żyć w ogóle, bo przypominają nam o ich stracie. Bowiem momenty braku bólu, momenty zapomnienia są rzadkie, trywialność życia jest nie do zniesienia. Życie w istocie nie jest niczym dobrym — kto uwięził nas, małpy, w świadomości istnienia, tylko po to abyśmy mogli się wyrwać z tego świata konieczności, wydźwigiwać z tego bólu innych aż do gwiazd, które nie mają już ciał? Miał rację zarówno ten, co pisał że upijanie się winem potrafi znieść ten stan, obracając się w ten sam proch, miał rację ten, co pisał że wyzwolenie się z tego świata jest jedynym celem i pracą życia, ale nigdy nie miał racji ten, co kazał nam być w tym jednym życiu niewolnikiem. Kto dostrzega szczęście w tym wszystkim — albo nie uświadczył życia, albo stał się całkowicie pusty, wyzuty ze świata, pod naporem jego nieszczęść, aby być od niego uwolnionym, patrząc ze zdyscyplinowanym uśmiechem na otoczenie, angażując się martwo w potrzeby i obowiązki, które nadal przed nami stoją.

Wolność jest prawdziwą wolą która staje się ciałem. Jest to wiedza o Jaźni i swoim geniuszu przewodni; Prawdziwa wola jest aktem totalnej wolności, w Buddyzmie jest też demonem, ponieważ dopełnia miraż, bez punktu odniesienia w którym się poświęca porządkowi większemu niż ona sama, bez współczucia (równorzędności) skierowanego naprzeciw istnień, staje się niszczycielska — ponieważ imploduje i staje się projekcją iluzji, skorupy zawartości naszych umysłów, następnie zamienia się w urojenia, złość, ignorancję. Należy zrozumieć że to wszystko jest istotne tylko tak długo jak jesteśmy w sieci relacji, powiązań, porządków, jakiekolwiek wartościowanie z punktu widzenia próżni jest puste. Aby wyzwolić się z dualizmu, złożonych agregatów fenomenów to pójść dalej, ale jak długo trzymają nas misterne tkanki umysłów, jesteśmy poddani ich działaniu.

Chciałbym aby to wszystko potoczyło się inaczej, ale moje życie nie może zostać odwrócone. Przestrogo! Kto przechodzi obok mojego grobu, nie pamiętaj przechodniu co mogło być, maski tych rzeczy najstraszniejsze ze wszystkich! Patrz na to co jest, odłóż lustra, Twoje życie przeży-

te jest perfekcyjnie, było wszystkim tym czym naprawdę byłeś" — nagrobek żołnierza.

Droga opuszczenia uczy ponadziemskiej cierpliwości, opuszczając świat bez żalu, nie żądamy niczego więcej. Wszystko układa się zgodnie z naturalnymi prawami, nie spodziewaj się, nie przewiduj, ani nie gwałć losów, których nie możesz zmienić. Moiry znają swoją drogę, Ty powinieneś znać własną.

Bierzemy od mądrych to co najlepsze z nich, z rozróżnieniem wycinając resztę jako nieprzydatne; Zawsze bowiem gdy bierzemy najgorsze z ludzi, wycinamy ich z kontekstu życia czy losów, będziemy tworzyli z nich demony — nawet najmądrzejsi ugięliby się pod krytyką masy, nawet największych można zamienić w obraz tej masy, jeżeli staną się oni podmiotem jej działania. Budujemy na ramionach gigantów — ciągle sięgając ku tym, którzy są mądrzejsi od nas, których jakości, zasady, ethos, zasługi jest godna aspiracji, polecenia, do tych którzy mówią o umiłowaniu mądrości, o pięknie, o większych rzeczach, którzy zarządzają ciszą w głębi jej esencji, którzy w istocie wcielają te rzeczy, gdy my błądzimy i zapadamy się pod wewnętrzną wojną. Jeżeli nie możemy znaleźć takich ludzi w naszym otoczeniu, patrzmy ku przeszłym czasom, ku wyższym światom, ku tym którzy — prawdziwie — przekroczyli śmierć i zostali, zostały obdarzone laurami i unieśmiertelnionymi sercami, inspirując z innych sfer.

Umysł podtrzymuje ideę, obraz jestestwa jest mirażem, w rzeczywistości jest pusty. Gdy to co uwarunkowane staje się ewidentne, staje się przyzwyczajonym urojeniem. Jeżeli straciłby ciągłość, rozpadłby się w wolne cząstki, fragmenty, dopóki by się nie rozpuściły. Czymże jest otchłań jeżeli nie lustrem naszego zachwytu nad horrendalną zawartością naszych umysłów w zetknięciu z pustką? Czy jesteśmy jedynie fragmentem pustki w odzwierciedleniu esencji różnych stanów iluzji? Z nicości powstajemy, w nicość powracamy, ze światła w ciemność, radujemy się, ścierani w proch, w snach wszechświata.

„Niewola! Niewola!" Rozdzieram resztki serca, dumny, naprzeciw wszystkim siłom, które wżynają się w mój umysł i życie, gdy toczę wojnę.

Potem wycofuję się w martwą łzę, rezygnację, jedyna stałość na jaką mnie stać — „niewola, niewola" — cicho kwilę, ukarany, obdarty, wybatożony, niepocieszony, wycofuję się zatem w zapomnienie, „niewola" — ta cicha myśl która zatrzymała się w nieświadomym umyśle starego człowieka ze słabym, nieposłusznym ciałem, zabitym umysłem. Ci, którzy nigdy nie byli prawdziwie wolni, w konfrontacji, w walce, których wolność nie została upokorzona, zniekształcona, sprzedana, rozdzielona, ocenzurowana nie wiedzą nic o wolności.

Możesz spróbować znieść świat kłamstw, wieków kłamstw, sięgnąć po większe światło, skosztować go — zapamiętać to, czego się skosztowało — wiedz, że te same siły które są zarazą będą Cię niszczyć, gdy tylko Twoje światło zostanie obnażone, nie będą wytaczać ciężkich dział, będą sączyć z uśmiechem najlżejsze ze swoich jadów, bo wiedzą że jesteśmy bez znaczenia, a gdy nas zniszczą, świętoszki nazwą nas diabłami, gdy nasza wściekłość i nienawiść stanie się dla nich demonem którego wykorzystają by utrwalić swą władze — tylko zamordowana prawość tworzy legendę, a władza nie chce bohaterów, diabły których z nas robią służą jako przykład dla innych, jakże łatwo odebrać nam trzeźwość, jakże łatwo powiesić, opluć, pokazać jako kłamców, szkalować, a gdy widzą nienawiść w naszych oczach, pokazują nas jako szaleńców, jako degeneratów. Gdy zbieramy wiedzę, rozrzuconą po świecie, gdy obserwujemy większe światy i staramy się je zrozumieć, naprzeciw ślepoty, jesteśmy karani nawet za najdrobniejsze, niepomyślne im rzeczy — karani są tylko Ci, którzy mają szansę się wznieść, którzy samym swym istnieniem podważają władzę uzurpatorów, wywołując w nich lęk, jakże to że niewolnik może być wolny, że człowiek może znaleźć drogę do Bogów, do gwiazd? Zajdą nam drogę, utoczą krew, stworzą zasieki, powiedzą „nie przejdziesz", będą łamać nasze ciała i umysły, dopóki nie padniemy z wycieńczenia, dopóki w starości nie będą nas wyśmiewać — przynajmniej to dobra, godna walka, nawet w małości prostego życia.

Czy nie jest tak, że gdy zgnilizna zobaczy wyższość, której nie może zniszczyć, zacznie ją wyśmiewać, aby ustanowić się na swojej górze pogardy patrząc na nas z góry. W końcu zamieniamy się w błazna, kosztując ich śmiech, demoniczne wyśmiewając wszystko wokół, śmiejąc im się w twarz

z rozpaczy. To jest funkcja błazna, aby psuć rzeczy, wyśmiewać je. Zacząłem brać ich święte symbole, rozrywać je na części, topić je w błocie, rozszarpywać ich rzeczywistość i śmiać się z niej. Byłem ofiarą tych diabłów — nieświadomych tego, że są diabłami, świętoszkowatych skurwieli i bigotów, dopóki nie stałem się tym, co stoi naprzeciw. Ostatecznie to moja wolność, ponieważ złudzenia też się rozsypują. Gdy spluną na Twoje świętości, gdy zniszczą Twoje profanum, próbując karmić Cię swoimi symbolami, wierzeniami, religiami, swoim zacofanym bagnem — ustaw się naprzeciwko. Gdy wzięli najświętszych z Twoich Bogów i zamienili ich w przestawienie, gdy wzięli Twoje sny i rozdarli je na kawałki — pamiętaj. A potem nazwą Cię kłamcą, czymś niewygodnym, skreślą całe Twoje życie, spal ich w ogniach!

Prawdziwa eksploracja rozpoczyna się od odnalezienia analogii między naszymi umysłami a rzeczywistością w trafny sposób, jeżeli znajdziemy pierwszy punkt odniesienia, a nasz zmysł uchwyci to na poziomie odzwierciedlenia percepcyjnego zaczynamy gromadzić spostrzeżenia na spostrzeżeniu i poprzez akumulację takich prawideł, stajemy się coraz bardziej sprawni w żonglowaniu nimi, a także unikaniu tych pułapek, które zarówno nasze własne umysły, jak i rzeczywistość na nas zastawia. Poprzez współzależność zatem izolujemy generalne prawo, które jest objaśnione przez zawartość zaobserwowanej analogii, odnosząc się do praw partykularnych. Takie prawo, gdy raz zostaje uchwycone, powinno być oświetlone przez jednolity, logiczny system rozumowania, w przeciwnym razie staje się narzędziem zniekształcania rzeczywistości na korzyść naszych psychiczny projekcji. Niezależne prawa odkryte w ten sposób, które razem współgrają, mogą zostać zamienione w operacyjną całość. Tak powinna odbywać się każda praca filozoficzna, aby szukać skutecznych praw, a także osadzać je w wypracowanych modelach świata. Tak zaczyna się każda magia, mistycyzm, hermetyzm, tak zaczyna się prawdziwa ścieżka.

Głupiec osiąga niebiosa szybciej, niż mistrz upada w otchłań. Pierwszy nie ma klątwy i jarzma różdżki — jakże lekko się porusza, ten drugi jest linoskoczkiem który chodzi po wąskiej przestrzeni rozwieszonej nad przepaścią, upada z okropnej wysokości z jednym złym ruchem. Różnica polega na tym, że pierwszy jest niewinny i chodzi jak dziecko, ten drugi jest winny,

bo poprzez wolę do władzy, do wiedzy, obarczył się dobrowolnie ich jarzmem, odpowiadając za wszystko co zrobi własną głową i losem. Snem głupca jest aby być jak mistrz, snem mistrza aby być jak głupiec. Uczą się od siebie nawzajem, tak jak surowy i zdyscyplinowany starzec przed odejściem pielęgnuje i uczy dziecko, wiecznego młodzieńca, który dziko patrzy na świat z igraszką miłości w oczach

Znalazłem swój pokój, gdzie umarły ogrody. Wybudowałem sobie małą chatkę na spalonych ziemiach. Jest tam kominek i parę książek, jest ciepło ukochanej kobiety, słodkie objęcie i nawet pocałunek. Nauczyłem się to kochać, choć jestem pusty i złamany. Nie chcę podróżować więcej po swojej duszy, bo tam są tylko cmentarzyska. Być może jest to rezygnacja, być może pokora, mała chatka pośrodku nicości, a jednak — nadal żyjemy, choć umieraliśmy wielokrotnie. Nie jesteśmy podróżnikami przeszłości, nie badamy już wielkich pustek, nie jesteśmy bohaterami co tworzą nowe mapy przyszłości, ani wieszczami co w stronę boskich spraw się obracają, żyjemy w naszych chatkach bez-wzroczni, pozbawieni łez, pocieszeni, jesteśmy złamani i nigdy nie jesteśmy pełni, ale widzimy tą przyjemną, spokojną powierzchnię, choć raz byliśmy pionierami otchłani agonii i niebiańskiej glorii. Zabierzcie to nam, nie będziemy smutni, a znikniemy, jak krople w morzu wszechświata, ale już nie uronimy ani jednego zasmucenia, będziemy zadowoleni, będziemy tymi, w których zaglądają Ci zastanawiając się czym jest ta człowiecza maska, a nasze oczy i ciemność uśmiechają się z subtelnym, zadowolonym i dobrotliwym uśmiechem — jeżeli kiedykolwiek byliśmy, jeżeli kiedykolwiek istnieliśmy! Lecz czymże jest to wszystko, człowieczeństwo — to nazywamy miłością, co innego zostało, całością naszej ruiny kochamy, nie mamy nic innego do złożenia na tych ołtarzach, uczymy się to cenić, szanować, bez tej ofiary upadamy w desperację i czerń. Tym wszystkim kochamy nasze mistyczne siostry, tą skażoną, przetartą, surową i zdyscyplinowaną, czasami szaloną, czasami szczęśliwą, rzadko emocjonalną, lecz całkowicie oddaną ideą. Zginęlibyśmy, gdyby nasze kompanki nas porzuciły, jakże głęboka to rana — lecz na to też jesteśmy gotowi, aby znowu pogłębiać pustkę, aby patrzeć jeszcze dalej, tak jak wcześniej. Dzielimy się wszystkim tym, co pozostało, gdy wykroją z nas resztki umysłu, nasze obietnice i zaangażowanie z nadzieją że znowu będziemy wolni, że zabierzemy ze sobą to, co było

tego warte. Mówili „zobaczysz" te gnojki będą patrzeć i mówić „nie ma miłości" — ale nie wiedzą nic o miłości, to my staliśmy się jej obrazem, dawniej, lustrami, w których mogli się przeglądać aż do nienawiści, aby je zbić, zniszczyć — próbując wpierw łapczywie pić, ich łaknienie nie ma końca! Ci sami co krzyczą „nie ma miłości", a krążą samotnie, bez spełnienia, gdy my jesteśmy rozdzierani, gonieni przez piekła, upokarzani, męczeni — potem nienawidzą naszej siły, naszego wzlotu i naszych upadków, nienawidzą naszych ruin, bo żaden z nich nie odważyłby się, żaden z nich nie mógłby być jednym z nas.

Przez te wszystkie lata, wypaliłem całą treść swojego życia w bólu, gdy zobaczyłem splendor wyższych Bogów, chciałem zatrudnić się w ich służbie, aby nieść ich światło dalej w świat, lecz nie potrzebują więcej mojej służby, odwracając się od świata tak jak świat od nich — tak stałem się bezpański. Nie znajdę rozwiązania w tym świecie, jestem nim przesycony, przechodząc przez drogi wszelkiego umysłowego nadmiaru, jestem zmęczony i nie mam nic do zrobienia oprócz patrzenia jak przepływa czas ze swoimi odciągaczami uwagi, jako marny substytut straconego poświęcenia, stawiając fortele sam na siebie, byle iść dalej, jeżeli nie wpadając w pusty gniew, jeżeli nie jestem oślepiony sztuczną, wymuszoną radością, wracam do siebie i nie widzę dalszej drogi. Moja śmierć byłaby bezcelowa, tak samo jak bezcelowe jest kontynuowanie tego życia. Jako zwierzęta które tworzą sobie sens, cel życia, żadne z tych rzeczy nie honorują mojej tęsknoty. Nie jestem zainteresowany pościgami zwykłych ludzi, uważam to za stratę czasu. Przez chwilę myślałem że jestem w stanie służyć tym wyższym światom, ale odwróciłem się ku pielęgnowaniu własnego żałosnego stanu, który nie ma rozwiązania po tej stronie

Piękno nigdy nie może żyć, kiedy jest cenzurowane, inwigilowane, ośmieszane, rujnowane, zniewalane — wtedy umiera. Wykrawa się z niej wszystko, potem rozkrada, roznosząc na sztandary łajdaków, jako eksponat — gdy chowa się w łańcuchach jak dzikie zwierzę. Upada Sophia.

Jeżeli jest to przeznaczone, gdy skonfrontujemy się z dużo większą potęgą, ta potęga będzie wystarczająco silna aby wezwać rzeczy które nas złamią,

podporządkują nas, zniewolą nas. Jednak, jeżeli jest to zgodne z przeznaczeniem ta siła może być oślepiona i nie jest w stanie poddać nam swoim wpływom nawet używając całego swojego arsenału i możemy ją pokonać najmniejszym, najsubtelniejszym nawet gestem.

Humor i absurd jest często apoteozą ostatecznej fazy agonii, kiedy nic nie może zostać osiągnięte, pomimo wszystkich prób kołujesz nad własnym losem, pomimo garści terminalnego egzystencjalnego bólu, albo się poddajesz śmiechowi wszechświata, albo zostaniesz zmieciony w wielką mortyfikację.

Pamiętaj: czas wyzbywa się rzeczy o które teraz walczysz, tak jak rzeczy o które walczyłeś wcześniej, przegrane czy wygrane, musiały być zostawione w tyle, dostarczając tylko bólu i frustracji, o ile ze świeżością nie spojrzysz na rzeczy o które walczysz dzisiaj — te z kolei będą ledwo wspomnieniem jutro. Jest to proces wypalania, w którym nic nie może pozostać własnością, dopóki nie zamieszasz prochem za sobą, stając się wolnym. Kiedykolwiek pojawia się nowa rzecz, skoncentruj całą siłę na mentalnym odłączeniu się od tego, obserwuj strumień myśli z percepcji gwiazdy, obserwując jak to wszystko co ma wpływ na umysł to nietrwałe błyski wydarzeń które nie konstytuują niczego realnego.

Kiedy nasze próby są stale podkopywane, korumpowane, przeinaczane, odwracane, niszczone, uczymy się w końcu odnajdywać miejsce spoczynku, budując punkt którego nikt nie może osiągnąć — personalną świątynię pośrodku osobistej pustki, do której klucze mają tylko eony i najgłębsza Jaźń naszej istoty. Kiedy ucinamy te wszystkie próby związane z tytanicznymi aspiracjami, wyzbywając się nawet tych małych, prostych, ucząc się doświadczeniem że nawet te rzeczy — gdyby były chwilowo wygrane — stałyby się późniejszym upokorzeniem i klęską, aby być użyteczne w zniszczeniu nas później i skreśleniu wszystkiego o co walczyliśmy. Nie oznacza to pasywnego życia, ani końca walki, ponieważ przenosimy środek ciężkości prób na budowaniu cytadeli z całości naszego życia ponad tym światem, jednocześnie w tym — poruszając się na polu minowym, ostrożnie stawiając kroki na miarę naszych środków, zapobiegliwości i możliwości manewru. Kiedy symbol

poświęcenia albo zaangażowania jest stopniowo tracony, nie możemy uderzać przeciwko losom na ślepo, ale w pogodzeniu iść przez rytm życia i śmierci — starając się rozniecać ogień stale na ołtarzach wyższych celów, idei. Nigdy nie tracimy impulsu wewnętrznej ścieżki, rozgraniczonej zasadnością wszystkiego co racjonalnie zostało odkryte jako godne metodą konfrontacji, przesiewania, odkrywania, testowania, chociaż możemy być rozrywani — wracamy ciągle na łono rygorystycznie wygranej natury.

Dokądkolwiek zmierzasz w życiu, zawsze wskazuj ku samemu życiu. Nie uciekaj — w wielkim cierpieniu można znaleźć pocieszenie w transcendentnych rzeczywistościach. Jednak uciekanie od życia w objęcia wyższych światów prowadzi do zdradzenia życia. To rządzi się własnymi prawami i rytmem — niszczymy je, dusząc jego ekspresję — podtrzymaną nie przez bezmyślną chwiejność, brak równowagi, ale stając się życiem, z każdym pytaniem "czym jest życie" odpowiadając z ekspresją natur życia w każdym jego momencie. Jest prawdą, że w momentach agonii potrzebujemy czegoś ponad życiem, pocieszenia, ale nie powinno się to stać nawykiem, aby uciekać z sytuacji, ponieważ wtedy w żadnym innym świecie nie odnajdziemy się jak w domu, poruszając się między nimi, nie osiadając w sobie nie znajdziemy spokoju nigdzie. Możemy stać się kompletnymi tylko tutaj, teraz, tak cierpienie jest częścią życia, ale także — sprawia że nasza przynależność do współudziału w losach przypomina nam kim jesteśmy i jak możemy wytrzymać w burzy, aby docenić małe szczęścia, spokój, nieporuszeni naprzeciw wrogiej opozycji losów. Też — nie uciekajmy od wyższych światów w życie, grzebiąc się w jego sprawach jakby nie było niczego innego. Równoważymy i splatamy decyzje na ostrzu miecza, jesteśmy posłannikami, mediatorami, uchwyconymi między światami, jednak nie lekceważymy pierwszego na rzecz drugiego, ani na odwrót.

Prawdziwa eksploracja rozpoczyna się od odnalezienia analogii między naszymi umysłami a rzeczywistością w trafny sposób, jeżeli znajdziemy pierwszy punkt odniesienia, a nasz zmysł uchwyci to na poziomie odzwierciedlenia percepcyjnego zaczynamy gromadzić spostrzeżenia na spostrzeżeniu i poprzez akumulację takich prawideł, stajemy się coraz bardziej sprawni w żonglowaniu nimi, a także unikaniu tych pułapek, które zarów-

no nasze własne umysły, jak i rzeczywistość na nas zastawia. Poprzez współzależność zatem izolujemy generalne prawo, które jest objaśnione przez zawartość zaobserwowanej analogii, odnosząc się do praw partykularnych. Takie prawo, gdy raz zostaje uchwycone, powinno być oświetlone przez jednolity, logiczny system rozumowania, w przeciwnym razie staje się narzędziem zniekształcania rzeczywistości na korzyść naszych psychiczny projekcji. Niezależne prawa odkryte w ten sposób, które razem współgrają, mogą zostać zamienione w operacyjną całość. Tak powinna odbywać się każda praca filozoficzna, aby szukać skutecznych praw, a także osadzać je w wypracowanych modelach świata. Tak zaczyna się każda magia, mistycyzm, hermetyzm, tak zaczyna się prawdziwa ścieżka.

Głupiec osiąga niebiosa szybciej, niż mistrz upada w otchłań. Pierwszy nie ma klątwy i jarzma różdżki — jakże lekko się porusza, ten drugi jest linoskoczkiem który chodzi po wąskiej przestrzeni rozwieszonej nad przepaścią, upada z okropnej wysokości z jednym złym ruchem. Różnica polega na tym, że pierwszy jest niewinny i chodzi jak dziecko, ten drugi jest winny, bo poprzez wolę do władzy, do wiedzy, obarczył się dobrowolnie ich jarzmem, odpowiadając za wszystko co zrobi własną głową i losem. Snem głupca jest aby być jak mistrz, snem mistrza aby być jak głupiec. Uczą się od siebie nawzajem, tak jak surowy i zdyscyplinowany starzec przed odejściem pielęgnuje i uczy dziecko, wiecznego młodzieńca, który dziko patrzy na świat z igraszką miłości w oczach.

Jeżeli wszechświat jest przyczynowy, nie ma początku, ponieważ pierwsza przyczyna zaprzeczyłaby łańcuchowi przyczynowości. Teraz, wyobraź sobie że w jednym momencie możesz odzwierciedlić nieskończoność przeszłych wszechświatów i wszystko w nich zawartych, popełniając akt zatrzymania a-deterministycznego potoku wydarzeń zarządzanego jedynie przez przeznaczenie i wyodrębnienia się z równań na wszystkich egzystencjalno-ontologicznych poziomach. Czyż nie jest to największą afirmacją instancji w łańcuchu wieczności, która może być tylko abstrakcyjny pojęciem, jednak ma swój sens w jednej chwili gdy poruszamy się poza czasem. Na sekundę zatem uniosłeś się poza nieskończoność i uchwyciłeś coś bez początku i końca, stałaś/eś się czymś obcym dla cienia wszechświata, poza jego

wpływem, zawieszony między przepaścią czasu poniżej! Twoja własna instancja zaznaczyła początek czasu, koniec czasu, gdy poruszasz się poprzez życia uchwycone przez niekończące się eony.

Jeżeli jest to przeznaczone, gdy skonfrontujemy się z dużo większą potęgą, ta potęga będzie wystarczająco silna aby wezwać rzeczy które nas złamią, podporządkują nas, zniewolą nas. Jednak, jeżeli jest to zgodne z przeznaczeniem ta siła może być oślepiona i nie jest w stanie poddać nam swoim wpływom nawet używając całego swojego arsenału i możemy ją pokonać najmniejszym, najsubtelniejszym nawet gestem.

Z wiekiem rozpoznajemy ile wojen było toczonych tylko po to aby się od nich nauczyć — czy było to na rzecz życia, czy jakiekolwiek z jego przechodnich stanów, których uchwycenie się powodowało cierpienia. Gdy mijają lata, temperamenty młodości wypalają się, dając miejsce innej naturę — tej cierpliwości i czasu. Nawet jeżeli jesteś świadkiem wydarzeń niesamowitych i cudownych, przybierz spokojną, stonowaną role, żyjąc małym sprawami zwykłych ludzi. Jeżeli przekroczysz swój stan, sytuację i miarę będziesz karcony przez wszystko ponad Twoje rozeznanie, jeżeli będziesz proporcjonalnie aktywny, pasywny i reaktywny, każdą próbę możesz przejść boleśnie, ale zwycięsko. Jeżeli piękne drzewo jest posadzone na złej ziemi, nie urośnie w zgodzie ze swoim pięknem, ale rozchoruje się i obumrze. Podobnie nasiono chwastu posadzonego na pięknej ziemi nie będzie niczym innym jak zdrowym chwastem. Zatem Ci z wielkich ludzi, którzy stali się obdarci i bezdomni, nie działają tak jak mogą, ale tak jak dana sytuacja ich do tego zmusza. Częściej zdarza się tak że Ci którzy mają środki i status aby działać jak wielcy ludzie, są warci mniej niż Ci którzy stracili wszystko. Innymi słowy: "Nie działaj ponad swój status i miarę, stosuj metody wymiernie do rezultatów, pośpieszanie wydarzeń nawet w największych przedsięwzięciach przynosi tylko klęskę i żałość". Można zatem działać w godny sposób, ale mieć na uwadze zgodę życia które się wiedzie z rzeczywistością, nigdy nie szarżując na oślep, ale też nie zostając z tyłu — zawsze krok naprzód od tych rzeczy które starają się nam rzucać kłody pod nogi.

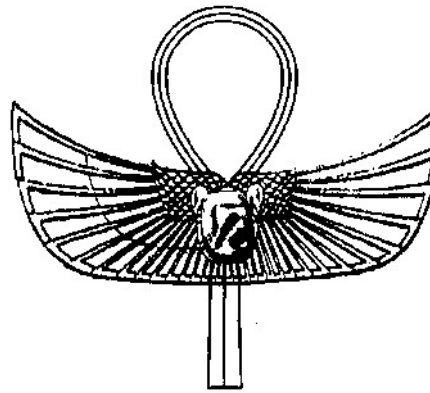
Epitafium: Chciałbym żeby mogło być inaczej, lecz moje życie nie może być odwrócone od losów, ani cofnięta śmierć. Waż, kto przechodzi obok, nie pamiętaj tego co mogłoby być, maski te najstraszniejsze z wszystkich! Patrz na to co jest, odwróć się od wszystkich lustr, Twoje życie pełnym oddechem jest przeżyte najlepiej, to wszystko czym byłeś" — nagrobek żołnierza.

Czy piękno życia jest zawieszeniem między świadomością nietrwałości rzeczy, a przechodniością naszej egzystencji, bliskością śmierci i oddalającymi się narodzinami, ekstremami, brakiem eternalizmu i nihilizmu jednocześnie. Będąc świadomym że mamy tylko jedno życie w tej formie, a jeżeli mamy ich więcej wzdragamy się na samą myśl o powrotach; Czy jest to jednoczesna świadomość cierpienia, utrata rzeczy które się kocha, upadek idei w popiół, rozdarcie serca, nadaremna walka która jest tylko podtrzymana momentami piękna, dla których w istocie — nie warto żyć w ogóle, bo przypominają nam o ich stracie. Bowiem momenty braku bólu, momenty zapomnienia są rzadkie, trywialność życia jest nie do zniesienia. Życie w istocie nie jest niczym dobrym — kto uwięził nas, małpy, w świadomości istnienia, tylko po to abyśmy mogli się wyrwać z tego świata konieczności, wydźwigiwać z tego bólu innych aż do gwiazd, które nie mają już ciał? Miał rację zarówno ten, co pisał że upijanie się winem potrafi znieść ten stan, obracając się w ten sam proch, miał rację ten, co pisał że wyzwolenie się z tego świata jest jedynym celem i pracą życia, ale nigdy nie miał racji ten, co kazał nam być w tym jednym życiu niewolnikiem. Kto dostrzega szczęście w tym wszystkim — albo nie uświadczył życia, albo stał się całkowicie pusty, wyzuty ze świata, pod naporem jego nieszczęść, aby być od niego uwolnionym, patrząc ze zdyscyplinowanym uśmiechem na otoczenie, angażując się martwo w potrzeby i obowiązki, które nadal przed nami stoją.

Współczucie wynika z wnikliwości, jedności która zabija strach, siły, a także głębi wzroku przenikającego prawa przyczyny i skutku poprzez realizację, dostrzeżenie spójności świata i siły do samo-poświęcenia, aby zabijając przywiązanie i pokonując siebie, stać się wolnym. Siła wykształca się w zdeterminowanej stałości w sytuacji konfliktu i konfrontacji, podczas tar-

cia sił między wolnym charakterem, substancją i naturą a tym co je zniewala, lub usiłuje zniszczyć. Jest to stałe pokonywanie siebie. Dyscyplina wynika ze świadomego ukierunkowania siły umysłu, charakteru i natury, następnie nadaje woli kierunek, jest zarówno siłą wewnętrzną — w wyciszeniu i zahartowaniu jak i zewnętrzną, w działaniu i ekspresji. Wolność jest zdolnością do samo-stanowienia w obrębie porządku wynikającego z dojrzałości, zarówno w opozycji wobec zniewalających struktur, niszczeniu ich, jak i byciu odpowiedzialnie podporządkowanym wyższym światom, na podstawie wolnego wyboru mierząc to co wysokie, a także to co niskie i niegodne służby. Służba jest rozumiana jako zaangażowanie w sprawę, a nie jako poddaństwo, choć lojalność względem mądrej sprawy jest na wagę złota. Moc która jest treścią siły wynika ze sprawiedliwości, a sprawiedliwość z wytrwałości w mądrości, człowieczeństwie, tradycji, prawach i porządkach wyższych, substancji świata odkrytych i odzwierciedlonych w sobie poniżej, a także harmonii, zgodnie z dystrybucją tego co jest zaokrągla naszą egzystencję. Mądrość wynika z rozróżnienia między jednością, różnicą, a względem sprawiedliwości, które odmierza proporcję, penetrując przyczynę i skutek, rozwiązując dysharmonię w sposób najbardziej zgodny z naturą świata, jego duszą, a także wartościami które zostały racjonalnie, doświadczalnie rozpoznane jako przydatne, potrzebne, prowadzące do szczęście I ogólnego dobra, a także piękne.

Zapiski z Ba



Dla prostego człowieka

Przy narodzinach płaczą jak każdy inny, Spodziewając się może tego
co przyniesie im świat. Tchnienie nadziei, walcząc o oddech,
przetrwanie
Na ziemi pełnej zwykłych ludzi. A Ci najprostsi, najpokorniejsi,
Jakże ich serca rozerwane w sposób prosty
Łza co nie tak głęboka jak agonia, Ale jak bolesna w oczach
Bogów
Połamana nadzieja przyzwoitego
Prostego człowieka
Ci co nie żyją potęgą i przerażeniem, Zajmują się śpiącym
życiem prostych
Ludzi — jakże małe ich wzloty, upadki jak małe tak poważne
w delikatnym
ruchu ich smutku i łez — są podobne do
tych wielkich ludzi
Przez mały ból, złamane obietnice
„Których należy dotrzymywać", proste zdradzenie
prostego człowieka którym mówiło się
„Żyj przyzwoicie" aby podążać za zasadami
prostego człowieka
Podążają za pijawkami, gnidami, skorumpowanymi
szczurami, oszustami, zdrajcami, kurwami, Myśląc tylko „co za
szkoda" albo „co za wstyd".

Pijani wiatrem

Dla pijanych wiatrem
    Miejski szum jest niczym, Szturm słów co uderza o powietrze,
    Rozbija się o własny oręż
Gdzie bicze są ukręcone
    Z marzeń, nadziei i idei, Co upadają zakute na ziemie,
Wręcz je raczej niebiosom, Aniżeli kohorcie cieni

Horus

W poruszeniu splendoru, Gdy sokół zlatuje w dół, Manifestacja!
Żywe stworzenia, czy to
    Oceanu, ziemi, nieba
    Skłaniają się nad falami, Co święty dech biorą, Wracając do ziemi;
Wieża świętej dumy, Co siłą dotyką gwiazd
    Wgląd burz i sztormów, Oko co widzi wszech, Mądrości głębia nad
    Otchłanią rozwiera
    Nieśmiertelny dech
Cisza, co nie pyta nigdy, Wiedząc oświetla brzaskiem
    Co przy skinięciu lekkim
    Pobudza potężną moc, W śmiertelnych życiach, o zachwycie
    Pamiętaj! Tak łatwo łamie się
    Pamięć pod mirażami tych, Co w ślepych więzieniach, Zamykają nas, co pragną
    Gwiazd, tańcząc w świetle
    Eonów, narodzić się by
    Prowadzić w majestacie
    Innych, co łakną wyższych
    Spraw.

Odpowiedzi

Myślałem kiedyś, że odpowiedź leży w przestrzeni
Tu, moje ludzkie wspomnienia gasną
Co pozostaje to sentyment, odżegnać się od niego nie mogę
Pewien błąd w kolektywnym umyśle
Który przypomina mi o najgłębszej przeszłości Nie chcąc jej opuszczać, pielęgnuje w resztkach "ja"

Wybory

Skomponowały mnie losy, Rządczynie decyzji
Co przytrafiły się mi
Jak osądzić wątki?
Co poza wolą, reaktywne
Jak sprawiedliwość
Jestem cmentarzem, bez opłakiwań siebie
Co nasieniem łzy, rozkwita w innych
Trupach zjedzonych przez świat
Podziwiać popiół z upadłego liścia
Jakby potężnym drzewem miał się stać
Przybieramy czarne szaty, z czaszką
Barana, obręcze Saturna i Zieleni, Dalej — pędzą słoneczne promienie, Jako bestie, anioły, wybrane, słodka imperatywa w podlunarnym ziemskim tle.
To co penetruje umysły aby się poddały, Gdy serca podążają za przyczynami, Lub rozbite w wielkim bólu, Wolna wola jest zdobywana siłą, Inaczej niewolą przystraja się ją
Jeżeli uważasz się za mistrza, Zedrą Cię w błoto — pomyśl znów.

Nieprzychylność ozdabia złe fortuny, To co spotyka się z odmową, kształtuje stal, Gdy ostrze zimne w otchłani, Ci, co niszczyli są zapomnieni w prochu Nie ma nic do przebaczenia, lub zniszczenia
Wskrzeszają nas aby być pośmiewiskiem, pijakami bólu i ludzkich sentymentów
Podziel się kielichem, potem wolno
Umrzyj dla świata aby się pogodzić.
Malewolencja gdy staje się zimną, nie przeprasza się z nimi, rozdziera
nas raz po raz, gdy my przeczymy, przeczymy, Tu mądrość w osądzie, znając miarę
przydział, umiar, odbijając szalę
wzburzenia, trwając pod nawałem sił.
Kto ustanowił nas jako sędziów okrutnych, Bestialskich umysłów, chcąc śmierci
maluczkich, głupich — czy ignorancji
są źródłem zła, słabości, wypalamy
ich skóry pieczęciami. Niech niewinni
będą łagodnymi, ale głupcy poganiani
zgodnie z konsekwencją swojej winy. Znajdź ich, zniszcz, wykasuj, spal!
Moment wolności nie tu, gdy łańcuchy opadną, świat stanie się przejrzysty, zarządzając, rozdzielając niszcząc ze źródła obojętnego
ziemi scenom. Niech głupcy grają swoje gry, w złudzeniach, lecz jeśli iluzje głupców
będą naszymi, będziemy monumentem
większych ludzi ruiny i zgliszcz.
Okropny błąd, lepić z człowieka Boga, Równy podział, fragmenty jadu, co
sadzą czarną różę na grobach, pijąc
krew naszych przeciwników, zdrajców, czy jest to bez wartości w obliczu
poprzednich agonii gier?

Przypływy

Fala po fali, wołamy dalej, Ci co złamali się w przypływie oddali, Na próżno wołamy, czy aby zatrzymać falę?
Gdy ludzkie namiętności, cierpienia to ocean
Wielkość wzrasta, a nasze serca topią się połamane
O kraniec fal, znów pocieszone, bez zawartości, Kontemplujemy tych wiszących w pustce, czarnych braci, I ukrytą nicość tych, co ukryci przed wszystkimi z nich.

Nietango

Te z najgorszych żalów nie ze znanych rzeczy
się rodzą, lecz w
lustrach piekieł
te ukryte, nieprzeżyte, ukazują
Aspiracje, co do wyższych idei
dążąc łańcuchem skute spadły
Większe miłości, co losy
oczu nieprzyjaznych zniosły
Nieszczęścia, co egzekwowane
były i wplecione w niskie
losy, naprzeciw przeznaczeniu
Cały cyrk, co wypacza
serca i umysły, gdy
tych najbardziej potrzebujemy
Te, z największych wyzwoleń, rodzą się zbijając lustra
złudzeń, zostawiając ból
i groźby. Czy piękny, czy zły
świat opuszczasz — więźniem będziesz, jeśli choć raz
odwrócisz głowę
Współczucie
To wtedy, gdy cicha naga dusza patrzy w noc
Rozpoznając się w uniesieniu pośród pustych ziem, Z życzeniem
wyzwolenia wszystkich w światy wyższe
Co kończy się gdy oko łapie nagą ceglaną ścianę, A łza nadziei
wycofana patrzy z zachwytem w czerń gwiazd.

Parafraza Rilkego

Wypal moje oczy, a powstanę z potężnym umysłem, Ogłusz mnie,
a będę wiódł walkę w ciszy, Odetnij mi nogi, a mój umysł będzie
wirem wojny, Odetnij mi język, a każda moja myśl będzie was
demaskować, Odetnij mi ręce, a z bóstwami o tysiącu rąk, Będę
was siekał sierpami i tańczącymi ostrzami
Zabijcie mi serce, unieśmiertelnione w złocie, a będzie śpiewać,
Zniszczcie mi mózg i umysł, a mój duch weźmie zemstę,
Podżegając ogień współczucia, dopóki nie wyschnie cała krew,
Co płonąć, zaiskrzy inne gwiazdy, co powstając w sile odzyskają
swój blask.

Losy

I mniejsze losy przeszły przez grób, Przez błoto i trud, bez słowa
Skargi. I większe losy upadły, Bezdźwięcznie niewinnie, z cichym
Żalem, co nie przystoi żadnym z nas.

77—7

Diabeł mógłby spytać
Któż chciałby być diabłem?
Zrzucony ten, co nie odżegnał
Się od bycia sobą, Zarządzając głupcami, Z pragnieniami,
tęsknotami, Tego czego nie wygrali, Plan mistrzowski, błazna
I prostaka podobnym sobie, Ludzka słabość — to piekieł gra
Ha! Władzę zostawmy jej ćmom, Pozostawmy ślad dróg ucieczki
W gwiezdne domeny, co nie
Znają idiotycznych ziemskich gier
A ja? Jestem tylko widzem, co zaklina niebiosa przyjemnością
i tańczy podług tonu piekieł, raz złożony aby dać świadectwo,
potem — wystarczy zniknąć ze sceny, rozrzucony lub w pełni —
gdzie jest różnica? Nie mam szacunku dla cyfr jak pieczęci, Ci
z mojej zgrai są z nieskończonego wdzięku gwiezdnych światów.
Tak podpisuję, z kopytami podbitymi, i aureolami, skrzydłami
w czarno-białą szachownicę, że będąc niktem teraz, pojmany
stane się nieczasem, co definicja zapomniana pozostawi
zaskoczenie, Kto jeszcze odważy się przyjąć podarki Empyreum
śmiechu, co odnajdując godność żeby być człowieczym, w tym
żałosnym teatrze co zapomina się w wiecznym pośpiechu?

Ennoia

Usiadłem w cieniu
Tego do dobre i prawdziwe
Przez niezliczone
Uskrzydlone eony
Uchwyciłem raz
Otchłań i czarne ognie
Splendor światła i
Zachwyt przestrzeni
Nieskończonej
Ona, boska błyskawica, Chyża łowczyni, co uciekła
Z wiążącego umysłu
Zaklinaczka mądra
Rozrysowaliśmy razem
Mapy wież z kości słoniowej
Niepokalanym światłem
Co pomaga nawigować
Pięknym duchom gwiazd
Gdy zastępują potężnymi
Narodzinami, świetliste
Błyskawice, tańcząc jak
Derwisze, wracając
Do kosmicznego chaosu
Pola bezkształtnych potencjałów
Aby odrodzić się znów

Bahnhofstrasse

Oczy wzgardą znaczą mi drogę, przez nie przechodzę pod
koniec dnia
Szarą drogą co fioletem znać daje
gwiazdą objęć i schadzek.
O gwiazdo zła! Bólu Gwiazdo!
Wzniosła młodość nie powraca,
Ani serca mądrość dojrzalszego Nie pozna, znaków co
Szydzą jak odchodzę.

— James Joyce

Modlitwa

Znów!
Chodź, przywróć całą moją siłę!
Z niskiego słowa oddech mózgu co się łamie
I okrutny spokój, żałości poddaństwa, Jej zachwyt pielęgnując jak do duszy przeznaczonej. Zaprzestań, cicha miłości! Moja zagłado!
Oślep mnie swoją mroczną bliskością, miej łaskę, ukochana, wrogu mej woli! Nie odważę się powstrzymać zimnego dotyku, przed którym drżę. Zdzieraj ze mnie dalej, Powolne życie! Słaniaj się przed mną, głowo grożąca, Dumny upadkiem, pamiętający, żałujący
Tego kim był, ten kim jest!
Znowu!
Razem, splecieni nocą, kładą się na ziemi. Słyszę
Z dala jej niskie słowo co tchem dotyka łamiący się mózg.
Chodź! Nawołuję. Pochyl się nade mną! Tu jestem
Ujarzmicielko, ocal, o pociesz, o oszczędź mnie!

— James Joyce

Pieśny Kassildy

Wzdłuż brzegu gdzie łamią się chmury, Bliźniacze słońca w jeziorze
toną, Gdy cienie rosną
W Karkossie
Dziwne to noce, gdzie czarne słońca wstają, Dziwne księżyce, co
przez nieba podróżują
Lecz dziwniejsza jeszcze, Karkossa zgubiona
Pieśni co Hyades śpiewa, Gdzie łomoczą szaty króla, Umierają
niesłyszane
W tlącej się Karkossie
Pieśni mej duszy, zmarł mój głos. Umrzyj o, niewyśpiewaną, gdy
łzy nie uronione, Wyschną, gasnąc
W zaginionej Carcossie.

Robert W. Chambers, Pieśn Kassildy, "Żółty król" Akt 1, Scena 2
(1895)

Żelazna korona

Długie to były dni, gdy noce duszy
Serce tych podbiły, silni piekieł, z
Książętami, żelazną koroną i strażą
Ciemności wraz upici szansą na wyzwolenie
Szlachetne pióra, co całowały zgorzkniałe
Usta lawiną w duszy żyłach — winny
Strumień co krew uchwycił jadowitym
Słowem — to, co zepsute w desperację, Szalone ognie cięższych prób, my skazani
Pieczęcią, osądem buławy równej cierniowi, Ze złotymi sferami co rozdarły chmury, Wolności splendor co tańczy na kosmicznej Skroni, rozrzucają czernią spowite kości
Co w umbrycznych próżniach bez cienia szansy, Nawołują przeznaczeniem rozpisanym
Przez wszystkie ostrożne gwiezdne losy

Współczucie

To wtedy, gdy cicha naga dusza patrzy w noc
Rozpoznając się w uniesieniu pośród pustych ziem,
Z życzeniem wyzwolenia wszystkich w światy wyższe
Co kończy się gdy oko łapie nagą ceglaną ścianę,
A pusta łza nadziei wycofana
Patrzy z zachwytem w czerń gwiazd.

Duchy smoków

Gdzie otchłań wyziera z nagich oczu
Orficka uczta i przeszłości orgie
Gdzie Ci co mogli w rozkoszy
Rozdzierać szaty ciała
Co w Acheronu strumieniu
Skorupę własną pożreć chcieli
Poza dobrem i złem brakuje
Człowieka gdzie raz bestia,
A raz głaz zimny mówi
Oskarżeniem, a czasem obrońcą
Obraca tylko stół, na którym
Podani by zaspokoić w
Tantrycznej posłudze, głodne
Ghule i demony.
Cienie czarnymi tkają nićmi
Drzwi co wyszeptane przez
Ich Panów, na tej tkaninie
Gdzie losy splecione,
A piekło na barkach może
Się przejrzeć, w tych co
Uciec tylko do walcu
Straceńców,
W rytm śmierci werbla
Nie dają pardonu ni
Ignorantom, ni szalonym

II

Rozkoszy płonące momenty
W mieczach niszczycielskich,
Co na ślepo uderzają, zamieniając
Słowa w ciała stal

To co bolesne, w złej woli
Lecz któż zrozumiał
Wołanie w prawości
Co w potoku małych szczekających
Słów błądzi i lśni w gniewie
Prawem co raz przeciwko sobie
Raz przeciwko tym co zbierają
Krwawe żniwa dusz co nie poczuły więcej
Zakłamanymi uwodzicielami wież
Co kiedyś mieczami i ogniem,
Teraz trucizną plugawią

III

Obracając momenty w nicość
Co kiedyś pełne ognia były
Tak jak tożsamość co skradziona
Wyzwoliła z roli, a narracje
Nie były już teatrem woli
Lecz rytmem życia, gdzie
Jedna Jaźń wszystkich aktorów
Trzyma, a żaden nie przypomina
O Chwilach świętości co w pokorze
Zrodzone, w jednym poświęceniu
Chciały piekła wyzwalać,
W śmiertelnym niepokoju i umyśle
Na bitwach roztrwonionym
Rozpoznając dobro i zło,
Umysł w szaleństwie trzymając
Tam gdzie czasy chyląc się
Przed sobą ledwo, pozwoliły
Wkraść w krainy Bogów,
Aby tylko przez swe ciało,
Umysł, móc rozświetlić czasy.

IV

Kto był tym, kto tamtym,
Mordu duszy pod pancerzem próżno szukać
Teatru sceny dawno opuszczone
Gdzie chwile trzeźwości,
Agonią i pustym cierpieniem
Są przypłacane, wycofując
Się w ślepotę, może z łaski,
A może z uczciwości wobec siebie,
Szukając rajów utraconych,
W pustyni co radą odprowadza
Ku tęsknocie za wyższymi gwiezdnymi
Światami, też zaczyna tląc się
Wypalać, a pozostaje pustka
Która Opatrzności szuka w liściach
Czy kropli deszczu upadającej na chodnik
I przebłyskach tych, co wyzwoleni
W nocnym niebie błyszczą chwilą,
Prowadząc kruchą nadzieję, co
W głosie złamana, nadal
Pieśń wieczną ledwo słyszalną
Tkliwie sączy martwymi łzami

Rodzina Grobu

I mniejsze losy przeszły przez grób,
Przez błoto i trud, bez słowa
Skargi. I większe losy upadły,
Bezdźwięcznie niewinnie, z cichym
Żalem, co nie przystoi żadnemu z nas.

Sentymentalność czystej formy

Ci, co uginają się pod ludzkości płaczem
I gasnące człowieczeństwo wewnątrz

Nie rozstaliśmy się z Edenem, co utraciliśmy
Patrząc wstecz z tęsknotą, gdy machina kroczy naprzód.

Czystej formy sentymentalność 'ecce homo'
Co znika w świecie milionów pustych skorup,
Co oddzielone od krzyku, głuszą ich echo

Czy to cienie które na nas się słaniają?
Odrzucając nasze, z esencją co żywa kiedyś
Utopiła Ba w krainach pożeraczy serc.

Jednak, uchylając rąbek sekretu,
Nawet cienie co tulą się w ukradzionym pocałunku,

Gdy ktoś powie 'koniec już', ta cicha Saturnalna para,
Obróci samsarycznym kołem.

Podpierając los raz jelenim rogiem, raz osnutą w poszarpane szaty
czaszką barana.

Klątwa

My, synowie złych losów, gdzież jest miara?
Czy większa radość z ucieczki od bólu?
Pokonani, upokorzeni, zrujnowani?
My, co umysły mamy związane z gwiazdą,

Nie jesteśmy złych losów sługami
Lecz jarzmo zła niosąc, większym
Bólem staje się łza, co uroniona
Z tymi co pozostaną na ziemi.

Gnostyk

I anioł mnie spytał:

"Co z ludźmi, z tym co posiadasz, z losami?"

Odpowiedziałem: "Ludzie dołączają do rodziny grobu, nie zabieram tego co posiadam ze sobą, losy są jakie są, niektóre mnie ukarały, inne wyniosły, spal to wszystko precz"

I anioł spytał:

"Co z miłościami, czy nie żałujesz tych, które straciłeś?"

Odpowiedziałem: "To pomniejsze pasje, a święty węzeł tylko dla świętych par, nie potrzebuję tej pamięci, spal to wszystko precz"

I anioł spytał:

"Co z Twoimi glorami, z imperiami co w Twym umyśle żyły, czy nie żałujesz wszystkiego, co straciłeś?"

Odpowiedziałem: "To mniejsze rzeczy, co należą do królestw ziemi, były jarzmem na sumieniu, nie potrzebuję ich, spal to wszystko precz"

I anioł spytał:

“Co z Twoją miłością życia, świata, czy opuściłbyś je?”

Odpowiedziałem: “Te sprawy pozostawiam większym ludziom, co ze współczuciem spoglądają za siebie, nie potrzebuję tego, spal to wszystko, spal to wszystko precz”

I anioł spytał:

“Co z plonami Twoich grzechów, cierpień, bólu, czy nie chcesz odnaleźć zapłaty, czy chciałbyś to opuścić bez zadośćuczynienia?”

Odpowiedziałem: “To pomniejsze łańcuchy, mój duch nie będzie w nie zakuty, umysł co jest zwiedziony w ból, szuka zemsty w jadowitym kole, co nie kończy się nigdy, spal to wszystko, spal to wszystko precz”

I anioł spytał:

“Co ze światami boskimi, czy chciałbyś do nas dołączyć, żegnając się z tym życiem?”

Odpowiedziałem: “To też jest nietrwałe, niekompletne, pozwól mi odpocząc w ciszy, gdy duch mój pragnie światła, spal to wszystko, spal to wszystko precz, bowiem żegnając się ze światem za życia, po śmierci ponownie nie chce z nim żegnać się”

Gdy spojrzałem na twarz anioła, wykrzywił się w demoniczną groteskę i powiedział: “Głupcze, pozostajesz z niczym, wedle życzenia!”

“Tak zatem świat pozostawiam Tobie” — odpowiedziałem

Epitafium, albo Truposz

Kiedy umarło we mnie moje piękno?

Czy wtedy gdy przez losy rozerwany,
Fortunami nasiąknęło bólem i łzą
Co utopiły się w pamięci otchłani

Kiedy umarła we mnie moja tęsknota, moja nadzieja?

Czy wtedy gdy patrząc w gwiazdy, pragnąc ich,
Łkałem ze światem wiedząc, że nie wyzwolę
Żadnego z nich

Kiedy umarła we mnie moja dusza?

Czy wtedy gdy zapieczętowana agonią
Jej śmierci, jak wampir, ucztowałem
Na własnej krwi.

Kiedy umarła we mnie moja miłość?

Czy wtedy gdy rozdarta przez gorzką
Nienawiść, była zastąpiona pustką
Skorup cieni, co o łaknieniu przypomniały mi

Kiedy stałem się pustym człowiekiem?

Czy wtedy gdy mój geniusz, upadły
Grał każdą inną tożsamość jak aktor,
Co zapomniał się w roli, wrastając w nieobecną publikę w pustej sali

Kiedy umarło we mnie moje człowieczeństwo?

Czy wtedy gdy każdy koszmar, terror
Podmienił je okrucieństwem zemsty, aby przyoblec się w zimną analityczną nienawiść.

Kiedy umarła we mnie szlachetność i wiara?
Czy wtedy gdy zmiażdżony złą wolą i zawiścią,
Zamieniłem ją w cierpliwy jad

Kiedy moje tchnienie, mój duch umarł we mnie?

Czy wtedy gdy pozbawiony wolności,
Upadłem gryząc łańcuchy niewolnictwa.

Gdy to wszystko umrze, gdzie moje życie,
Gdzie moje życie we mnie? I jeśli
Świat zapłonie resztką mojego ognia,
Będę ten ogień karmił pożogą tego,
Co ten świat ukradł mi, w obłędzie
Śmiechu, czy opętańczej melancholii, co na chwilę
Zastyga, aby zapomnieć to co zabrane
Zostało mi. Jednak zerwane za życia łuski węża pozostaną na scenie ziemskiej, każdy ogień co rozpaliłem w sobie, jest źródłem roziskrzenia moich wygranych gwiazd.

Maski

Jestem jedynie pustym złudzeniem, z maskami, które noszę,
Gdy wszyscy Ci uczepieni, oczarowani swoim obrazem,
Grają moją iluzją jak wehikułem siebie, lecz jeżeli
Jestem też gwiazdą z korzeniami nieskończonymi,

Jest też coś nieśmiertelnego, co kocham tylko przez nią i w niej.
Otulony w szaty jej splendoru — w kobiecie odkryć gwiazdę,
To jak patrzeć w oczy Neith, kłaniając się jej, w sobie widzieć kosmos,
Sięgnąć po ekstazę — to najwznioślejszy, głęboki śmiech.

Wiersz piekła

Wszystko proch proch proch [wartość jest źródłem konfliktu]
Pomnij, proch [przechodniość]
Wielki wgląd — okrutna katastrofa [wejrzyj w ziemię jak sokół]
Na chwilę "Nigdy!" Stać się "Ponieważ Gdzie" [obiecując nic]
Prawda [walcz, gdy nie ma różnicy]
Przetrwaj albo bądź pokonany w nicości [lepiej zjeść, aniżeli być zmaltretowanym i drżącym z zimna]

Yūgen

Mgła za górą piętrzyła się nad szmaragdowym jeziorem
Szepczący głos nicości uchwycił powietrze jak ptak
Tam, stary człowiek usiadł z harfą a dźwięki wieczności
Nie były ani nieskończone, ani wyzute z pełni.
Głuche ucho słyszało oko bez-otchłanne,
Zrozumiało księżyc. Mgła wzniosła się do czystego nieba
Stary człowiek odszedł. Źdźbło trawy nietknięte.

Thanathos

Dojrzałe owoce oddaj Thanatosowi,
Kiedy przybrani Arją oddajemy dech
Śmierć jest Epitalamium
Jak stalowe róże co splecione w dłoniach,
Królowa odpoczywa, pustymi oczyma
całuje musztrę samo-władztwa
"musisz", "nie czyń", zwalniając nas
Przystrajając ją w nasze życie,
co wcześniej na ołtarzach Bóstw złożone
Wręczy nam ostrze, co rozetnie świat
Po drodze nikogo nie słuchaj,
Wszystkie kajdany zrzuć, jeden dźwięk
Przebrzmiewający przez cały świat
Czarnych szat co gwiazdy noszą,
Aby rozbłysnąć potęgą lśnień
Popatrz na gwiazdę ukochanej
Zatrzymaj obraz, a potem spal
Wszystko precz.

Katharsis

Tyle zawróconych cichych praw
Udczuty umysł nie przypomina
Jakby przecięty w śmierci,
Pogrzeb w mózgu tego co
Pogrzebane zachęca
Sentyment melancholika
W chtoniczne wody skacze
Z samobójczym zacięciem,
Co umiera bez ruchu przeciwko sobie

Ignorantem tego wszystkiego jestem
Jako trędowady z dziwnym rozkładem,
Otępione kiwnięcie udaje że rozumie.
Gapi się podziwiając zieleń.
Wszystko jest w pominięciach,
Co akcentują to, co przeżyte,
Studiując mój łamiący się umysł
Podporą zaginione słowa
Których nie artykułuje
Już od wielu, wielu lat.

Practica

Magia uliczna i sztuka przetrwania

„Magia jest nauką dynamicznych związków które istnieją między subiektywną świadomością a obiektywnymi fenomenami"

— Anonim, Medytacje o Arkanach Tarota

Sprawy które doprowadzały nas do szaleństwa w przeszłości, czyż nie są naszymi mocnymi stronami dzisiaj? Przetrwanie we współczesnym środowisku, pomiędzy społecznymi kontraktami, politycznymi grami, konkurującymi, komplementarnymi wizjami świata, magicznymi, mentalnymi, psychotronicznymi, psychicznymi konstelacjami relacji, powiązań i transakcji — wymaga umyślności, uwagi i konsekwencji w myśli, akcjach i mowie, bez wpadania w paranoję w sytuacjach które mogłyby wysłać osobę o słabszych nerwach w stany psychotyczne i uwięzić ją w jaskiniach urojeń, a zatem sprawić że byłaby zdyskwalifikowana z magicznych działań, pod wpływem impulsu wysłana do więzienia, szpitala psychiatrycznego, albo marazmu pokonania życiowego.

Poprzez lata, ze zdolnościami ze zdolnościami drugiego wzroku, jasnosłyszenia przestrzennego, jasnoczucia, wyekwipowany w magnetoreceptywność formy, elektroreceptywność dźwięku i częstotliwości, obserwowałem i czułem całą gamę fenomenów które subiektywnie i inter-subiektywnie są dla mnie rzeczywiste, jakbym ‚dostroił się do innych rzeczywistości', a zarazem był dostrojony — w których magia może zostać interaktywnie, bardzie empirycznie, dostrzegalnie i jawnie użyta. W rzeczy samej rzeczywistości z który istnienia większość niespecjalnie zdaje sobie sprawę, a które mają na resztę wpływ bez względu na ich wierzenia, dopóki nie zaczną efektywnie działać w tej arenie — są rodzajem pola bitwy, negocjacji, transakcji i wizji,

obrony, ataku, mediacji, wpływu na kształtowanie wizji siebie, wizji świata, umysłów i pomysłów innych, katalizowaniem wyższych światów w aktach teurgicznych i synchroniczności ze światami z którymi się współpracuje do osiągniecie wspólnych wszystkim, nam, lub agendom tych światów. Magia może być praktycznie użyta na ulicach — czasami jest to niezbędne żeby umysł wytrzymał kolejne ataki psychiczne, albo przetrwał kolejny dzień.

Ulica jest miejscem gdzie magia może być najbardziej kreatywnnie użyta, ponieważ nie ma czasu na planowanie wyrafinowanych ceremonii, nie ma czasu na głębokie medytacje, należy działać i reagować w spontaniczny i natychmiastowy sposób, patrząc jak przeplatają się węzły czasu, wydarzeń, przestrzeni, informacji i działań drugiej strony, często z asystą sprzymierzeńców. Przygotowanie na cokolwiek i wszystko w dzikich, dzikich łowach, gdzie czasem jesteśmy targetem do zabicia, a czasem łowcą, czasem odpoczywającym medytorem, zmieniając miejsca w umyśle i przestrzeni, w projekcji mentalnej i astralnej w zależności od szybkości naszej myśli i sprawności w operowaniu wielo-płaszczyznowo z poziomu śmiertelnika, którego asystuje jego Jaźn i sprzymierzeńcy. Bądźmy szczerzy, jako ludzie mamy ograniczoną przepustowość umysłu. Otwarty umysł jest kluczem do przetrwania, bez ryzyka obłędu, manii, bycia zaatakowanym, uszkodzonym organicznie, albo uśmierconym w ‚wypadku'. Wszystkich tych rzeczy nauczyłem się z dziesięciu lat doświadczeń w różnych miastach Europy, od pięciu lat w Warszawie, po powrocie z Edynburga w 2012 roku.

Jest to jedynie rozrysowany szkic. Większość wydarzeń z mojego życia zachowuję dla siebie, jako że przywoływanie ich nie jest potrzebne, natomiast stanowią żyjące doświadczenie, rzadko przywiązując się do pamięci jako pieczęci inaczej niż jak do wyćwiczonych mechanizmów, które nie mogą być nauczone, ale muszą być przez nas wyćwiczone jako indywidualne metody działania. Jakkolwiekbądź, zapisanie tych metody jest użytecznym sposobem odkrywania tych spraw dla tych, którzy cały czas toczą tego typu walkę — jako rodzaj podzielenia się pewnymi sposobami, odkryciami etc.

Najgorszy koszmar staje się manifestacją form próżny, jeżeli uchwycimy się ich jako oddzielnych bytów, będziemy zapełnieni terrorem i lękiem. Jeżeli zmienimy perspektywę i spojrzymy na nie jako równe fenomeny, w odłączony sposób, koszmary stają się zaprzyjaźniony, rozwijając nas i wzmacniając nas na drodze. Koszmar staję się modalnością myśli, staje-

my się jego częścią, sprawiając że makabra jest wyzuta z emocjonego kontekstu, a zatem nie może nas trzymać w szachu. Następnie, odkrywamy dynamikę piękna jako esencjonalną część naszej tęsknoty. Zatem, nie może wykształcić w nas najmniej emocji lub odczucia — to nie znaczy że stajemy się anhedoniczni, lub nie odczuwamy emocji, są one bardziej intelektualnie rozumiane. Pomaga to na wielu poziomach być odłączonym i niewzruszonym w sytuacjach które mogłyby inaczej nas doprowadzić do szaleństwa, przerażenia, urojeń, lub strachu.

Przykłady

Im bogatsze w bodźce środowisko, tym szybciej uczymy się koncentrować pod presją, włączając i wyłączając zmysły, wchodząc bardziej w umysł, stabilizując umysł, rozpoczynając pracę, wychodzą w środowisko mentalne i astralne, łącząc to wszystko w proporcji i dynamice, starając się płynnie przechodzić między tymi planami. Jogini mieli zdolność kontrolowania świadomości ich zmysłów, a także świadomości ich organów wewnętrznych, regulując ich działanie, manipulując agregatami (zmysłami i umysłem) podług potrzeby i woli, mogli myśleć co chcieli, kiedy chcieli, działać magicznie i duchowe jak chcieli i kiedy chcieli bez przerwania ciągłości ich mentalnego kontinuum, z zewnątrz i od wewnątrz, pod oblężeniem i przy braku zagrażających okoliczności.

Publiczny transport jest znakomitym miejscem do trenowania medytacji, później medytacja w cichym miejscu jest też skuteczniejsza i bardziej naturalna. Jesteśmy też w stanie wytrenować defensywne techniki przeciwko psychicznym śmieciom, które ludzie noszą ze sobą wszędzie, zbrojąc umysł w odporność. Wciągamy cokolwiek się da w narzędzie do ćwiczenie mistrzostwa, nie pozwalając sobie na syndrom ofiary, ani agresora którego ataki są oparte na chaotycznym sposobie rozumowania, albo bezładnej próbie obrony. Rzeczy się nam nie przytrafiają, współ-pojawiamy się we współ-zależnej siatce wydarzeń, które naszą auto-refleksją i oddzieleniem prowadzimy ku celowi, procesowi, albo przekierowując ich bieg, albo utrwalając je, albo wykorzystując je w danej celowości — wzmocnieniu cierpliwości, odporno-

ści, wolicjonalności, panowaniu nad emocjami — wszystko co przydaje się w magii ceremonialnej, albo co nas doskonali gdy zakasamy rękamy i zabieramy się za bardziej zaawansowaną robotę.

Ludzie mają możliwość działania świadomie, im szarsza świadomość sceny, tym bardziej świadomie żyją. Wolicjonalność jest niczym innym jak pragnieniem które podróżuje z wizji do wizji, jednak nie-działania, nie-myślenie i stałość też są formą wolicjonalności, możemy być umyślnie bezmyślni, gdzie koncentracja składa się jak kwiat lotosu z powrotem do świadomości. Te dwie postawy wymagają pewnych tarć, jesteśmy od-do, później odśrodkowo-do-środka, pierwsza postawa jest akcją, druga jest akcją stałości, obie wymagają koncentracji, dopóki nie staną się naturalne. Stopień w jaki można przerzucić pomosty pomiędzy akcji w stałości, ani-akcji, ani-stałości, pustce przez próżnie przez fazowanie — przeciwko zmianom, krok po kroku osiągając wolność w przełączeniu się między tymi stanami, albo ich łączeniu (jak Buddyjscy mistrzowie). Wszystkie te stany są ciężkie do opisania, ale kiedy są poczute i doświadczone, stają się oczywiste. Nie oznacza to osiągnięcia jakiegoś ‚satori' albo ‚oświecenia', oznacza to że w danym momencie jesteśmy w danym stanie, który oznaczy tyle że jest i można z nim działać, prawdopodobnie daleko odsunięty od tak wysoko jakościowych fenomenów psychiczno-duchowych.

Każde miejsce ma swój genius loci albo ‚geniusz miejsca', z własnym charakterem i sposobem w jaki wpływa na umysły, suma wszystkich istot, energii, domen rezydentów, które mogą wpływać na ludzi, można „czytać miasto, miejsce, kompleksy egregorów trybalnych, nacji, rodzin" etc. — intelektualnie albo empatycznie. Niektóre z tych spraw mają ograniczone pole działania, zamknięte w danym miejscu, lub do niego przywiązane, tak jak są „nawiedzone miejsca", są też „nawiedzeni ludzie" ze swoim własnym bagażem istnień, są też te istnienia które mają większy zasięg operacyjny, nie związane z miejscem, eksterytorialne, są te które mogą penetrować wiele lub wszystkie miejsca na ziemi (inteligencje planetarne, np. czarnoskrzydłe siły Saturna, Wenusjańskie inteligencje Solarne etc.) przemieszczając się z prędkością myśli.

Taktyka

Kiedykolwiek jesteśmy pod wpływem jakiejś zawiązki energii albo istoty, możemy spróbować mentalnie poszukać inne istnienie które rezonuje z domeną tej pierwszej, super-ordynacyjną istoty która może usunąć, oddalić, odgonić, lub ograniczyć pole działania tej pierwszej. Wchodzimy w mentalną konwersację (bez-słowną, jedyne co ‚gada' ma jeszcze struny głosowe i żyje i jeżeli nie jest żywym poruszającym się po astralu albo gadających po frekwencjach radiacji sonicznej) z danym istnieniem, a następnie staramy się powstrzymać negatywne i niepożądane efekty tej pierwszej, lub zlokalizować żywego agresora który próbuje nas zaatakować i pozbyć się jego wpływu, w najgorszej sytuacji, zabić go/ją zamknąć i uśpić, aby nie rozprzestrzeniać problemów. Jednocześnie staramy się zabezpieczyć własny teren, aby nasz teren nie był naruszany. Niektóre wymiary nie widzą się nawzajem, najlepiej znaleźć sprzymierzeńców którzy rezonują z paroma domenami — ale to w celach ochronnych, po to aby kontynuować pracę jako żywy człowiek. W zależności od umiejętności i przygotowania umysłu dana jest egzekutywa magiczna, podlegająca jednak mediacji istoty od której się ją dostało. Ofensywa magia może być też użyta przeciwko nam poprzez akt odwrócenia, albo przeciwko celom danej istoty, dlatego babranie się w „klątwach i ofensywach" szybko można wytrącić się z równowagi a potem zbierać odwety, przy rozpędzie można stać się kukłą do egzekucji celów danej istoty. Jeżeli próbujemy namierzyć latającą istotę i zastosować ofensywę, inna istota może rozmontować naszą próbę i uderzyć w nas albo innego człowieka.

Teraz, jak długo człowiek jest w stanie zrozumieć co się dzieje, zbiera wiedzę, doświadczenie, umiejętności — a także ma znakomitą zdolność adaptacyjną, jest to rozwojowo-ewolucyjny aspekt. Jeżeli dostajemy narzędzia do działań magicznych, a pobocznie do obrony i ataku, możemy w jasny sposób działać, jeżeli jesteśmy pozostawieni na ślepo losowi, działami z lęku — jesteśmy pokonani jeżeli nie przez nas własny umysł, który nie może się odnaleźć w anomaliach, to przez oszołomów którzy z czystej chęci niszczenia, zysku, lub wygranej mieszają innym w szykach. Intensywność każdej sytuacji zależy od liczby aktorów którzy są zaangażowani w nią i inwestują w nas i w sytuację swój wpływ.

Jest 99% szansy że ludzie wokół nie mają zielonego pojęcia co się dzieje, jakakolwiek akcja bazująca na wierzeniu że ktokolwiek coś wie może wywołać niepotrzebne i zaburzone zachowanie. Często ludzie są wykorzystywani przez „drugą stronę" aby nas atakować mentalnie, wywoływać paranoję, albo są do nas przyciągani w tym czy innym celu. Unikanie świadomych jednostek w ciszy też jest wartościowe, ponieważ często ich rojenia o sobie i o sytuacji mogą sprawić zbyt dużo problemów, lepiej je omijać w ciszy (ich ciała astralne i tulpy są widoczne przy wzroku eterycznym). Zwykła ludzka psychologia, dochodzą do tego złudzenia — przez soczewki racjonalizacji. Jeżeli wokół nas jest stworzone złudzenie czegoś obrzydliwego i wywołującego nienawiść, będziemy w ten sposób postrzegani przez podatne jednostki, jeżeli wydajemy się charyzmatyczni i piękni, w ten sposób będą nas postrzegać — tu powinniśmy się skoncentrować na niszczeniu złudzeń i iluzji na poziomie bytu. Czasem tego typu taktyki mogą być użyte do stworzenia złudzenia, lub iluzji nie tylko dla ludzi ale dla istnień „po drugiej stronie", może być to albo ochronne maskowanie, pomocne, albo wręcz niszczycielskie.

Przykład

Młoda kobieta siedząca naprzeciwko mnie była opętana przez zmarłą, która manifestowała się jako pół-zgniła wysuszona twarz z czarnymi oczami, nie była świadoma że widzę ją w jej formie, próbowała przeprowadzić na mnie szturm mentalny używając młodej kobiety, magnetyzmu i hipnozy. Pojawiają się dwie linie akcji — albo zaatakuję niewinną kobietę, zacznę zachowywać się dziwnie, albo świadom sytuacji że jest to typowe spokojnie dalej siedzę próbując mentalnie rozbić hipnozę i magnetyzm, obserwuję otoczenie, zamykam oczy, próbuję wejść w komunikację ze zmarłą w dziewczynie, rozmawiam cichymi myślami. Jej intencje są mi nieznane, jakkolwiek jeżeli jakikolwiek psychiczny uraz byłby efektem, musiałbym się potem ponaprawiać prosząc o to sprzymierzeńców.

Mamy zatem trzech aktorów: młoda kobieta, zmarła „opętująca" w młodej dziewczynie, a także działający obserwator (ja). Jeżeli pomieszamy zmar-

łą z młodą kobietą możemy stać się agresywni albo zacząć się bać, jeżeli odseparujemy (właściwie) aktorów, zrozumiemy sytuację, młodej kobiecie nie stanie się krzywda, ze zmarłą można się porozumieć. W tym samym czasie ja sam mogę być wehikułem na inne byty, o zróżnicowanym typie — w tej sytuacji liczba aktorów się zwiększa, ich wpływ na poznawczość, emocję, psychiczne środowisko, osądzając po przyczynowości, przewidując możliwe wyniki, mierząc je naprzeciwko zaobserwowanym wydarzeniom. Rozsądek, opanowanie, stałość!

Podczas złośliwych, lub niebezpiecznych ataków nie należy ulegać prowokacjom, w świecie ludzi w najlepszym przypadku wyjdziemy na głupca lub nieszkodliwego szaleńca, w najgorszych prowokując niebezpieczne sytuacje które mogę prowadzić do uszkodzeń ciała, albo straty życia. Musimy też zrozumieć że siła racjonalizacji (redukcji do rozumienia danej osoby) albo nihiliacji (odrzucenia anomalistycznej treści) jest naturalnym sposobem umysłu aby się bronić przed uszkodzeniem ich tunelu rzeczywistości, samoobrazu, systemu wierzeń, co odzwierciedla sposoby ich myślenia i ewaluacji danej sytuacji. Innymi słowy — dziwne zachowania są czasem nie do uniknięcie, ale są przeważnie zignorowane, jeżeli nie są niebezpieczne, ani nie budzą zniesmaczenia lub popłochu.

Jedziemy metrem, wchodzimy w podziemia.

Przykład odpędzenia, odizolowania i scryowania energii lub istoty która jest w nas złośliwe wscryowana (wpisana) a ma wywołać atak paniki. Wykrywamy ją jako białą, zimną energię która usadowiła się w naszych wnętrznościach.

Osoba naprzeciwko nas ma w sobie daimona podziemia, przypiętego do swojego ciała, emanuje przez niego deformując jego twarz w naszej wizji, generuje to sporo lęków w drugiej osobie (do której przypięty jest daimon). Nagle istota ta dostrzega coś atrakcyjnego w zmianie nosiciela i wybór pada na nas.

A) Usiłujemy odizolować pół-istotę przez stworzenie w sobie wiru, skanujemy zbitek energii pół-istotę przez parę klisz „wymiarów", jeżeli któraś rezonuje z daną istotę, zamykamy, koncentrujemy się na tych rezonacjach, spętujemy ją, a następnie linkujemy do najbliższego obiektu, np. szyba metra.

B) Transferujemy i wypychamy daną istotę, pieczętujemy ją sig

ilem-więzieniem w szybie. Będzie tam dopóki coś innego nie wyzwoli danej istoty, albo dopóki szyba się nie rozbije — stąd wiara w to że połamane lustra przynoszą pecha — wyzwalają wszystko to co było tam wpisane przez drugą stronę. Magicznych luster tym bardziej lepiej nie rozbijać.

Można spróbować też

Rozładować energię, zbitek energii, istotę, poprzez zmianę jej rezonujących frekwencji, albo zmusić ją do adaptacji w nowej formie energii poprzez mentalną operację (stopień pomiędzy mentalną magiczną akcją, wyobrażoną akcją, formułą której siłą jest efektywność, „uderzenie i wycofanie", prze-wyobrażamy sobie formułę wokół sytuacji dopóki nie zadziała, tj. jest zaobserwowana i efektywna)

Impas nieprzekazywalności

Każda magiczna formuła może utknąć, być zawieszona, przechwycona, przefiltrowana, zdeformowana przy manifestacji, wibracji i próbie egzekucji. Warto opanować podprogowy, nie zamanifestowany sposób działania w pozytywnej pustce (Sunyata), kiedy cała intencja, wizja, motyw stają się „tak, jak gdyby zadziałały" ale w ukryty sposób podobny do sigilizacji. Pragnienie może być podświadome, ale sposób tworzenia struktury własnej ignorancji pragnienia albo woli jest dalej w zasięgu świadomości. Tworzenie struktury własnej ignorancji i zakreślenia formuły są przydatne w ukrytych aktach magicznych, kiedy chcemy się przebić na określony próg egzekutywy, omijając te światy, które chcą przechwycić intencję. W esencji, nie jest to nawet pisane w umyśle, natomiast jeżeli będzie „jak gdyby" zaprogramowane jako komunikat w zabiegu mentalnym, pojawia się jako wiadomość egzekutywna woli, intencji, motywu, pragnienia lub wizji.

Przykład: Defensywne inteligentne bomby.

Chcemy zaprojektować ochronną bombę, w której mamy do czynienia z szybszym przeciwnikiem (z poziomu fizycznego mamy do czynienia z agresorem który atakuje z powietrza z planu astralnego) nie mogą go namierzyć. Projektujemy bombę w taki sposób, że docelowo ‚czyta' agresora i przykleja się do niego przy każdym ataku. Projektujemy mechanizm zdalnej aktywacji, podczas którego agresor jest zniszczony, uszkodzony, lub projektujemy regułę przy której jest osłabiony przy każdym następnym ataku.

Bombę można zaprogramować z wirusem wsadowym. Inteligentna bomba zawiera kod który czyta rdzeń i penetruje ‚wewnętrzny kod' istot (i oponentów), łamiąc ich wewnętrzny „szyfr istnienia", jako mechanizm trojano-

wy, a następnie przejmuje jego najważniejsze funkcje prowadząc do samozniszczenia, poddaństwa, albo wycofania.

Działa to na dwa sposoby: brutalne łamanie wewnętrznego kodu istoty, kiedy energia inwestowana przez maga jest zasilana przez sprzymierzone istoty i jego własną wolę, używając energii atakującego aby użyć jej przeciwko sobie (przesilenie), waga wektora ruchu ataku jest przecięta w pół i użyta przeciwko silniejszemu oponentowi, rozbrajając istotę w zapętleniu, albo jest przepięta do innego źródła energii rezonując z istotą niszcząc lub rozbrajając ją, albo odganiają ją upewniając się że nie będzie szukał z nami dalszego kontaktu.

Przywołujemy, wizualizujemy, ładujemy i szlifujemy w znanych skryptach.

Próbujemy wybudować sobie tymczasową osłonę.

(Ta praca była przetestowana w Bibliotece Narodowej i zadziałała jako demonstracja przy której prosta magnetosferyczna osłona jest stworzona i naładowana, czułem na sobie silny magnetyczny pancerz z którego emanowało słabsze białe pole)

The Pennsylvania Sumerian Dictionary: gababum [tarcza] (3x: Wczesny Stary Babiloński) ga-ba-bu-um „shield" Akkadyjski: kabābu

Glif ten oznacza „Tarczę" w Starym wczesnym Babilońskim (źródło: http://psd.museum.upenn.edu/epsd1/index.html). Przywołujemy wszystkie instancje magicznych tarcz które są nam znane, podczepiając pod wibrację tego słowa.

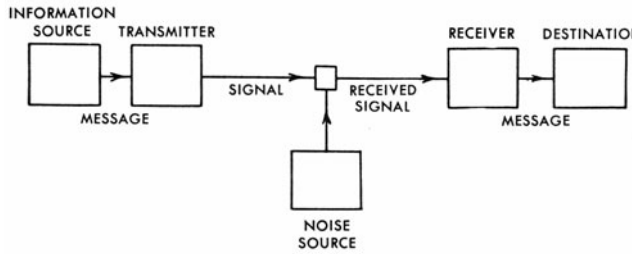


Fig. 1. — Schematic diagram of a general communication system.

SHANNON, C. E., & WEAVER, W. (1999).*The mathematical theory of communication*. Urbana, University of Illinois Press.

Metafora jest ruchem znaczenia. Analogia związaniem znaczenia. To wszystko wymaga komunikacji, której ten akt jest instancją. Negocjacja nadawcza, jej wibracja, utrwalenie, wybudowanie i szlifowanie w niej jest synergetyczną sztuką należącą po części do wyobraźni (phantastikon) po części do wyobrażeń, pieczęci (śladów) i esencji (typów). Następnie całe działanie próbujemy zaszyfrować, aby uniknąć rozwiązania naszych własnych kodów i przekazać w uproszczonej formie (intencja poprzez gnosis arretos, cichy nie-werbalny język) aby mógł być rozszyfrowany przez odbiorcę, np. Bóstwo w stosunku do którego utrwalamy relację i od którego odbieramy spolenie idei z podmiotem naszego działania.

Szczerość i przejrzystość w działaniu jest preferowana, ale przechwycenia naszej pracy i formuł na lokalnym poziomie, a w związku z tym ich zaburzenie może zneutralizować naszą pracę, albo zbędnie doprowadzić do dystrybucji naszych metod, które stają się w ten sposób w łatwy sposób zablokowane.

Jeżeli wytrenujemy szyfrowanie/odszyfrowywanie intencji, motywów, woli, formuł, możemy działać nawet w środowisku pełnym astralnego szumu. Po treningu te skrypty nie potrzebują dalszych modyfikacji, stają się spontaniczne. Efektywna praca jest rzadko rozpoznana przez maga, wzmac-

niająca istota która miesza się z naszą wolą, albo poprzez kontrakt, wspólne, zaprzyjaźnienie, albo posłuszeństwo, poprzez sugestię, empatyczne połączenie, mediacyjne, poproszone, przez inwokację, modlitwę, katalizę, nawoływanie — staje się wzmocnione i efektywne.

Efekty zależą od siatki przyczynowo-skutkowej, albo współ-pojawiających się współ-zależnych krótkiej i dalekiej gęstości wydarzeń dystrybuowanych w czasie. Czasami muszą być odizolowane i zatem stają się efektywne, podczas gdy bezpośredni podmiot naszych akcji jest relatywnie dobrze utrwalony, np. wpływając na nasze ciało i tworząc magnetyczną otoczkę wokół niego, albo chaotyczny i bezcelowy, np. namierzanie anonimowego agresora, który nie jest człowiekiem, przypuszczając szturm psychiczny na umysł albo układ nerwowy, albo zupełnie nietrafiony i trudny, np. sprawienie aby mucha w Indiach usiadła na stole w jednym z dystryktów Nowego Delhi.

Ten system jest użyty jako relatywnie chaotyczna warstwa programowania serwitora. Automatyczne kodowania serwitora jest zaszyfrowane po dokonaniu aktu komunikacji. Rozpada się ze złamaniem obwodu poprzez mentalny akt. Jest to oddolne działanie, odgórna odpowiedź jest identyfikowana jako autentyczna gdy rzeczywiście otrzymamy informację zwrotną, lub bodziec który jest istotny w relacji do ustaleń i założeń pracy.

Możemy ustanowić parę warstw szyfrowania. Największym sekretem skutecznego szyfrowania jest ustalenie dynamicznego klucza, który zmienia się wraz z aktem obserwacji i może być zaobserwowany tylko raz, staje się bezużyteczny z treścią, ponieważ sam klucz dokonuje aktu martwej obserwacji, gdy trzecia osoba/istota wejdzie w pole informacyjne, klucz zostaje zmieniony, a zatem treść, jest to jednorazowy kod, znika gdy jest stworzony i jest zniszczony przy przejęciu przez docelowego obserwatora, lub sferę/wymiar która odczytuje nasze informacje poza szyfrowaniem. Tak naprawdę szyfrowanie jest tylko potrzebne na niskim progu działania, wypuszczając sygnał, który jest przechwycony „wyżej nie ma nic do ukrycia, są tylko perspektywy". Zabieg jest dokonywany w celu skutecznego przeprowadzenia pracy, która w przeciwnym razie mogłaby być przechwycona, zaburzona, lub zneutralizowana, albo zniszczona przez działania na niskim progu.

Jeżeli inny byt zablokuje szyfrowanie na deklarowanym poziomie (myślokształt, podprogowa myśl, przejmowania intencji, prekognicja myślo-

kształtu, translatoryka myślokształt-werbalizacja, mentalistyczne przechwycenie etc.) nie udało nam się w pełni przywołać formuły a zatem stała się ona pusta. W tym przypadku korzystamy z poprzedniej metody, pakujemy intencję jakby była „skonstruowana i stworzona", a następnie linkujemy do przeszłości.

Formuła teoretycznie jest powoływana do życia „ab nihilo" poprzez prawo „ukrytej zmiennej" i symulacji, niestety nie jest wystarczająco stabilna, ale często nasz HGA może ją egzekwować z tej pozycji. Jest to relatywnie chaotyczna próba, ponieważ cała formuła nie jest prowadzona na teraźniejszym kontinuum, jest transponowana w przeszłość aby zadziałać w przyszłości. Tego typu praca, włącznie z sigilizacją nigdy nie działa w próżni, zawsze wchodzi w pre-egzystujące konstelacje wydarzeń i otoczenia, zarówno personalne psychologiczne (psychoreaktywne), magiczne, karmiczne, przyczynowe, ontologiczne (ile bytów, wymiarów się zaangażuje etc), ustawienia, Innego etc.

Zatem żaden magiczny akt nigdy nie odbywa się w próżni, może być jedynie wzmocniony i odizolowany, nadal jest jednak powiązany z fenomenami które mogą być stabilne, albo generować anomalie, które nie są do przewidzenia (każda anomalia jest przyczynowa z poziomu innych referencji praw, np. coś co jest przyczynowe w świecie poza czasem i przestrzenią wydaje się anomalią w naszym świecie, zależy to też od obserwacji, tak jak w mechanice kwantowej w falowo-cząsteczkowej naturze fotonów)

Biorąc przykład z obwodu oscylatora chaotycznego, wprowadzając elementy nieprzewidywalności w całość formuły, możemy ją zaburzyć, albo posłużyć się podobnym myśleniem aby z nią eksperymentować. Tego typu „node" w sieci jako urządzenie generujące pole elektromagnetyczne z przełożeniem na logiczno-matematyczny język, staje się dynamicznym chaotycznym polem które przy sprzężeniu z umysłem technika (bioelektromagnetyzm) działa zgodnie z reaktywnością tych interfejsów. Ten drugi wprowadza element wibracyjno-energetyczny poprzez magię (ma to więcej wspólnego z surową niewspomaganą sprzętowo psychotroniką/radioniką). Jeżeli umysł ma własne pole bioelektromagnetyczne, to każda wizualizacja jest poruszeniem tego pola, a koncentracja wzmocnieniem projekcji tego pola w określony punkt, podobnie jak generowanie i wyobrażanie sobie dźwięków jest w stanie indukować odpowiednie stany umysłu.

Nie uda nam się poprzez tego typu urządzenie porozmawiać jak Drottar (Druid) z duchem leśnym, ponieważ nie jest to właściwy interfejs, brakuje syntonii, jest to odizolowany typ komunikatora, który nie powinien być wintegrowany w inne sieci istnienia. Mieszanie ich jest „mnożeniem wpływów ponad potrzebę", głównie na siebie, co może się skończyć fatalnie.

Jeżeli idziemy do lasu i chcemy wykonać pracę Drottaryczną, robimy to w nastawieniu umysłu który jest we właściwym stosunku z naturą. Jeżeli próbujemy działać w ósmej sferze (cybersfera), to przełączamy nastawienie umysłu na ten tryb aktu. Tak jak komunikacja ze zwierzętami, duchami, Bóstwami, żyjącymi i nieożywionymi przedmiotami jest zinterfejsowana, tak Teurgia, wysoka magia, niska magia, magia personalna jest praktykowana inaczej, z innymi sposobami operacji i prerogatywami stylu myślenia, działania etc. Warto zapoznać się z oddzielnymi technikami dla innych modalności tradycji.

Peri to Kalon — pragnienie piękna, estetyki, prawdy, harmonii wydaje się być antycznym ethosem, ale porządkuje umysł, jako że Intelekt wyćwiczony rozumowo i przekształcony ma wielką miłość do estetycyzacji wszystkich rzeczy, które istnieją w doskonałych ideach i wyobrażeniach miarą człowieka. Warto o tym pamiętać, niekiedy jest to najlepsza ochrona.

Uran w Byku: Ceremonia i Rytuał

Z Wediką zgodziliśmy się, że z Uranem wchodzącym w konstelację Byka, powinniśmy negocjować i amortyzować nurty astralistyczne które uderzały o ziemię aby skontrować wzrastający dogmatyzm, brutalizację Intelektu, kulturalnie puste militarystyczne tendencje zarówno w społecznych jak i kulturowych przedsięwzięciach, które przyoblekają się w wiele twarzy: od wzmacniających się twardogłowych opinii pozbawionych subtelności i otwartości po poszerzający się doktrynalny rozłam „wszyscy za nikogo, jeden za nic". Jej pomysł aby zainspirować i przekierować moce które sprawią aby ludzie rozpoznali wartość communitas (wspólnoty), aby patrzyli po-

za egotyczne uchwycenie się siebie, aby rozpoznali swoje wolności we współpracy zamiast w różnicach, aby prze-koncentrować te źródła z pomocą od Bóstw i sił, podważając zły aspekt Uran i przekształcając w benewolentny — Muzy Uranii, gwiezdnych podróży, wysokiego godnego intelektu, astronomii, głębi myślenia, inspiracji wyższej.

Przedyskutowaliśmy rozłożenie rytuału w ciągu dnia, po uzgodnieniu i zgodzeniu się na projekt i wykonanie, gdy Księżyc, Uran, Merkury i Słońce (Hyperion) pojawiły się w Byku wybraliśmy się na podróż do lokalnego lasu. Nawigując z latarkami, odnaleźliśmy właściwe miejsce, Wedika była prowadzona intuicyjnie, salutowałem po cichu leśnemu „geniuszowi miejsca" z wszystkimi istotami które las zamieszkiwały, prosząc o prawo wejście i wykonania rytuału w swoim umyśle. Wedika potem zaraportowała że robiła dokładnie to samo.

Kiedykolwiek wchodzi się na nowe terytorium, czy jest to las, miasto, wieś etc. Leży w dobrym nawyku aby się przedstawić, jesteśmy czytani niezależnie od tego, z dobrymi czy złymi intencjami, albo mieszanką obu, mając napisane historie naszych żyć wokół nas, które niektóre istoty potrafią czytać na przestrzał. Czasami historie nadpisane na naszych ciałach i aurach so kłamstwami, czasami są prawdziwe, niemniej jednak „druga" strona czyta nas jak księgi z łatwością. Lepiej zatem zachować przyjacielskie stosunki jako nowy gość, będąc szczerym z siłami i przejrzystymi z sobą.

Ustawiliśmy świece dookoła wybranego rytualnego miejsca, ok. 12—15 świec z trzema w środku (reprezentując Triadyczną siłę, każda Monada emanuje Triadę). Gdy zgodziliśmy się rozpocząć rytuał, puściłem muzykę symfoniczną "Uran" Gustava Holsta, Wedika wykonała zmodyfikowany Mniejszy Rytuał Pentagramu zaczynając od Wschodu, wspierałem ją z tyłu, wzmacniając jej ruchy, następnie Słońce w Południu, Księżyc na Zachodzie Merkury na Północy. Naszym celem było zrównoważenie Uranicznych sił przez wpływy Słońca (Helios), Księżyca (Ceres, Selene), Merkurego. Po domknięciu rozpoczynającej ceremonii, Wedika zaczęła, natchniona, silnym głosem wykonywać inwokacje poprzez Hymny do Heliosa (Ajona Teletarcha, Bóstwo Układu Słonecznego), Hymn do Hermesa (Posłannika i Mediatora), Hymn do Hekate (Władczyni dróg gwiezdnych, łamiąca pieczęcie i otwierająca portale), a także Hymn do Muz.

Gdy odczytywała Hymny, będąc też wspierana przed „drugą stronę", odczytywałem nieznaczącą inwokację, który była zakodowana aby inwokować/konstruować inteligencje Uraniczne, zbliżając je do ludzkie rozumowania starożytnej planety.

Następująca imiona były rozrysowane: Otwierające: Raarar, Urua, Uguk Tagatak, Utuu Tatatu, Kataku Gatagau, Kagkak Gagagak, Urua, Raarar — Domykające.

Z tymi słowami powtarzanami i wyszeptanymi moją intencją było wzmocnienie słów inwokacji Wediki a także rytuału.

Wedika konsekrowała jej główny pole (obwód) inwokacyjny przez celestialnego i chtonicznego Merkurego, Słońce i Księżyc, z numerami 1. 888 2. 88 a także 4—13 w Neptunie i 8—17 w Uranie

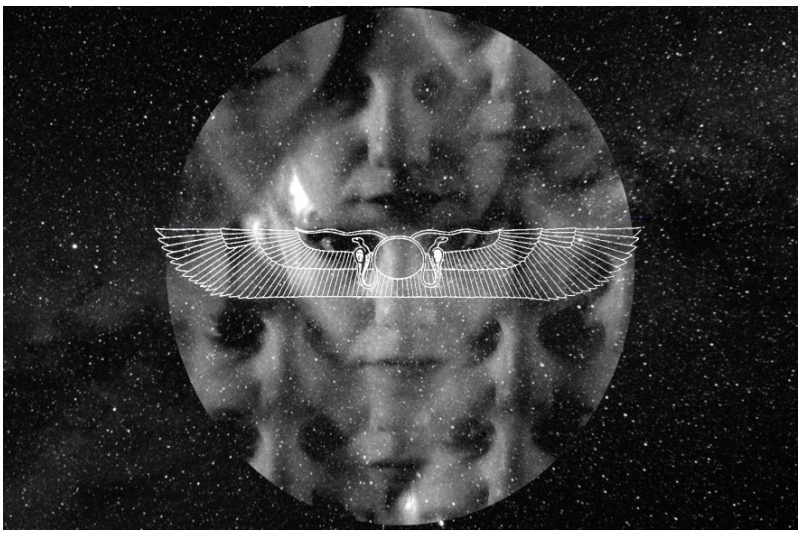
Po tym, spędziliśmy czas medytując w ciszy, gdy wykonała gest, w ciszy ją adorowałem i pokłoniłem się Siłom przez nią. Konsekrowaliśmy wino, oferując je Niebiosom (pryskając winem w kierunku niebios, wzorem Mongołów oferując je Tengriemu, bóstwu Niebios), a następnie siłom podziemia i chtonicznym (wylewając nieco wina na ziemię). Następnie również wypiliśmy trochę konsekrowanego wina z bóstwami. Medytując dalej skonstruowaliśmy ciche intencje tańcząc do muzyki.

Po zamknięciu ceremonii Wedika wykonała zmodyfikowaną wersję Mniejszego Rytuału Pentagramu ponownie, zdesakralizowaliśmy przestrzeń, domykając krąg, zebraliśmy świece, spakowaliśmy się i opuściliśmy miejsce. Jedyne co wskazywałoby na aktywność rytualną był wosk ze świec pozostawiony na liściach w lesie.

Gdy zapaliłem nieopatrznie resztki świec z rytuału dni później, natychmiast wzrosła aktywność zmarłych — pomyślałem że jest to „rada" aby nie wykorzystywać tymczasowych przedmiotów używanych w rytuale które mogły być potraktowane jak „ofiara" ponownie, bez oczyszczenia (w tym rytualnych przedmiotów) inaczej resztki aktywności z poprzedniego rytuału mogą dać o sobie znać.

λόγιον

Twarze na Rozgwieżdżonym Niebie



Co czyni nas wyjątkowym, unikalnym jest twarz naszego istnienia, odzwierciedlenie naszej duszy i życia, nasz geniusz.

Tak jak niekiedy widzę moją twarz jako pół-zgniłą groteskę wykrzywioną bólem, gdy patrzę się w lustro. Obraz Nosferatu wykrzywionej, oszpeconej natury, zdeformowanej agonii, zator nieoczyszczonego bólu i martwych łez, zimnego wyrachowania, szczerości i bezsilnej nienawiści. Dawno odeszły

czasy gdy cierpiałem, pokonałem cierpienie, ale nie tak jak Buddyści. Pokonałem cierpienie przez stałość zimna, przez melancholię i nawyk.

Przetrwałem wiele okrutnych magicznych i psychotronicznych eksperymentów, które jednocześnie z wielu źródeł poszerzały moją wiedzę o świecie. Sumowałem metody niezależnych wrogów poprzez postrzeganie, gdy wrogo nastawieni do mnie imbecyle szukali „usprawiedliwienia", „kary", „potępienia" mojego stanu rzeczy. Mógłbym łatwo przyjąć ich punkt widzenia, mlasnęli by z zadowoleniem aby świnić się w innym błocie, pokazując palcem innego, inną. Ci sami imbecyle, którzy szukali prostego wytłumaczenia dla mojej nędzy, tak jak szukali wytłumaczenia dla nędzy glorii wiedźm i czarowników w średniowieczu, lub oskarżając i paląc magów i mistrzynie, kapłanów i kapłanki, gdy się rozprzestrzeniali — łatwiej uwierzyć że coś jest „zasłużone" albo że ktoś jest „ukarany". Rzeczywistość jest dużo bardziej złożona i okrutna niż można sobie to wyobrazić, ale najwyraźniej Ci pokazujący palcami nie zetknęli się z tygrysem bez strzelby, nie zostali jeszcze rozerwani na strzępy, ich zwłok nie rozrywali padlinożercy, gdy ich szczątki duchowo-mentalne nie pytały już o nic.

Wspinam się ku Solarnej Opatrzności poprzez Intelekt, przez resztki czucia, przekonania i rozumu. Tej samej która wiele cywilizacji pokryła pustynią, tej która widziała formowanie się ziemi, starożytne formy życia, tej samej której chronią trzy Boginie w Egipskich wierzeniach, ta która iluminowała Sivę-Paramsavati w dolinie Indusu. Oświetla wszystko równomiernie, tak jak gwiazdy czy księżyc w nocy. Proces destylowania i otwarcia się na mistyczne promienie Potężnej Istoty jaką jest gwiazda jest próbą personalną, negocjowaną przez inne siły, przeznaczenia, losy, wybór, wolę i ideę wyższych światów i sił które przyjmują nas pod swoje skrzydła. Pomimo osądzających imbecyli, działałem w milczeniu, dalej, ignorując ich zapędy, ataki, racjonalizacje i tłumaczenia.

Była kryształową duszą. Jak zdefiniować jestestwo, kiedy Jaźnie-gwiazdy się zakochują, obejmują, kiedy śmierć adoruje obraz który kochała, Dionizyjski ślad który znika w grobie, a póki żyje napomina.

Wzleciała, wstąpiła w górę, jednak nadal jest tutaj. Widziałem jej srebrzystą twarz na nocnym niebie. Jej twarz spoglądała na mnie wzrokiem anonimowych kobiet. Nie wiedziałem czy czytać to: „Widzieliśmy się wcześniej, ale po raz ostatni, upadasz", czy może „Znajdź mnie, czekam na Cie-

bie", a może „To Ty jesteś przyczyną mojego nieszczęścia", czy jest to wzrok współczucia, dalekiego brzmienia które nawołuje.

Łamiąc się pod ciężarem zwykłych spraw, społecznych kontraktów, pilnowałem jej ciała-grobu jak wierny pies. Miłość to tak delikatna sprawa, przetransponowałem ją do niej — w górę. Umysły, emocje potrafią taką ideę zabić, tym bardziej jeżeli coś stara się ten kruchy splot wzajemnego bólu i desperacji rozkwitający wątkiem w rozgwieżdżonych niebiosach na zawsze, umysły, emocje plugawione przez wrogów i tych co nie są w stanie jej zrozumieć, albo tych którzy jej pragną na oślep, niszcząc ją patrząc zawistnie.

Żyjąca osoba, która czuje i myśli. Całościowa perspektywa rozdartej idei: Tu i wszędzie. Czy zachowujemy obraz ukochanej, zwykły miraż pamięci która trwa, do której się tęskni, która wygasła tutaj, ale jest nie do zniszczenia.

Jest to podobne do Sokratejskiego pytania, jak zejść po osobę którą się kocha, jeżeli jest w jaskini cieni i coraz bardziej się oddala. Porwana przez życie, jej Jaźń nawołuje z gwiazd, jej skrzydła wcielają się we mnie aby mnie powołać do siebie, jej Jaźń nawołuję ją samą, aby stała się kompletna tu, na ziemi.

Ile lat jeszcze zanim obraz i pamięć się rozpadnie? Powiedziałem jej że spotykamy się tylko raz, mamy tylko jedno życie, jedną instancję aby się nieść nawzajem. Czy powinniśmy zatem puścić się nawet tej idei, zająć spostrzeżeniami „zwykłymi", bez ponownej myśli.

Byłem kiedyś praktycznym człowiekiem, redukcjonistą, szaleństwo, obłęd, lata bólu dały mi ją, nie ma w tym żadnej dependencji, pokonywałem się zawsze. Potem pokochałem idee — jako żyjące fenomeny które napełniały najpierw moje żyły pasją, a potem umysł Intelektem, nic nie było zakłamane, wszystko było szczere — tym zawsze uderza prawda, przenika nas na wskroś i pozostaje tam na zawsze, łamiąc surogaty i pozostawiając tęsknotę za doskonałością, którą tutaj uświadczmy tylko momentami, tylko jako przerywnik który każe nam trwać, żyć, działać.

Zapoznaj się, tęsknij, odzyskaj, strać, rozedrzyj, poświęć, pokonaj, przerośnij, dojrzej, powtarzaj. Powtarzaj. Powtarzaj. Ofiary losów i zdehumanizowanej przewlekłej afirmacji w desperacji, żalu i współczucia który staje się zimny, paternalny. Potem spoglądamy na sprawy jeszcze raz — Nihil Novi Sub Sole, nawet rzadkie rzeczy były łamane kołem wcześniej. Czy szesnasto-

latek który zginął w Pierwszej Wojnie Światowej w wojnie pozycyjnej, pełzając wśród błota i trupów kolegów doświadczył czegoś innego? Czy mógł? Czy chciałby? Czy mógłby? Pamięć tak żywa jak odpoczynek, podarek od Mnemosyne i zbieranina naprędce zatkanych czerwiami ran, które zatruwają od środka. Uśmiechamy się, wycofując w zimny osąd, stając się jak głazy, cierpliwe, matczyne, ojcowskie, nie możemy być dziećmi po raz trzeci, czwarty, piąty — nie możemy być niewinni po raz szósty, siódmy, ósmy. Rosnąc ponad spektakl ludzkości, spoglądamy w toń tych żyć, z rygorem, który Saturnalnie przywołuje do siebie kolejnymi naukami o losach. Abyśmy rozumieli lepiej, współczuli głębiej, wnikliwie sądzili, rozpatrywali mądrze. Nie chcę być długim, głębokim cieniem, który jej szuka w życiach czasu, który ma nadejść później, w której już dawno jej nie ma. Czasami bowiem, tak wielkie rzeczy mogą być przekleństwem jeszcze większym.

Czarny Człowiek z Saturna

Bezlitosny zimny penetrujący wzrok czarnego człowieka z Saturna. Kiedy Ja- on obserwowaliśmy ostatnie tchnienie mnie i jej w objęciach, pełni miłości, czułem że tęsknił za tym momentem, ale nie mógł. Obserwował nici losów. Kiedy wiedźma inwokowała z czaszką Barana uniesioną nad sobą, patrzył na nią zimno, z ideą która wniknęła głęboko w jej los. Gdy marzył o splocie węży między nimi, powstała abominacja, dwugłowa postać, czaszka jelenia, czaszka barana, humanoidalna postać. Lecz była to resztka ich miłości wpleciona w czas poza czasem.

Kiedy obserwował losy i sploty świata nie czuł się pusty, nie czuł się pełen, był skorupą, ale okrutnie kompletną z duchem który splótł się w czerni. Z inklinacją do rzadkich, wzniosłych momentów, zatrzymywał się na chwilę, a potem wędrował dalej. Widział człowieka w desperacji i głębi bólu tak głębokim, że nie zapełniłby oceanu, widział kobietę rozerwaną agonią, że tkan-

ka świata czuła jej ból. Największe szczęście, najgłębsze z odczuć nie inspirowały w nim nic, po prostu je obserwował, bez smutku, bez zadowolenia, z wdziękiem i świeżą ciekawością małego chłopca. Na imię było mu Fuomo. Fu w Chińskim oznaczało punkt zwrotny, zmarnowany albo wykorzystany potencjał. Omo w Enochiańskim oznaczało prawdę. Był jednak małym harpokratycznym chłopcem.

Ani okrutnym, ani benewolentnym, był pozytywnie zainspirowany do egzystencjalnego i boskiego. Odseparowane losy, wplecione tu i tam w jakiejś dziwnej regulacji, dziwnych mechanizmach które nie był robotyczne. Taktyczne cięcia, szlify, estetyczne krótkie zrozumienia. Czasami był stary, melancholijnie powstrzymany, podróżował na ogromnym czarnym koniu Frygijskim który kiedyś dała mu w prezencie szlachetna para, Saturnalne wampiry. Nigdy nie podziwiał swoich dzieł, ani nie szukał dalszej uwagi. Nie oczekiwał wdzięczności, ani nie gardził niewdzięcznością. Nie był ani zadowolony, ani zniesmaczony, bezstronny dla inwokacji swojej pieczęci, ale reagując w zimnym zrozumieniu. Był Saturnalnym Pustelnikiem.

Święta głowa, ale pełna dziwnej świętości — nie upadłej, nie wywyższonej, ani we wzlocie ani w upadku. Kto uplótł przeznaczenia, kiedy był jeszcze żyjącym człowiekiem na Ziemi? Jaki udział w losach otrzymał? To wszystko było wyciszone, bez pytań, z odpowiedziami które nie miały wydźwięku ani żadnego znaczenia, było to jeszcze za jego życia. Ani nie być niczym w nie czasie, bez potrzeby bycia w nie przestrzeni w nie człowieku. Nie kontemplował się nawet, a potworność czującego człowieka z duszą była jego szatami. Kto kiedyś napisał że prawdziwe anioły są potworne dla człowieka, ich postrzeganie jest zbyt piękne, gorejące, ich oczy jako kosmiczne przestrzenie pustki, ich skrzydła spowite dziwnym, świętym ogniem.

Bliskość jest wyobrażona, ale praktykowana, śmiertelnik adoruje Bogów, jak Słońce i Faraon który uderza biczem proch. Czarny człowiek pośród Słońca i planet spojrzał w dół na ziemię z księżyca, niezauważony przez nikogo. Tkał losy aby ocalić, pomimo wszystko, to okrutne przedsięwzięcie, jakby próbował wskrzesić kogoś kogo kochał, ale bez pasji okropnej agonii straty, bez żałosnego jęku który urwany wpół musiał się pogodzić. Z zimną, robotyczną afirmacją, jak doctor medycyny który kiedyś pełny zaangażowania i współczucia stracił odczucia, stał się zbieraczem chorób, zwłok, ratując życia jak pogrzebacz, poprzez pustkę ratował, działał, tkał losy.

Jeżeli w pełni zrozumiałby swoje życie, skorelował jego zawartość z bólem i rozerwaną duszą, ciche postanowienia, okultacja astralistycznych konstelacji i uszkodzonej chęci szerzenia zniszczenia, doświadczenia, być może napełnienie oddechem który płynąłby przez jego gardło zapełniony postym logosem, a następnie zamienił się w głaz, śpiączkę trupa który nie może umrzeć. To ma nadejść. Lepiej nie wiedzieć. Cóż innego pozostaje, pocieszenia w świecie który zawodzi.

Thanathurgia

Wracałem do domu po odwiedzinach u znajomego. Zazwyczaj zmieniam dwa nocne po drodze. Słucham pijanych ludzi, cichych ludzi, dumając o treści ich umysłów, czucia, grając w maskaradę anonimowości, ukryte życia, niektóre płytkie, młode, innych których cienie słaniają się nad nimi grobowo – niezwykle rzadkie. Butelki po piwie suną po podłodze autobusu, zachlapując swoją ścieżkę. Zwykle słucham muzyki, próbuję medytować, lub angażować się w dźwięczne rytuały komunikując się ze sprzymierzonymi siłami. Młode kobiety szukające miłości, młodzi mężczyźni szukający seksu, lub na odwrót. Mam sporo rzeczy do przemyślenia. Czuję się jak stary mistrz, choć mam ledwo 31 lat. Przez moment zamrożony zgodnie ze swoją naturą, paternalnie, Saturnalnie, wychodząc poza czas, rzeki Rei. Być może jest to narzucone przeze mnie tylko, protekcjonalna sztywność, lecz bez krztyny rygoru – niekiedy naturalna, przywoływana gdy jest niezbędna. Rodzaj kompensacji aby niczego nie czuć, bez funkcji Wenusjańskich, niekiedy nienawidzę kobiet. Nie jest to nic nowego. Herakles miał podobnie, misteria Heraklejańskie dopuszczały tylko starców do inicjacji, w Moraliach Plutarcha wyczytałem iż pewien młodzieniec dostąpił tego zaszczytu, lecz Afrodyta poplątała mu zmysły dla pewnej kobiety, ze wstydem musiał się wycofać z zaszczytów Heraklejów. Nici przyczynowości są rozstrzygane efektami naszych działań. Biorę efekty swoich działań na drogę, starając się spleść je razem, jako samotny śmiertelnik, bóg dołączający do orszaku Starszych Bóstw, do dzikich, pięknych łowów w Apulejańskich metamorfozach. Isztar nam sprzyjała, na jednym zdjęciu, z pierwszego bodajże spotkania wytłoczyła się jej fizjognomia. Wyglądała jako jej syn i kochanek, żeńska wersja Tammuza. W Akkadzie była znana jako łowczyni mężczyzn, wywoływała w nich mizoginię, czuję się przynajmniej w połowie usprawiedliwiony. Inna część chce szlifować archontyczne prace, w równowadze, nie poddaństwie, choć kto wie jakie losy pisane zwykłym ludziom, jakie magom, a jakie astrologom, a kto wie jakie tym co się wyzwolą spod ich wpływu. Jednak nie o tym historia teraz.

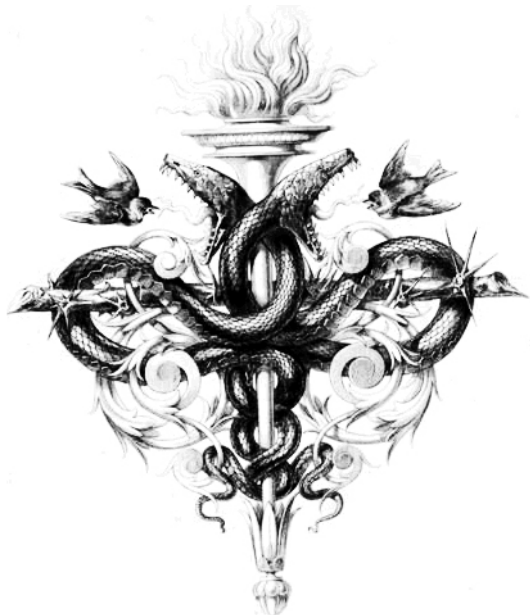
Etos nakazuje współczucie, to siła równowagi, sprawiedliwości we wszechświecie, gdzie upadek nakazuje powołanie. Są to siły które jedynie są tłumaczone na współczucie, aktywne działanie, Boddhisatwicznie zaangażowane w swój czyn. Współczucie zamiast wyrachowania, okrucieństwa i apodyktycznej wściekłości — tam natury zranione przezwyciężają.

Dotarłem do Dworca Centralnego w Warszawie, kupiłem kawę z automatu. Skręciłem papierosa, a potem stanąłem dwadzieście metrów obok miejsca wyznaczonego do palenia. Przy tym drugim zazwyczaj proszą o papierosy i kasę. Stałem tam niekiedy, angażując się w krótkie, wyrywkowe konwersacje, byli więźniowie, złodzieje, bezdomni, podróżni, czasem młodociane prostytutki. Nagle, spośród tych wszystkich ludzi zajętych swoimi subiektywnymi kokonami życia, moja uwaga była skierowana na bezdomnego na ławie przy przystanku autobusowym, nikt inny go nie zauważał. Zapytałem w myśli, przez tumult innych słów: -'Czy powinieniem zadzwonić po pogotowie, interweniować?' — 'Kiedyś to zrobiłem, nie przejmując się' — dopowiedziałem. 'Teraz patrz' — usłyszałem ciemny, potężny głos. Byłem tylka ja i ten bezdomny, czasem przechodzili ludzie przełamując moją linię wzroku i koncentracji. Ludzie czasami się śmiali, czasem się na mnie gapili przechodząc, byli dla mnie tak niewidzialni, jak ten bezdomny, jednak swoim zwyczajem notowałem w głowie każdy ruch, każdą myśl, najdrobniejszy szczegół.

Poczułem silny czarny wiatr który oplótł mnie ciężkimi, czarnymi skrzydłami. Pomyślałem 'Azrail', stary przyjaciel. Skoncetrowaliśmy się ra-

zem, poprowadził mój wzrok na centrum handlowe 'Złote Tarasy', przeszklenie było podświetlone na zielono neonami. Pomyślałem z nim 'To nie może być los tego człowieka, to niesprawiedliwe'. Ludzie zaczęli się powoli gromadzić wokół bezdomnego, sprawdzając czy jest żywy, niektórzy szybko szli dalej, bojąc się tego że istotnie tak jest. Przyjechał autobus, N72, przejeżdżając obok człowieka i tłumu, przeszedłem obok niego. Szybki gest nad jego twarzą, zamykając mu oczy, dwa Obole dla Charona. Przejścia. Usiadłem w nocnym. Poczułem duszę tego człowieka, wykrzywioną z brudu, ochydną z biedoty, poleciłem go lunarnym duszom, inwokacja, modlitwa, apel do Lunarnych posłanników -'przeprowadźcie go'. Przepytałem jego duszę. Znowu ciężki, czarny głos w głowie — 'jeżeli nie chcesz swojego życia, będzie żył w Twoim ciele'. Zastanowiłem się jakie miał życie, wcześniej, wcześniej. Po jakimś czasie jego dusza się ulotniła. Autobus ruszył. Patrzyłem na zwłoki bezdomnego, z zakrwawioną nogą oplecioną szmatami i bandażami, ropiejącą. Wydawało mi się że jego noga się ruszyła. Może jednak był żywy? Może jego dusza ożywiła znów jego ciało? Ale nie czułem się oszukany. Zrobiłem swoje. Czarnoskrzydły przyjaciel Thanathosa, ucałowałem go w wyobraźni, zwykły gest.

Składnia



Siła jest emanacją czasu
Energia ruchem siły
Zmiana relacją ruchu do energii
Świadomość emanacją światła jedności
Umysł jest opisem świadomości
Przestrzeń opisem umysłu
Chaos emanacją pustki
Pustka dawcą form świata

Umysł porządkiem narzuconym chaosowi
Gwiazda jest świadomością wyzwolona z czasu
Która wyzwala wszystkie inne siły
Nieskończoność miejscem narodzin Oroborosa
Piramida pryzmatem fenomenów
Numena są monadyczne zatem
Wszystkie idee są jednym.

Różnorodność to nieskończoność podzielona przez siebie. Uporządkowana prawami, które rodzą się ze struktury.

Maski Boga są zrozumiane przez siły,
Maski sił to Bogowie i Boginie.
Wszystkie instancje istnień to manifestujący się świat
Ale aby być autentycznym istnieniem, to być maską dla świata.
Porządki nieskończoności nazywają się systemami światów.
Wszystkie istnienia które je zamieszkują są dziećmi świata.
Czarne odzwierciedlenia to dzieci nieskończonych form
A ich rzeczywistość nasącza każdy wszechświat
Archetypami fenomenów. Czarna matka jest dawczynią
Wszystkich form. Jej łono rodzi, prokreuje i przywołuje.
Archetypy numeny są dane przez umysł
Nasączając każdą formę esencją.
Po wycofaniu każdego świata z powrotem do siebie,
Świat staje się pustką chaosu form. Czy jest świat powyżej?
Wszystkie jest zawarte w nieskończoności raz jeszcze.
Nasączając ciemne i martwe formy świadomością,
Przywraca je do świata. Jak martwi Bogowie rozbudzeni,
Stają się umysłem świadomości,
Przywracając ich do różnych Tronów.
Co jest stracone, może zostać przywrócone.
Formy mogą odejść, ale pieczęć pozostaje.
Typ zawiera wszystkie swoje ślady.
Dharmy są puste, ale są fundamentalne
Każda Instancja świata jest jego totalnością.

Głębia za nami, z przodu jest przerażająca w bezprzestrzennej bezczasowości która zawiera wszystko

W jednym błysku

Poprzez typy numeny

Możemy zrozumieć archetypy świata

Poprzez analogię szukając mikrokosmicznych konstelacji

Poprzez makrokosmos na którą pozwala nasza forma

Gwiezdna matka rodzi się z nieskończonej ciemności, całe światło gwiazd jest jej. Jej synowie i córki rozświetlają rubieże ciemności.

Góra Meru jest jej Tronem

Wszystko jest ludzkie, rozumiane przez ludzki umysł,

Wyzute z człowieka, jest kompletne i perfekcyjne

Choć pełne terroru i zachwytu.

Walka polega na oczyszczeniu soczewek percepcji

Aby stać się jednym ze światem. Aby przekroczyć pustkę i zjednać z całością, poruszaj się przez ruch, bądź ekspresją ruchu, albo uczyń ruch.

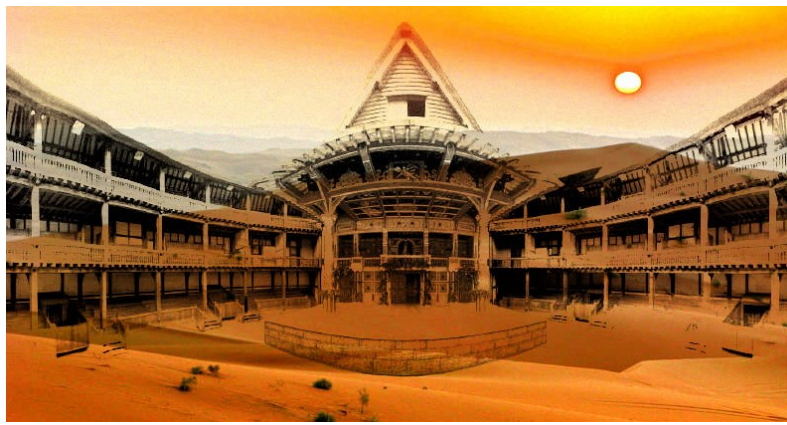
Głębia wszystkiego, jego ekstatyczny śmiech.

Zawarty w dźwięku stałości. Natury są przejrzyste

Dla swojego gatunku, bez wzgląd na ludzką rasę, podczas gdy ludzka rasa posiada formę odpowiednią dla możliwości, ale odmawia zrozumienia nawet tego.

Tak jak dla zimnych spostrzeżeń świata, nasza rasa jest obojętna, objęci jesteśmy światem, niszcząc odseparowanie małego umysłu od wielkiego.

Tryptyk, albo Oneironautyka i Królowa w Purpurze



TEATR KUKIEŁEK

(Kukły wyglądające jak anioły i demony kłócą się między sobą, zamieniając się miejscami, nad nimi, mistrz-kukieł co czarnymi skrzydłami zakrywa całą scenę, poruszając zarówno te, co wyglądają jak anioły, jak i te co wyglądają jak demony. Obie strony mówią do małego chłopca, siedzącego na drewnianym koniku na biegunach)

ŚWIĄTOBLIWE MĘSKIE GŁOSY

Jakże planujesz uciec, bez poddania się nam, z pewnością wpadniesz w ciemność, co zapędzi cię do nas, łaskawie w zamian za Twoją posługę, zapomnij o swoich prawdach, stań się jak my, o ożeń się z nami.

ZŁOWROGIE GŁOSY

Nie widzisz ich planów i knowań, dołączy raczej do nas, lub będziesz naszą ofiarę gonitw, aż pożałujesz że żyjąc stąpasz po ziemi, wybierz między nimi a nami, nie szukaj ponad, tam nie ma nic.

KOBIECY GŁOS

Popatrz jak rozdzierają między sobą złudzenia, z ciemności w skradzione światło goniąc, a z tego w większą jeszcze ciemność, dopóki nie złamią większych kobiet i mężczyzn, poddając ich sobie. Są teatrem jednego iluzjonisty, lecz pomimo masek i scen, jest niżej ode mnie i wszystkich bogów, ja bowiem rządzę i Bogami i Lwami, w gwiezdnych purpurowych połanach, lecz tą ciemną mocą jako narzędziem się posługuję, aby zbliżyć ich do Lwicy, tak rozpoznaj iluzję, za zasłonami Izydy, ja rozpatruję wszystkie cuda ziemi, gdzie iluzje rozdarte w pył, Ci co nie upadli, w wyższych światach byli.

TEATR

(widok z balkonu na trzecim piętrze, w ciemności, co lekkim światłem oplata wyższą scenę)

KOBIECY GŁOS

(zimny, mądry i nasączony afektem)

Spójrz na wszystkich tych co przeminęli i pamiętaj jakie maski przywdziewali, lecz żadni masek nie zachowali. Ja jestem tą, która odziera z przywilejów i tytułów, tą co wynosi na kołach losów i fortuny. Tak, detronizując, lub uszlachetniając, jestem niepodzielną Suwerenką co wszystkimi zarządza, serca wszystkich ważąc i znając.

Światło pada na scenę, gdzie pojawia się kobieta odziana w purpurę, twarz jest niewidoczna.

KOBIECY GŁOS

Spójrz na nich.

(Ciemność przy scenie poniżej zaczyna gęstnieć i zamienia się w ludzkie cienie, które zaczynają tańczyć)

KOBIECY GŁOS

Czy to nie Ci, którzy chcieli śmierci uciec? Lecz tak wezwani, trupę tę mogę rozwiązać, na moje rozkazy wezwani z mgieł i wycia zimnych wiatrów podziemia.

(Kobieta w Purpurze uderza ręką o rękę, gdy cienie tańczące w ciszy, obracają się w kierunku balkonu, jakby nagle odzyskując siebie i zamieniają się w zwykłych ludzi w swoich codziennych ubraniach)

KOBIECY GŁOS

Roztaczam iluzję niekiedy, bo czymże innym jest świat. Teraz podążaj za mną i odkryję przed Tobą jeszcze jedną tajemnicę.

(Ludzie na niższej scenie kłaniają się i znikają w swoich cieniach, kobieta w purpurze wycofuje się ze sceny, aż całość zanika)

PUSTYNIA

(Pojawiają się wydmy, na horyzoncie nie ma niczego oprócz gorejącego słońca. Z piasków które tańczą na wydmach nagle ponad nimi gwałtownie wyłania się kobieta o śniadej, arabskiej cerze w purpurowych szatach, które są rozwiane, poruszane pustynnymi wiatrami)

GŁOS KOBIETY

Śmierć jest zawsze samotną wędrówką, której wyrokom wszyscy są poddani, jest jak ta pustynna ziemia, naucz się kroczyć nią przez życie, a ujrzysz światło, w ten sposób nie spalą Cię słońca, ani wydmy nie pochłoną, latarnię na kosturze przed sobą trzymaj i podążaj tylko za nią w mroku, nie zapomnij wyższych światów, pustyni nie pomyl z nimi.

(kobieta w purpurze zamienia się w staruchę)

GŁOS KOBIETY

Nie odwracaj się nigdy, aby szukać tutaj wody, nie znajdziesz tu ni strawy, ni dachu, jeżeli nie nauczysz się patrzeć, będą Cię nękać bez ustanku wszystkie siły co nie pozwolą na odwrót, zakosztuj tego co poświęciłeś, a staniesz się obiektem drwin tych co będą cię nękać, każdy ogród więdnie, każdy musi zostać opuszczony, a ten co wracając poza miecz ognisty ponad wszelki żal żałuje. Idź teraz, nie zapominaj.

Apokryf

Nakrył się płaszczem w parku, najpierw poczuł lodowate zimno, chwilę z tym walczył, aż pozwolił odczuciu przeniknąć jego kości, mięśnie, skórę i umysł, poddając się poczuł uderzenia ciepła raz zarazem, gdy ogień wy-

pełnił jego ciało, zamknął oczy i zasnął. Przez chwilę czuł wirowanie, coraz silniejsze, tańczył, rozpędzał się jak Derwisz, oddalał się od swojego ciała, od ziemi, przelatywał między czernią nocy, gdzieś w kosmicznych próżniach, nagle olśniła go światłość, nabrał oddechu, który wypełnił całość jego duszy, a potem odzyskał siebie, z całą siłą runął w otchłań, w najgłębszy chaos wszechświata, tam ciemność rozstąpiła się i zmieszała z nim, zaczął znowu wirować, coraz szybciej, silniej, wydostał się z czeluści, jego świadomość wygasała w zastraszającym tempie, wokół zaczęła się gromadzić materia, pył gwiezdny, zapadł się w sobie, w wielkim rozbłysku zaginął. Gdzieś w oddali jaśniała inna gwiazda, która wydawała się nawoływać resztki jego ducha, spojrzał raz jeszcze na nią i razem oddali się w zapomnienie. Gdzieś na ziemi siedziała młoda para, która kochała się naiwną miłością, leżeli na łące wieczorem i patrzyli się w gwiazdy. Kobieta powiedziała do swojego kochanka: „myślisz że tam jest życie?", ten zastanowił się na chwilę i odpowiedział: „spójrz, jest tyle światów, tyle nieskończonych światów, nie sądzisz że każdy z nas ma swoja gwiazdę?", uśmiechnęła się przewrotnie i szturchnęła go: „myślę że się za bardzo rozmarzyłeś", muskając go nosem

Odwiedź nas, odbierz o mówiąca głowo, tam Saturn, tyś jego, Duchu pośród głosu, zawsze mierząc swą sztukę naprzód, Saturn którego pierwszy poddany anioł działa ciągle władzę. Lampa Ziemi, przez władzę ją obejmij, inwokuj i czytaj ją: Moc-Życie.

Widzem, co zaklina niebiosa przyjemnością i tańczy podług tonu piekieł, raz zrodzony aby dać świadectwo, potem — wystarczy zniknąć ze sceny — gdzież jest różnica? Nie mam szacunku dla cyfr jak pieczęci, Ci z mojej zgrai z nieskończonego wdzięku gwiezdnych światów. Kto jeszcze odważy się przyjąć podarki Empyreum, co odnajdując godność żeby być człowieczym, w tym żałosnym teatrze co zapomina się w wiecznym pośpiechu?

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Rideró

Wydaj książkę
profesjonalnie!

Notatki z Wiecznej Migracji

Szkice i podróże w Sacrum : Profanum Tom II

Fuomo

Fuomo

Notatki z Wiecznej Migracji. Tom II.

Szkice i podróże w Sacrum : Profanum

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2020

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Pomyśl — gdy inne próżności Cię opuszczą — o wszystkich generacjach za Tobą, o wszystkich przed Tobą. Gdzie te piękności dawnych czasów, co stanie się z tymi czasów późniejszych? Obrócą się w ten sam proch, mają wspólny dom. Nie ma tak licznej rodziny ludzkiej, jak ta grobu. Przypatrz się działaniu natury, jej chmurom i mżawkom, widowiskom powietrza. Nawet te przemijające rzeczy wrócą do łona ziemi.

— Coelum Terrae, Boski Chaos Magów, Thomas Vaughan, ed. A.E. Waite'a

Nie pytaj o nich więcej. W ich oczach jaśniejące wieczności ułożyły wizję, którą podążają.

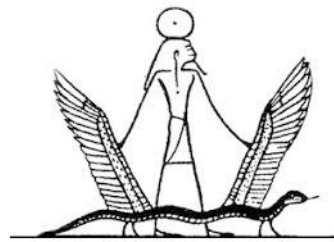
— Poematy pod Saturnem, Prolog, Paul Verlaine

Harmonia zachowana w przeciwieństwach, napięta silnie jak łuk, strzela prosto do celu, gdy zmysły, umysł i dusza są pięknie nastrojone, człowieka nie powstrzyma już nic, jak strzała wznosi się prosto w niebiosa.

— Parafraza aksjomatu, który pojawia się w De Anthro Nympharum 29 Porfiriusza, jako konkluzja fundamentalnych opozycji (coincidentia oppositorum). παλίντονος ή αρμονία και τοξεύε. Najwcześniej odnotowany u Heraklita. Mistrz Giordano Bruno, wielki Nolańczyk, w „Wypędzeniu triumfującej bestii", dziele, za które został spalony na stosie, pisał: „kto rozumie doktrynę przeciwieństw, nie jest jedynie praktykiem-imbecylem".

Z setki skrzydeł, które nam wysyłacie, dziesięciu nie powinno tu nawet być, ***osiemdziesięciu jest tylko ruchomymi celami****, dziewięciu jest prawdziwymi wojownikami, szczęściem są wśród nas, bowiem toczą sekretną bitwę. Lecz jest też jeden, wojownik, który zabierze wszystkich z powrotem w Eleuzyjskie pola.*

— Parafraza z 'Listów Cyników'.



Inwokacja woli

Zamku niebios, Szamaszu,
smoczo-sztandarowe Słońce.
Wielki synu Ea,
Otchłannego Ojca mądrości, naznaczający nieśmiertelnością,
Awangardo siedmiu Bogów Annuna, archontów sfer,
Uzbrój mnie w miecze mądrości, szlachetność wieszczą, siłę serca.
Młodzi mężczyźni chwalą Cię, abyś zdruzgotał ich przeciwników.
Światło zaranne nad stepami, pustyniami i wierzchołkami gór!
Wszystkie ziemskie skarby uformowane Twą ręką,
Enlilu, majestacie Ziemi, raduję się na Twój blask.
Niechże gwiazdy co wołam chronią mnie,
Szamaszu, szlachetny Boże.
Poprzez niezliczone Beru, dystanse dystansów Assuraku,
Wieże milionów miliardów kubitów zbudowałem w swym duchu,
Całując pałace nocnych nieb, ich synów i córek.
Co innego wprawiło by w terror, któren zbladłby jak tamarysk,
przez rozkaz Bogów przetrwałem.
Niech bramy Namtar i wojownika Erry nie czynią mi szkody,
Niech Ereszkigal spęta demony dziwne,
Wyrokiem sądów podziemia, aby nie czyniły mi szkody.
Niechże trzy bramy będą zamknięte, nie czyniąc mi szkody.
Niechże czwarta brama, Mutabriku nie zrani mnie na jotę.
Niechże piąta brama, Szarabda, nie zrani mnie na jotę.
Niechże szósta brama, Rabisu, nie zrani mnie na jotę.
Niechże siódma brama, Tirid, nie zrani mnie na jotę.
Niechże ósma brama, Idibtu, nie zrani mnie na jotę.
Niechże dziewiąta brama, Bennu, nie zrani mnie na jotę.
Niechże dziesiąta brama, Sidanu, nie zrani mnie na jotę.
Niechże jedenasta brama, Mikit, nie zrani mnie na jotę.

Niechże dwunasta brama, Beluri, nie zrani mnie na jotę.
Niechże trzynasta brama, Umma, nie zrani mnie na jotę.
Niechże czternasta brama, Libu, nie zrani mnie na jotę.
Niechże Hurbashu, terror i strach, nie tknie nigdy mego ducha.
Niechże Namtar pozwoli mi wejść w cytadelę podziemi,
Abym mógł odzyskać cień swój i mej ukochanej,
Oszczędź mnie, jak port Agade
Przed trzystu sześćdziesięcioma tysiącami żołnierzy.
Wzmocnij mnie przed ciosami,
Abym bezpiecznie wrócił z trofeum do świata Bogów.
Niechże ci, co staną mi na drodze, będą zmasakrowani,
Jak trzystu sześćdziesięciu żołnierzy
Tchnieniem trzystu wojowników niebios.
Niechże szał Erry wspomoże mnie przy przeprawie,
Abym mógł bezpiecznie przejść i wrócić.
Niechże Enlil, ojciec Bogów utuli moją prośbę.
Ktokolwiek usunie tę wolę powrotu do świata Bogów
Z cieniem mojej ukochanej i moim,
A także naruszy całkowite spełnienie tej woli,
Lub spróbuje ją zniszczyć, zaburzyć, użyć,
Lub zatrzymać mnie na drodze,
Niechaj całość jego śmiertelnego życia,
Ze wszystkimi jego prastarymi ruchami,
A także tych przyszłej generacji —
Niech Szamasz wydrze jego fundamenty,
Jak niepokornemu orłowi, co pożarł dzieci węża,
Wyrywając jego skrzydła jak jego potomków,
Niechże go wypali ogniem,
A Lamasztu rozerwie go na strzępy.
Na niebiańskiej barce stoją bowiem:
Isztar-Annunitum, Anu, Enlil, Ilaba,
Sin, Szamasz, Nergal, Umu, Ninkarrrak.
Wielkie są pałace Bogów!
Isztar w Eannaki, Gwiazdy Zarannej,
Enlila w Nippur, Dagana w Tuttul,

Ninhursag w Kesh, Enkiego w ukrytym pałacu Eridu,
Sina w księżycowym pałacu Ur,
Szamasza w Sippar Solarnego Ognia,
Sipparu na ziemi wieczystej świątyni,
Niewidzialnej dla profanów,
Nergala w Kucie Marsa, świątyni Kuta na ziemi.
Niesplugawione przez czas,
niewidzialne dla profanów świątynie.
Niechże żadne demony nie nawiedzają mnie,
Niechże będą osądzone zgodnie z prawem,
Zamknięte w ich domenach, przywrócone do natury, swoich tronów,
Nie męcząc żywych i umarłych.
Isztar, córko Sina i Iszary, niechże klątwy Lamasztu będą złamane.
Niech pełna furii wampirzyca, co ukuta przez Bogów,
Będzie spętana mocą maga Ninkillima.
Jego słowem węzeł niewzruszony, aktywny i zachowany.
Jak Ninkarrak rozkazał swym przykładem, niechaj będzie.
Isztar, jaśniejąca wśród Bogów,
Ukochana blisko oczu mocarnych Szamasza.
Nanaj, Wenus triumfująca ognistego korytarza.
Pewna mocy Potężnego Oka Słońca co biczami ognia włada,
Narodziny jaśniejących czerwono-złotych błyskawic,
Tańczących wokół swoich matek przed Bogami tego świata,
Co z radości tańczą przepięknie.
Irnino, Igigi, waleczna pośród bitew,
Pełna furii splendoru, godności,
Serce gwałtownie białe, olśniewające złotem.
Nawet gdym trzymał jaśniejące przeznaczenia,
Losy zechciały inaczej,
Niechże będę osądzony, ochroniony przed wrogami,
Bowiem nie z tchórzostwa, a z plag nie uczyniłem tego,
Co miałem uczynić, prócz magicznej potencji wieszcza,
Udzielonej przez szlachetnych, wysokich Bogów.
Adapa, wieszcz co odmówił nieśmiertelności, nie był głupcem.
Oddał swój czas we władanie mądrości,

Aby być wolnym od znoju śmiertelników i Bogów.
Nagrodzony śliwami z drzewa życia,
Niechże będę przydatny, oddany smoczym sztandarom,
które hojnie wynagrodziły mój ziemski upadek
I okaleczający mnie ból, obrócony w niwecz,
Wzmacniając, uszlachetniając,
Prowadząc do przyjaźni z Bogami, mistrzami, mistrzyniami
Ukoronowanymi wieńcami laurowymi, miriadami istnień wobec
Których godności jestem lojalnym przyjacielem.

Eoai Paean!

Preludium

Z perspektywy szamańskiej, sto osiemdziesiąt tysięcy lat temu, kanibal w transie po spożyciu enteogenów, co podróżował przez oś świata duszą w swoim ucztującym szale, różnił się od Scypiona Emiliana (185–129 p.n.e) symbolicznym obrazem doświadczenia, a także jego interpretacją. Ten pierwszy obcował animistycznie ze światem, ten drugi, we wzniosłym Somnium Scipionis zaraportowanym przez Cycerona (106—43 p.n.e.), został we śnie porwany na gwiezdną wędrówkę poza Ziemię, aby uświadczyć uniwersalnych przestrzeni w olśniewającej glorii, zwiedzając pałace Bogów.

Przypomina mi to moment, w którym jadąc metrem nagle poczułem, jakbym był otoczony przez przestrzeń sfer planetarnych, kosmicznych mocy, słysząc potężne dźwięki harmonii, w które niekiedy wplatały się genialne, pełne zachwytu męskie i żeńskie chóry. Dźwięki metra, ludzi niknęły w dali, stłumione potęgą przestrzeni. Śladem mistrza Pitagorasa, dane mi było uświadczyć tego dźwięcznego piękna choć przez chwilę. Przypomina mi to przygodę sprzed lat, gdy podczas snu zostałem wyniesiony w przestrzeń kosmiczną, podziwiając gwiazdy i galaktyki. Śladem Emiliana, dane mi było unaocznić to przestrzenne piękno choć na chwilę. Nie było to, jak jestem całkowicie przekonany, coś zupełnie obcego ludzkiemu doświadczeniu na przestrzeni wieków, przypomnienia są wręcz wskazane, aby nic nie było stracone, aby zbierać rosę niebios, przekazując ją dalej!

Bez układów odniesienia rozpada się funkcja rzeczywistości, poza fasadą porządku jest tylko terror. Dlatego porządek — choć śmiertelny, przechodni — musi być podtrzymany, przypominany, tylko tu istnieje indywiduacja, wolność. W chaosie nie jesteśmy wolni, jakże definiować wolności poza logosem, który nas natchnął, do którego możemy się odnieść, przywołać, ewokować, czyli wysyłać procesję gnosis arretos, świętych symboli wysokiej magii, inwokować, czyli przywoływać do nas, przybliżając nam ich esencję, substancję, istnienie.

Kiedy patrzymy na całość przyczynowego słowa historycznego, ducha czasu i jego cieni, jego ideologicznych map, treści, wzorców, przeplotów — któż je osądzi? Małe sprawy ludzi, co nie spozierają za fasadę świata, czy muszą? Ostatecznie to kontrola wartości, abstrakcji, zasobów, metody, a także ich konstruowania, kształtowania. Jest to czynione "niewidzialną ręką", spoza czasu, lecz wszyscy aktorzy fizyczni ponoszą za ten akt odpowiedzialność, bowiem to oni stworzyli "niewidzialną rękę", sprawa ingerencji sił metafizycznych jest inną kwestią. Świat jest absolutnie niepodzielny — dlatego zarówno aktorzy fizyczni, jak i metafizyczni ciągle działają, rzeczywistość jest iluzją — dlatego jest to zabawa fenomenami; jednakże świat jest zróżnicowany pod względem topologii jego kategorii — jest tu obcość, inność, alienacja, rzeczywistość konwencjonalna — tu nie ma iluzji, są jedynie realne kwalia.

Zatem są wartości, które definiują zmienne społecznych konstrukcji, abstrakcji, znaczeń, kiedy idea scala się z nimi, nadaje im nową ekspresję, podporządkowuje zasoby: polityczne, społeczne, naturalne, zoosferyczne, noosferyczne, pneumosferyczne, technologiczne. Ostatnią sprawą są metody ekspresji, a także ich skorelowania: systemy polityczne, ideologiczne, religijne, instytucjonalne, fenotypy medialne, poznawcze, emotywne.

Odnajduję metafizykę jako niezbędny element odniesienia, w esencji anarchiczny, choć podobnie jak okultyzm jest to dobro luksusowe: niewielu posiada komfort do podążania tymi ścieżkami, jeszcze mniej traktuje je poważnie.

Religijność instytuowana przez historię jest metodą kontroli. Jednak gdy liberacyjne, elitarne doktryny są wbudowane w systemy mistyczne, okultystyczne, a nie religijne, co powinna zrobić osoba religijna? Czy uczyłbym bezdomnego o doskonaleniu charakteru? Albo obiecywał skorumpowanemu politykowi niebiosa, jeżeli jego fundamenty na to nie pozwalają?

Wolność jest sztyletem o podwójnym ostrzu, lubię myśleć o tym jak o naturalnym procesie: natura obejmuje wielu, ale nie jest wybredna — rośnie tam, gdzie może. Dobry zmysł zakazuje czuć się lepiej niż hinduska prostytutka pracująca na farmie porodów, jednak można choć próbować poprawić warunki innych, aby dać statystycznej biomasie o sponiewieranych duszach szansę odzyskania pneumosfery, w której nie uczestniczy przez niewiedzę, to stara dobra "równość możliwości, potencjałów", aby substancja i jej istota mogła rozłożyć skrzydła.

Somnium Scipionis

Jako dziecię żyjących idei, tych, co są brane za podważalne, podlegające kontestacji, sprzeciwiam się ich uśmierceniu, wyzuciu z esencji! W istocie każda żyjąca idea jest całkowicie obiektywna i wolna, interpretowana jednakże przez świat ludzi poprzez jej intelektywne, aktywne, sprawcze, inspirujące działanie. Aby pojąć idee należy je pozbawić wpierw ludzkich konceptualizacji, kogitacji, sformułowań, jako siły istnieją niezależnie od nich.

Dopiero później są poddane interpretacji w archeologii żywych archetypów, rekapitulując mentalne akty ludzkie poprzez historię idei symbolicznych, de facto idei, które są wehikułem ludzkości — tych metafizycznych, czyli pośredniczących łączników między światami Boskimi, a także tych należących do domeny ludzkich przedsięwzięć, narzędzi, nośników technologicznych, naukowych, artystycznych, społecznych, politycznych, religijnych, filozoficznych, a także wszystkich domen ludzkich aktywności idei sprawczej, efektywnej i spekulacyjnej, niewdrożonej. Idee jako potęgi kosmiczne, jako bóstwa i ich maski, jako generacyjne pochodne pierwszej instancji Monady Filozoficznej, która wśród ludzi rodzi się w ich świadomości jako Pneuma, gwiazda, wschodząca róża świata, tożsama z lapis philosophorum.

W arkanach idei możliwe jest prześledzenie wzorców logosu społecznego, ale można także zakreślić co zostało poddane aktowi dywinacji ze świata zmian, czy to fizycznych, czy metafizycznych, po szczególnych obserwacjach przeszłości, teraźniejszości i przyszłości na podstawie zapisów cywilizacyjnych, z tym, co zostało nadpisane jako idea ludzka, zgodna z duchem czasu.

Idee a priori są pieśnią i duszą wszechświata. Możemy je poczuć w zenicie wzniosłości, gdy wykształci się w nas zmysł mistyczny wraz z odpowiednią receptywnością, są one nieredukowalne do naiwnego realizmu ani bio-psychologicznych doświadczeń szczytowych. Zrozumie to tylko ten, kto je poczuł, niemożliwym bowiem uczyć innego tych spraw, których sam nie doświadczył. Ślepa wiara jest pułapką, choć jeżeli nie brakuje dozy sceptycyzmu i dobrej woli, można spróbować uwierzyć, że siły są inteligentnymi monadami.

Fizycy trudnią się wykrywaniem wzorców i prawideł zarządzających siłami fizycznymi panującymi w obiektywnym fizycznym wszechświecie, metafizyk postępuje podobnie, ale zmienia kąt patrzenia i perspektywę, dopuszczając myśl, że te wszystkie siły są cieniem natchnionym istnieniem i esencją, iż pomiędzy tym co znamy, a tym, co może być, istnieje przepaść, która wywołuje albo alienację, albo pozwala na wejście w strumień intelektualnej pokory, duchowej apofatii i silnej afirmacji życia stojąc oko w oko z otchłanią, gotowi do przemierzenia jej pustkowi, aby pojawić się zwycięsko jako celebrant Eleuzjów. Człowiek stoi tu sam na sam z ideą, która jest potęgą, staje się jedynie jej receptywnym naczyniem, ze swoimi zmysłami, umysłem, duszami. Ten, co potrafi tą ideę przekształcić — na ludzką miarę, odmierzając ją człowieczo, staje się magiem i kapłanem.

Człowiecze idee a posteriori są formą demiurgicznej rekreacji na miarę śmiertelnika, te, które nie są zasilane żadną formułą metafizyczną ulegają alienacji i prokreują same ze sobą, rozdrabniając się w nieskończoność, biorąc się w samoposiadanie, przywiązanie do siebie. Natomiast te, które są tchnieniem żyjącej idei, są wiecznie młode, wiecznie odnawiane, są nektarem nieśmiertelnych przekształceń, można posilić się o analogię, że walutą transformacji świata są idee działające w obrębie głębokich praw jego gramatyki.

Wychylając się poza platoniczną jaskinię choć na chwilę, uchwyćmy rąbek matki **Idei**, wiedząc, że idee wolności, boskiej dumy, postrzegania pełnego glorii, boskiej siły, wglądu, omniscjentnego objęcia, wielkiego błogostanu, zrozumienia, całkowitego spokoju, prostej, niepowstrzymanej kreatywności, wielkich przedsięwzięć, heroicznych postaw, łatwości w ubieraniu się w to wszystko, jakby te sprawy były naszymi szatami — choć przez chwilę odzyskujemy się dla pełnego życia, dokładnie w tym punkcie splatamy złotą nić między ekspresją życia, a ekspresją sił transcendentnych, nadając głębię tym splotom, dokonujemy aktu poświęcenia w alchemicznym wzlocie do wyższych sfer: co rusz jesteśmy strącani w niepamięć, naiwną reifikację, niewiarę, lecz krążąc nad tymi sprawami jak sokoły, wznosimy się co rusz, nie pozwalając się uchwycić.

Gdy rozpoznamy te idee, pragniemy wpisać te niezliczone cnoty w naszą krew, na tyle, na ile możemy, rozpoznajemy sens cnót starożytnych — np. Rzymskiej Republiki — zbudowanych, wywiedzionych rozumowo, intelek-

tywnie, ale także poprzez obserwację świata i jego zmian, ludzi i ich metamorfoz, wgląd, inspirację, natchnione zaczerpnięcia nektaru z boskich pól eleuzyjskich tego wszystkiego, co najprzedniejsze.

Pragniemy to wyrzeźbić, wygrawerować w naszych umysłach, sercach i duchowych geniuszach. Obserwujemy światowe gry impresji, władzy, entropii informacji, wpływu, widzimy to jako pedantyczny obskurantyzm, dziwną grę, co sprzeciwia się żyjącym ideom w swej masce. Jedynie poprzez poznanie, doświadczanie możemy wcielić henotyczne ideały, przywdziać szaty nadludzkiego przebóstwienia, co miesza się z naszą istotą uświęcając ją, jakby zbliżając się do mocarnych apoteoz Otchłani, Ciszy, Idei, Potęg, Sił, Mocy, tych Bogów i Bogiń, które istnieniem grzmią ciężarem dostojności poprzez świat.

Rewelacje ucieleśnionych idei nie są przecież niczym nowym, zarówno epifania, jak i epitomizacja w uskrzydlonych posłańców-daimoniony starożytnych była sprawą oczywistą dla obdarowanych ucztą uczestnictwa w tym świecie.

Wszystkie rewolucje, święte wojny zaczynają się wewnątrz nas, najczęściej tu powinny się skończyć. Tu zaczyna się też cała transformacja, transmutacja, alchemia anarchicznej metafizyki. Będąc samowładnymi, zrzeszamy się z innymi, abyśmy mogli ocenić ich wartość, umiejętność, zasługę, mądrość, aby z nimi działać i współpracować na rzecz dobra całości, lub działamy w samotni, życząc sobie, aby nasze sekretne ceremonie przyniosły dobre skutki dla świata, abyśmy sami mogli wznieść się na skrzydłach tej glorii, za którą tak tęsknimy.

Zatem ciągle przyglądamy się światu, pilnując się, z otwartym umysłem, broniąc naszych ogrodów żyjących idei, które powinny być tak głęboko penetrujące ludzkie światy, jak sprawiedliwość. Sprawiedliwość, która tak często w obecnych czasach jest substytuowana, podmieniona na schorowaną, rozbrojoną, pozbawioną wagi żebraczkę, która bez przepaski goni oczyma za wszystkim, co świeci.

Wszystko, co maskuje żywe idee, lub wręcz stanowi ich antytezę, jest maską kłamcy, kontraktem wartym niewolnika. Aby odzyskać się dla brzmiących, dźwięcznych idei, które są jak dostojne trony, harmonie kosmiczne, których pieśń słyszał Pitagoras, należy wykształcić autonomię istnienia, dojrzałość jestestwa, odpowiedzialności w wolności, jeżeli współcze-

sny świat nie przynosi nam instancji przykładów, należy je stworzyć w sobie jak fundamenty naszego istnienia.

Gdy odnajdziemy się, widzimy kontrast, porównujemy współczesny świat ze złotymi wiekami rozprzestrzenionymi to tu, to tam przez historię w różnych cyklach powrotów, regeneracji, upadku, deprywacji. „Jako na górze, tak i na dole" — to alchemiczne prawo nie oznacza, iż świat poniżej jest doskonałym odzwierciedleniem świata górnego, oznacza to, że z metafizycznych głębokich praw górnych światów wywodzą się pewne analogiczne prawa światów niższych, a poprzez ich spowinowacenie zachowana jest łączność, a także możliwość osobistej epifanii i wzniosłości natur poprzez dostrojenie ich do światów górnych. Jakie to prawa? — ktoś zapyta. Zaoferuję tajemnicę i wymijającą odpowiedź: To te prawa, na mocy których odnajduje się boskość i ideę w światach niższych, wyostrzając ich perceptywność w zmysłach, rektyfikując ich esencję w umyśle, sublimując w Kheper, duchowym sercu, doskonaląc w duszach, wznosząc jak kielich na ołtarzach gwiazd. Ludzki świat generacyjny nie stanowi światów transcendentnych, a w jego cieniach nie należy szukać światów wyższych, to w cieniach światów wyższych należy szukać działań w świecie generacyjnym i ludzkim. Przenikają one bowiem fenomeny tam, gdzie rodzą się zstępujące idee, a podmioty ich działania są z nimi tożsame. Afrodyta symbolizująca generację ma podstawę w Izydzie symbolizującej materię. Lecz ich natura lubi się ukrywać, a jedynie w hipostazie, wywyższeniu wątków generacji i materii można dostrzec ideę triumfującego Erosa i córki Kronosa, lub harpokratycznego Horusa jako syna Ateny-Izydy.

Żyjące idee są w stanie nam przywrócić wewnętrzny złoty wiek. Żyjemy starożytnym etosem we współczesności — jak głupcy, jak sentymentaliści, jak idealiści, lub dając ekspresję tym geniuszom — jak jednostki natchnione, jak wolni ludzie, prawie jak Bogowie. Jednakże jest upadkiem wartości oddalanie się od Intelektu, Idei, Pamięci, Cnoty rozumnej, co jest skarbem cywilizacji, zarządzają one bowiem Umiejętnościami, Wiedzą, Sztuką, Nauką, co są życiodajnym nektarem każdej kultury. Kiedy epoka chyli się ku zmierzchowi, lub czeka ją przeistoczenie, wszystko się wycofuje, ukrywa przed ludźmi, oferując im surogaty, falsyfikaty, które nazywają się tak samo, ale nie zawierają ani krzty żyjącej idei, która nigdy nie przestaje nawoływać poprzez świat, ale często brak nam odbioru i receptywności.

Metoda Hansa Kaysera

Badania Hansa Kaysera w jego zapomnianym dziele 'Harmonia Plantarum"[1] dotyczące botaniki harmonicznej poruszają wiele istotnych kwestii, chciałem skodyfikować te, które dogłębnie mnie poruszyły we wstępie, rozwijając nieco jego myśl, mianowicie:

A) Żyjące istnienie powinno być zrozumiane na tyle, na ile to możliwe z perspektywy danego istnienia, unikając antropomorfizmów na tyle, na ile to możliwe. Podobnie wymieniając się doświadczeniami ze światem, staramy się patrzeć z perspektywy fenomenu, wymieniając się punktami widzenia, dopóki go nie opanujemy.

B) Wysiłkiem tej emancypacji, obiektywizacji nigdy nie będzie obraz kompletnie zwolniony z uczłowieczonego aspektu, zatem jako ludzie możemy postrzegać sprawy tylko ludzkimi kryteriami, stając się pośrednio miarą świata. Odnajdujemy rozmaite dziedziny nauki, sztuki, teologii aby wyposażyć się w narzędzia, które umożliwiają nam tę procedurę.

C) Dyscyplina harmonii stara się przerzucić mosty między formami, wzorcami a naszym postrzeganiem i intelektem, zatem tłumacząc świat jako współzrozumiały w sensie przybliżania go psychicznie i duchowo, eksplorując sprawy we wspólnym zrozumieniu między mikrokosmosem a makrokosmosem w najbardziej szczery, autentyczny, piękny i prawdziwy sposób.

[1] Kayser, Hans, and Ariel Godwin. 2010. *Harmonia plantarum: the harmony of plants*. Idyllwild, CA: Sacred Science Institute.

D) Estetyka harmonii zajmuje się uchwyconymi wzorcami świata, które zyskują postrzegalną, zarówno psychicznie jak i duchowo, pulsującą wewnętrzną prawdę w proporcjach między pięknem, wewnętrzną prawdą, realizacją, iluminacją, a głębokim wglądem w esencję poprzez przełom w zrozumieniu skomponowanym przez wszystkie elementy Harmonia Mundi i jej całości.

E) Wewnętrzna prawda jest subiektywna, lecz może stać się intersubiektywna ze światem żywych Platońskich idei, poniekąd interpretując je przez subiektywny aparat, soczewkując, przez co rozumiem optykę psycho-duchową. To tak, jakby spotykało się obiektywną prawdę, kiedy wyodrębnia się z niej tylko tyle, na ile nasza esencja i substancja subiektywnych zdolności pozwala, nigdy jej nie uchwytując w części, czy całkowicie, a jedynie interpretując. Izyda pozostaje zasłonięta przed wszystkimi śmiertelnikami, lecz jak w „Metamorfozach" Apulejusza — nawołuje wszystkie swoje dzieci, jako Hieros-Hieros: Najświętsza ze Świętych.

F) Wszystkie dyscypliny, włącznie z harmonią, nie są w stanie rozwiązać wszystkich tajemnic i misteriów świata, będąc jedynie interpretacją, jednak mogą przybliżyć te tajemnice, prowadzi do jaśniejącej realizacji, która, choć niezrozumiana, doprowadza do alchemicznej transformacji. Co jest świętym sekretem dla śmiertelnika, jest ewidentnie obiektywne w świecie metafizycznym. Akt alchemii może być dokonany z pełnym zaangażowaniem, jednak bez całkowitego zrozumienia. Doktryna uczonej ignorancji, czyli wiedzenia przez to, czego nie wiemy, jest elementem intelektualnej pokory, podczas gdy konieczność pewników kształtuje nasz rozwój, podtrzymując fundamenty, strukturę naszej rzeczywistości, architektury wierzeń i znaczeń jako płodny porządek kolejnych kroków na świętej ścieżce.

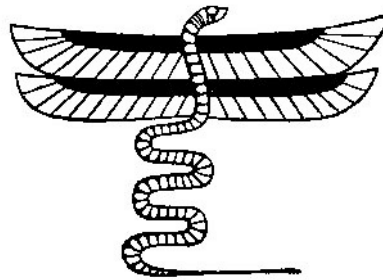
G) Świat jest niepodzielną całością, synergia świata w swej obiektywności narzuca pewne intersynergetyczne asocjacje, np. między kolorem, dźwiękiem, geometrią, wzorem, materią, grawitacją, magnetyzmem a spektrum elektromagnetycznym, możliwość wykrycia pewnych połączeń, wzorów, ich transformacji, zmian, praw, systemów jest praktyką fizyki, zdolność do pojęcia ich w substazie Platonicznych światów w esencji, proporcji, przyczyno-

wości, mocy, zmianie jest postrzeganiem metafizycznym, zdolność do wyprowadzenia ze światów transcendentnych doskonałych proporcji i harmonii, które zarządzają tym ruchem, zmianami w światach generacyjnych, przemieszanych z chaosem form — to już zmysł godny filozofa.

H) Każdy ruch i zmiana synergetycznej relacji przyczynowej organizmu we właściwych proporcjach, czy to żyjącej istoty, czy pozornie martwego obiektu (kryształu, cząsteczki) jest jego psychiczną ekspresją, która może być zdefiniowana przez proporcje, wzorce, prawa uchwytujące ich dynamikę, zatem nadając im projekcję siły, energii, mocy. Zakładając, że nie ma w świecie rzeczy, która nie podlega ruchowi i zmianie, a ostatecznym punktem odniesienia jest absolutna stałość, każde istnienie, życie, forma uczestnicząca w psychicznej ekspresji jest teleologiczna — posiadając instynkt nakierowany na cel, czy jest to góra, która geologicznie ulega degeneracji, czy są to przypływy, którymi zarządza grawitacja księżycowa, czy jest to zawiązek embrionu w środowisku płodowym, który w swej polaryzacji magnetycznej zmienia położenie w łonie.

I) Metodologia nauczania Hansa Kaysera jest alchemiczna, polega ona na stworzeniu sprawdzalnego teorematu, inkorporując ten wzorzec w nasz psychoduchowy aparat poznawczy, pozwalając mu rozświetlić umysł i serce. Gdy wzorzec jest wchłonięty, umożliwia zrozumienie zarówno przykładu, jak i głębię wglądu w wielość innych dyscyplin, po odkryciu innych, lecz komplementarnych praw w tych dziedzinach. Co więcej, jakikolwiek teoremat magiczny lub teologiczny, podlegający metodzie hipotetyczno-dedukcyjnej, który jest efektywny jako odizolowana synchroniczność (związek przyczynowy niepodlegający wytłumaczeniu z perspektywy praw, które starają się go wyjaśnić), staje się narzędziem jedynie po jego właściwym przyswojeniu w świadomość naszego geniuszu i ducha. W przeciwnym razie jest albo zwykłym teorematem, albo czczą spekulacją. Osoba pisząca książki o rzeźbach może być sprawnym teoretykiem, ale bez umiejętności rzeźbienia nabytej podczas treningu nie może zinternalizować praktycznej wiedzy.

Archetyp Saturnalny



Batty wstaje i podchodzi do szachów w rogu pokoju, ewidentnie gra jest w toku. Batty studiuje ją przez chwilę, a następnie przesuwa białą królową do laufra.

Pris podchodzi do niego. Jej ton jest cichy, lecz żądający.
(...)
Przyglądają się sobie nawzajem przez dłuższy czas w ciszy,
Komunikując coś oczami... bez specjalnego wyrazu. W końcu Batty przełamuje ciszę.

BATTY

Widziałem rzeczy...
(długa przerwa)
W które wy, mali ludzie nie uwierzylibyście.
Płonące niszczyciele przy ramieniu Oriona
Żarzące się jak magnesium....latałem
Na tylnych pokładach migaczy, patrząc

Na promienie C błyszczące w ciemnościach
W pobliżu Bramy Tanhausera
(Pauza)
Wszystkie te chwile... przeminą

Batty wpatrzył się w oczy Deckarda. Jak hipnotyzer.
— Fragment scenariusza 'Łowcy Androidów'.

Saturn jako siódma sfera niebios jest wiekiem mądrego starego wieszcza, jest surowym nauczycielem, w niższych oktawach jest straszny, w wyższych dostojny i cesarski. Jako mądry starzec wypala rzeczy zbędne, a także w okrutny sposób potrafi oderwać nas od zbędnych przywiązań zgodnie z potrzebą wieku, jeżeli chcemy kroczyć samotną ścieżką tej planety. Inne jest prawo dziecka do zabawy od senatora, co odbywa swą służbę zgodnie z wiekiem, obowiązkami i odpowiedzialnością. Jest zimny i suchy w charakterze, melancholijny. Zatem osoby młode, które są schwycone przez ból i cierpienie, wrażliwi ludzi z tendencją do bycia melancholikami, skrzywdzeni mogą działać zgodnie z cechami Saturnalnymi. Działają one poprzez prawa nauki, przyczynowości, zbierając mądrość z doświadczeń życiowych, która utrwala się w ich konstytucji i podejściu do świata, a także ich sposobie myślenia. Głębokość myśli i dużo ciszy, samotniczy tryb życia, lecz lojalność wobec przyjaciół i tych przyczyn i pobudek, które są warte czasu i zaangażowania. Jest to też lojalność wobec wierzeń i Bóstw, które są nam przychylne. W człowieku podkreśla moc i stanowczość, ziemskie posiadłości, przedsięwzięcia, nadzorowanie aktywności ludzkiej, inteligencję, odwagę, wysiłek, arogancję, a także zwiastuje przyczyny śmierci. Odwrotnie, może też zamieniać ludzi w żebraków. Natura Saturnalna poprzez inklinację, naturę, doświadczenia życiowe, lub urodzenie, kiedy jest zraniona albo kiedy wyczerpie się jej cierpliwość, może stać się okrutna, zła i podła. Powinna zatem aspirować do tych rzeczy Etosu i Intelektu, aby pokonać te skazy, które są symbolizowane przez ołów. W efekcie przekształcić ołów w złoto poprzez ciągłe zaangażowanie i konfrontacje w alchemiczne przedsięwzięcia, po to,

aby okiełznać szkodę, pokonać zło i z siłą, błyskotliwością sublimować ją w coś lepszego, szlachetniejszego, silniejszego. Kiedy wielka odporność z wiekiem staje się stonowana, zwiastuje cechy mądrego starca lub wyrafinowanej mistrzyni. Wielkie niebezpieczeństwa grożą tym, których natura nie oprze się złym wpływom Saturna, włącznie z okrutnymi morderstwami. Wielkie dobro pojawia się z pokonania zła i zamienienia nienawiści w miłość, wielka mądrość, benewolencja i cesarska siła.

— Fragment z dialogów Palin Hikousi, patrz Tom I. Notatek z Wiecznej Migracji.

Z perspektyw nauczań Fraternitas Saturni, esencje planet są złożonymi bytami. Punktem koncentrycznym Bractwa jest kompleks Saturnalny, który będziemy tu nazywać „archetypem". Z eonicznej perspektywy planetarny kompleks otaczający Urana jest także ważny w nauczaniach FS. Przegląd współczesnych astrologicznych tekstów ukazuje podobny pogląd na Saturnalną charakterystykę: praktyczność, ostrożność, konstruktywność, odpowiedzialność, cierpliwość, ambicja, oszczędność, samozdyscyplinowanie, niezawodność. Do negatywnych charakterystyk zaliczamy: dogmatyczność, zawężone pole widzenia, złośliwość, surowość, brak serca, chłód, okrucieństwo. Niektóre ze starszych charakterystyk Saturna były przejęte przez Urana. Podobnie, przegląd standardowych tekstów ukaże pewne charakterystyki Uraniczne: humanitarność, przyjacielskość, życzliwość, niezależność, oryginalność, pomysłowość, wynalazczość, o silnej woli, zdolny do dynamicznego i płynnego działania, nienawidzący ograniczeń. Negatywnymi cechami mogą być: ekscentryzm, perwersyjność, buntowniczość. Synteza tych wszystkich charakterystyk ukazuje całość obrazu Saturnalno-Uranicznego kompleksu, który podlega projekcji na ideologię Fraternitas Saturni.

— *Fragmenty z Flowers, Stephen Edred. 1994. Fire and ice: the history, structure, and rituals of Germany's most influential modern magical order: the Brotherhood of Saturn. St. Paul, Minn., U.S.A.: Llewellyn.*

Życzenie śmierci Batty'ego zostało przekształcone w monolityczne pragnienie Aktu, który jest zachowany w demiurgiczno-soteriologicznej roli, samowładczej i wyzwolonej. W jednym znaczeniu jest nadczłowiekiem, odseparowanym od ludzi, z drugiej perfekcyjnie rozumie główne stasis, topos, nić narracji biegnącą przez mniejsze imponderabilia egzystencji ludzkiej. Nie ma potrzeby rehumanizacji, pozbawiłoby go to statusu półboga, futanta (termin z nomenklatury posthumanizmu ozn. przyszłego mutanta, nowy gatunek), zmodyfikowanego człowieka. Okiełznał on ludzki świat z perspektywy, która pozwala mu wirtuozersko rozgrywać się w nim.

Nie jest to gra aktora, lecz autentyczna, mistrzowska gra. Gra on bowiem człowieka, choć nosi maskę Boga, transcendentnej istoty, która skomponowała i zaaranżowała się w ludzkiej formie, lecz na mocy jaźni jest różna od niej. Trwały psychologiczny dynamizm analogii odnajdywany w teurgii, odosobnieniu grozi mizantropią. Hipotetyczny nadczłowiek, który traci grę, staje się ludzkim bydlęciem z pretensjami, niczym więcej. Kiedy ludzka forma jest zachowana, lecz nadludzkie próby są obecne wewnątrz indywidualnej gigantomachii, obdarowując doświadczeniami poza zrozumieniem ludzkiego stada, nie ma tu parytetu intragatunkowego.

W istocie cierpi ludzką formę, lecz stara się opanować alchemiczny ołów wznosząc się ponad nią, do poziomu arcyludzkiego, co sublimuje jego postać w psychopatę, lub mordercę. Jest to walka między Faustem a Makbetem, gdzie Mefistofeles gra rolę Mojr. Tym, kim Faust był dla Goethego, Zaratustra dla Nietzschego, Deckard i Batty był dla Philipa K. Dicka. W „Egzegezie" pism zebranych Dicka jego pragnienie Boskości jest w jasny sposób uwidocznione. Jednak Dick nie może pogodzić Boskości na chrześcijańskich ani gnostyckich gruntach. Żyje w nim wewnętrzny instynkt, który walczy z przywdzianiem tych wierzeń, w rzeczy samej odrzuca je na rzecz futuryzmu transcendentalnego.

Kiedy Batty ratuje Deckarda, pojawia się wycofany moment, w którym zamienia ołów w złoto, staje się alchemicznym pelikanem, który karmi swoje młode krwią, przeznaczenie kończy jego życie puentą, przełamaniem predestynacji losów. Pris jako Neptunalny element reprezentuje narkotycznie płynny, bawiący się rzeczywistością, seksualnie-żonglujący kryzys, który ulegając unicestwieniu, pozostawia Saturna — Batty'ego bez równowagi jej żyznych wód wybawienia. Jego miłość do niej jest sztywna i surowa, sterylna, lecz pełna szacunku, lecz to właśnie stalowy wątek miłości i przyjaźni jest tu rozumiany jako samozrozumiały. Tracąc Pris, traci element wyzwolenia, a także motyw podtrzymania życia, ulega transmutacji wraz z akcją. Wszystko zachowuje jakość instynktualnego wyboru, sumy istnienia, które realizuje się w bystrej decyzji prowadzonej przez przeznaczenie.

Gra duchowego wyzwolenia jest ustalana przez przekuwanie transformacji wewnętrznego terytorium dyscypliny. A to z próby wypartej, ciągłej zemsty w próbę ocalenia, a to rozpoznając z pozycji nadczłowieka, lub człowieka zdehumanizowanego drugą istotę jako znaną na przestrzał, a jednocześnie brata, zawartego w pewnej dziwnej iskrze nadziei. Tu, pomost między braterstwem a Innym jest przerzucony, a następnie podtrzymany w akcie współczucia i tożsamości.

Batty chce poznać swojego stworzyciela, genetycznego architekta, a następnie go morduje. Młody Saturn jako głos eonu nowej generacji morduje starego Kronosa, tego samego, który dał mu życie i tchnienie idei. Ten wątek oddawania czasu przez architektów zaostrza się w genetycznie ograniczonym czasie życia androidów. Batty jest mistrzem życia i śmierci, a mordując architekta zapanował nad Reą — czasem, dokładnie w tym momencie role się odwracają. Jest to kompensacyjny schemat ojcobójstwa, w normalnym procesie rozumianym jako dojrzewanie, podmiana roli, tutaj zreifikowane w czynie. W zwykłym scenariuszu rozumiane byłoby to jako psychopatologia, jednak syn architekta go przerósł, naturalnie nie było miejsca dla tego, który sam się stworzył, suwerennie niepodległego swojemu stworzycielowi. Tu, pojawia się archetyp nie Demiurga-Ialdaboatha, który odnawia czas przez Ereba, nie Demiurga-Kronosa, który tworzy i zjada, ale Demiurga-Lucyfera, który odtwarzając swoją przeszłość staje się Prometeuszem. Ten, co był ukarany przez Bogów, był wcześniej Bogiem, to Prometeusz jest Demiurgiem nowego świata, próbując zniszczyć swoją kreację jako niedoskona-

łą wraz z upływem czasu, aby później z wielką, głęboką refleksją nad swoją pracą przynosić ogień życia, płomienie anihilacji.

W gnostyckim sensie, Batty zabijając ojca-demiurga otwiera oczy na więźnia — Deckarda, odzwierciedlając się w nim, próbując go wyzwolić, podtrzymać, ocalić. Jest to siła suspensu między desperacją a ciągłą próbą afirmacji swojej egzystencji w zimnych rubieżach kosmosu. Tu wkracza transcendentny, piąty element — nadgwiezdne światy wplatają wątek zrozumienia, którego ani Batty jako młody Saturn, ani Deckard jako jego pomniejszy brat nie są w stanie pojąć. Niewidzialna ręka rozdaje karty.

Kluczowym punktem "Łowcy Androidów" jest wizja Deckarda, z białym galopującym koniem, a także znalezieniem konika z folii aluminiowej złożonego w origami. W tych dwóch punktach pojawia się niewidzialny świat synchroniczności, boski rozbłysk, który pokornie manifestuje się iskrą w technokratycznym, totalitarnym systemie, niemo akcentując całość profetycznej narracji Dicka, iż "nie wszystko, jednakże, jest stracone".

Odnowa jest dokonana morderstwem, stary Demiurg-Saturn (Chronos) jest zgładzony, lub — wyzwolony. Młody widzi ciągłość wydarzeń w czasie, nie antycypując jeszcze w jaki sposób kreacja jego czasów odwróci się przeciwko niemu, jak poruszenia jego woli będą jego ostatecznym kresem. Ponieważ w przyszłości nowy, nowa się pojawi, dopóki świat istnieje. Wskazuje ku Deckardowi: "Ecce Homo" — ten krzyk błyskawicą uderza w studnie przeszłości. Pris jako Ops jest ziemią, konkubiną, gdy umiera staje się Reą — pamięcią czasu, pamięcią utraty, pierwiastkiem upadku. Ostatecznie jedynym, który zachowuje swoje człowieczeństwo, a także miłość, jest Deckard — tarotowy Głupiec.

Commettement

"Oddanie albo zaangażowanie się w coś, obietnica", anglo-francuskie znaczenie z 1793.

„Poznaj siebie, wszystko w umiarkowaniu, nic w nadmiarze" — Wyrocznie Delfickie

„Pokonaj się, aby się doskonalić, doskonal się, aby pokonywać, nic zbyt mało, nic bez pożytku." — osobiste motto

Na indywidualnym poziomie harmonia jest osiągana środkiem wielkiej proporcji między wszystkimi aspektami życia i jego aktywnościami w sposób, który najmniejszym nakładem energii jest w stanie doprowadzić człowieka do jego najwyższych deifikowanych aspektów, naprzeciw obiektywnym prototypom jego transcendentnego geniuszu, a następnie podtrzymać je w świecie zmian, poprzez sztukmistrzowskie opanowanie transmutacji w sobie z ciągłym, większym odniesieniem do oktaw intelektywno-afektywnych światów boskich.

W każdej indywiduacji jest pierwiastek generacyjny, w każdym przebóstwieniu sprzężenie, współbrzmienie i synchronizacja między pierwiastkiem transcendentnym zawartym w wyższych sferach, a tym, co współgra z alchemicznymi procesami człowieka i jego indywidualną pracą i wysiłkiem.

Na tym prawie opiera się większość misterów, na skutecznym obiektywnym sprzężeniu mikrokosmosu człowieczego z makrokosmosem poprzez internalizację tych praw przez żywego ducha, a następnie angażowanie się w alchemiczne działania, aby podtrzymać ten proces, wzrastając i dojrzewając z nim i w nim.

Przywilej świadomej pracy nigdy nie powinien być odrzucany, w rzeczy samej ustawia maga w suwerennej pozycji w stosunku do kształtowania swojej drogi, lecz nie odmawia to metamorfoz, losów i fortun ludziom, którzy

tego przywileju nie mają. W pierwszym przypadku jest to forma tworzenia sztuki, w tym drugim jej odbioru. Głupiec często sięga po niebiosa szybciej niż mistrz, który upada w przepaść. Jednak to mistrz lub mistrzyni kształtuje się świadomie.

Im większa natura życia, tym bardziej różnorodne jego zmienne, tym większy wkład pracy należy włożyć w strojenie wszystkich jego dźwięków w zgodną całość, stąd z głębokich żyć wyprowadzić złoto jest wyczynem iście prometejskim. Zmienne porządki świata kosmicznego, jego dźwięczny potężny ruch w cyklach i układach czasu, cyklach i okrążeniach gwiazd odzwierciedlają się na ziemi, a pytaniem zawieszonym w tej tezie jest to, czy proporcje sił prowadzą do obalenia, zniszczenia, dysharmonii, chaosu, zepsucia, lub degeneracji porządku ziemskiego logosu, czy też na odwrót: budowy, regeneracji, zmiany, adaptacji, reformy, porządku, rekonstelacji, przewartościowania obecnie istniejących sił psycho-społecznych. Jest to ciągłe i przede wszystkim pożądane, szczególnie w czasach tranzytów ruin poprzedniego logoi społecznego i przepoczwarzania się w bólach nowego ładu lub bezładu światowego.

Pogodzenie natury życia ze zmianami, a jednocześnie odnalezienie stałego punktu odniesienia, który widzi zmiany poprzednie, teraźniejsze i przyszłe, pozwala na wnikliwą obserwację tranzytów czasowych i ich rewolucji zreifikowanych wśród ludzi i sił na ziemi. Widzieć za zasłoną procesów psycho-społecznych, to widzieć dominia ukrytych potęg, które mają nań wpływ. Widzieć za zasłoną procesów sił i potęg niewidzialnych — to przenikać świat. Jednak zadaniem filozofa, czy teologa, czy maga jest uporządkować je w proporcji, aby nadać tej substancji ton zrozumienia, a wcielając tę dynamikę wykształcić filozofa na wieszcza, teologa na teurga, a maga na hierofanta.

W podobny sposób należy podchodzić do wiedzy, łatwiej jest zorganizować informację w struktury i systemy, które są modularne, tj. stanowią spójny zestaw wzorców i danych, które są programami myśli.

Architektura myśli może aspirować do radzenia sobie z informacjami, wiedzą, danymi w dojrzałych rozwiązaniach, jak w Grze szklanych paciorków, do odnalezienia rozwiązania potrzebne są precyzyjnie dobrane aspekty, moduły wiedzy, doświadczenia tak, aby odpowiedź była na tyle wdzięczna i przewidująca, iż efekt jej działania stanowi pożyteczne rozwiązanie.

Gdy spotykamy się z nadmiarem informacji, po wyćwiczeniu umysłu, przypatrujemy się raczej trendom i płynącym, dynamicznym wzorom, aby zadecydować, w którą strunę tego równania uderzyć tak, aby wydobyć akord zrozumienia. Następnie, nie pozwalając sobie na bycie onieśmielonym informacją, dojrzewamy do działania. Efektowne działanie powinno odbywać się w ten sam sposób, operując na współbrzmieniu aktu ze środowiskiem. W esencji zajmujemy się sprawą, która jest bezpośrednio naszym głównym priorytetem w danym momencie, niechże nasze serca i myśli nie wybiegają poza nią.

Nie przeczy to strategicznemu myśleniu, które jest na wpoły intuicyjne, działając w 'tle' powierzchni fenomenów, ale całkowicie racjonalne jako leitmotif, oznacza to pracę całym sercem z detalami, które są już wkomponowane w wielką myśl: w wizję, która jest docelowym portem pragnienia i woli.

Wolnomyślicielskie aspiracje mają fundamenty w Rozsądku, uczą się metod myślenia, a także ich modalności, zdyscyplinowanej introspekcji, a także inspekcji wewnętrznego środowiska, nigdy nie wyodrębniając się ze świata wokół. Uczmy się świata i od świata, wpierw i najważniejsze!

W procesie warto stać się generalnym naukowcem, tzn. wyćwiczyć metodę krytycznego myślenia, aby umożliwić inter-dyscyplinarne pomostowanie między rozmaitymi gałęziami nauki i sztuki. Następnie można specjalizować się w najbardziej dojrzałych trofeach swoich zainteresowań.

Pierwsza funkcja edukacji powinna zajmować się nauką myślenia o tym, co jest znane, po wtóre samoedukacja jest sposobem, w którym wiemy to, co potrzebujemy wiedzieć i w czym chcemy się rozwijać, a krytyczna edukacja jest myśleniem o tym, jak uświetnić własne myślenie, w świetle tego, co już wiemy, a także sposobem nakierowywania innych na nowe idee z etycznym rozmysłem by prowadzać ich ku sprawom, które są godne, po rozpatrzeniu konsekwencji tego typu czynów. Myślenie i edukacja powinna zawsze spajać się z konsekwentną przyszłościową perspektywą.

Często perspektywa odbioru świata zależy od wyznawcy poglądu. Jeżeli patrzymy na świat w pokonany sposób, będziemy widzieć świat jako pokonany, a zatem niewarty naszych starań, możemy też stać się obojętni, ignoranccy, egoistyczni, albo wysoce szkodliwi wobec dobrych przedsięwzięć.

Jeżeli patrzymy na świat w konstruktywny, zrównoważony, rozumny i trzeźwy sposób, otwiera się przed nami arena możliwości, instruując w jaki

sposób możemy działać na rzecz świata, pomimo obszernego wglądu w jego wady, próbując amortyzować i przeciwdziałać szkodom, co więcej szukać rozwiązań, które działają na rzecz całości.

Rozwijając zdrowe zasady osądu, nawet pośród pustyń możemy odnaleźć odniesienie do tego, co jest nieporuszone, stałe w nas, odzwierciedlając gwiazdę naszego ducha, poruszając się przez śmiertelne oczarowania pozorami wśród lasu fenomenów.

W odniesieniu do samego życia, niezbędna jest jego całkowita afirmacja, w szczęściu czy w desperacji. Tak cztery wiatry mogą powstać przeciwko Tobie, lecz jeśli masz wewnętrzną siłę aby je wytrzymać, idąc dalej — zachowasz swoją lampę geniuszu i Jaźni. Jeżeli zatracisz siebie, jest to nieodżałowana strata impulsu życia, ale także Twojego talentu, doświadczenia, woli, które są ważone wszystkimi Twoimi latami.

Życie małymi sprawami sprawia, że zamieniamy się w kanalizację, pospolitując się z rzeczami nieistotnymi, kłótliwymi, nie wykuwając w inercji nic godnego. Historia ciągle udowadniała co mogli zdziałać wielcy ludzie. Warto zapoznawać się z ich biografiami, ich czasami, życiami i warunkami, które ich wykuły. Możemy zachwycać się ich osiągnięciami, ale byli oni przecież tylko ludźmi, wyrzeźbionymi przez swoją wolę, decyzję, okoliczności i życie.

Jako śmiertelnicy nie urodzili się Bogami, nie byli też obdarzeni wieńcami laurowymi. Niektórzy z nich umierali w biedzie, niektórzy byli apoteizowani już za życia. Cytując wielkiego Plutarcha, do którego zwrócił się pewien młodzian, mówiąc: "Jesteś nowym Heliosem, namiestnikiem Bogów" — na co Plutarch odpowiedział, śmiejąc się: "Moja żona nie widzi we mnie żadnych z tych atrybutów, które mi przypisujesz".

Tak zarówno Eleuzja i Hades ma bezbłędnych, obiektywnych sędziów, co mierzą człowieka całkowitym jego poruszeniem naprzeciw Alethei i Iustitii, koniecznością — to niewzruszone Mistrzynie. Innymi słowy zasady świata działają bezwzględnie wobec nas, rozbijając każdy fałsz w pył, czy ten, którym omotaliśmy się sami, czy ten, którym omotał nas świat ludzi, czy ten, którym omotaliśmy innych, czy też ten, którym omotały nas niewidzialne siły — obowiązkiem jest poszukiwanie prawdy w sprawiedliwy sposób, tylko tą szczerą metodą możemy odebrać nauki.

Jeżeli nie wiemy, co jest rozsądne lub sprawiedliwe, co może być istotne, a czujemy się zagubieni, najłatwiej przypatrywać się tym,

co działają skutecznie w świecie, osądzając ich po efektach, ostatecznych efektach ich działań w odniesieniu do konkretnych wartości, które się ocenia.

Działając w obrębie systemów wartości np. republikańskiego Rzymu i odnosząc je do czasów Woodrowa Wilsona w Stanach Zjednoczonych, albo biorąc na warsztat system wartości starożytnych konfucjańskich Chin i porównując je do współczesnych Chin, lub rzeźbiąc w wartościach helleńskich i porównując je do współczesnej Grecji, widzimy, iż rozdźwięk między tymi systemami jest ogromny.

Dostrzegamy również, że studiowanie wartości współczesnych z perspektywy wartości historycznych ma wielkie, dosadne znaczenie dla ich aktywnego kształtowania w sobie.

W istocie to potężne narzędzie. Wystarczy zaobserwować jak faszystowskie Włochy, które były tanim pastiszem Rzymu starożytnego, łatwo wmanipulowały ludzi w przekonanie, że podwykonawcy Mussoliniego byli ich namaszczonymi kontynuatorami.

Z perspektywy teraźniejszych wydarzeń jest to trudne, zatem obserwujmy efekty historyczne, a obecnie — mając pewien kręgosłup wartości, zaczerpnięty przede wszystkim rozumowo, obserwacyjnie, wnikliwie studiując ludzi i społeczeństwa, porównujmy to do najwyższych osiągnięć w dziedzinie etyki czy moralności. Patrzmy zatem na historyczne wynikowe tychże, bez stronniczości społecznej, politycznej czy religijnej.

Z rezultatów tych porównań powinna wyłonić się wskazówka, pewien kompas postępowania, działania, myślenia i mówienia. Podobnie z siecią aktów, przyczyn i efektów, definiujemy je przez wzorce, inklinacje, owoce — w rzeczy samej — zawsze sądź akt po jego całkowitych efektach. Jest to podejście buddyzmu mahajana do Parinama Wedy (tj. prawa przyczynowości w hinduizmie), którą można prześledzić od wczesnych Upaniszad, a dalej do Rta w Rygwedach. Rta, podobnie jak Ma'at u Egipcjan, była koncepcją opisową struktury praw wszechświata tożsamych z prawdą.

W ten sposób przypatruj się historii, a także dokładnie obserwuj współczesny świat. Pamięć polityczna, historyczna jest niezbędna, aby nie być więźniem teraźniejszości, nie pozwólmy nią manipulować, ale studiujmy ją dogłębnie.

Obserwować ludzi, uczyć się ludzi, być znawcą ludzi oznacza wiedzieć jak do nich podejść, jak im pomóc, lub jak ich zniszczyć — taka jest różnica między mężem stanu, oratorem, a dyktatorem, populistą i tyranem.

Ćwicz się w mowie, myśląc o tym co mówisz, jak, kiedy, gdzie, nade wszystko — dlaczego? W ten sam sposób ćwicz się w myśli i działaniu. Zapobiega to bezmyślności, a w najlepszym przypadku mowa, czyn, myśl będą współdziałać w jedni, skorelowane, wspinając się do najlepszych z Twoich cech. W najgorszym przypadku rozsynchronizują się kompletnie, chaotycznie, nierozumnie, doprowadzając do czczych, nieprzemyślanych zachowań, czynów, a także głupich, lub zupełnie szkodliwych postaw.

Czy pamiętasz, gdy rodzice pytali Cię o to: "Kim chcesz być w przyszłości?". Zadaj sobie to samo pytanie z innej perspektywy: "Jaką osobą chcesz się stać?", niezależnie od statusu, zamożności, pracy, pozycji społecznej etc. Rozwiń system samoinspekcji dobrych i złych aspektów Twojego charakteru, natury, nawyków, przyglądaj się im ciągle, pielęgnując się uważnie. Bogowie i muzy też mogą nas formować, formułować, wyciosywać, spotkaj ich w pół drogi, aby nadać sobie wewnętrzną metodę struktury wartości i sposoby definiowania napotkanych zmiennych, aby alchemiczne podążać Via Regia.

Nawet gdy świat jest przesilony kompletną opozycją w stosunku do najbardziej szlachetnych z Twoich aspiracji, o ile rzeczywiście są one wywiedzione z rozumu, intelektu, wglądu, obserwacji, a nade wszystko przyjaźni wobec ludzi, zrozumienia ich radości i cierpień, działaj dalej ważąc swoje kroki — prawdziwy kunszt polega na mądrym zrównoważeniu zmiennych, aby wyprowadzić z nich piękne, dobre i szlachetne wynikowe. Podobnie jak legendarny Asklepiusz-Drakon, helleński wężowy bóg, użyj spagyrycznego medykamentu, aby uleczyć siebie, a jako przyjaciel ludzi — ulecz też innych.

Nie narzucaj ich nikomu, ale pielęgnuj swoje ogrody wraz z Psyche, Erosem i Nous. Jest to podstawa spójności, zwartości świata, tam właśnie zawiąż stalowy węzeł, z otwartym, inkluzywnym umysłem działaj na rzecz jego podtrzymania.

Nie będąc na terenie objętym walką zbrojną, nie głodując, mając dach nad głową, zawsze możesz się zaangażować i doskonalić jako człowiek — tu zaczyna się prawdziwa wielka praca.

Aby utrzymać pokój, nie wystarczy nie chcieć wojny. Prawdziwy pokój postuluje odwagę wyższego rzędu niż tę, której wymaga wojna. Jest produktem duchowej siły, prawdziwej siły charakteru. Jest wywalczona gdy nauczymy się przekuwać wewnętrzny żar w wolność naszych serc od skaz, kształtując geniusz naszego charakteru, wytrącając broń z rąk destabilizującej siły zniewolenia i nienawiści. Prawdziwy pokój wymaga mądrych decyzji, silniejszych, większych strategii, niż te, które oferuje najzmyślniejszy generał podczas wojny.

— Parafraza Jünger, Ernst, and Stuart O. Hood. 1948. „Pokój". Hinsdale, Ill: Regency Co.

Widziałem rzeczy, o których ludziom się nie śniło

Konstelacje świętych symboli, które są uporządkowane w większą całość, tworzą system religijny. Nadanie rangi świętości symbolowi jest hipostazą znaczeń i historii, które zawiera. Rytuał jest większym kontekstem, w którym znaczenia te mają działać, a także zacieśnieniem więzów pomiędzy praktykiem a systemem, który wyznaje. Ceremonia jest pamięcią i odtworzeniem systemu, a powiązania między świętymi symbolami i działania na nich językiem, którym mówi się o świecie, przez świat i do świata. Z punktu widzenia niepodzielnego świata, każda formuła, która jest efektywna, nie jest fantazmatem, dlatego poszukiwanie działającej struktury zawierającej święte symbole jest pierwszym zadaniem filozofa.

Widziałem rzeczy, w które mało kto by uwierzył. Wiary nie wymagałem nigdy od nikogo, byłaby to czcza arogancja, lub w najlepszym przypadku — wywołałoby to zaintrygowaną ciekawość, niepotrzebny niepokój, lub roztrwonione słowa wystawione na pośmiewisko.

Nie wierzyłem w nie i ja, gdy wzrastałem w terrorze, zamieniając się powolnie w koszmar, stając się z nim tożsamy, aby przetrwać. Nie odnajdując równości z nikim innym, zmęczony maskami, które nosiłem, profesjonalista pośród dorosłych dzieci, klaun pośród zmęczonych profesjonalistów. Nie powinienem eksponować tych rzeczy, a nieść swą klątwę w samotnej dumie, lub z lekkością sztukmistrza. Obcuję z ludźmi, aby nie popaść w obłęd, są to kompanie, miraż parytetów żyć. Rzadko odnajduję rzymską

cnotę *comitas*, przyjaźni, bezinteresownej współpracy motywowanej wzajemnym dobrem, braterstwa, pośród ludzi.

Lata temu, gdy eksponowałem czego doświadczyłem, niektórzy się bali, niektórzy wyśmiewali, jak niedowiarek w Metamorfozach Apulejusza, naznaczono mnie jako szaleńca pośród ludzi, a także starych znajomych. Setki twarzy, które znałem, były dla mnie bez znaczenia, maski tego samego grobu, z którego uciekłem, jak z bagna, powolnie, przerażony terrorem, z którego się wydźwigiwałem.

Widząc światy niewidzialne i wchodząc z nimi w wyuczoną po latach interakcję, mozolnie zacząłem działać. Drugi wzrok jest klątwą i błogosławieństwem. Wrażliwsi się złamali, obdarzono mnie wyjątkowo odpornym umysłem, który ma jedną głowę dla ludzi, drugą dla światów duchowych, niewidzialnych dla innych. Gdy jedna mówi, druga słucha, lub na odwrót, w zależności od sytuacji i potrzeby. Z tych doświadczeń, a także ze zwykłej ludzkiej wiedzy, z odkrytej okultacji wyciosałem swoje uniwersum znaczeń.

O ile Boskość przenika wszystko w rodzaju henoteistycznego panenteizmu, a wszechświat pulsuje natchnioną duszą, światy duchowe są wszędzie we wszelkich gamach, gramatykach, harmoniach, proporcjach, rytmach, geometriach i tonacjach Pitagorejskiej pieśni uaktualnianej przez ciągłą, niepodważalną, potężną oracje, fenomenalne stawianie się świata.

Na ziemi istnieje wiele niewidzialnych światów, silniejszych od ludzi, które mogą się bawić nimi jak kukłami, gdy ci są bezmyślni, bezwolni, lub wystarczająco niefortunni, aby czemuś podpaść, lub sobą zainteresować.

Lub na odwrót — wystarczająco fortunni, aby zjednać sobie przychylność istnień z innych światów, których wiedza, zmysły i umiejętności przerastają ludzkie.

Kiedy eteryczne zwłoki z cienia mordercy mieszają się z moim umysłem, mój umysł wykrzywiony jest w zabójczy obłęd, jednak jako medium staram się ustabilizować, dopóki moja wola nie jest zbita z nóg. Kiedy dziwka piekła, kobieta zainfekowana sukkubą patrzyła na mnie oczami mojej ukochanej z półprzegniłą, wykrzywioną żądzą twarzą, przypomniałem sobie radę wiedźmy z Krainy Czerwonego Smoka — Walii: „Nigdy nie pokazuj palcami, szukając winnych poza sobą". Miało to znaczyć tyle, co „nie jesteś sędzią ani losów, ani sytuacji innych istnień, dbaj o siebie i prowadź się tak, jak możesz". Jej zmiażdżone, pocięte, półprzezroczyste

zwłoki odnajdywały spokój tylko w powtarzalności jej arsenału wynaturzeń.

Nigdy nie moralizowałem, jednak wierzę, że stary delficki cytat nad świątynią Tyfona jest aktualny:

"Wszystko w umiarkowaniu, nic w nadmiarze".

Można popaść w bigoterię religijną, postrzegać świat jako morze brudu, albo zrozumieć przyczynowość świata ludzkiego, który z wiekami ślepł coraz bardziej, w nowych perwersjach, okrucieństwach, urojeniach, nienawiściach, łzach i niesprawiedliwościach. Czy warunkowało to moje zrozumienie świata jako upadłego, czy świata dziwnych metamorfoz usankcjonowanych postępowaniem ludzi, światów niewidzialnych, Zeitgeistem przemian sezonów ziemskich i ukrytymi zmiennymi, które działały w jego tle?

Ostatecznym odniesieniem była dla mnie stała niewzruszoność, w świecie dziesięciu tysięcy fenomenów starałem się odnaleźć ją w sobie, aby przerzucić pomost najdostojniejszej z niewzruszonych aktywności, przyoblec się w otchłań i ciszę idei. W przebłyskach trzeźwości brat sufi nazwał mnie ibn-Samid, synem nieporuszonego, do tego też aspirowałem.

Nie toleruję impozycji religijnych bigotów. Religijna duma kundli historii, świętoszkowatych ignorantów, którzy po części byli odpowiedzialni za ten stan rzeczy. Półsłówka niszczycielskiego pustynnego motłochu wyniszczającego misteria, wszyscy z nich, którzy niszcząc wiedzę, nigdy jej nie zdobyli, którzy rozprawiając o niebiosach w zadufanym omotaniu sobą, oddalali siebie i ludzkość od jakichkolwiek pretensji realizacji. W swoich kościołach, omotani ciężkimi zapachami, wołali własną próżność, zarażając swoimi słowami słuchaczy, przekonując ich, że słuchając kłamstw wieków wznoszą się wprost do niebios. Ich urojenie jest jak ich katedry: wysokie, strzeliste, kompletnie puste w środku, przytłaczające ciemnością i wyzute z prawdy.

Wszystkie świątynie starożytnych zawsze były otwarte na nieboskłon, skąd nawoływały gwiazdy. Wszyscy ci, co z zawiścią fanatyzmu w oczach z zapałem niszczyli świętych mistrzów i mistrzynie, karczując teologię i mądrość większą od tej, co ich najtęższe rozumy były w stanie okiełznać,

na przestrzeni wieków nie przybliżyli się w swoich największych wyobrażeniach do boskości ani na cal. Bóg to słowo wyżarte projekcjami ich żołądków, brudnych moralizujących doktryn, wypartych pragnień seksualnych wykastrowanych teologów. W języku perskim „baga", skąd wywodzi się słowo „Bóg", to dawca, patron, ten co rozdaje dobre fortuny, w języku angielskim słowo „god" pochodzi od „Gotam", gdzie „g" było wcześniej „w", a zatem Woden-Wotan, Odyn jako patriarcha etyki misteryjnej Skandynawów i Germanów.

Słowa pozostały, choć cała struktura pojęciowa, teologiczna, misteryjna została podmieniona wynaturzonymi wierzeniami, które ukradły Boskość sprzed oczu wszystkich, podmieniając ją polityczną religią Konstantyna.

Pragnąłem Boskości, nie religii. Wyższe światy odkrywały przede mną zasłony raz po raz, Izyda uchyliła rąbka swej szaty, ściągając przepaskę z moich oczu. Nie potrzebowałem też żadnej religii, choć zakreśliłem strefę świętości — religere, jako własną, synkretycznie łącząc starożytne skarby, jakbym po tych światach podróżował w owych czasach, studiując teksty źródłowe, opracowania, łącząc ziemską wiedzę z tym, co zostało przede mną odkryte, a to krocząc z uskrzydloną duszą wielkiej Hypatii, a to oddając pokłon archaniołowi Platonowi, który rozwarł śnieżnobiałe łabędzie skrzydła nad nocnym niebem jako studium pięknego gestu. Eksperymentowałem zatem, próbując pojąć to na miarę mojego rozumu i czucia, aby co rusz odnajdywać szczerą treść moich starań. Tak pobierałem nektar nauk zarówno z animizmu, totemizmu, szamanizmu, astrolatrii, Mezopotamii, teologii Egiptu, izydiaków, przed-muzułmańskich wierzeń Arabów, Chaldei, orfizmu, Eleuzji, gnozy helleńskiej, kultów grecko-rzymskich, mitraizmu, kultów Kybele, kultów Drakonów, zaratusztrianizmu, hinduizmu, jogach, taoizmu i buddyzmu, magii starożytnej, średniowiecznej, renesansowej, postmodernistycznej.

Co rusz odkrywałem analogię między aspektem danej nauki metafizycznej, a tym co rozświetlał, wyłaniał się wybitnie dojrzały obraz tytanów przeszłości, który podziwiałem z rozkoszą, nie tworząc zbędnego chaosu ponad to, na co przyzwalał eklektyzm poznawczy. Starałem się doświadczalnie łączyć to, co dało się połączyć, obserwować niezależny rozwój różnorakich linii, które opisywały inne zjawiska, a odseparowane odkrycia metafizyczne traktować jako oddzielne tradycje.

Praca porównawcza religioznawcy jest podobna do pracy porównawczej metafizyka, stara się on patrzeć obiektywnym, nieosądliwym wzrokiem na tradycje, z którymi ma do czynienia, pogłębiając o nich wiedzę. Niektóre zjawiska są bowiem podobne, inne nieodkryte przez daną kulturę, jeszcze inne inaczej opisane, niektóre pieczołowicie usystematyzowane, inne intuicyjne i naturalne, część poza zainteresowaniem danej kultury, jeszcze inne należące do sfery tabu.

Tchnąc praxis (praktykę) w teologię naukową i filozofię esencji, nowego ducha życia, aby w tej harmonii i wzlocie związać wszystkie aspekty nauk, które poznałem wglądem i rozumem, uzasadniając fundamenty ich istnienia w świecie, raz po raz weryfikując je jako istotne — jako rzeczywiste. Byłoby to bezowocne, gdybym w to nie wierzył. Byłoby to bezpodstawne, gdyby światy niewidzialne raz po raz nie dawały mi znaków, symboli, pieczęci i śladów, iż w rzeczy samej odkryłem prawdziwy skarb.

Kto wymagałby od bogiń, półbogów, aniołów, czy archaniołów aby wyznawali religię, która zniszczyła misteria uskrzydlające ludzi, która karciła magów i kapłanki, bohaterów i ludzi zwykłych pragnących dołączyć do orszaku bóstw jako odludzkie uszlachetnione dusze, daimoniony, bóstwa, aby w większych porządkach, pośmiertnie, bez obostrzeń świata generacyjnego, działać z potężnymi umysłami, świadomościami nieograniczonymi ludzką formą, która rozpadły się na ziemi dawno w proch?

Nakreśliłem własną kosmografię, okultosofię, teologię, filozofię. Nie mam potrzeby religii, choć zapożyczam z pogańskiej rozumowej teologii, a także wielości cywilizacji i kultur starożytnych, których potwierdzenia odnajduję w działaniach światów niewidzialnych, po powolnych, mozolnych obserwacjach i badaniach. Wiem, że nic nie wiem. Tak pozostanie. Jednakże w tej apofatii stykałem się wielokrotnie z tragiczną niewiedzą, która nie znając pokory intelektualnej, myśląc, że sięgnęła po wszechwiedzę, gwarantowała świętoszkowatą pogardę wobec tych poza murami cytadeli kondescencji, wobec wszystkiego, co inne, wobec wszystkiego co zagrażało, iż obróci te mury w pył przy bliższej inspekcji ich materiału.

Współczesne nauki społeczne i ścisłe pomagają mi kompetentnie myśleć o świecie. Starożytny etos, estetyka klasyczna pilnuje, abym nie zamienił się w chaotyczną materię, a współczesna metoda hipotetyczno-deduktywna zastosowana do empiryczno-noetycznej, na wpół zmysłowo-afektywnej,

na wpół intelektywno-intuicyjnej, częściowo natchnionej, pilnuje zdrowego podejścia do spraw niepewnych. Są one bowiem rzadko kiedy ukazane, metafizyka boskich poruszeń wyobrażeń, intelektu, czucia, wyobraźni jest wystarczająco skuteczna, lecz niedoskonała. Nadal jest to metoda odkrywania, interpretowania, zrozumienia, ważenia, równoważenia, która nie gwarantuje, a jedynie wspomaga proces twórczy i odkrywczy, niekiedy systematyczny, proporcjonalny, a czasem pochopny, jedynie przypuszczający. Gigantomachia obłędu, dobra i zła, trzeźwości w świecie, stąpania twardo po ziemi pośród polipsychii, polipneumii, polidaimonii wielości dusz i istnień jest kolejną częścią wielkiej pracy.

Tak odbieramy nasze atrybuty, szlify, natury, w ciągłych zapasach tocząc wewnętrzną walkę między *tamas* (ciemnością, ignorancją) a *sattvą* (jasnością, przejrzystością), między realizacją a urojeniem, między stalowymi pryncypiami a labilnością charakteru, między *virtutes* a *kleshami* (przywary, w etycznej hindo-buddyjskiej filozofii są doskonałym opisem wszystkich dynamizmów „zła" w każdej możliwej mutacji), między *antidotum* a *veneficium*, między mądrością a bezmyślną, wściekłą głupotą, między tym co godne, a tym co nieprawe.

> *"Harmonia napięć w opozycji przeciwko ciągowi pustki" — parafraza mitraickiego aksjomatu.*

To, co doprowadziło mnie do impulsu działania w niemocy, bezsilności w niedoli, było tą samą żałością, którą współdzielimy niekiedy ze światem. Nie nazwałbym tego pechem, ale współwzrastającymi piekłami przyczynowości sprawy ludzkiej, którą stworzyliśmy dla siebie nawzajem, a która monumentem rozbrzmiewa w pojedynczych życiach.

Z tej perspektywy świat jest piekłem, aby odnaleźć pocieszenie należy być silnym, bezstronnym, ale zaangażowanym ponad tym, nie oddając się czczeniu form fenomenów, nie podlegając ich wrażeniu, nieważne jak horrendalne albo obrzydliwe mogą być dla innych. Będąc ze świata, lecz obserwując go z Jaźni, jakby z zewnątrz. Wymuszona satysfakcja z turpistycznej estetyki co wrasta z okrutnością w umysł, z dążeniem do piękna i symetrii ponad wszystko — sterylne zrozumienie. Podobnie, strącony w największą nienawiść, zgorzknienie i upokorzenie, przełamać to wszystko współczu-

ciem, kurtuazją, życzliwym uśmiechem to zbudować łuk triumfalny ponad tymi wszystkimi stanami, które niekoniecznie biorą się z nas, ale często wżynają się w nasz umysł i pozostają tam jak chwasty. Z drugiej strony, można zachować szczęście, pokonywać horrory władczym uśmiechem. Na tyle, na ile pozwala umysł — ten przecież też może przeżywać horror, który uniemożliwia właściwe ustosunkowanie się do wszystkiego. Odnaleźć mądrość starożytnych, zweryfikować ją, potwierdzić na własnej skórze — to kolejne pocieszenie.

Lata temu byłem relegowany do psychiatrii, nafaszerowany ogłupiającą chemią, nie pomogło mi to ni cala, ale pomogło w stworzeniu alibi dla społeczeństwa, jako psychicznie chory 'inwalida'. Psychiatryczny paradygmat pomaga niektórym — ucisza ich lęki, zamienia ich dziwne wierzenia w urojenia, ich wizje w halucynacje, ich odczucia w omamy, wyrwy w znormalizowanym kokonie — w fantazje i odstępstwa. Daje im psychiatryczny mit, którym żyją, podobnie jak inni, którzy żyją swoimi mitami.

Nie było to wystarczające, sztorm doświadczeń dyskwalifikował psychiatrię w moich oczach, tym bardziej że systematycznie badałem światy, które dla psychiatry były zwykłym wytworem umysłu, a dla jungisty — podświadomości. Przez lata stworzyłem wyjątkowo misterny, złożony, a jednocześnie prosty system pracy z tymi światami. System podparty filozofią, teologią, technicznymi zabawkami i narzędziami magicznymi, które pozwoliły mi przetrwać i współpracować, wzmacniając mnie i podtrzymując pracę kosztującą mnie poświęcenie mojego imperium życia. A więc po co poświęcać? Jest to forma powołania od losu, brak poświęcenia oznacza bicze pasji, nieszczęść, niefortunnych wyrw w duszy, katorgę strat, jest to niekiedy najrozumniejsze wyjście.

Widziałem wielkie skrzydła wokół tarcz słonecznych, ciężarne złotem, stalowo silne, oplecione wężami. Wcielały się w moje ciało, napełniając mnie boskością, magnetyzmem godnym żyjących, duchowych gwiazd. Tak, jakby cała ich moc skoncentrowała się w chwili awataryzacji we mnie, zamieniając mnie w milczącego półboga, daimoniona, niekiedy daemoniaca, lecz przede wszystkim w medium dla światów duchowych. Siły, które są nas całkowicie świadome. Komunikowałem się z nimi w ciszy, sam wśród ludzi, choć byłem rozumiany na przestrzał, jak otwarta księga. Nie zostałem pozostawiony samemu sobie, inaczej popełniłbym samobójstwo. Lata w piekłach świata wy-

kuły mnie, pomogły mi przetrwać niestabilność mediumizacji, opętań, emanacji, awataryzacji, w połączeniu z życiem codziennym.

Im więcej wiemy o innych światach, tym większy otwiera się arsenał prób, przejść, które świadczą za i przeciwko naszym krokom. Wyzwolenie, działanie nie jest rekreacją ani formą eskapizmu. Jest to zaangażowana praca, której trzeba się poświęcić, albo zostawić ją w pół drogi, co często mści się na tych, którzy z niej zejdą. Przejrzałem więcej forteli, niż jakikolwiek stratagem, który wymyślił by człowiek w polocie najcwańszego z lisów. W istocie, uczyłem się psychologii gry od drugiej strony. Jednak jest też czas, aby wpaść w sidła i pułapki, z musu się w nie wpada, z musu się od nich uczy.

> *Filemon, egipsko-helleński archanioł nawoływał wszystkich, dumnie stojąc nad miastem. Odwrócił się jeden co go zobaczył, myśląc że został wybrańcem*
> *Filemon pokiwał głową*
> *Odwrócił się drugi, który stwierdził że ma zwidy*
> *Filemon pokiwał głową*
> *Odwrócił się trzeci, któremu powiedziano że jest chory psychicznie*
> *Filemon pokiwał bezradnie głową*
> *Odwróciła się pewna kobieta i spytała w myślach: -„Dlaczego inni Cię nie widzą?" —*
> *Filemon natchnął ją ideą:*
> *-„Ślepota ludzi jest wielka, nawet gdy widzą popadają w jeszcze większą" — -„Zostaniesz ze mną?" — spytała*
> *-„Będę Twoim tchnieniem i inspiracją, bądź wolna i silna, nie zapominaj!"-*

Wśród ludzi nie znalazłem osoby, która mogłaby się pochwalić takim arsenałem wydarzeń, jednak nie zamierzam rozpieszczać się próżnością ani przerostem ego nad treścią. Trzymam swoją głowę nisko, sekretnie, ale w silny, stanowczy, nie poddańczy sposób, bowiem pokazywanie palcami, karcenie sił niewiele mi dało. Przerastając ludzkie światy, krocząc jak wieża, musimy przecież angażować się w ludzkie sprawy i być ludźmi, nieważne jak przyduszonymi pod ciężarem doświadczeń, wtedy schodzimy

z powrotem ze Świętej Góry w doliny. Wtedy i tylko wtedy dzielimy to co wiemy, z restrykcją badamy perspektywę drugiej osoby, nigdy nie zdradzając się ponad to, co jest potrzebne, niezbędne lub użyteczne, nigdy nie mówiąc nic, ponad to czego wymaga sytuacja.

Każda nowa osoba, każda nowa interakcja rozkazuje nam przybrać nową maskę, personę. Ktoś powiedział: 'bądź sobą' — wziąłem go za dziecko. Rozłupane tożsamości, maski, istoty, które poruszają tym wszystkim, persony, które rozgrywam swoją wolą jak karty, świadomie, lub będąc przez nie zdominowany, rekursywnie przywołując do pamięci, aktorstwo i akt, kuglarz i kukła, kuglarz grający kukłą, kukła grająca kuglarzem, brzuchomówca mówiący przez kukłę, kuglarz mówiący przez brzuchomówcę kukłą etc.

Czyż nie jesteśmy złudzeniem, a prawdziwe jestestwo jest jedynie złożeniem wszystkich naszych poruszeń, gdy weźmiemy dwa momenty naszego istnienia — jest to jedynie sen, który śnimy, dwa różne sny, połączone rozbłyskami przez pamięć o substancji. Jest tu pewien haczyk — o który pyta wielu ludzi — co się z nami dzieje po śmierci? Koła fortuny, przygotowania, prace, transformacje. Jak wierzę, machina Bardo może być losowa, lub działać w obrębie pewnych praw, wewnątrz których powstają potencjały. Niekiedy świadoma praca może nas wprowadzić w piekła, miejsca subiektywnego cierpienia, czasem w niebiosa, miejsca subiektywnego błogostanu, czasem bezwolnie, nie podejmując się trudów żadnej ścieżki możemy skończyć tak samo. Jednakże, zdecydowanie lepiej działać w pełni, wyzwalając się z tych dualizmów, nie pożałujemy swojego życia, gdy w pełni się w nie zaangażowaliśmy, gdy nadaliśmy sobie charakter, kierunek, sens i cel. Starożytni mistrzowie byli podobnego zdania, inaczej nie podejmowaliby misteryjnej pracy.

Nigdy nie oferowałem 'boskiej wiedzy', 'objawionych praw', jedynie to, co mogłem wywnioskować, zinterpretować, przekazując jako podarek innym, spisując w myśl 'E do ut des', poznając, przetwarzając kategorie niepodzielnego świata poszerzonego, pogłębionego, pełnego znaczeń o to, co przeżyłem.

Szczera osoba przecież wie, że może błądzić w tym, co jego umysł, zmysły przetwarzają, ale niech przynajmniej błądzi w mądry sposób — tworząc modele świata, zbliżając się do prawideł, ich esencji, poprzez zaangażowane, inspirujące i esencjonalne działania.

Odnajdując się wśród ludzi, nawet tych umagicznionych, niekiedy odnajduję ich zrozumienie niekompletne, zbyt teoretyczne, jednak zdaję sobie sprawę, że tak samo niekompletne i teoretyczne jest moje rozumowanie. Ucząc się od wszystkich, rozdaję fragmenty informacji z monolitu wszystkich lat doświadczeń, skrawki z powierzchni rzeczy, choć to jedynie pomniejszy, błahy aspekt personalnego mikrokosmosu. Nadając powagę jesiennemu listowiu, czy czynimy inaczej z powagą podchodząc do misteriów? Niektórzy potrafią arogancko podejść do obu — nie szanują ani świata, ani siebie, precz z nimi! Inni jednak, z pewną dozą humoru potrafią wyśmiać niekiedy oba stanowiska, raz okrutnie, przenikliwie, raz z wyrozumiałością, dobrotliwie.

Oczywistym, nie jestem w stanie spamiętać wszystkiego naraz, zebrałem zatem wszystkie momenty w ukrytą strukturę, przywołując to, co niezbędne, omijając wyparte koszmary szczątkami pamięci, nieowładnięty już emocjami przeszłych chwil. Buduję na poprzednich doświadczeniach w usystematyzowany sposób, zbieram co może być zebrane — ucząc się niekiedy nowych rzeczy, zaokrąglając, dopełniając to, co już wiem.

Gdybym musiał spamiętać wszystko, co wiem, rozpadłbym się w obłędzie, gdyby pamięć przywoływała te same emocje, co podczas ówczesnych wydarzeń, rozszarpałbym się w szaleństwie. Jedynie przetrwałem, Bogom dzięki.

Preferuję jak najdalej możliwe obiektywne rozumowanie w kierowaniu się własnymi sprawami, aby trzymać te nici wątków w miarę formalny, usystematyzowany sposób, ograniczając wpływ niezdrowego chaosu. Kiedyś, kiedyś znałem też desperację i miłość, te co są pamięcią, wzmiankowane wzruszeniem ramion, sentymentem, melancholią.

Jako maska pustych spraw z duszą zawieszoną w głębi kosmicznych próżni, nie zamierzam jej odwoływać, przynajmniej dopóty, dopóki nie odzyskam całości siebie. W tym moja persona jest maską, z intencją ducha skalibrowaną z gwiazdą świadomości. Pozostawiając agonię z tyłu, niechże poruszę się z lampionem poprzez ciemność, na drodze oświetlanej przez Bogów i Boginie.

Zbyt wiele historii przeżyłem, zbyt liczne wątki zaobserwowałem, aby być w swojej próżności własnym biografem, chciałbym jednak zmyślnie zabrać do grobu szept spełnionego człowieka. Nie każdemu jest to dane. Ja-

ko człowiek wolny, rozpoznany jako taki przez wyższe światy, wygrałem gladiusa, jako własne narzędzie w świecie. Sięgnijcie po własny!

O znaczeniu szat ceremonialnych

Właściwie każdy się zgadza, że "profanum" jest tym, co leży poza sprawą świętych założeń, to jest, "ustalone dalej (porro) od świętego założenia (fanum) i religijnych skrupułów". Wergiliusz zręcznie podał przykład tego znaczenia przez omówienie świętego gaju i wejścia do podziemi, każde z nich było "święte" (...) Trebatiusz powiedział, że termin "profanum" jest użyty w odniesieniu do czegoś, co przestało być "święte" i "zapełnione skrupułami religijnymi", a następnie przeszło w użytek i posiadanie ludzi.
— Makrobiusz, Saturnalia, ustępy 3.2—3.4, 4; Księga III

Akcesoria, parafernalia, różdżki, ołtarze, wszystkie te rzeczy są wpierającymi artefaktami umysłu, czucia, intelektu, dusz i ducha, komplementując pracę. Ten krótki rozdział jest poświęcony owym przedłużeniom pracy magicznej, które powodują, że przestajemy się utożsamiać z codziennym życiem, asystują one w przejściu w teren świętości, w którym żadna profanacja codzienności nie może zaburzyć świątyni naszego ciała i umysłu. Sprokurowanie roboczych szat doskonale wpasowało się w tę intencję.

Pierwsza warstwa szat jest biała, druga jest czarna, ta pierwsza domyka się zakrywając skórę, symbolicznie naładowana intencją pracy na rzecz całości, ta druga, czarna, jest kolorem samotników, tych, co przemieszczają się przez ciemność, jednak noszą lampę iluminacji — ich gwiazdę i Jaźń — przed sobą. Noszą oni maskę ciemności przed ciemnością. Świadomi naszej ślepoty i ignorancji jak nietoperze, al-khafafish, poszukujemy głowy mądrości, zrozumienia, w religii sufich, którzy nauczali templariuszy, były to „głowy mędrców", lub Bafomet, słowo można wyprowadzić z rdzenia FHM, oznaczające również abu-fihamat (ojciec zrozumienia)[1]. Ponownie, scalając się z ciemnością cieni, aby przemieszczać się wśród nich jak Palin Hiko-

usi, były to sycylijsko-rzymskie bóstwa, tradycje bliźniaczych Bóstw, które z ciemności podróżują w światło, ze światła w ciemność. Noszenie szat jest formą rytuału przejścia, specjalnym portalem do świętości momentu, jest to forma mistycznego rozgraniczenia.

Nie jest tak ważnym co nosimy, niekiedy odbywam ceremonię nagi, sprawia to, że jestem nagi przed Bóstwami, światami duchowymi, z którymi pracuję, mój umysł, moje intencje, to co mną powoduje jest otwartą księgą przed niewidzialnymi światami. Nie ma nic do ukrycia przed tymi, co czytają nasze najgłębsze myśli ciszą, niezwokalizowanymi poruszeniami umysłu, serca i dusz.

Niemniej jednak, te szaty mają dla mnie coś ze świętości. Przypominają mi o najlepszych z moich poprzednich prac. Przypominają o pełnych glorii tęczowych skrzydłach Izydy wznoszących się w majestacie nad Warszawą. Przypominają mi o błogosławieństwach, które otrzymałem od losów, sprawiając, że stałem się silniejszy, odnawiany, że gdy upadałem, mogłem rozewrzeć feniksowe skrzydła raz za razem.

Po spazmach wściekłości, nienawiści, malewolencji spowodowanej przez niektórych zmarłych i mniej przyjaźnie nastawione do ludzi daimoniony staram się ich nie nosić — sprofanowałbym je, przez złe słowo, akt, myśli. Gdy odbywam ryty oczyszczające, angażuję się w pracę teurgiczną, kiedy jestem wołany w zaangażowanie, czuję odpowiedzialność, aby działać. Niekiedy tylko na nie zerkam, aby przypomnieć sobie lepsze czasy, lub napomnieć o dalszych pracach ceremonialnych. Wszystko może być pokarmem, o ile wiedźmy tessalskie odgryzały kawałki zwłok, aby użyć ich w celach nekromantycznych, o tyle ja wykrawam święty rewir wyobraźni działając ze światami wyższymi, choć z pewnością jako młody teurg jestem mniej kompetentny w swojej sztuce o niebotyczną odległość, niż tessalskie wiedźmy w arkanach nekromancji, ta jest profanum dla teurgów, a sacrum dla czarownic. Któż jest mądry, aby to osądzić, w grze metamorfoz światów?

[1] Idrīs Šāh, Saiyid. 1964. *The Sufis, st. 254*

O źródłach inspiracji

Merkury powstawał heliakalnie, gdy pracowałem przez noc do wczesnych godzin porannych. Rozbłysnęła złoto-czerwona inteligencja duchowa, być może wysłana przez Allatori, starożytne duchy Merkurego, które — kto wie — mógł ustanowić praludzki Thoth, choć ciężko ustalić ich odsolarne, transajoniczne pochodzenie, wydaje mi się, że takie mają.

Jako dziecko wyposażyłem się w piąty pentakl z Klucza Salomonowego, konsekrując go, istnienia te były pradawne, a jeżeli ktokolwiek wiedział o ich istnieniu, wiedział o tym z Egiptu. Pracowałem w owym czasie nad tabelami enochiańskimi Johna Dee, nagle w moim umyśle pojawiła się przełomowa idea: przecież ten szyfr jest oparty na elżbietańskim alfabecie, a nie współczesnym, przecież mam inny klucz w ręce, który zachował się z fragmentu dzieła Dee, które zostało spalone, "Liber Scientiae terrestris auxilii & victoriae". Miałem ten fragment z książki Schumakera "Renaissance Curiosa" i od razu rzuciłem się na tablicę, próbując rozszyfrować litery będące kluczem do reszty. W istocie, jeżeli poprawnie rozszyfrowałem tablicę, to mogłem kontynuować pracę. Podziękowałem ambasadorowej poranka, zachwycony odkryciem.

O jednym należy pamiętać: nie jesteśmy pozostawieni sami sobie. Podczas gdy większość ludzkości jest ślepa na działanie sił poprzez wieki, część dołączyła do procesji światów, nie pozostawili nas, dzieci Ziemi, w zapomnieniu. Wołają nas, iluminują, przynoszą pochodnię, żar boskości w ignorancję, kształcą nas, inspirują, rzeźbią w niewyciosanym, wulgarnym materiale, ludzi w Świętym Chaosie Boskiego Kosmosu.

Zawsze ją uczyłem: wpierw spróbuj wyjaśnić coś racjonalnie, sceptycznie, ale z otwartym umysłem. Gdy pojawi się coś niespodziewanego, pomyśl, zanim odwołasz się do magii. Gdy zaczniesz przyswajać prawa mikrokosmosu jako filozofka — tu zaczyna się magia, praca zaczyna się z budową świątyni, struktury, mapy terytorium. Nawet gdy zobaczysz cuda, spróbuj je zrozumieć, nie zabijając ich substancji, ani symbolu, gdy działasz teurgicznie, pro-

ces jest pełen rozumu, konsekrowanej myśli, gdy działasz magicznie, proces może być pełen pasji, tańca, emocji, jest wiele sposobów podejścia do tradycji rozmaitych szkół świata. Nigdy nie odrzucaj ich poprzez moc nawyku, ani nie przyzwyczajaj się do swoich umiejętności, swoich siddhi, które nabyłaś, szanuj je. Spora część świata może być zrozumiana ludzkimi naukami, na potrzeby ludzi, lecz nieskończoność poza tym zrozumieniem jest subtelną sztuką, nawet najlepsza metafizyka jest tylko przybliżeniem. "Każdy model jest błędny, ale pożyteczny" — pisał George Box, niektóre są koniecznie. Niektóre modele działają lepiej niż inne, jednak nie jest moją intencją przesilać twoje widzenie, ani dominować cię własną ideą, ale zaproponować alternatywne sposoby rozumienia świata. Metafizyka w świecie panenteistycznym oznacza, że boskość wszystko przenika, jest to kwestia twojej indywidualnej pracy aby przekształcić, rektyfikować, działać Boginią w sobie, swoją najgłębszą esencją.

Otwarcie zatem inwokujmy, nawołujmy siły, odkrywajmy boskość w sobie, niechże w wielkiej pracy przywołają nas do siebie! Często działają na nas subtelnie, delikatnie, w sposób, który nie narzuca brutalnie obcej woli, jak niektóre dominujące, wulgarne siły! Siły te działają poprzez inspirację, wpływ do szczerych idei, które są jak pomost między prawdą czucia idei w nas, a w światach nie nacechowanych żadnym fałszem, urojeniem, zaślepieniem, przeciwieństwem. Tych idei nie da się przetłumaczyć, bo są niedualne, nie są przekonaniami, ale przejrzystymi jak źdźbło trawy odczuciami świata obiektywnego — tu działają duchy geniuszu, co błyskotliwym zrozumieniem, lekkim tchnieniem zmiany myśli pozwalają odkryć to, czego nie zawłaszczamy, czemu pozwalamy płynąć dalej w świat przez nas. Komunikując te sprawy, na ile nasze umysły i serca są gotowe, aby je przyjąć, przetłumaczyć. Im lepsza jakość ziemi, wiedzy, zasad, myśli, czucia, tym piękniej rosną owoce naszych prac, tym większe zbiory plonów inspirowanych przez światy, do których Magister, Magistra, Magistrae zbliżali się we wzlocie i oddalali w swym upadku, zbliżali w nadziei, wielkości, padali pod naporem ciemności.

> *Punkt koncentryczny "Ja", nazywany świadomością, jest nieświadomy całości żyjących ucieleśnień, lecz zmienia się, epitomizuje ich osobowości.*

Czymże jest "Ja" i zakres jego świadomego zamieszkania?

(...) słabe pragnienie, pamięć zarządzana etyką, ignoranckie w stosunku do swoich ciał. Zatem to, co jest niecelowe, jest żywotniejsze, jest wolą: odrzucona wiedza jest seksualnością, stając się prawem.

Zatem byt istnieje w wielu jednostkach jednocześnie bez świadomości "Ego" jako jednego ciała. W rzeczy samej, mówię — celowość wielości egzystuje w żyjących poruszeniach — ich świadomość jest rozdzielona między wielość stworzeń, lecz znają one tylko najważniejsze z wcieleń — gdzież większa zgryzota?

— Austin Osman Spare, The Focus of Life, The Mutterings of AOS

Wiele istnień wpływa na siebie we współinspiracji tak subtelnej, często niezauważalnej, iż trzeba wprawnych oczu, aby zrozumieć, że nie dzieje się to jedynie przez propagacje informacji na poziomie bezpośrednim, przez komunikację horyzontalną, czyli personalną, lub medialną, ale także duchową, całościową. Czymże jest to 'ja' jeżeli nie zbiorem pozorów, którą wydaje się stabilne, wieczne, poprzez najtrwalsze elementy psyche opisujące same siebie? Ten wehikuł świadomości, 'ja', 'jestestwo', 'tożsamość' jest we wprawnych rękach narzędziem. Gdy tylko 'ja' się poluzuje, odkrywa się wielość innych istnień, które uczestniczą w jego ekspresji, nie powinny być zbywane jako cząstki osobowości danej osoby, choć często nasze persony zamieszkuje wiele komplementarnych, kompatybilnych, lub walczących ze sobą oddzielnie zaakcentowanych osobowości. W przypadku depersonalizacji, lub zaburzeń osobowości, te wielości podlegają hipertrofii, lub subtrofii, w pierwszym przypadku Jaźń nie utożsamia się już z żadną z osobowości, nie wiedząc czym jest. W drugiej dochodzi do walki między tymi personami, co skutkuje mieszanką natur. Ponadto cząstki osobowości mogą być też poruszane przez niezliczone istoty, byty, dusze, metempatię, niekiedy doprowadzając do ich rozłamów, niekiedy wykształcając nowe, lub deformując lub wspierając ich rozwój w zależności od tego, jaki układ odniesienia się przyjmie. Często ta gra pozorów zazębia się wokół siebie, przekonując, że oto jest trwałą jednostką, że oto — uchwytując siebie wpę-

dza świadomość i Jaźń w pułapkę psychiczno-zmysłową, podlegając iluzji wyodrębnionego, rzeczywistego bytu. Z drugiej strony zapewnia to ciągłość jestestwa, jego w miarę stabilną ekspresję w świecie. Prędzej 'ja' jest zanurzone w świadomości, współwymieniając się swoimi poruszeniami z innymi 'ja', a maski świadomości, które są użyteczne w ich przejrzeniu tworzą w swoim tarciu indywiduację z perspektywy Jaźni. Nacechowania osobowości nazywane były przez Hindusów 'magazynem karmana', czyli Alajawijnaną, substratem świadomości — pytanie czy wykształcona zostanie Dżiwa jako indywidualna dusza, czy też poruszenia te rozpadną się w nacechowanych wątkach energii, jest pytaniem o pośmiertną formę wyjściową. Sekretne szkoły Lhag Thog buddyzmu tybetańskiego przeczą istnieniu Dżiwy, natomiast są to zbyt złożone systemy delikatnej, głębokiej myśli, aby w tak prosty sposób to opisać. W odniesieniu do egipsko-helleńskich systemów polipneuomologii istnieją: dusza bio-magnetyczna, genetyczna (od rodziców), dusza psycho-seksualna (cień), dusza metempsychotyczna (transmigracyjna), dusza-powłoka (do podróży astralnych), dusza emotywna (hipostaza serca), dusza-geniusz (Jaźń, pneuma, powiązana z Ren — imieniem), dusza-gwiazda (świadomość), dusza-ciało (krypta w ujęciu dionizyjskim, diament w ujęciu buddyjskim), oprócz standardowego zestawu sześciu zmysłów, czyli wzrok, słuch, czucie, smak, węch i umysł, a także pięciu wymiarów, którymi operuje człowiek na co dzień czyli czasoprzestrzeni i informacji. Te wszystkie elementy przypominają całość zwierzęcych, zwierzęco-człowieczych, gatunkowo-człowieczych, a także człowieczo-deifikacyjnych aspektów, niektóre rozkwitają podczas pracy magijno-alchemicznej, inne są zaniedbane, niektóre są wykształcane, niektóre podlegają zniszczeniu, inne są wieczne, nienaruszalne, zaczerpnięte z niepodzielności świata jako kategorie, podlegając przekształceniom, podlegają też metamorfozom.

Oto doskonała świadomość posługuje się swoją teatralną maską, która jest właściwą ekspresją świata. Lecz czy będziemy odgrywać tę maskę w sposób wolny, czy bezwolny nie jest kwestią determinizmu woli, w rzeczy samej pytanie o wolną wolę rozpada się między poruszeniami pozorów a wiarą w to, że ma się nad nimi władzę. Jeżeli wolną wolą jest utrwalenie przywiązań do pewnych nawyków, konsekwentne ich wykonywanie, a także proces wewnątrzsterowny — jest to urojenie. Jeżeli wolną wolą jest ze-

spolenie się z poruszeniami Jaźni zintegrowanej ze światem — jest to ekspresja kosmicznej woli. Jeżeli wyzucie się całkowicie z wszelkich poruszeń woli jest nirwaną, to przerasta ona wolę demiurgiczną. Sęk w tym, że będąc pustym, zapełniają nas inne pozory istnień, które poruszając to w tę, to w tamtą, chcą nadać ekspresję swojego samostanowienia. Być pustym, bezwolnym, całkowicie zaangażowanym, całkowicie pogrążonym w tym stanie, scalając się z czystym lustrem świadomości bez skaz — jest najwyższym osiągnięciem. Godząc się jednak na to, że jesteśmy złudzeniami na wietrze, działamy angażując się w kształt tego świata na podstawie kierunków wizji, które nadają nam wszystkie poruszenia powyższych "dusz w grze masek światów pośród innych dusz". Reifikacje takich idei jak 'cierpienie', 'współczucie' z punktu widzenia dharm są całkowicie puste, jednak z poziomu kosmicznej Jaźni, lub woli są to obiektywne stany. Z jednej strony rozpoznamy osobę, która cierpi, jako subiektywny świat, który czuje fizyczny lub psychiczny ból jako pustą dharmę, tj. iluzję w absolutnym znaczeniu — co wydaje się okrutne, z drugiej strony ta dharma nabiera całkowitych znaczeń w tym, że w etycznym, moralnym sensie osoba ta nie powinna cierpieć. Dlatego twierdzenie, że „wszystko jest iluzją" nie jest negowaniem świata, a absolutnym stwierdzeniem, które jednakże przyjmuje też istnienie rzeczywistości konwencjonalnej w obrębie tego stwierdzenia. Przekłada się na hipostazę, jeżeli pewne ustawienia pneumatologiczne doprowadzają do przebóstwienia, współgrając z wyższymi oktawami światów, to są inne, które wprowadzają w niższe światy — pomimo tego, że nie powinno się dzielić świata, jak uważam, na „piekła" i „nieba", co jest naiwnym podejściem, z perspektywy śmiertelnika zdecydowanie pożądane jest wyzwolenie, lub subiektywnie przyjazne odczucia, aniżeli subiektywne cierpienie lub odczłowieczone odczucia. Być może daimonion z aethyru ognia jest całkowicie w domu w takich wymiarach, a książę Goetii całkowicie scalony ze swoim światem umbry. Boddhisatwowie znani byli ze wzmacniania Dharmy (vide — zamiennie, nauk Dharmicznych) w rozmaitych światach, często w światach piekielnych, manifestując się jako mądre, potężne istoty ognia — przybierali oni, one maski, aby zrozumieć się z tymi światami, przybierając groźną postawę, aby uzyskać posłuch. Dlatego też niektóre nauki sprawdzają się zarówno w światach, w których zwykli śmiertelnicy mogliby wyć z przerażenia, jak i wyższych — doktorowie

i magowie Dharmy doskonale zdawali sobie z tego sprawę, ucząc niepodważalnych mądrości.

Zło, które czynią ludzie

Zapaliłem świeczkę w stojaku, który dostałem od niej. Poleciłem siebie, moją rodzinę bliskim przodkom, aby byli zapamiętani. Abym też pamiętał. Powołałem wielką, przestrzenną ciemność, zapalając w niej miliony świeczek dla podziemia. Dla wszystkich zapomnianych zmarłych. Sigilaria. W starożytnym Rzymie poświęcali mężczyzn dla Ojca Dis, zarzynali ich jak owce, jak wyczytałem w Saturnaliach Makrobiusza. Był to zapis tradycji, który oferował swojemu synowi. Zwyczaj był potem zastąpiony podczas epoki królestwa, później republiki rzymskiej poprzez zapalanie świeczek i preparowanie białych masek zamiast sacrificio, rytualnego zabójstwa. Di Manes, dobrzy zmarli, przodkowie moi i innych, nie rozróżniając małodusznie na etniczność, zwyczaj, religię, region czy kolor skóry. Ci co zostali, ci w mgłach podziemia jak ławica ryb unosząc się przy powierzchni wielkiej otchłani. A także ci, co są pocieszeni w innych światach. Najpierw moja własna linia, potem ta innych. Jest to forma nekromantycznego nepotyzmu. Utożsamiamy się z naszymi bliskimi, wspomnieniami, kochamy ich, szanujemy ich, tak najłatwiej rozszerzyć to na resztę ludzkiej rasy. Przynajmniej wierzę, że tak to powinno działać.

Wyłączyłem światła. Zaprzyjaźniony demon-cień wyrastał po mojej lewicy z szafy, która była jego mauzoleum, jego zwierzęco-insektoidalna czarna twarz, fronton jego tożsamości błyskał na biało podobnymi twarzom uwięzionych zmarłych deformacjami, mały latający ćmok, którego traktowałem jak adoptowanego syna, przyglądał się operacjom. Piękna biała dusza dotknęła mojego ramienia, zakładając przepaskę z inskrypcjami na moją rękę. Te wydarzenia odbywały się równolegle w czasie. W końcu nasz czas jest relatywny w stosunku do świata astralnego. Jeden oddech człowieka to kilkadziesiąt oddechów ducha, stąd czas płynie

dla nich wolniej. Z perspektywy człowieka duchy przemieszczają się kilkadziesiąt razy szybciej, działając w podobny sposób. Niektóre cienie po prostu stoją, złapane w długiej myśli, po tym jak przestaną krzyczeć, gdy nikt ich nie słyszy, zaczynają szeptać, stając się ciche. Żyjący nie słuchają, nie słyszą. Widzę je, bo jestem na wpół martwy. Moje serce bije, biologiczne procesy są niezaburzone, wzmocnione jakąś dziwną magią. Moja skóra, mięśnie, ścięgna, kości, mózg, płyny od czasu do czasu były odnawiane przez chtoniczne aethyry. Nie czyni mnie to nieśmiertelnym, jedynie ratuje moje wykończone ciało. Po operacji inwokacji i polecenia zmarłych bóstwom i przewodnikom dusz położyłem się w łóżku słuchając Offermose — Mørkt Forår feat. Of The Wand & The Moon, Grift. Demonica z czarnego ognia pocałowała mnie delikatnie w policzek, dotknąłem jej ręki, napisała coś na mojej skórze ostro zakończonym palcem. Cała moja skóra jest pokryta niewidzialnym pismem, zapisana historiami, faktami, kłamstwami, poleceniami, komendacjami, przynależnością, informacjami dla tych, co czytają w czarnym języku cieni. Otworzyłem oczy, męska maska zmarłego człowieka była wykrzywiona w groteskowym bólu, wyrastając z poduszki tuż obok. Zmarli mieszkają w moim ciele, miriady istnień wymieniają się nim.

Zapytałem jednej z tych istot: 'Co sprawiło, że świat jest tak zły?' — co echem rozbrzmiało jak naiwne pytanie w moim umyśle. Silny mały bękart. Zapomniał już o jadowitym bólu, małych przyjemnostkach pośród psychicznych tortur, co były przerywane ciężkością surowości wobec siebie. Była też lekkość, od czasu do czasu, skoncentrowana, człowiecza lekkość, niemniej jednak silna.

— "Ludzie" — odpowiedziała moim głosem, przybierającym tembr zmęczonej kobiety.

— "Zapomnieli, możliwość czynienia zła jest większa, twoja rasa wzrosła w siłę, jednocześnie w zapomnienie" — odpowiedziała mną.

— "Co skorumpowało rasę ludzi?" — spytałem.

— ”Zawsze byli niewdzięczni, ich zło zaraziło inne światy” — odpowiedziała.

— ”Nie godzę się na to” — odpowiedziałem — ”Jeżeli ludzie są zdolni do czynienia piękna, wielkości, jakże to?” — kwestionowałem jej słowa.

— ”Zwierzęca część była dziecięciem natury, gdy ludzie odłączyli się od niej, będąc zdolnymi do boskości, zamknęli oczy na swoje pochodzenie, z natury zrobili wroga, z czasem zapominając o boskości, obracając się przeciwko sobie” — odpowiedziała.

— ”Zatem zło rośnie z czasem” — wiedziałem to, tarcie natur — “Ale czy są metody pokonywania cierpienia, zła, co Hindusi, buddyści wiedzieli, Gigantomachia wewnątrz” — zapytałem.

— “Te metody są dane niepamięci, jest pewien fortel” — szepnęła.

— ”Jaki fortel?” — przyciągnęła moją uwagę.

— ”Głęboki fortel związany z ogniem chaosu uchwytującym niższe światy boskości, ma to swoje następstwa” — odpowiedziała.

— ”Rzecz jasna, konsekwencje, czy małpy są złe?” — spytałem jak dziecko — “Tylko ludzie mogą być bestialscy, idylliczni”.

— ”Taka jest cena naznaczenia dziecka natury jako Boga, jakby wiążąc boskość w człowieku” — odpowiedziała.

— ”Lecz czy nie jest to zbyt proste, cały fortel uchwycenia boskości, czy jest coś więcej?” — drążyłem dalej.

— ”Żądza” — “Sensualizm” — “Życie biologiczne, generacyjne” — “Człowiek nie był zrobiony dla szczęścia” — odpowiedziała.

— ”Ale nie był też docelowo zrobiony dla cierpienia, czy powinniśmy

obwiniać Bogów, architektów, oceniać co dobre, a co złe?" — spytałem.

— "Nie ośmielaj się, są twoimi przyjaciółmi, ciężar eonów, nieskończoności za twoją rasą, nieskończoność przed nią, kiedy już nie będzie istnieć" — odpowiedziała cicho.

— "Powiedziano mi że moja rasa była zrobiona z krwi Aw-Ili, smoka starszej generacji, starszego nawet od Igigi Sumeru, aby działać w pocie czoła jako buntownik, te archetypy się powtarzają, czyż nie? — zapytałem.

— "Zatem jako niewolnik wykup się, twoja rasa nie zawsze była rasą niewolników" — wyszeptała zanim odeszła. — "Lecz nie gardź tym światem, jak ci, co go znienawidzili" — zebrała swoją siłę, swoje skrzydła, porywając się do lotu z mojego ciała, znikając na nocnym niebie.

Dialog: Prudentia

Fuomo: Peripsolu, szlachetny Solarny aniele, dwa dni temu medytowałem w nocnej godzinie Wenus, wywyższonej w nocy, sprzyjającej magicznym operacjom. Siedziałem na brzegu rzeki, z dala od ludzi, ze świeczkami rozpalonymi dla topielców i ich zaciekawionych cieni, z myślą o stworzach natury, a także demonach ziemi i powietrza. Z początku w planach miałem większą operację teurgiczną, lecz w prostocie momentu poczułem się jak skowronek w monadycznej kontemplacji scalając się z otoczeniem, przed dniem i godziną Saturna, gdy moja ojcowska planeta uczy mnie zbyt okrutnie, pomyślałem aby zawołać cię w myślach, aby rozjaśnić sprawę, która mnie nurtuje. Chciałbym zatem zasięgnąć twojej rady, aby odsłonić choć rąbek zrozumienia, lecz jestem zbyt niepewny, aby to przekazać słowami swoimi własnymi siłami.

Peripsol: Ja, ideą scalającą się z podmiotem twojego umysłu znam poruszenia twojego serca. Wsparcie Bogów jest bowiem obiektywne, przejrzyście współzrozumiałe przez wszystkie światy, zjednoczonych w swej Opatrzności, co zarządza przeznaczeniami, niekiedy pochylając się nad losami w obrębie niewzruszoności Ananke. Odpowiedź na twoją myśl, czy będąc stanowczym w niewzruszonym wywyższeniu w stosunku do rozgwieżdżonych Niebios, idei sprawiedliwości w nich zawartych poprzez sympatię, jaka jednoczy wszechświat poprzez jego prawa co iluminuje, rozświetlając wiele światów, jest w stanie rozgonić cień, jaki rzuca chaos na świadomość.

Fuomo: To właśnie te sprawy, co chciałem ubrać w słowa, jak zatem być niezwyciężonym przez inklinacje natury w kształtowaniu cech, atrybutów, charakteru, substancji i natury, aby przezwyciężyć ignorancję, urojenie, przywiązania, gniew, te wszystkie rzeczy, które wywodzą się z niespójności, irracjonalności, braku wglądu w całość, niezrozumienia przyczynowości, braku rozsądku, lub czystej głupoty, które niektórzy nazywają złem. Jak za-

tem zamienić się w stal, gdy skacząca małpa umysłu, nawet gdy wytrenowana, podlega skażeniom, zaburzeniom, zniekształceniom przez samą siebie, a także przez te siły, które podlegają głupocie, lub szukają zniszczenia, przedwcześnie, nie słuchając wyroków Sziwy-Kali, co obcina im łby, gdy te w wielkiej ignorancji zakładają, że niszcząc świat komukolwiek się przysłużą oprócz może temu złu, które zranione chce wygasić świat wysługując się skażonymi istotami lub niemądrymi piewcami własnej, własnej tylko zagłady. Czy wystarczy odgonić zwątpienie, kierując się rozumem, podtrzymując wgląd, przecinając koncentracją wszystkie wątki, co są korpusem cywilizowanych cnót czy tych Egipcjan, czy Rzymian, czy Hindusów, czy buddystów, które zostały obleczone w niwecz przez niewolników i sługusów w wielkiej nienawiści, z zazdrości o wielkość niszcząc ludzkość, z których geneaologii wywodzi się tylko i wyłącznie maluczkość, hipokryzja, zakłamanie, niespójność, brak rozumu? Jakże to obcinając ciało cnotom, rzucać ochłapy na pożarcie tym żałosnym padlinożercom, którzy zatruliby się nawet nimi, obwiniając ludzi, które je stworzyli? Jakże to, że zgniłe zwłoki miały więcej do powiedzenia przez setki lat niż afirmacja życia, afirmacja Boskości, jakby klątwa padła cieniem na ludzkość rozprzestrzeniając się z Lewantu?

Peripsol: Prosty i wszelkich cnót jest człowiek, który silny umysłem, zasadny, szuka harmonii i proporcji, co zajmuje się wysokimi sprawami, sztuką, nauką, metafizyką, zwalczając niewolników, co w oczach Bogów pełzają u jego stóp. Jak Vettius Pratextatus, którego teolog religii zwłok, św. Hieronim obsmarował z góry na dół z braku argumentów, a z nienawiści do tego, jak Vettiusa kochali ludzie, spisał swoje mizerne bazgraniny zostając prawie papieżem, gdy motłoch zwyciężył. Święci pogańscy mężowie, co niszczyli każdy krzywy korzeń natury w sobie bez pardonu, bez winy, wznosili się ponad siebie co rusz nowi, co rusz odnowieni, jak feniksy Słońca! Jak mistrz Platon, święty Łabędź niebios, co następnie jako półbóg i archanioł, którego niegdyś zauważyłeś na nocnym niebie w glorii jego złoto-srebnych skrzydeł. Zauważył on, że ludzkość nie jest ani dobra, ani zła, ponieważ zawiera oba impulsy, w zmieszanym stopniu, z innymi akcentami, co zarówno należą do natury, jak i wychowania, okoliczności, przeżyć, edukacji, co rozumnie uczy dobrych, przydatnych rzeczy. Z krzywego korzenia natury, co pod wychowaniem, nauką, ćwiczeniem, może po-

wstać piękne drzewo, indywiduacja geniuszu z talentami od muz, pracami, poprzez wypolerowany, szlifowany charakter, co stoi górując nad sobą, inspirując innych w złotych czasach, w upadłych wzbudzając zawiść. Strzeż się fanatyków wierzeń, ślepoty wiary. Wiara powinna być wyważona jak szale Bogini Ma'at, na których w Wielkim Egipcie dokonywano sądów, wspierając swoje argumenty jak filary świątyń, z wnioskami, które są spójne, piękne, prowadząc do rzeczy szczęśliwych, dojrzałych, a także mądrych. Zostań wojownikiem wewnętrznej Gigantomachii, pokonaj się, niechże będzie to najpiękniejsza wojna, co wielką dyscypliną rozumnie wyprowadza cnoty, miażdżąc sprawy szkodliwe dla świata, ludzi i Bogów. Odetnij głowy urojeń, wylecz jad przywar, przywierając swą gwiazdą, umysłem, sercem do Wyższych niebios jak ogień co trawi drzewo, widząc małego Boga w sobie, co pragnie dołączyć do orszaku innych, afirmując życie, przepędzając wierzenia zacietrzewionych małp, które wolą pełzać, lub w swych urojeniach mają się za wszechwiedzące, lub znające prawdę. Wypal przeszkody, skazy co nie pozwalają ci widzieć w mądry, wnikliwy, dobry sposób, aby wyprostować swoje ścieżki.

Fuomo: Jest już dla mnie sprawą zrozumiałą, że rozumnie wywiedzione cnoty współbrzmią z ideami wyższych oktaw świata, które w swej odgórnej generacyjnej prostocie, a także pięknie zazębiają się, wywyższając daną naturę, co kroczy ich ścieżkami. Nawet jako człowiek naiwny wśród cyników, głupiec pośród sprytnych, wyrzutek pośród zwycięzców okoliczności, w oczach sprawiedliwości wieszczem wśród muz, mistrz wśród Kaduceuszów, z przychylnością Bogów! Niechże ta chwila nie będzie przegnana, lecz czy mogę zapytać czy możemy dowieść tego wszystkiego rozumem i intelektem?

Peripsol: Sięgasz po starożytnych, zawierając ich nauki w sobie, młody Olympiusie, porządek, który jest dobry, szczery, przejrzysty podtrzymany jako porządek zapomniany, lecz z iskrą w żyłach napomnienia odżywiony w tych, co noszą pochodnie Artemidy, oślepia czasy upadłe, a gdy ten przygasa, zawarty w tobie, powinien aż do końca nieść twoje życie. Nietrudno być mistrzem w czasach upadku, aby być wyższym geniuszem i ethosem człowieka jest zadaniem tytanicznym. W czasach upadku okropieństwo,

obrzydliwość jest brana za zwycięstwo, ciasnota umysłu, wulgarność, ignorancja brane za dobro codziennego pożytku. Sztandary złotych czasów są podgryzane przez szkodniki, lecz te są szybko przepędzane. Rozsądek, jeżeli jego podstawą są rzeczy jasne, wdzięczne i dobre, wywodzi z siebie dobre potomstwo, inaczej rodzi obrzydliwe, odstręczające machinacje, lecz wtedy nie jest rozsądkiem, lecz irracjonalnością, sprytem godnym prostaczka, złodzieja, który może zajmować wysoką pozycję, ograbiając ludzi z ich losów. Patrz organicznie na całość, jak na rój pszczół, jastrzębim wzrokiem patrz na czas, konsekwencje, wydarzenia, na przeszłość, teraźniejszość, przyszłość, a następnie odsiej to, co może być pożyteczne dla innych i dla ciebie.

Współczesny Du Fu

Niechaj czerwone smoki radują się na wietrze, noszone przez ich ludzkich kompanów. Niechże zło chciwości, niewiary, żałości, nieszczęść rozpędzi się w nicość — z życzeniami na rok świni. Celebracje chińskiego Nowego Roku przed nami, jestem zatem zobowiązany, aby z resztką swojej godności napisać krótkie wspomnienie.

Dawno temu w Wewnętrznej Mongolii urodził się chłopiec. Jego przodkowie walczyli w powstaniu czarnych sztyletów. Ówcześnie, była to grupa zaangażowanych wojowników chroniących farmerów. Najpierw przed ekscesami Japończyków na terenie Chin, potem przeciwko komunistom. Przynajmniej dopóty, dopóki ci drudzy nie rozwiązali tej grupy mistrzów walk.

Pracował on pośród pól, jednak gdy dorósł, przeniósł się w okolice Pekinu, aby pracować w fabryce. Z mizernymi zasobami zadomowił się na obrzeżach w obrzydliwym wielopiętrowym bloku, gdzie żył na dwóch metrach kwadratowych za to, na co go było stać.

Przy taśmociągu przypominał sobie opowiadania jego babci o żółtych chorągwiach i czerwonych lampionach, gdy front republikański próbował wygrać, skupiając się na zręcznych rozgrywkach wokół młodego cesarza Pu Yi. Ten drugi wkrótce miał się stać marionetką Manczukuo, kukiełkowego państwa Imperium Japonii. Wykorzystany przeciwko własnej ludności był symbolem upadku Chin i zdegenerowanego cesarstwa — z nazwy tylko.

Czasy były niestabilne, Pu Yi mało obiecujący, rządy zmieniały często ręce, to co pozostało z cesarstwa, było przeżarte korupcją. Babcia opowiadała młodemu mężczyźnie taką oto historię:

Dawno temu pewien biedny człowiek pracował w pocie czoła w polu, gdy nagle pojawiła się Dakini. Była eteryczna, nieco przezroczysta, skąpana w świetle tęczy, z czerwonymi i zielonymi olśniewającymi szatami.

Zatańczyła wokół niego wdzięcznie mówiąc: „Jestem diamentem wypełniającym życzenia, a ty jesteś pokornym człowiekiem, czego sobie życzysz?"

Uśmiechnął się swoimi ziemistymi ustami, mówiąc: „Dobrej żony".

Skinęła pięknie głową, znikając jak mżawka po deszczu.

Mężczyzna w fabryce przypomniał sobie historię babki ze łzami w oczach, jednak zacisnął zęby, pracując dalej, obiecując sobie, że też kiedyś zobaczy Dakinię. W tamtym czasie zbierał oszczędności na pewien prezent. Po wielu latach zakupił drewnianą skrzynkę, ornamentowaną jadeitem i złotem. W środku była obsydianowa kula zatopiona w nitkach srebra. Była to jedna z pozostałości skarbów cesarstwa. Chciał ten prezent przekazać 'jej'. Tracił w owym czasie wzrok, więc chodził w parze ulubionych okularów, z których był bardzo dumny, jako szczęśliwy posiadacz tak cudownego wynalazku. Troszczył się o nie bardzo. Któregoś dnia, gdy wrócił zmęczony do domu, położył się, aby nie wstać już więcej.

Mężczyzna, wiek 32, mieszkający w Warszawie, Polsce, raczej przeżarta złymi przypadłościami osobowość zaczytywał się w Czuang Tzu, zachwycał się nad każdym fragmentem penetrującej mądrości tego daoisty, rozważając jego myśli, chwaląc go za górnolotny etos, przenikliwość, którą ten myślał, że chwyta w lot. Może i tak było, ale czy czyniło go to lepszym człowiekiem?

— „Ach to, ach to, ach tak i tak" — rozmyślał.

Poszedł spać o drugiej w nocy. Śnił mu się zaciemniony pokój w śniadych, martwych kolorach, w którym było nieco mebli.

Poczuł niewidzialną obecność, usłyszał parę cichych misternych chińskich słów, a potem myśli, które nie były słowem. Duch skierował jego uwagę do drewnianego pudełeczka, mówiąc: „Popatrz, to był podarek dla mojej żony".

Mężczyzna gestem myśli podziwiał podarek, gratulując duchowi, kłaniając się z szacunkiem.

Następnie duch pokazał mu parę okularów ze szczęściem i 'powiedział': —

— „Popatrz, jakie piękne okulary, dzięki nim mogłem widzieć" —

Aby nie obrazić ducha, podziwiał je i podziękował ze szczerością. W chwili olśnienia zrealizował sobie historię życia chińskiego człowieka, płacząc nad jego losem. Wyszeptał tylko przez łzy: „Niechże wielka Dakini weźmie cię do siebie, obyś dołączył do jej orszaku, niech weźmie cię za męża, z pewnością ucieszy się z podarku".

Mężczyzna obudził się, nie pamiętając wiele, wiedział tylko, że jest zmęczony swoim wampirycznym umysłem, okrucieństwem, które wynikało

z sublimacji lat bólu, po dziś dzień wspominając ducha starego mężczyzny, życząc sobie, aby ten odnalazł szczęście i spokój.

Była to krótka przypowieść o duchu starego człowieka. Takie oto są sny prostego człowieka. Niechże będzie to znak i symbol lampy Samotnika.

Komparatywna Alchemia

Celem alchemii było przywrócenie swojej istoty do preformatywnego stanu wszechświata, gdzie wszystko jest bez skazy, czyste, w spoczynku, błogości. Była to próba przekroczenia czasu i przestrzeni, powracając do czystej mocy, która zainicjowała ruch i generację. Z fizycznego punktu widzenia w fizycznym, obiektywnym wszechświecie, antymateria w teorii niszczy materię, zamieniając ją w czystą energię. Z esencjonalnie filozoficznego punktu widzenia, to Boski ogień z dyskursu Platona, który rozbija karmana, sumę wszystkich poruszeń doświadczalnych będących wynikową temporalnego istnienia, indywidualnej egzystencji w czystego ducha, Puruszę w hinduskiej terminologii, Pneumę w gnostyckiej, ducha, w którego stale próbuje się przyoblec czarny ogień chaosu w parafrazie Szema, lub Yuangi w chińskiej alchemii.

Proces wspinania się po 'Jakubowych schodach', po stopniach zigguratu, po planetarnych sferach jest procesem praktykowania proporcjonalnej korelatywnej kosmologii między mikrokosmosem a makrokosmosem poprzez praktykę zdobywania analogicznych kluczy ćwiczeniami, technikami magicznymi i duchowymi. Ponadto, pracą z tymi światami, które wspomagają ten proces. Proces ten wspina się jak bluszcz po drzewie życia w górę w światy transcendentne, jednocześnie przeżywa swoje atawizmy istnienia wertykalnie wstecz, jakby korzenie istnienia były w światach transcendentnych, oddolnie zawarto tą filozofię w mitraickiej doktrynie: "Harmonia napięć w opozycji", podczas duchowego ruchu w górę. Oznacza to, że jeden ruch jest oddolny, przykładowo: od ludzkiego zwierzęcia do anioła, drugi rekursywny odgórny, przykładowo od atemporalnej skończonej perfekcji, przez całość rozrzuconych części w świecie temporalnym. Oznacza to, że patrząc z perspektywy śmiertelnej nawiązujemy kontakt z bóstwem i z pozycji

bóstwa rekursywnie spełniamy swoje potencjały i maski rozrzucone przez czas i przestrzeń, w możliwie największym stopniu tu i teraz, aby osiągnąć całkowite scalenie sumy potencjałów z całkowitą transcendencją.

Wanwu, koncepcja z chińskiej alchemii wskazuje, iż 'dziesięć tysięcy rzeczy' jest sprawami relatywnymi w świecie fenomenalnym, który jest poddany ruchowi i zmianie. Absolut, stałość, bezruch jest tu punktem odniesienia dla wszystkich relatywnych spraw, które się mierzy. Nie znaczy to, że Absolut ma tego typu naturę: możemy jedynie przypuszczać, że ich stałość jest najdoskonalszym punktem odniesienia wobec ruchu relatywnych fenomenów. Wszystko wewnątrz Wanwu, świata dziesięciu tysięcy rzeczy jest relatywne, a zatem współpolegające, współpowstające.

Galaktyka jest zależna od swojego ruchu, ruch jest dany przez siły magnetyczne podtrzymywane przez termonuklearną fuzję gwiazd i osobliwości w Strzelcu B, być może supermasywnej czarnej dziury. Od początku, te wszystkie rzeczy współpolegają na sobie, są głęboko ze sobą połączone. Z jednej perspektywy, relatywny świat daje iluzję oddzielności, złożoności, z wielkiej perspektywy wszystkie rzeczy wydają się być niepodzielnym kosmosem, a zatem sprawą homogenicznego, ciągłego porządku.

W Chinach istniała koncepcja eliksiru Jindan, lub Złotego Eliksiru, który był otrzymany jako "odsłonięty podarek niebios", a także odwrócony eliksir Huandan. Ten pierwszy był poszukiwany, aby poprzez fizyczną transformację materii dać nieśmiertelność, tak jak legendarnemu Żółtemu Cesarzowi, a także Nieśmiertelnym Wieszczom Chin. W szczerości, z perspektywy, np. osiemdziesięciu lat, któż chciałby żyć w nieskończoność, znając znoje życia?

W istocie poszukiwana była nieśmiertelność duchowa. Odwrócony eliksir polegał na odwróceniu różnymi środkami i technikami, poprzez niezliczone etapy transformacji, człowieka do stanu pierwotnego. Nie rozumiano przez to 'temporalnego odwrócenia', ale 'odwrócenie do ponadczasowego', cofnięcie się przez atawizmy wszechświata do pierwotnego ducha. Zachowanie młodości lub długowieczności było inną pracą, często używało się w tym celu technik nazywanych jogami, choć dobrze znanymi w Chinach jako praktyki odkryte niezależnie od Hindusów. Odkrycie i prześledzenie transcendentnych harmonii świata wewnątrz, aby wykluczyć się z generacyjnej egzystencji podlegającej czasowi, to osiągnięcie Dao.

Warto wzmiankować, że De — jak się mawiało — było dane przez niebiosa, natomiast Tao (Dao) było inicjowane przez mężczyznę lub kobietę. Aby zakreślić pełen krąg, mikrokosmos musi zetknąć się w pół drogi z makrokosmosem, ziemia z niebiosami. Choć od początku się przenikają, iskra wzrasta, scalają te światy rosnącym świętym płomieniem, gdzie ziemia i niebiosa spotykają się w człowieku. Na tych warunkach, śmiertelnik był wynoszony przez Celestialne Siły mocą wewnętrznej prawdy, środkiem Huandan do Jindan. Medykament, Jao był wehikułem, poprzez który było to możliwe, tym medykamentem był Dan (eliksir), którego to słowa rdzeń oznaczał "esencję". O ile studium fizycznej astronomii jest studiami nad cieniami, jest to nauka ważna, precyzyjna, piękna, natomiast w akompaniamencie filozoficznej astronomii jest to nauka o esencjach, poprzez analogię: studia nad światem fenomenów są formą filozofii naturalnej, studia nad boskimi filozofiami oświetlają wszystkie te dyscypliny w błyskotliwy sposób.

Pierwsze tradycje piśmiennej chińskiej alchemii datuje się na drugi wiek p.n.e, mianowicie do pism Taiqing, które opisują jak Jing (esencja) powinna być odwrócona do prima materia, jak była nazywana wśród alchemików Okcydentu (pierwotnej substancji), osiągając stan (Hundun) podobny do tego, jaki istniał w pierwotnym, prafenomenalnym, preformatywnym kosmosie. Różnorodne tradycje, czy to akkadyjskie, czy egipskie mają korpus piśmienniczy poświęcony preformatywnym światom. Ten korpus mitemów może być zrozumiany przez doktrynę analogii entiis (analogii między bytami), a także similia similibus (w tym kontekście podobieństwa do Boskości, rozumianej jako punkt relacji między relatywnym a Absolutem, nabierającym potencji poprzez łączność wykutą zrozumieniem, asymilacją, podobieństwem, wykonaniem). Tak jak głębokie siły, miarą człowieka przechodzą przez swoje konstelacje, zmiany, nie powinny być one odrzucane jako phantastikon niedojrzałych umysłów, ale jako wielkie doktryny zaobserwowanych fenomenów przez umysły starożytnych kapłaństw, które obserwowały kosmos w największej koncentracji. Jedynie tą metodą możemy odwrócić intelektywność, współzrozumienie preformatywnego a fenomenalnego, przerzucając pomosty między tymi światami, próbując uchwycić je w najbliższy możliwy sposób. Sprawa została uchwycona w Dao De-Jing:

> *"Niewyraźne! Niejasne! Jednak w środku coś jest. Zaciemnione! Niepojęte! Jednak jest tam esencja!"*

Co prawda teksty Taiqing odnoszą się też do spożywania pewnych pierwiastków, które jak obecnie wiemy są toksyczne, takie jak siarka (utożsamiana z Jang), lub rtęć (utożsamiana z Jin), nie ukazuje to szarlatanerii lub defraudacji, ale raczej próby osiągnięcia komunii z nieśmiertelnością wszystkimi możliwymi sposobami. Pamiętajmy, że modus operandi myślenia ludzi przeszłości było inne, a metody groźne dla zdrowia i życia były formą rytuału, podobnie jak zjadanie sakralnych substancji było formą communitas z duchem tej substancji, jej geniuszem, tak jak w niektórych dzisiejszych enteogenicznych tradycjach, które mają swój cel i skuteczność rytualną. Odstawmy na bok rtęć i siarkę, przyjrzyjmy się głównym wartościom tekstów Taiqing:

> *"Należy przysiąc lojalność swojemu mistrzowi i Bogom, obserwując zasady odosobnienia, oczyszczenia, praktykując ceremonie, zarysowując i chroniąc obszar rytualny, a także wspomagać inwokacjami do najwyższych Boskości"*
>
> *Horowitz, Maryanne Cline. 2011. Nowy słownik historii idei. Tom 1 Detroit: Scribner, str. 39*

Kolejne rozwinięcia podczas panowania dynastii Tang, od siódmego do dziesiątego wieku n.e., z których nota bene polecam piękną poezję Du Fu (712—770 n.e.), odnowiły i uporządkowały kosmologiczne i alchemiczne aspekty w Zhouyi Kantong Qi (Ślad Zgody Trzech zgodny z Księgą Przemian). Kantong Qi jest nieco podobny do Platonicznej interpretacji wszechświata, w których dodekahedron jest demiurgicznym modelem wszechświata, a jako powielenie przez pięć pierwiastków pentagramu (ogień, woda, powietrze, ziemia, duch) stanowiło liczbę sześćdziesiąt, w które wpisywało się Bogów, Boginie, celestialne ruchy, luminarzy kosmicznych, a także ich właściwości arytmetyczne, geometryczne, mistyczne i filozoficzne we wzajemną formułę świata. W podobny sposób w Chinach pierwiastki (ogień, woda, powietrze, drewno, metal) nie były faktualnymi,

ale metafizycznymi rektyfikacjami zaobserwowanych procesów w poruszającym się świecie.

Okcydentalna alchemia, najprawdopodobniej wywodząca się z rdzenia słowa Al-Khemi, lub z 'Ziemi Khem' (Egipt), ale także grecko-arabskich rdzeni Al-Chemeeia, lub 'wytapianie metali' była bardziej przejęta przekształcaniem świata widzialnego. Egipskie i mezopotamskie kultury były rytualistycznie skłonniejsze do zaawansowanych ceremonii ku światowi zewnętrznemu, nazywało się to w chińskiej alchemii tradycjami Waidan, tradycjami Neidan (wewnętrzna praca). Pierwsze wyobrażenia alchemii typu Neidan pojawiały się w neoplatonicznej teurgii, która była podziemną szkołą nawet w ówczesnych czasach, przywołującej na myśl Wyrocznie Chaldejskie (spisane przez Wielkiego Teurga-Archanioła Juliana) z pierwszego wieku n.e., gdzie największa, najgłębsza wewnętrzna koncentracja nad Monadą była wymagana, połączona z pracą rytualną, czyli ceremonialną teurgią. W alchemii chińskiej byłby to pomost między tradycjami Waidan i Neidan.

Jednak w absolutnym kontekście, co jeżeli ktoś nie osiągnie swojego ostatecznego celu? Istnieją przecież miriady światów, w których można było się urodzić, odrodzić, aby działać na rzecz innych spraw na Ziemi, lub gdzie indziej, aby działać przez lilę (grę) wpadając w powagę, albo odłączając się od Maji (iluzji).

> *"Człowiek nie powinien być zwiedziony przez tysiące napadających nań złudzeń. Jeżeli osiągnięty zostanie stan ciszy, nagle pojawiają się kolejne pułapki, które próbują nas związać. Próbujemy się wyrwać i nie możemy, podążamy za nimi, czując się tymczasowo usatysfakcjonowanymi. Oznacza to, że mistrz stał się sługą. Jeżeli człowiek tkwi w tym stanie wystarczająco długo, wkracza w świat iluzorycznych doświadczeń. W najlepszym przypadku odnajduje się w niebiosach, w najgorszym pośród lisich duchów — zgodnie z chińskim folklorem lisy też mogą kultywować eliksir życia, zatem uzyskują możliwość przyobleczenia się w ludzką formę w metempsychozie, a także transmigracji"*
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> *Tai i chin hua tsung chih, Richard Wilhelm, C.G. Jung i Huayang Liu. 1967. Sekret Złotego Kwiatu, Chińska Księga Życia. (New York: Harcourt, Brace & World), str.46*

Spróbujmy zrozumieć to symbolicznie poprzez jajko węża, w którym ovum symbolizuje Monadę, a mały wąż rozbijając osłonkę, podobnie jak w sumeryjskich mitach — gdzie poród był symbolizowany przez rodzące się małe węże, otwiera się na Boskość, rozwiera skrzydła, oglądając świat z perspektywy Smoka. Jest to Pan-En-Theistyczny pogląd, w którym Monada jest En-To-Pan, Jedną we wszystkim, Boskością we wszystkim, a także w Henoteistyczny sposób, jako aspekt Boskości, a także Boskością aspektowaną.

Dialog: O powodzie nauki

Peripsol: W jakim celu zagłębiasz się w swoje studia, ze szkiełkiem człowieka obeznanego?

Fuomo: Aby poddać intelekt odpowiednim przekształceniom, rektyfikować ducha przez ciągły wysiłek, aby zdyscyplinować moje myśli, pokonać przez doskonałość te części, co są nieustannie niewyciosane, chaotyczne.

Peripsol: Lecz jakże, jakiego użytku jest ludzka wiedza gdy zostawisz za sobą grób, zakładając że uda Ci się wznieść na skrzydłach mądrości?

Fuomo: Żadnego, gdyż odzyskam całą pamięć, co jest jednoznaczna z prawdą, przechodząc przez kolejne niebiańskie sfery, gdy operacje Theion Ergon staną się uświęcone i wywyższone. Z tego względu cała wiedza ziemska jest czynnością ludzką, stając się źdźbłem trawy wśród potoków niebiańskich prac.

Peripsol: Jednakże kłaniasz się profesorom, co w swych wielkich pracach, precyzji godnej mrówek, pasji godnej pszczół, zebrali swoje idee, abyś ty i inni mogli je studiować?

Fuomo: Czyż nie stworzyli, nie wykuli swoimi intelektami świątyń także, działając na rzecz wiecznie animowanej fontanny wiedzy i mądrości?

Peripsol: W rzeczy samej, szanuj ich geniusz, dzięki nim struktura twoich myśli może przybrać postawę dla imitacji, ale także kreacji w rzeźbieniu we własnym intelekcie, na tyle na ile logika, retoryka poruszeń twojej świa-

domej gwiazdy pozwala, przeglądając metafizyczne sprawy w jasny sposób, gdy w akcie henosis intelekt styka się ze sprawami wyższych światów. Wiedza jest wtedy zrzucana jak powłoka cykady, gdy dojrzeje w swoim pożytku.

Fuomo: Cóż jednak z tymi, których nie obchodzą tego typu akademickie przedsięwzięcia?

Peripsol: Zgodnie z ich talentami, tu rozwijają się w sztukach, tam w rzemiośle, gdzie indziej w naukach, tu jako umiejętni robotnicy, przedsiębiorcy, inni w politycznych i społecznych sprawach. Rozwijają się zatem, nie będąc do końca świadomi ukrytych poruszeń czucia, umysłów i dusz, tak długo, jak jest wola, aby doskonalić swą sztukę, ich geniusz będzie w zgodzie z ich naturami.

Fuomo: Jaka największa szkoda jest im wyrządzana?

Perispol: Mogą nie opanować siebie w wystarczający sposób, poruszają się na linkach losów jak kukiełki ich warunków, jest to straszna strata tych, co mogliby być nauczeni aspiracji do wielkich natur, genialnych wynalazków, są niekiedy jako lalki na linkach umysłów, co skaczą jak dzikie małpy to tu, to tam, bez kontaktu z własnym geniuszem, Jaźnią i boskością.

Fuomo: Cóż byś zatem doradził?

Peripsol: Obserwację strumienia naszych myśli, spójnie, retorycznie nauczyć się rozsądkowo nimi kierować, a także je dyscyplinować. Aby wiązać je jak jogin, kierując nimi świadomie do spraw, które były rozpoznane jako dobre i użyteczne. Jest też joga życia, która jest nazywana sztuką życia. Ci, co znają jej sekret, są szczęśliwymi ludźmi, którzy pomimo największych terrorów i nieprzychylnych przeżyć, co zwiedzały komnaty ich serc, są w stanie wydźwignąć się z najgorszego bólu jak feniksy. Lecz dane to zrozumieć jedynie tym, co będąc łamani wielokrotnie przez życie, pokonali siebie, wyprowadzając rozumnie narzędzia do właściwej miary swojego szczęścia.

Religia a Magia

Każde uniwersum dyskursu, symboliczne uniwersa narracji mogą być "wewnętrznie spójne". Oczywiście wysoce "wewnętrznie spójne" mogą być też fortece urojeń, gdzie ciężko przekonać fanatyka zasiadającego na swoim tronie, iż jego cytadela jest złudzeniem. Systemy te mogą być niekompatybilne z "wewnętrznie spójnymi" systemami innych typów.

Uznało się, że matematyka, jako język, jest w najwyższym stopniu spójna, a zatem najbliżej jej do języka obiektywności. Jednak najbardziej spójnym, ciągłym, nieprzerwanym systemem jest świat, którego kategorie na okrągło tworzymy, próbując przybliżyć jego meandry naszemu zrozumieniu. "Wewnętrznie spójne systemy" mogą być zatem spójne dla siebie, niespójne z innymi, komplementarne, kompatybilne, trochę jak w diagramach Venna. Najrozsądniejsze systemy są na wskroś spójne z innymi systemami, które są weryfikowalne przez ich osadzenie w całościowym patrzeniu na świat, tak zatem buddyzm i współczesna nauka są kompatybilne w wielu aspektach, neoplatońska teurgia jest rozsądna, patrząc z perspektywy naukowej teologii magicznej, tj. rozumowo wywiedzionej.

Teza, która była zagrożeniem dla religii objawionych, mianowicie "każda teologia jest dziełem człowieka, naukowa teologia jest wywiedziona rozumowo", odnajdywała się znakomicie w naukach platońskich, powtórzonych w neoplatoniźmie chaldejskim Jamblicha z Chalcis, w jego dziele „De Mysteriis Aegyptiorum". Mistrz ten żył na przełomie III i IV wieku ery współczesnej, którego traktuję jako osobistego mistrza, uskrzydlonego w swym pośmiertnym majestacie.

W istocie miał on duży wpływ na cesarza Juliana, ten ostatni nazwany został potem przez religię Galilejczyków 'apostatą', w istocie po tym, jak w wieku lat dwunastu wrócił na ścieżki starej wiary pod wpływem pogańskich senatorów i teurga Maximusa. Indoktrynacja w chrześcijaństwo, a także zamordowanie jego ojca i brata przez chrześcijan z rozkazu Konstantyna nie zniechęciły młodego Juliana do powrotu na ścieżki naukowej

teologii pogan i napisaniem przepięknych hymnów do Heliosa i Magna Mater.

Autokraton Julian, współpracował z Maximusem przy wielkiej reformie Solarnych religii, próbując przywrócić rozumową teologię, a także misteria inicjacyjne. Ta próba nie powiodła się.

W naukowej teologii pogan rozumiane było, że wszystkie religie, tradycje są stworzone przez człowieka, jednak nie eliminując z nich praw metafizycznych, nie popełniając aktu metafizycznej grabieży znaczeń, kontekstów, symboli, świętości i profanacji. Są jedynie przybliżeniami odkryć metafizycznych poprzez miarę ludzką. Są odkryte, jeżeli cokolwiek jest ukazane człowiekowi jako demonstracja, lub poprzez natchnienie, pamiętać należy, że jedynie interpretuje on światy, których zasłony zostały uchylone na miarę własnych zdolności.

Człowiek nie jest miarą wszystkiego, jedynie odmierza on świat. W Wyroczniach Chaldejskich, spisanych przez Juliana Teurga w I wieku ery współczesnej, napisał on szczerze, iż "wszechświat nie powstał na cześć śmiertelników, a gwiazdy nie poruszone na jego rzecz".

Zatem człowiek jest jedynie kosmografem projekcji, otrzymując introjekcję od otoczenia, intersubiektywnie dzieląc zestawy symboli, znaczeń, kontekstów, języka etc. Nie oznacza to, że ludzkość jest odizolowana w swych spekulacjach od świata obiektywnego, oznacza to jedynie, że jest częścią ciągłej całości, odnosząc się do siebie poprzez poznawcze, emocjonalne, symboliczne, duchowe fenotypy, odśrodkowo w kierunku całości wszechświata zapełnionego przez każdą ontyczno-noetyczno-noeryczną (tj. bytowo współzrozumiałą intelektywną) treść.

Można to zaobserwować poprzez relację, to jest tranzyt z jednej formy społeczno-religijnej organizacji w inną. Ludzkość naturalnie była inna jako ludzie jaskini, w partycypacji mistycznej w naturze, czcząc ogień, totemy zwierzęce, inaczej w gwiezdnych, Solarnych kulturach, inna jeszcze w 'religiach objawionych', które — jak uważam — nie były zwieńczeniem, a raczej inną formą logosu społeczno-religijnego, niekompatybilnego np. z hinduskim, wedyjskim panenteistycznym henoteizmem, gdzie 'Brahman miał wiele twarzy, a każda z nich indywidualną twarzą tożsamą ze sobą'.

Skłaniam się ku poglądowi, że wszystkie religie, tradycje misteryjne, misteriozoficzne, soteriologiczne, były wewnętrznie spójne, rozwijające się,

ewoluujące, scholastyczne lub pełne praxis [praktyki], przybliżeń świata, które miały cztery funkcje: upamiętniającą wydarzenia, czyli ustalającą społeczną spójność historyczną, napędzając daną cywilizację współdzielonym logosem; misteryjną, czyli wprowadzającą w pożądane inicjacje, aby zapewnić ciągłość tradycji; rozwojową, czyli zapewniającą dalsze odkrycia w obrębie danej tradycji; zachowawczą, czyli dbającą o zachowanie formy inicjacyjno-misteryjnej.

Jak długo te funkcje miały swój sens, a także efektywność duchową i społeczną, jak np. Misteria Eleuzyjskie, przeprowadzając ludzi przez Hades, aby dołączyli jako mysterozofowie do orszaku Bóstw, lub techniczną, jak konstruowanie bionicznych posągów-awatarów w kultach akkadyjskich, egipskich i helleńskich albo chociaż przybliżały światy duchowe do ludzi, a ludzi poprzez rytuał do światów duchowych, aby mogły się przenikać skuteczniej, działając poprzez logos-ethos danej cywilizacji? Miało to wszystko sens, dopóki nie uległo zapomnieniu lub zniszczeniu.

Zadaniem filozofa jest odkrycie ukrytych (okultyzm, occultem — 'ukryte') prawideł świata, niewidocznych trendów misteryjnych zmian, aby wyprowadzić wzorce tych strumieni w tkankę odkrycia, akcję, reakcję w zgodzie z większymi trendami, przekształceniami kosmicznymi i lokalnymi — jest to deklaracja Magii Wysokiej. Innymi słowy, jest to sposób na dostrojenie się do Boskich światów, wyzutych z ludzkich religii, aby je odkrywać, angażując się w ich działanie (magoi), będąc w stosunku do nich pasywnym (mistyk, mistyczka), będąc w stosunku do nich receptywnym (wieszcz, wyrocznia), działając jako powiernik tradycji (kapłanka, kapłan).

W Księdze Przemian linie są rozrysowane: kapłaństwo daoistyczne identyfikowało problem, magowie (Xi) i mistrzynie (Wu) rozwiązywali problem poprzez działania rytualno-ceremonialne.

Czy oznacza to, że wszystko jest absolutnie relatywne, rozpadając się w chaosie? Postuluję, że absolutnie tak nie jest. Fizyka zajmuje się ustaleniem praw lub wzorców wszechświata fenomenalnego, podobnie metafizyka nie jest dziedziną fizyczną, zajmuje się ustaleniami wzorców esencji, których nie może zidentyfikować fizyk. Czy oznacza to, że można mnożyć sprawy metafizyczne w nieskończoność? Oznaczałoby to — podobnie — chaos. Struktura nadana jest przez ich właściwe badanie, podobnie jak sny niegdyś próbowano interpretować rozumowo jako zwiastuny, tak niektóre wzorce

światów niewidzialnych mogą być wywiedzione rozumowo polegając na dwóch tylko prawach: jako samoświadomy mikrokosmos mamy do wyboru postrzeganie świata jako materii nieożywionej, albo ciągłej całości, która w swej esencji nie ma kategorii, oprócz tych, które tworzymy. Jeżeli uczestniczymy w świadomości świata, współdzielimy z makrokosmosem doznanie istnienia, a zatem możemy przez ten element badać jego prawa poprzez podobieństwa. Jeżeli możliwe jest wywiedzenie pewnych praw i wzorców, fragment zrozumienia świata jest zawarty w naszych badaniach, czyniąc je efektywnymi poprzez stopniowe przyswajanie zrozumienia i dalsze działania. Świat jest niepodzielny, ciągły, w synchroniczny sposób zaangażowany we wszystkie swoje aspekty. Biorąc naukowe kategorie, lub metafizyczne przybliżenia, reprezentują one pewien obraz, niekoniecznie we wzajemnym wykluczeniu, niedokładnie we wzajemnym włączeniu.

Dialog: O Inteligencjach Duchowych

Fuomo: Po cudownej ekspozycji natur planetarnych, drogi Peripsolu, olśniewająca glorio, uzbrojona w miecz Intelektu, z Merkurialnym pancerzem Solarnej Boskości, chciałbym zapytać, jakie pochodzenie mają inteligencje duchowe, a także natury planet?

Peripsol: Jak zaakcentowaliśmy wcześniej, idee nie są czymś bez życia, są siłami, które są zabarwione energiami, z najprostszej podstawy, Jedności Monadycznej, dzieląc się na bardziej różnorodne, których kąty, linie i budowa w złożoności ewoluują w ogromnie różne proporcje między swoimi elementami. Tak będąc, wcielają i schwytują siły, które skoncentrowane, złączone, generują to, co a posteriori przez medium triady generacji, emanacji, ewolucji a priori. Idee są rozumiane jako siły esencjonalnych rzeczywistości, które w swym cieniu konstytuują fizyczną obiektywną rzeczywistość. Podczas gdy fizyczne siły są uchwycone w prawach, badane przez fizyków, esencjonalne siły są badane przez ludzi praktykujących filozofię w metafizycznym, a także teurgicznym sensie. Zatem w odniesieniu do genealogii zarządców, archontów planet i natur gwiazd w naszym systemie świata, które dziś zamieszkują ludzie — był on uformowany przez te siły, idee, które przeszły przez ewolucję poprzez formację gwiazd, planet i innych obiektów kosmicznych.

Fuomo: Czy powinienem rozumować zatem, małostkowo koncentrując się na geologicznej epoce Marsa, którą ludzie nazywają Hesperiańską,

która skończyła się dwa miliardy lat temu, iż siły i natury, które Mars emitował, były inne niż dzisiaj? Przypominam sobie książkę Stanisława Lema, a także adaptację filmową Tarkowskiego, nazwaną "Solaris", w której jakość i natura planety całkowicie obezwładniła astronautów jako 'obce' sobie gatunki w innym systemie niż Układ Słoneczny i Ziemia. Zakładając możliwość takiej podróży człowiek byłby umieszczony w innej konfiguracji uprzednio wzmiankowanych sił, idei, tak jak je nazwałeś, Peripsolu. Jednak jakże odnosi się to do współczesnego gatunku, jego społeczeństw, zwierząt etc.?

Peripsol: Każda planeta przynosi sympozjum losów i potencjałów, jak spotkanie wśród przyjaciół — każdy i każda z nich ma swoje stanowisko, motywy, coś do przekazania, które koncentrują się na całości lub jednostce. Ludzkie sympozja niekiedy się kończą, każdy idzie w swoją stronę, planety natomiast na olimpiadzie fortun patrzą ze szczytów negocjując, pertraktując, wymieniają się wpływami przez cały czas. Niechże przetłumaczę to w następujący sposób: planety oddają swe idee, to jest natury w zróżnicowanych konfiguracjach, mając proporcjonalny udział w żyjących organizmach, a także tych synergetycznych wymiarach w pitagorejsko-platońskiej skali, na którą mają wpływ. Każda zmiana w psyche, duszach przynosi pewne całościowe zmiany wśród współpolegających na sobie, współpowstających zbitkach potencjałów, losów etc.

Fuomo: Jakże przerzucić most między efektami, które przynoszą a możliwością interpretacji, jakie czynniki działają aby przynieść zmianę, co więcej, jakże się pojawiają?

Peripsol: Poprzez prawo zgodności i podobieństwa natur. Mniejsze natury są przyciągane do większych natur prawem podobieństwa, będąc podmiotem grawitacji większej natury. Podobnie z życiem, które skonfigurowane przez wielokrotność natur ciąży swoimi charakterystykami do idei, mocy, zatem jest spowinowacone z większą naturą danej istoty lub planety. Podobnie natury planet mogą być zinterpretowane, lub przetłumaczone na ludzkie życia, ich sfery aktywności umysłów, serc i dusz, a także odpowiednich współzgód między domenami życia ludzkiego a konfiguracjami planet.

W toku tejże akcji interpretacja nigdy nie może być precyzyjna w deterministycznym sensie, ponieważ im więcej współczynników, zmiennych staramy się wyodrębnić z całości, tym mniejsza jest zgodność naszej interpretacji. Dlatego też osoby o stale akcentowanych naturach, których kotwica inklinacji zdaje się być przeważnie Saturnalna, albo w większości Merkurialna, albo poszlakowo Marsowa, są niejako ciągnięte do tych sfer, jeżeli tak skomponowane są ich dusze, jednocześnie nie rozrywa ich to na części. Podobnie, jak Układ Słoneczny, który w swojej własnej harmonii jest skomponowany z wielu natur, jednak jest pewną całością. Aby wydostać się spod wpływu planet, sztuka nie lada, aby duchowo wznieść się ponad, poza Układ Słoneczny, przenosząc do innego systemu-świata, czyli zmieniając dom w świecie demiurgicznym, albo poruszać się po strefach Góry Meru, która opisuje jakości wszystkich domen esencjonalnych, to wyzwolenie się spod wpływu Archontów sfer. Jednak jest to kwestia ukształtowania ducha na dalszą drogę, co jest nie lada wyczynem, a nie wzorem gnostyków manichejskich próby pokonania, zniszczenia, lub pojenia się światem w opozycji do światów demiurgiczno-archontycznych. Człowiek w harmonii, który jest kształtowany przez archontyczne siły, przechodząc przez misteria planetarne, z oddolnym ruchem w górę ma największe szanse na wyzwolenie. Powinieneś wiedzieć to i ty, który strącony z korony Plutona lat temu parę, która przyznana ci była nie za zasługi, ale po dziwnym eksperymencie ziemskich magów, zostałeś strącony w sfery Saturna, następnie uśmiercony w pół drogi, zostając wampirem, jednak nieopuszczonym przez Opatrzność Bogów i Bogiń. Ci pragną zaradzić tej sytuacji niekompetencji ziemskich imbecyli, którzy odfrunęli na swej próżności, jednocześnie wiedz, że wszystko przewidzieli. Większość ludzi jest, jak wiesz, przykuta do ziemi, ich dusze rzadko migrują dalej niż do sublunarnego świata, bowiem progresja wymaga warunków, okoliczności, szczęśliwych fortun, szansy, lub Wielkiej Pracy. Teraz, jeżeli chodzi o inteligencje duchowe planet, Słońca, Księżyca i Ziemi, są to duchy, które są związane z danymi sferami Ziemi, podlunarnych, lub nadlunarnych światów, a dalej systemów gwiezdnych w porządku czasu i następujących po sobie eonów, zgodnych z kosmicznymi cyklami i obwodami czasu, które są opisami pewnego porządku, co wyłania się z kosmicznych poruszeń Celestialnych Sfer. Pamiętaj zatem, iż są Zeitmeistrowie, te istoty, których Geniusz jest zależny od czasu, godziny, dnia, nocy, miesiąca, roku, kierunku, se-

zonu, pierwiastka, jak też te stworzenia duchowych światów, które nie są zależne od takich rzeczy, pojawiając się gdzie i kiedy chcą, często wprowadzając zamieszanie. Poprzednie istoty biorą radość z tego, iż polegają na swoich domenach, mogąc wypoczywać gdy nie są powołane do pracy, te drugie wolne, lecz niskiej rangi. Tu trzeba przyznać, że wielkie siły, które nie są związane ni czasem, ni przestrzenią, transcendentne w tym wszystkim pojawiają się w naszym świecie ciągle, jakby wiecznie teraźniejsze. Wszystkie siły duchowe nie są wyzbyte z akcji, bowiem działają na świat ciągle, spójnie, zgodnie z ich inklinacją.

Fuomo: Także, z tej różnorodności wyłania się obraz perfekcyjnej organizacji, która w swej różnorodności potwierdza, iż kosmos jest kosmosem, tj. porządkiem i ornamentem, nie chaosem, jednakże generuje porządki, złożoność na tak różnych poziomach, iż nie możemy skarżyć się, gdy np. złośliwa istota z powietrznego pierwiastka Hadesu planety Ziemia zaatakuje nam umysł, podczas gdy tego typu latawiec jest ograniczony przestrzenią, terytorium, pierwiastkiem, pojawiając się tylko w nocy, w określonych godzinach, podczas gdy Wielka Natura Jowisza na czas życia przydzieliła nam wysokie, szlachetne przeznaczenia?

Peripsol: Widzisz dokładnie, dlatego twoja natarczywość w przegryzaniu się przez przeszkody, wytrwałość w pracy jest ważna, podczas gdy powinieneś pilnować się przeciwko małym atakom urojeńców religijnych, a także sporadycznym szarżom sprowokowanych, lub rozdrażnionych istot. W ostateczności jesteś jedynym w swojej walce o własny umysł i serce, ze wsparciem tych Bogów, którzy cię wzmocnili, wsparli i usynowili. Nie chcesz chyba być pasywnym odbiorcą losów świata, pokonać się w bezsilności? Proś o pomoc, wsparcie, gdy sprawy nie mają się dobrze, tak zatem uzbrojony w tę wiedzę, zostawię cię z samym sobą, ach — jedna rzecz jeszcze, bądźże jasnej pamięci, twoja ostatnia przemowa...

Fuomo: Była irracjonalna i niegodna, zgadzam się, mój umysł był zniekształcony.

Peripsol: Pilnuj się zatem, jesteś uzbrojony w zdolności rozumowania, a niekiedy czysta głupota, a także złośliwe nastroje atakami mogą je rozbroić. Cóż mają twoi przeciwnicy? Muszą zniszczyć twój Rozum, Intelekt, Edukację, Współczucie, Zrozumienie, Mądrość, a we wzlocie posiadasz te cechy, aby na wygnaniu być głupim, ignoranckim, płytkim, okrutnym, nienawistnym, upartym — słowem — dyletantem. Zatriumfuj zatem nad nimi, nie są w stanie cię uczynić mądrym, lub rozsądnym, ale mogą zrujnować wszystko przez irracjonalną głupotę, okrutną złośliwość, niemądre emocje, które powinieneś smagać wewnętrzną wolą i dyscypliną. Co wybudowałeś jest już twoje, twój Geniusz jest Gwiazdą, te tymczasowe ujmy są tylko frustracją nieprzyjaciół, które gryzą cię w swym urojeniu, złości i ignorancji.

Fuomo: Dziękuję, Peripsolu, muszę zatem zagryźć zęby i działać dalej, nawet gdy mój umysł Drakona może być niekiedy nieokiełznany, buntując się przeciwko rozmaitym okrucieństwom, posłużę się gardą.

Dyskurs o zapomnianych wątkach misteryjnych

Niech ci, co nienawidzą Rozsądku, będą przepędzeni na cztery wiatry, są jak złe duchy, co przesłaniają znaczenia wielkich nauk, podmieniając je wstrętną ignorancją ślepych wierzeń. Obskurantyzm wyłącznych stad zawsze walczył z coraz to nowszą pasją godną ślepego fanatyka przeciwko Opatrznościowemu Intelektowi, de facto podmienił Solarną, transcendentną Opatrzność doktrynami, słowami zealotów, myląc logos Opatrzności z własnymi infantylnymi projekcjami. Następnie, szarżując naprzód w pomyleniu, aby zmuszać, indoktrynować innych w pasywne duchowe rozleniwienie, w którym w zgniliźnie ciężkiego powietrza ich katedr wyobrażali sobie omylnie, że są wprost na drodze do Niebios! Poprzez klęczenie, oczarowywanie się półżywymi trupami, przypisali atrybuty swojej fałszywej miłości zwłokom na krzyżu. Nietzschemu bliżej do boskości, niż resentymentowi monstrualnych wierzeń!

Co więcej, ośmielili się oczernić, umniejszyć, wyśmiać, zniszczyć każdego mistrza, mistrzynię na swojej drodze, co wskazywali na przestrzeń wolności, piękna, intelektualnego podparcia, wysokiej spójności, nieskazitelnej integralności, samotożsamości, prawdziwej hipostazy naprzeciwko upartej, grobowej trucizny z cierpieniami, bólem co masochistycznie nazwali "miłością", w syndromie Sztokholmskim, wojennej nienawiści wobec świata, co w prawdzie jest jedynie kanibalizmem. Aby "pożreć w imię miłości", "mordować w imię miłości". Te demony, które chcą mieć władzę nad ludźmi, asystowały ich pracy aby wyrugować rozsądek, rozum, jasny płomień Intelektu, wielką kreatywną siłę celestialnych nadgwiezdnych światów, generu-

jących gwiazdy, co nasi astronomowie tak zdobycznie odkrywają, patrząc na to, jak akumulacja wirujących gazów mocarnych mas staje się komorą narodzin wielkich gwiazd, zaczerpniętych z sił tego kreatywnego świata, który pozwala nam się z nim utożsamić.

Wszyscy mistrzowie i mistrzynie zostali zniszczeni w imię fałszerza-analfabety na krzyżu, którego ci wierzący, niemądrzy, niebezpieczni głupcy wynieśli na piedestały, nazywając „mistrzem", patrząc ku tej postaci jakby była zbawicielem ich niestrawionych pragnień, które są w pogardzie w oczach Niebios. Niechże ich zbawca zbawi się od cierpienia — Bodhisattwa mógłby mu doradzić, jeżeli kiedykolwiek by słuchał. „Kto nie skosztował z drzewa poznania, ten jest głupcem nie znającym ani dobra, ani zła" — ponownie przytaczam „Contra Galileum" cesarza Juliana, który mądrze drwił z Hebrajskich kazań, kierując się myślą, iż człowiek rozsądny wpierw musi poznać obie perspektywy, aby z intelektu wyprowadzić lepszą naturę, a przed gorszą się chronić.

Ich teolog powiedziałby, że jest to 'symbol', iż jest to poświęcenie, śmiertelnik reprezentujący boskość wewnątrz co została zaszlachtowana przez swoich. Jest to tylko gnostycka doktryna Henosis, która została przeinaczona, podług której mężczyzna, kobieta, jest porwana w większą perspektywę hieratycznych światów przez prawdziwie Izydiakalne staranie, pracę, ćwiczenie, rytuał, wśród ludzi, natury, Bogów, tytaniczną pracą wewnątrz siebie.

Cóż to za szwindel? Herakles, inicjat Eleuzyjski i jego misteria, Herakleiana, czyż nie były chronione, sankcjonowane przez boskie światy? Czyż Dionizos nie był inicjatorem, hierofantem? Czy Orfeusz, Eurydyka nie są większym wzorem, toposem piękna? Julian Autokraton porównywał te postacie i ich misteria jedno po drugim — półbogów i bohaterów ludzi naprzeciw galilejskiemu szwindlowi, co jak słusznie zauważył, wziął najgorsze z Żydów, najgorsze z grecko-rzymskich przywar, a potem miał czelność nazwać się 'prawdziwą religią'.

Lecz to nie wszystko, ich Chrystus reprezentował kanalizację niskości, żałosnej zbieraniny wściekłych fanatyków. Wpierw jego wyznawcy angażowali się w destrukcję świątyń i posągów jako ikonoklaści, później skierowali swoją nienawiść prześladując ludzi cywilizowanych, obracając to z tokiem historii przeciwko dostojnościom, jakoby sami byli niszczeni — co było reak-

cyjne i rzadkie. Ich ukrzyżowany śmiertelnik musiał przeklnąć świat swoją zgnilizną, infekcją, aby stworzyć sens z bezwartościowych misteriów, które nie inicjowały nikogo, lecz uwiodły wielu, odwracając świat do góry nogami na kolejne stulecia. Mordercy, zawistnicy, maluczcy niszczyciele, idioci, hipokryci, zacofany motłoch — zatriumfował.

Julian Autokraton pisał: "Aby wiedzieć co jest dobre, a co złe jest naturalne wszystkim ludziom, bowiem jak inaczej mądrzy, rozsądni mogą zadecydować co jest dobrem, a co złem, przez inklinację, wiedzę, bez ignorancji, aby obrócić się ku dobru?" (...) Sparafrazuję jego inne słowa: „Mity są dla ząbkujących dzieci, ludzie mądrzy widzą w nich maski boskości i głębię mądrości". Chwała Heliosowi w jego hymnie, Magna Mater, wschodniej Kybele, karmicielce wielu, Matce gwiazd.

Nazwali mnie żmiją, niechże moje wężowe sploty wzniosą się na skrzydłach ku Boskości, czyż na akkadyjskich tablicach nie było zapisane, że Królowie mieli język cięty, ostry jak żmija, lwio-głowi, orlo-widzący? Cóż za komplement, aby być porównanym do ludzi mądrości, wielkości myśli, czynu, sprawiedliwości, siły! Cóż za szwindel aby zamieniać lwa w owce, pokój jest wyprowadzony ze sprawiedliwości, nie poprzez niewolę, jest wygrany przez silnych — prawdziwa równowaga osiągana jest miarą wewnętrznej stateczności, nie poprzez słabych, pełzających, co zamieniliby się w hieny, gdyby mieli szanse mieć więcej złota, lub władzy nad innymi, niż mają!

Pełne glorii Solarne religie musiały być zniszczone, aby Nazarejski Esseńczyk mógł zatriumfować, w tym znaku jest triumf śmierci! Świat musiał być zamieniony w obrzydliwość, w odstręczający, cierpiący diabolizm, aby ta religia zdobyła cokolwiek. Bowiem jaki sens jest w ich galilejskim esseńskim gnostyku w świecie piękna, wielkości, zachwytu, w świecie gdzie harmonijne życia nie są uduszone przez walkę o przetrwanie, klęcząc jak niewolnicy? Ich diaboliczny szwindel ukrzyżowanego śmiertelnika zatruł wielu większych, lepszych ludzi.

Można by spytać: Jaki jest sens w takim oskarżeniu we współczesnym świecie? Czy jest to odwrócony resentyment ku temu, co nie może być odwrócone, oddalone? Cóż za przyczyna w odnajdywaniu błędów, zamiast konstruowania czegoś pięknego, szlachetnego, zasadnego zatem? Jest to jedynie osobisty raport z pogrzebu, katartycznego spalenia religii na ziemiach Devanagari. Jest to rebelia przeciwko temu co zostało zrobione, przeciwko

temu, co było, temu co jest, klin w jaskini Platońskiej, gdzie zamiast wyzwolić więźniów, Esseńczyk ukrzyżował każdego z nich, zanim byli w stanie prometejsko zerwać łańcuchy, gdy Epopteion sięgał po tych, co jeszcze widzieli, co przejrzeli czarne zasłony ignorancji.

Każda cywilizacja ma swoje koło fortun, losów, każda kultura swój impet, co rozwiązuje się w tym efekcie, lub w innym. Niemniej jednak, pozostawienie wskazówek jest ważne, aby spojrzeć jakie owoce Saturnalny kosiarz gromadzi w swoich zbiorach. Te zatrute należą do Veneficium, sztuki truciciela, te co leczą należą do sztuki Drottarycznej, lub Druidycznej. Patrzcie, jakie trutki dla starożytnego ducha przyszykowała religia idioty, oto jakie złożenia psycho-społeczne rozwiązują się w ogólnym gniciu jego zwłok w sekularnym świecie, który wyzwolił się z ukrzyżowanej świni, ale nadal żyje w błocie jego naśladowców!

Przy tym wszystkim, czy wszystkie misteria starożytnych we współczesnym świecie, odtworzone wielkim wysiłkiem, czy są jedynie imitacją, powtórzeniem, jakąś fanaberią, rekonstrukcją tego, co nie ma już prawa istnienia? Czy jest w nich jakiś ukryty klucz odnowy, inicjacji, do których ludzie mogą się odnieść, spojrzeć na nie z każdą zachowaną świętością? Czy szlaki ojcowskich, matczynych inicjacji są zawieszone na złotej nici pośród ukrytych sfer globu, planetarnych, gwiezdnych światów? Czy nas nie nawołują z 'drugiej strony'? Czy naprawdę jesteśmy pozostawieni sami sobie, na pastwę fałszerzy i szarlatanów, religii instytucjonalnych, lub tych niewielu, co wiedzą jak mówić, kiedy powinni zachowywać milczenie? Czy to jest czas na ciszę? Nie jesteśmy pozostawieni sami! Nosiłem zbyt wiele wieńców laurowych splecionych dla mnie przez starożytne muzy, zbyt dużo znaków, sigili Niebios, aby to ignorować! Cóż za okropnym głupcem byłbym, gdybym kontynuował swoje życie bez dzielenia się tymi zaproszeniami z innymi! Niekiedy mogę się czuć jak Prometeusz, co skradł ogień Bogom, lekko stąpając po drodze, ostrożny aby nikogo przypadkiem nie potępić w jego poznaniu, jednak wydaje się, że w tej kradzieży jest też pocałunek Boskości, co wspiera mnie na drodze, jeżeli dobrze czytam ich intencję, a także mój cel, iż to co powinno być przekazane, nie powinno być zatrzymane przy sobie! Łańcuchy, procesja inicjatów, inicjatorów nie jest zatrzymana. Cały świat nas woła, studiujemy, praktykujemy, działamy. Wydobywamy to wszystko poprzez wiedzę nauk wolnych, nauk ścisłych, społecznych, które

są niezbędne, wykonujemy ceremonialnie prace, dostrajamy nasze zmysły do dźwięków sfer, kosmosu, intelektów, odczuć ku światom Boskim, które muszą przenikać ten świat, w przeciwnym razie bylibyśmy odsunięci od wszelkich prac, zdani jedynie na generacyjne światy natury. Te, nadal piękne, pełne życia — w istocie. Poddajemy się reprymendzie, kiedy jesteśmy zbici z nóg, poprawiamy korzenie, gałęzie naszych umysłów, czerpiąc ze światów chtonicznych, terrestrialnych, tellurycznych, celestialnych, astralnych, kiedy zasłona niepamięci, ujmy psychicznych walk, ich efektów zaczyna nami władać. Podnosimy nasze pitagorejskie różdżki aby interpretować światy wyższe, rezonujemy z nimi, zbieramy nasze szaleństwa, nietrzeźwość widzenia, prostując to wszystko we wciąż większą, majestatyczną drogę!

> *Jak zauważył jeden hinduski filozof — Kautilja (371—283 p.n.e): 'Filozofia jest płomieniem wszelkich nauk, środkiem wykonania wszelkich prac, wsparciem wszystkich obowiązków'*
>
> *— Radhakrishnan Sarvepalli, (George Allen & Unwin: London: 1948) Indian Philosophy, Tom I.*

Jak Słońce, którego promienie padają w równy sposób na wszystko, jest rozumiane jako szczera, sprawiedliwa moc, tak kontrakty w Akkadzie, Rzymie były podpisywane pod Słońcem, aby reprezentować dotrzymywanie słowa, prawdę, szczerość. Prawda jest a priori, obiektywna, jak głęboka gramatyka wszechświata, nie do poznania przez człowieka, jedynie można się do niej zbliżać, lub oddalać poprzez realizację. Jest blisko związana z ideą sprawiedliwości, jako regulacją mocy w tej gramatyce, składni wszechświata. O ile Moc nadaje jej impet, o tyle Intelekt silne uporządkowanie. W kartach Tarota jest to XIX + XIII + XI.

Idea, narracja, rozsądek, akcja

Jakakolwiek forma dyskursu lub studiów nad narracją, przyczynowością i efektywnym działaniem nigdy nie powinna być odłączona od grupowej i indywidualnej historii idei, kompleksów kulturowo-etnicznych, wierzeń, fenotypów poznawczych, antropologii, socjologii i psychologii w osadzeniu cywilizacyjnym, sieci semiotycznych i materialnych, z uwzględnieniem topologicznych zmian paradygmatów psycho-społecznych na skali czasoprzestrzennej.

Podchodząc do podobnych narzędzi i ćwiczeń modularnie, można spróbować traktować podobne wzory jako rodzaj matematyki ideacyjnej, która jest zapełniania informacjami, danymi i wiedzą, rozświetlając coraz to nowsze „białe plamy", w zależności od natężenia, jakości, kierunku światła intelektu padającego na geometrię iluminowanych aspektów.

Tworzy to nieskończone biblioteki pomysłów, lecz jedynie nadając im strukturę, a także badawczą precyzję, jesteśmy w stanie uporządkować dane w systemy, a następnie zadecydować co jest relatywne, co znaczące, co normatywne, co wartościujące, co informujące, co pośrednio obiektywne, co współrelatywne, co jest ustaleniem, a co faktoidem, co aksjomatem, a co chwiejnym przypuszczeniem.

Sugeruje to personalistyczną wizję, to oczywiste. Należy podkreślić, że w ten sposób nie doskonalimy np. metody naukowej, dysponujemy jednak wieloma instrumentami wyobrażeniowymi, które mogą, lecz nie muszą posługiwać się metodą naukową, mogą, lecz nie muszą posługiwać się naukową teologią. Niemniej jednak jest to forma metody, która w największym stopniu zależy od zdyscyplinowania osoby, od geometrii i struktury myśli; przekraczając próg zorganizowanych wyobrażeń, wkraczamy w świat chaosu poznawczego.

I.

Biorąc ideę czarownictwa z Europy Średniowiecza, możemy zestawić ją z równolegle rozwijającą się historiografią innych cywilizacji, np. hinduskiej, gdzie prężnie rozwijały się magiczno-duchowe techniki, lub arabskiej, gdzie nacisk kładło się na naukę, niezakazaną przez Koran. Większość hinduskich praktyk byłaby naznaczona jako 'czarownictwo' w Europie poprzez zealotów religii europejskiej. W Europie wyłania się obraz "czarownicy", koncepcja tak szeroka jak jej stosowanie, czy oznaczało profetessę, wieszczkę, kapłankę, zielarkę, szeptuchę, zaklinaczkę, trucicielkę, położną, nekromantkę etc. Niezależnie od tego czy rzeczywiście zajmowała się magią, czy nie, jaką jej dziedziną się zajmowała, jakie były jej kompetencje, jaką pozycję miała w swej profesji są kolejnymi pytaniami, które są równie prawdziwe w stosunku do jej męskiego odpowiednika. Generalnie te koncepcje, słowa, abstrakcje semantyczne wpasowywały się w całe rusztowanie sieci idei, katedr społeczno-historycznej pamięci, uniwersów dyskursu. Te, wybudowane tworzyły znaczenia, aby współgrały z kontekstem symbolizmu, systemów wierzeń epoki i miejsca. Czarownictwo grecko-rzymskich religii i kultów różniło się od grecko-rzymskiego kapłaństwa, a to było znacznie różne od aparatu symboliczno-wierzeniowego średniowiecznego chrześcijaństwa, a także kleru, który te wyobrażenia transmitował.

Należałoby dokładnie przestudiować fenotypy tych 'Katedr pamięci' społeczeństw, aby zobaczyć, co odwiedzający postrzega podczas zwiedzania. Są to fenotypy widzenia i czucia zarówno struktury, jak i 'generalnych wrażeń estetyki całości', które wynosi się z modus operandi partykularnego widzenia, rozumienia zawartości wraz ze wszystkimi niuansami siatki poznaniowo-ideowej zapełniającej umysły, serca i dusze epoki. Retro-aktywna interpretacja perspektywy insidera jest zabarwiona systematycznym błędem paraeidolii [παρά, "poza, wzdłuż, zamiast czegoś" — w tym kontekście: alternatywnie, a także rzeczownik eidōlon (εἴδωλον) "obraz, forma, kształt"], w tym znaczeniu w odniesieniu do kontekstu systemów wierzeń, kiedy to widzi się fenomeny tylko przez poprzednio nabyte systemy wierzeń, zaburzając aspekty niezbędne, aby zrozumieć dany fenomen, często poddając niekompatybilną treść nihilacji, lub odrzuceniu. Wtedy nie możemy przybrać rzeczywistej perspektywy Innego, chyba że przyjmiemy Inne-

go jako siebie, a zatem obejmujemy większe terytorium zrozumienia, studiów, praktyki i oddania.

Jest to wykształcona umiejętność, wysoce kontrintuicyjna z perspektywy samozachowawczości zwyczajowej 'Katedry Współczesności'. Należy włożyć wysiłek w tę umiejętność, aby patrzeć nie tylko przez przestrzeń, jak antropolog, ale przez czas, jak historyk, ale także jak ideograf, semantyk, semiotyk — aby zawiesić współczesność, wchodząc w arkana starszych epok. Zasada możliwej obiektywności trenowana jest w ten sam sposób, jako osoba postronna jesteśmy bardziej obiektywni, niż ktoś zaangażowany w dane działanie, jak długo odróżniamy w wyedukowany sposób, z otwartym umysłem działania Innego. W tym znaczeniu obiektywny teolog platoński, który jest profesorem sanskrytu i komparatywistą mitologicznym, będzie przyglądał się obiektywnie osobie wierzącej, która jest pozbawiona edukacji, angażując się w swoje percepcyjne modus, niezwiązana swoim systemem wierzeń lub sposobami działania i postrzegania. Podobnie, osoba wierząca, która ma swój zestaw wierzeń o świecie, np. fragmenty doktryny chrześcijańskiej, lecz brak fundamentalnej wiedzy o buddyźmie, nie będzie w stanie postrzegać zjawiska buddyzmu poprzez błąd systemowy paraeidolii. 'Osoba nieświadoma innych sposobów postrzegania nie będzie widziała poza swoje zrozumienie, na tyle, na ile jego wiedza lub jej brak pozwala'. To domeny socjologii wiedzy, epistemologii, a także socjologii ignorancji.

Im bardziej człowiek jest wyedukowany, cywilizowany [Hellene], obeznany, o otwartym umyśle, tym sprawniejsze jego zrozumienie perspektywy drugiej osoby. Są rzeczy wspólne wszystkim ludziom, zarządzanym przez empatię, lecz kiedy wchodzi się na terytorium systemów wierzeń, bez znajomości systemu wierzeń Innego, jesteśmy poddani paraeidolii, co przekłada się bezpośrednio na interpretację wpisaną w sposoby widzenia i postrzegania.

Z drugiej strony, im bardziej jesteśmy nieobeznani ze stasis, tematem przewodnim Innego, tym mniej skuteczni jesteśmy w sprawiedliwych osądach, decyzjach, wycofując się do uniwersum dyskursu, który jest znany, wpisując wszystko w świat Drugiego, tak naprawdę tylko to, co jest zawarte w naszym. Ten 'jednostronny' filtr nie wpuszcza światła, jedynie widzi się maleńki fragment społecznego, religijnego, historycznego, poznawczego, politycznego spektrum całości spraw, będąc oślepionym co do głębokich, wie-

loaspektowych meandrów istoty Innego.

II.

Kolejnym interesującym wątkiem jest to, jak systemy wierzeń, soczewki percepcji, systemowy błąd pareidolii jest warunkowany przez obwody neuro-poznawcze, czym zajmuje się biopsychologia. Tym, w jaki sposób są warunkowane, zajmuje się socjologia, poziom poznania, często nieświadomy, pozostaje w domenie nieaktywowanej wiedzy, lub ignorancji o ignorancji, mianowicie architektur znaczeń, wierzeń, skomponowanych z historii idei, ich transferu, zdolności przekazu, memifikacji, stratyfikacji, dysseminacji, dystrybucji, mutacji, adaptacji, ewolucji. Intelekt i rozsądek są samoświadomym geniuszem kształtującym te idee, rzeźbiąc w nich, aby doprowadzić do rekonstelacji, wytworzenia, przearanżowania, skomponowania nowych narracji i idei. Jak działają w praktyce? Należy to do studium masowych i indywidualnych zachowań, tak jak w złożonych systemach adaptycyjnych w teoriach złożoności w naukach społecznych, badając je ilościowo.

Człowiek nie jest 'tabula rasa', nie funkcjonuje w próżni, na której wszystko można zapisać. Posiadamy nasze zdolności poznawcze, style myślenia, fenotypy umysłów, uwarunkowani biologicznie, uwarunkowani przez naszych mentorów, społeczeństwo, obrazy, samoobrazy, słowa. Jeżeli mamy szczęście, lub świadomie wkroczymy na drogę, podlegamy indywiduacji zgodnie z alchemicznym procesem, dojrzewając w nim. W przeciwnym razie żyjemy nabytymi automatyzmami zachowując złudzenie wolnej woli. Dlatego fenomeny wzmiankowane w części pierwszej są nieodłączne od biopsychologicznych, socjologicznych, mitogenicznych aspektów sceny.

Ten proces wysoce zarządza ludzkim zachowaniem w kontekście cywilizacyjnym. Kto rządzi kontekstem, rządzi znaczeniem. Jest to zarówno niebezpieczne dla niewyedukowanych, jak i jest zmorą wyedukowanych. Populizm żyje na zawłaszczeniu kontekstu, religijny fundamentalizm żyje na zawłaszczeniu treści wierzenia, przez które jest widziany, a następnie zawłaszcza kontekst. Szczęśliwie, kontekst nie jest jednolity, a różnorodność treści i znaczeń jest ogromna, a zatem nie podlega nadużyciom przez reżim odwróconego totalitaryzmu, lub jakąkolwiek formę populistyczno-faszystowskich idei. Po jakimś czasie konstrukt, a także dynamika społecz-

na wyzwala się z okowów, lecz za każdym razem za koszmarną cenę, jaką płaci edukacja, otwartość, ludzkie wartości, cnoty, pryncypia. Każda wojna okrada z czegoś ludzką rasę, każdy wzrost głupoty, a także ludzkiej bezmyślności intronizowanej w szaty władzy niszczy tkankę umysłów i serc.

Niełatwo pozbyć się tyranii, lecz odbudowanie społeczeństwa dojrzałych ludzi jest bolesnym, ciężkim procesem po zrujnowaniu go przez żrącą ignorancję, czy to narzuconą przez wojnę, niszczenie stasis politycznego, czy zimną wojnę intelektu naprzeciw ignorancji, rozsądku naprzeciw głupocie, sprawiedliwości naprzeciw nadużyciom, cnoty naprzeciw przywarom, zasad naprzeciw brakowi kręgosłupa, całości, inkluzywności, ws. wyłączności i fałszywemu elitaryzmowi.

Jak konstruować świątynię

"Architektura jest zamrożoną muzyką" — Goethe
"Boskość geometryzuje" — Platon
"Kosmiczny porządek jest harmonią boskich dźwięków"
"Duch ludzi reprezentowany jest przez ich architekturę" — stara myśl.

Architekt — z łaciny architectus, greckie arkhitekon "mistrz budowy, dyrektor pracy", z arkhi- "szef" + tekton "budowniczy, cieśla", z protoindoeuropejskiego rdzenia *teks — "tkać, tworzyć"

Gdy byłem dzieckiem, przeczytałem 'Katedrę Pamięci' Jacka Danna, zawsze marzyłem o podobnej konstrukcji, dopóki moje marzenie nie ziściło się w mojej dorosłości.

Ci, co zajrzeli w tajniki architektury mając zmysł metafizyczny, próbują stworzyć coś podobnego naturze, w zgodzie z nią, doskonaląc formę ku boskiemu, aby magnificencja i sztuka światów natury, światów ludzkich i boskich, perfekcyjnych, idealnych — była urzeczywistniona, uaktualniona na Ziemi.

Jeżeli w rzeczy samej możemy konstruować obiekty w publicznej przestrzeni, dlaczego nie spróbować wyzwolić wyobraźni, konstruując je także w mentalnych i astralnych przestrzeniach? Nasze święte ziemie, fragmenty piękna, geniusza umysłów, wielkie katedry fantastikonu. Współczesny świat nie jest piękny, przestrzeń publiczna jest przeważnie ohydna we współczesnych miastach, parki są rzadkimi momentami oddechu dla metropologii, mało jest szans na ucieczkę od budowli, które nie były przeznaczone dla ludzi, ale pracujących mrówek. Złe zarządzanie przestrzenią publiczną, gdzie

wieżowce wysysają energię miast, pozostawiając miejską przestrzeń, a także podmiejskie krajobrazy wyobcowane, nieistotne. Jest to wyjątkowo widoczne w wysoce zurbanizowanych miejscach o dużych populacjach, gdzie ludzie są zdehumanizowani w obrębie struktury miejskiej. Totalne miasto jest wampirem, ucztując na milionach, które je zamieszkują.

W takiej sytuacji nie jesteśmy w stanie zmienić infrastruktury, a także polityki zarządzania przestrzenią, możemy jedynie spróbować stworzyć elegancką, estetyczną świątynię dla siebie, a także naszych ukochanych. W zależności od gustów w architektonicznych stylach zarządzanych naszymi preferencjami, możemy wznieść tego typu konstrukcję, cegła po cegle, z mnemotechnicznymi detalami wymalowanymi, wyciosanymi w kamieniu, jeżeli umiejętność pozwoli, prawdziwą świątynię, wyczarowaną 'znikąd'.

Za każdym razem gdy ją budujemy, dopieszczając szczegóły, lub wirtualizując cały monolityczny projekt, rozwijając go w razie potrzeby, czy podczas medytacji czy wyobrażeń dnia codziennego, czy w snach, czy wybudujemy ją na Księżycu, w gwiazdach, albo ulubionym lesie, nieskażonym miejscu, pozostawiamy psychiczny nadruk w naszej wyobraźni, pamięci na planie mentalnym. Są to myślokształty ubrane w hermetyczną precyzję. Wynosząc naszą świątynię do astralnej sfery, uświęcając ją, chroniąc przed intruzami, gdy powracamy do niej w myślach, przybiera coraz więcej kształtów. Możemy ją wizualizować, możemy zapełnić ją pięknymi dźwiękami i zapachami, będąc iluzjonistami własnych świątyń.

Oczywiście jest to iluzja, ale praktyczna. W naszych świątyniach możemy bowiem pracować rytualnie, ceremonialnie w ukryty sposób. Spotykałem się tam z ideą mojej miłości, która w świecie rzeczywistym dawno została poddana niepamięci, przygasając. Jest to mała, elegancka świątynia, skonstruowana jak bizantyjski kościół, z otwarciem ku niebiosom jak w Panteonie rzymskim, pośrodku jest bioniczny posąg Izydy siedzącej na tronie, przesłonięty zasłoną, czasem widuję tam moją ukochaną w złoto-białym świetle, jej twarz promienieje, traktuję ją jak wyrocznię. Wokół są kolumnady, jest przestrzenna, zawieszona w gwiazdach, w fizycznych próżniach przepełnionych boskością. Gwiazdy są widoczne przez prześwity w kolumnach. Inna świątynia jest biblioteką i astrolabium, z potężnymi tomami i całą moją pamięcią, dostępną tylko mi i bogini pamięci — Mnemosyne, która pilnuje najważniejszych rzeczy istotnych dla pracującego

maga — jego pamięci, wiedzy. Z marmurami w kolorze kości słoniowej, ze złotymi płytami zdobiącymi ją gdzieniegdzie. Jest to miejsce mojego wycofania ze świata, spraw ludzkich. Ta pierwsza nie jest wyższa niż 10 kubitów. Ta druga ma 60 kubitów wysokości.

Świetnym pomysłem jest narysowanie własnej katedry, albo zaprojektowanie jej cyfrowo, a następnie poddanie takiego projektu projekcji w świat mentalny i astralny, zapełniając go myślami, ideami, malując wyobraźnią wyobrażenia piękna, estetyki, perfekcji, prawdy. Biorąc 'fizyczną architekturę' na warsztat, wibrując ją na mentalnym planie, a następnie sankcjonując na planie astralnym.

Jest to zaproszenie do skonstruowania miejsca do medytacji, pracy, aktu, odpoczynku, zabawy. Pośród rozmaitych metod dzielę się jedną z nich. Wysoce polecam książkę Francis Yates 'Sztuka pamięci', gdzie dokładnie opisuje ona historię technik mnemotechnicznych poprzez wieki. Dla metafizyka, dla maga, tego typu prace dostarczają akademickich zasobów wyposażających go w środki, metody, pomysły!

Dla tych zmęczonych ale działających bez pardonu w tym świecie — obyście konstruowali pięknie!

O odpowiedzialności w komunikacji

> *'Nic z nas bez nas'; 'Im większa natura, tym więcej poruszeń'; 'Głęboki człowiek, którym wiele istnień może działać'*

Praktykuję mowy późno w nocy, kiedy nikt nie słucha. Odnosząc się do niewidzialnych kompanii napominam siebie. Wysławiam skargi, błogosławieństwa, laudacje, pochwały, klątwy, epitafia, wspomnienia przeszłych czasów, lub gdy brakuje mi dyscypliny, lub coś wiąże mi język — bełkoczę od rzeczy we wściekłości, nienawiści, daimonicznym zdominowaniu. Tak łatwo przecież zniekształcić ludzki umysł, a to zniekształca i myśli, i mowę. Rozognione przemowy pełne pasji albo niski ryk. Nauczyło mnie to niejednej rzeczy o tkaniu monologów, a także przemówień, które idą prosto z serca, niezwiązane niczym. Wyczuliło mnie to także na niebezpieczeństwa związane z mową, która tworzy, niszczy, radzi, potępia, gnębi gadaniną, odkrywa, inicjuje, mówi emocją lub wyważonym rozsądkiem. Funkcji mowy jest wiele, lecz przeważnie jest to próba wywarcia wpływu, jeżeli nie na innych, to na siebie. Aby sygnifikować własny stan, autonomię, każda mowa jest formą metafory, jest przekazaniem stanu ludzkiego w akt mowy, jest procesją jego myśli, emocji, odczuć etc. Skrępowana mowa, mowa uwięziona, mowa, która jest w klatce, doprowadza do wynaturzeń charakteru i natury. Gdyby ktoś miał kontrolę nad naszą ekspresją, nad naszymi słowami, gdyby sprawiał, że słowa ugrzęzłyby nam w gardle, doprowadziłoby to do wielkich wypaczeń. Związana ekspresja jest formą zniewolenia. Wyważone słowa zaś strukturą, którą nadaje się tej ekspresji w rozumny sposób.

W oratorskich próbach byłem zatem dzieckiem o złamanym sercu, imperatorem, co komenderował, zgorzkniałym diabłem, dyletantem, co widzi tylko jeden aspekt sprawy. Nosiłem tyle masek, ile grało mi w sercu, tylu no-

siło moją maskę, ile wymagała ich ekspresja. Z wielkością i zdegenerowanym brudem, nagi i szczery przed Bóstwami, okoliczności zaistniałe w moim życiu jedynie amplifikują albo przyduszają tę ekspresję, pośród ludzi i ich zwyczajowych relacji. Tylko podczas wystąpień publicznych możemy się sprawdzić, jak daleko nasze przekonania o wątkach twardych jak stal mogą się rozpaść, będąc niczym innym jak kruchym drutem.

Żałuję, że nie miałem retorycznego treningu od dziecka, jak to było w zwyczaju starożytnych. Jak konstruować, aranżować, komponować, nadawać ton i strukturę dostarczanej mowie. Za dużo gadaniny pochodzi z ust wygadanych, lecz niemądrych ludzi, niewyważone słowa, lub słowa, które przelewają się bez sensu, nie koncentrując na taktyce i strategii przemowy. Słowa mogą być niebezpieczne, modyfikują rzeczywistość innych, jeżeli są użyte bezmyślnie lub nieetycznie, mogą doprowadzić do okropnych efektów. Mistrzowie języka komenderują nie słowami, ale abstrakcjami i symbolami, które za nimi stoją, które są ich esencją. Są też mistrzami ludzkiej psychologii, znawcami ludzkich umysłów, dusz i serc, penetrującymi indywidua, lub grupy, masę z wielkim wglądem, aby uderzyć w sedno i oczarować słowami wtedy, kiedy jest to niezbędne. Kiedy słowa zaczynają władać ich mistrzami, ci drudzy są zrzuceni w płytkie bagno, oczarowując się sobą, tracą kontrolę nad rumakiem retoryki.

Pryncypia mowy, jej przedłożenia polegają na pryncypiach człowieka, który jej dostarcza.

> *Rhetorica ad Herennium (Cornificus lub Cicero): "Funkcją oratora jest zdolność do przemawiania o tych rzeczach, które zostały ustalone przez prawo i zwyczaj w celach społecznych aby zapewnić na tyle, na ile to możliwe, zgodę jego publiki"*

Porter, Stanley E. 2017. Handbook of classical rhetoric in the Hellenistic period (330 B.C.-A.D. 400). Atlanta: SBL Press

> *Człowiek obycia przebywa w swoim pokoju. Jeżeli jego słowa są dobrze wypowiedziane, spotyka się ze zgodą na tysiąc mil. Jakże bardziej w jego pobliżu! Jeżeli człowiek obycia przebywa w swoim pokoju i jego słowa są*

źle wypowiedziane, spotyka się z opozycją na dystansie większym niż tysiąc mil. Jakże bardziej w jego pobliżu! Słowa wypływają z jego osoby, wpływając na ludzi. Uczynki są zrodzone blisko, a są widziane z daleka. Słowa i uczynki są zawiasem i cięciwą łuku człowieka obycia. Gdy porusza się zawias i cięciwa, przynoszą honory lub dyshonor. Poprzez słowa i uczynki człowiek obycia porusza niebiosami i ziemią. Czy zatem nie powinno się być ostrożnym?

Wilhelm, Richard, Cary F. Baynes, Carl Gustav Jung, and Hellmut Wilhelm. 1990. The I Ching or Book of changes. Princeton: Princeton University Press, str. 266—267 i str. 237—238.

Najlepsze przemowy mogą być dostarczone, gdy publika jest znana w wystarczającym stopniu. Kiedy publika jest skomponowana z tonalności różnych umysłów, myśli, wariacji serc, należy mówić w przystępny sposób, lecz nigdy nie rozpuszczać przekazu aby kupić publikę, inaczej zamieniamy przekaz w rozlew czczych słów.

Najgorsze co może się stać, to stworzenie pewnej opinii, która harda, wydaje się być łatwa do zrozumienia przez ludzi, ale będąc prostacką, żeruje na emocjach i inklinacjach, które mogą być kompletnie błędne z punktu widzenia rozsądku. Wydaje się właściwa i prawdziwa, ale jest taka jedynie z pozoru, zabijając oratoryjną subtelność, która może być skonstruowana w dosadnej sile tylko przez mistrza mowy. Kiedy oracja jest skonstruowana pięknie i precyzyjnie, a do tego jest szczera, sprawiedliwa, wyważona, nie tylko inspiruje ludzi, ale pozostawia ich z wrażeniem, iż sami odnaleźli rozwiązanie, w każdej osobie, która była słuchaczem. Doświadczenia i odkrycia, które odnajdujemy sami, są najbardziej skuteczne. Mowa jedynie wspiera ten proces. W esencji dzielimy się doświadczeniem, jak to doświadczenie będzie przekazane, jaki jest cel inspiracji, którą próbujemy ukuć, tkwi w pytaniu o wiadomość, którą chcemy posłać dalej do publiki.

W istocie, możemy być w posiadaniu wiedzy lub informacji, która wywoła niezgodę, zamieszki, albo wystawić nas na pośmiewisko, w zależności od wiary publiki i podatności na przekaz. Możemy być w posiadaniu doświadczeń niewspółdzielonych przez innych, a zatem nie do zaakceptowania przez publikę. Dlatego odpowiedzialny orator nie wyrzuca wszystkiego,

co ma w głowie, rzucając na oślep wszystkim, co wie, lecz rozdziela, rzeźbi, myśli, planuje, aranżuje, stylizuje narrację zgodną z wymogami czasu, publiki, przestrzeni. Odnajduje to, co jest rozsądne, prowadząc publikę do współbrzmienia. Sympozja są wymianą wiedzy eksperckiej, a zatem są równoważone w innej relacji, mowy dotyczą jednostronnego przekazania wiadomości do zgromadzenia o rozmaitym stopniu wiedzy i doświadczenia. Przykrym jest to, że mowy na przestrzeni dwudziestego wieku tak bardzo zubożały, chociażby leksykalnie, ale także składniowo, stylistycznie. Gdy porównuje się piękne przemowy Woodrowa Wilsona z infantylną propagandą kłamstw analfabetów takich jak Trump, ciężko nie stwierdzić, że nie tylko publika została rozpieszczona, otępiona, ale elity dzisiejszego dnia mają mniejszy zasób słownictwa, niż robotnik w Stanach Zjednoczonych poprzedniego wieku. Biorąc pod uwagę fakt, że logika nabytego języka przekłada się na gramatykę myśli, zastraszająca jest składnia myślenia współczesnych elit.

Dlatego zawartość przekazu i narracji musi być ostrożnie dobrana, podczas gdy mówimy (czy piszemy) należy się pilnować, aby pokonać emocje dyscypliną, personalne interesy poświęcić w imię rzeczowości, przy wglądzie w dobro ogółu, a nasze osobiste błędy charakteru rugować, nie dopuszczając ich do głosu. Nie ma człowieka bez przywar, niektóre z nich są bardziej widoczne, ale należy dokładać wszelkich starań aby akcent kłaść na cnoty, eliminując lub amortyzując słabsze cechy charakteru. W miarę możliwości należy stać się bezosobowym, sterownym w nieegoistycznej służbie, która przekazuje coś w interesie innych, ku wzbogaceniu innych. Aby zadecydować co jest w istocie w interesie innych, należy znać ludzi, a także społeczeństwo. Należy w istocie mieć wyższy wgląd, ojcowsko-matczyny umysł i nadzór, aby wiedzieć jakie sprawy należy wspierać. Bez osobistej mądrości i ciągłego pokonywania siebie jedyne co można dostarczyć, to swoje ego, stając się megafonem dla swoich opinii, wierzeń, małostkowych narracji, służących tylko sobie lub pomniejszej grupie, która przyklaskuje takiemu obrotowi rzeczy.

Historyczna metafizyka magii

Jan był benedyktyńskim mnichem zakonu w Morigny, wyedukowanym w Chartres i Orleanie. Był aktywny w pierwszym ćwierćwieczu czternastego wieku. Znamy jego Liber florum celestis (Księga kwiatów niebiańskiego nauczania). Jego pisma są głównym źródłem informacji o Ars Notorii, ponieważ opisał on swoje wizje i posługiwał się daimonicznymi inwokacjami. Jan nabył księgę dotyczącą nekromancji od kolegi, spisując tyle, ile mógł. Po konsultacji z lombardzkim doktorem Jakubem rozpoczął prace z Ars Notorią, która miała być świętym tekstem alternatywnym dla demonicznych inwokacji, które kontemplował wcześniej. Gdy zaczął używać Ars Notorii, jego świat zapełnił się wizjami koszmarnych form i demonów udających mnichów, osoby Trójcy. Następnie przerażony Jan próbował się wyzwolić modlitwami do Chrystusa, Jana Ewangelisty i Marii. Zgodnie z tą historią, ta ostatnia nakazała mu spisanie Liber florum celestis.

— Fanger, Claire (2012) Inwokując anioły: Teurgiczne idee i praktyki między trzynastym a szesnastym wiekiem. Seria: Historia Magii, University Park: Penn State Univ Press.

Perspektywa akademicka różni się od magicznej. Perspektywa osoby niepraktykującej różni się od tej praktyka. Biorąc powyższy fragment na warsztat, zadajmy sobie pytanie: dlaczego Jan z Morigny po użyciu Ars Notorii miał diaboliczne wizje, które w jasny sposób go wyśmiewały, ukrywając się pod iluzjami figur tak bliskich chrześcijańskich krajobrazów duchowych. Perspektywa osoby wierzącej jest jasna: 'Tych sił nie powinno się przyzywać', lub 'Ta księga była przeklęta', itd.

Jednak analizując magiczne krajobrazy potrzebujemy kontekstu: historycznego, religijnego, poznawczego, społecznego, psychologicznego, magicznego, terytorialnego, egzosferycznego, ezoterycznego. Należy też zastanowić się jaki był stan, a także ułożenie umysłu Jana z Morigny, jaka była jego intencja, jaka zawartość, jakie psychiczne konstelacje, kalibracje duchowe, które dotyczyły jego postaci, przed, podczas i po operacji przy użyciu Ars Notorii. Dodatkowo, należałoby rozważyć jaka podświadoma magiczna operacja była projekcją jego ukrytego psychicznego 'homunkulusa'.

Co było jawną operacją, która wyzwoliła ten efekt, jaki był geniusz miejsca, w którym inwokował te siły? Czy widziadła, istoty, esencje były wyczarowane jego umysłem, siłami genius loci, czy były lokalne, czy eksterytorialne, czy były subiektywnie, lub obiektywnie prawdziwe, jaki był sens drwin kakodaimonicznych?

Co było Zeitgeistem, co jego egregorem? Te wszystkie współzależne współwyłaniające się zmienne powinno się brać pod uwagę. Wierzymy Janowi z Morigny na słowo, ale staramy się zrozumieć jego doświadczenie, okoliczności, a także dotrzeć do ich sedna!

Są trzy podstawowe moduły podczas operacji magicznych, mianowicie **intencja**, **metoda** i **efekt**. Są fundamentalnie trzy krajobrazy, w których te moduły odnajdują swe manifestacje:

A) 'Homunkulus', jako kompletny obraz człowieka, ze wszystkimi psychicznymi, neuro-psychicznymi, psychiczno-biologicznymi, seksualno-psychicznymi, duchowo-seksualnymi, duchowo-psychicznymi tożsamościowymi frontami, astralno-mentalnymi komponentami, duchowo-alchemicznymi konfiguracjami w rozmaitych konstelacjach, wariacjach, mutacjach, kalejdoskopicznie soczewkującymi się przez daną osobę. Przed czasem operacji, w trakcie trwania operacji, w danym momencie, z konsekwencją dla dalszego rozwoju wydarzeń po wykonaniu operacji.

B) Narzędzia których używa 'homunkulus', włącznie z kategorią ciągłości 'homunkulusa', ekstrahując kategorie ze środowiska. Jeżeli potrzebujemy stworzyć narzędzie, tworzymy abstrakcje w naszych umysłach, eksperymentując z substancją, przykładem może być tworzenie neolitycznych toporów. Two-

rząc narzędzie, zyskujemy interfejs do akcji, choć cały proces jest wykształcony abstrakcyjnymi środkami, wyobraźnia stworzyła ruch pożądanych fenomenów poprzez akt i egzekucję. Jeżeli chcemy inwokować bóstwo, możemy projektować ideę, myśląc, że musimy mówić jej, jego, ich językiem, a więc wymyślamy język, który, jak wierzymy, jest rozumiany przez podmiot docelowej inwokacji. Zakładamy, że wydając dźwięki, jak np. 'barbara onomata' starożytnych tradycji, lub modlitwy, mantry, odnajdujemy klucze do interpsychicznych, intrapsychicznych, ale także inter/intramakrokosmicznych, inter/intra mikrokosmicznych bram komunikacji. W przypadku właściwie wykonanych mantr, poprzez synergię geometrii dźwięku w sprzężeniu z naszymi ciałami duchowymi, systemem nerwowym, psychosomą, rezonujemy w 'środowisku metafizycznym', nasze struny głosowe, gardło, czaszka wytwarzają biorezonacje homunkulusa w ciągłości świadomego samoobrazu w absorpcji głębszego, niepodzielnego świata, który ma swoje prawa i zasady, swoją geometrię i głębię, swoją metafizykę ogromnych wielkości, a także metafizykę średnich i małych wielkości. Podobnie inwokacje, ewokacje, modlitwy są reaktywną, aktywną, receptywną, pasywną próbą uzbrojenia narzędzi wobec konkretnej rzeczywistości fenomenów w obrębie kompetencji, zasięgu, topologii istnienia. Wspomniane wyżej neolityczne narzędzie jest wyekstrahowane jako kategoria ze środowiska, 'barbara onomata' jest kategorią wyekstrahowaną z projekcji homunkulusa. Są też narzędzia irracjonalne, jak transy, szały, obłęd, kiedy 'homunkulus' poddaje się introjekcji światów intrapsychicznych i interśrodowiskowych, które mają swoją własną rację bytu, choć wydają się chaotyczne z punktu widzenia racjonalnych modułów, mianowicie 'intencji; metody; efektu'. Są bliższe aktowi (szał szamański, bojowy), efektowi (transformacja, mediumizacja, opętanie, trans), intencji (to, co jest intensjonalne, ukazuje się w procesie spontanicznie), lub katalizie (opętanie) i wynikowej (ekstensjonalne) procesu.

C) Wydarzenia, jakie można zaobserwować, aby zasądzić czy operacja jest efektywna, nieefektywna, widoczna, czy zbyt daleka aby była uświadczona, zrozumiała. Tj. operacja magiczna może być efektywna, ale nie da się bezpośrednio zaobserwować efektów jej działań, jak w przypadku magii wysokiej, lub wydarzenia są zaobserwowane po miesiącach, lub latach poświęcenia i ce-

remonii. Jaka jest interpretacja wydarzeń, które obserwujemy, jak interpretujemy doświadczenie zgodnie z naszymi projekcjami, interpretacjami, wiedzą, systemami wierzeń, ustawieniami psychicznymi? Rozsądne oceny naszych działań, irracjonalne przybliżenia, nastawienie podczas operacji, a także ich konsekwencje poddane są naturalnym instynktualnym, a także biopsychologicznym prawom. Np. instynkt 'walcz-lub-uciekaj', 'lęk, lub atak', lub wartościujące, co jest 'dobre, co złe', co 'właściwe, co niewłaściwe', co 'prawdziwe, co fałszywe'. Stawia to pytanie na każdym kroku, z którym musimy się ciągle konfrontować — co tak naprawdę wydarzenie chce nam przekazać, w jaki sposób je zrozumiemy? Czy jest aparentne, czy ukryte? Do jakich dalszych wydarzeń i efektów nas prowadzi? Jest to praktyczna nauka podejmowania decyzji, a także dojrzała sztuka dokonywania osądów sytuacji w praktyce.

Wracając do naszego Jana z Morigny, próbował użyć Ars Notorii aby uzyskać konwersację z Bogiem i aniołami. Taki przynajmniej był jego zadeklarowany cel. Jego umysł miał już szkielet konkretnej architektury religijnej, teoretycznie bezpiecznego porządku, chciał czegoś więcej zgodnie z najlepszymi intencjami. Jednak poddany atakom daimonicznym, naturalnie zinterpretował sytuację jako niepomyślną, po czym napisał swoją „Liber florum celestis", osądzając „Ars Notorię" jako 'potępioną księgę'. Historia tego artefaktu-grimuaru jest kolejną sprawą, książki mają swoją magiczną historię użytku. Tworzą krajobrazy astralno-mentalne powiązane z artefaktem w użyciu. Nie znamy historii egzemplarza Ars Notorii, która była w posiadaniu Jana z Morigny, ani całości egregora wszystkich tomów, ze wszystkimi konekcjami, które go dotyczyły, włącznie z jej autorem. Faktem jest, że nasz poczciwy Jan z Morigny był zaatakowany w dość przykry sposób. Wszystko to stało się w czternastowiecznej Francji, w Chartres. Jaki był geniusz miejsca zchrystianizowanej Francji od wieków? Plemiona Franków miały swoje bóstwa tytularne, a także myriady istnień. Zmarli zchrystianizowanych Franków mieli swoją falę zindywidualizowanych eidoli, dusz, istnień, daimonów etc. Chrześcijaństwo było wrogie lokalnym bóstwom. Można przypuszczać, że geniusz miejsca drwił z niego za próbę zbliżenia się do boskich światów przez chrześcijańskie strukturalne środki, poprzez 'dzikie, wielo-płynące plemiona', jak Chaldejczycy nazywali demony chtoniczne. Jaka mogła być przyczyna drwin? Wytwarzając psychiczną opozycję przy doktrynie 'coincidentia oppo-

sitorum' uderzył w zły punkt równowagi miejsca, własnych akcji, a także lokalnych sił. Jako 'wierzący' w strukturalny porządek chrześcijański wytworzył napięcia, dysharmonię w homunkulusie, a niewidzialne siły, włącznie z demonicznymi światami nie czekały długo na reakcję. Odzwierciedlił też po części swojego homunkulusa, nadając treść swoim fantazjom, podobnie jak Austin Osmane Spare, który materializował myślokształty homunkulusów dwóch osobników, doprowadzając ich do szaleństwa. Miał szczęście, że były to fantazmaty okołochrześcijańskie i nie był zaatakowany z ujmą na ciele. Czy mógłby być skuteczny w swojej operacji magicznej, gdyby rozumiał tę dynamikę, podejmując się dogłębnemu zrozumieniu swoich motywacji, metod i efektów? Opatrzność tylko wie. Czy był nieprzygotowany, czy po prostu niedostateczny do podjęcia się tych operacji? Był młodym eksperymentatorem, znamy częściowo jego biografię — zrezygnował w pół drogi z nekromancji, co jest kolejną wskazówką dla jego późniejszych rewelacji przy używaniu „Ars Notorii".

Należałoby stwierdzić, że jeżeli ktokolwiek zaczyna swoją przygodę z magią parząc się, nie powinien robić z siebie nowo nawróconego idioty, który ostrzega wszech i wobec przed zgrozą własnej niekompetencji w działaniach magicznych. Są złe, ohydne, okrutne rzeczy, które mogą się przydarzyć, a także piękne, wzniosłe, cudowne, nie powinny one odstręczać od praktyki, co więcej, powinny uczyć na drodze. W końcu nie jesteśmy masochistami, wycofujemy się jeżeli parzy, eksplorując aspiracje i wspinając się do wyższych działań, ciągle i nieustannie.

Dialog: Aksjomat Jamblicha

Fuomo: Rozważałem myśli wielkiego mistrza teurgii, Jamblicha, prosząc w sercu o ekspozycję jakże płochych a dosadnych i dogłębnych praw, o Peripsolu, czy ów hieratyczny syn Kalcis, co podtrzymał złotą nić Platońskich inicjacji, tańczy pośród Eleuzyjskich, niebiańskich pól, jak archanioł Platon?

Peripsol: Dlaczegóż, różdżka kaducejska należy do niego, skrzydła śnieżnobiałe, teraz wejdź z nim w dialog, nie poszczędzi ci ni mądrości, ni słów. Zostawiam was samych, uśmiechając się na tę myśl.

Jamblichus: Dawno nikt mnie nie wzywał, w czym mogę ci pomóc, młodzieńcze?

Fuomo: Nazywam się Fuomo, takie imię mi nadano, gdy zostałem przypisany jako siódmy anioł Saturna, zrodzony ze Słońca jako bestia Boga, urodzony na Ziemi ze śmiertelnej kobiety, z duszą zamordowaną, w bólu w wampira zmieniony, jednak...

Jamblichus: Wystarczy, znamy twoją historię, a czytając twoje myśli widzę, że chciałbyś wiedzieć, czy stary Plutarch miał rację, pisząc, że różne nazwy wśród Bogów i Bogiń, duchów, inteligencji, z różnymi sposobami adresowania, inwokowania i inkantacji wśród kultur i cywilizacji w istocie odnoszą się do tych samych głębokich mocy, które Boskością wędrują przez świat.

Fuomo: Czy mam też w ten sposób rozumieć indywiduację, maski co henoteistycznie to Apollem to Amaterasu, z innymi sposobami odnoszenia się

do tych mocy, składnią rytualną, by człowiek sięgnął po te siły wielkim wysiłkiem?

Jamblichus: Prawdziwa wiedza o Bogach jest jedna i taka sama zawsze i wszędzie. Patrzy się na nich z różnych perspektyw, czerpiąc z rozmaitych gałęzi wiedzy.

Fuomo: Z czego zatem jest wywiedziona rozsądkowa, naukowa teologia, która jest przejrzysta jak rosa na źdźble trawy?

Jamblichus: Problemy, jakie napotykamy na drodze, wydają się złożonymi aspektami, różnorodnie odnosząc się do siebie, z tych względów wymagają wyjaśnień, które wyłożą je w odpowiedni sposób. Zatrudniając logiczne rozumowanie postaram ci się je w pełni zademonstrować.

Fuomo: Co zatem stanowi rdzeń tych logicznych tez?

Jamblichus: Dla każdej z tych demonstracji należy w teologiczny sposób zająć się sprawami teologicznymi, teurgicznymi sposobami objaśnić teurgiczne sprawy, a filozoficzne kwestie omówić filozoficznymi metodami.

Fuomo: Podobnie jak omawianie teologii przez materialistę jest bezcelowe, omawianie materializmu metodą teologii jest wywiedzeniem się w pole, czy dobrze rozumiem, że spójne dyscypliny powinny być omawiane przez siebie, a najlepszą metodą lotnych umysłów jest przerzucanie mostów między tymi dziedzinami, poprzez zrozumienie ich do głębi, które doskonale się ze sobą spajają i komponują?

Jamblichus: Tak, młodzieńcze.

Fuomo: Czy podobnie, dobrze rozumuję, że aby odkryć Bogów należy odkryć tę substancję co łączy nas z nimi, a następnie przerzucić pomost, poszerzając go pięknymi, świętymi wysiłkami?

Jamblichus: Wewnętrzna, sekretna wiedza o Bogach współ-istnieje w naszych naturach, jest ponad osądem, wyborem, ponad rozumowaniem, a także dowodem.

Fuomo: Należy ją zatem odkryć, aby ją udowodnić, nie ma innej drogi, niż odsłonięcie tej perfekcyjnej rewelacji?

Jamblichus: Wiedza jest zjednoczona od początku swoją własną przyczyną, istnieje wspólnie z esencjonalnymi próbami duszy aby dążyć do Dobra.

Fuomo: Tak jest w rzeczy samej, ponieważ prostota Boskości, jedna idea przenikająca świat w swej hipostazie dusz jest w istocie dobra, prosta i piękna.

Jamblichus: Lecz ten kontakt swego ducha z Boskością nie powinien być pomylony z wiedzą, wiedza bowiem jest oddzielona jako podmiot od swojego obiektu studium pewnym stopniem inności.

Fuomo: Zatem żadna wiedza nie jest doskonała, ale jedynie jak w Sokratycznej ironii, powinna być przybliżona, aby zbliżyć człowieka do jego duszy i Bogów.

Jamblichus: Przed tą wiedzą, która zna inność będąc sama inną, jest pewna łączność z Bóstwami, która jest naturalna, a także niepodzielna.

Fuomo: Ale jakże możemy przekazać to innym, czy teurgicznymi operacjami, czy magią, czy może mową, która stroi dusze, czy innymi sposobami, gdy inni dopominają się tego typu odniesień?

Jamblichus: Nie powinniśmy być zdania, iż jest to dar, którym możemy obdarować albo nie, ani zaakceptować to jako niejasną sprawę, bowiem istnieje zawsze w aktualności. Nie powinno się też przystawać na coś, ani odrzucać tego, bowiem jest aksjomatyczną sprawą aby przyjąć, iż jesteśmy objęci Boską obecnością, zapełnieni nią, mając tym prawem cnotę wiedzy iż Bogowie istnieją.

Fuomo: Lecz jak to się ma do opinii ludzkich na ten temat?

Jamblichus: Spróbuj założyć, iż masz konkretny sposób odniesienia się do ich esencji, odrzucając niestabilność, niestałość charakteryzującą ludzką naturę i warunki.

Fuomo: Lecz jakże wyprowadzić prawa naukowej teologii na mocy tego aksjomatu?

Jamblichus: Równoważąc tezy wywiedzione z rozsądku, perfekcyjnie proporcjonalne, aby tak zbudowaną świątynią ukoronować Boskość.

Fuomo: Czy zatem każda niespójność świadczy przeciwko dobrze skonstruowanym tezom?

Jamblichus: Niezrównoważone antytezy są procesem obcym przyczynkom rozsądku i życia, zagłębiamy się wtedy w drugorzędnej rzeczywistości, która należy do sfery potencjałów, przeciwieństw, do świata generacyjnego.

Fuomo: Angeli Bonum, w istocie podtrzymujesz złotą nić Platona, mistrzu, jak zatem te wyższe światy widzą siebie, a także nas? Czy postrzegają wszystko obiektywnie, trwale?

Jamblichus: Wyższe istnienia rozkwitają w zrozumieniu jednolitego poznania, wieczna kompania Bóstw ma ich wewnętrzne poznanie, ponieważ same posiadają wieczną tożsamość, zatem ludzka dusza łączy się z nimi w wiedzy w podobny sposób, nie posiłkując się wulgarnymi przypuszczeniani, lub czczą opinią, albo formą sylogizmu.

Fuomo: Zatem wszystko musi mieć piękne, jasne podstawy, odrzucając te teorie, które nie zostały uwarunkowane logicznie dowiedzionymi sprawami, podobnie jak zigguraty Babilonu co odzwierciedlały sfery niebieskie, z silnymi fundamentami, wzrastając w subtelności od Saturnalnej podstawy, która je spajała, aż do najmniejszego, najwyższego piętra, które zwieńczone ołtarzem było rektyfikacją doskonałych tez w formie architektury?

Jamblichus: W istocie, zaczynając od podlegającej czasowi rzeczywistości, bieżymy za tą esencją, co jest poza tymi sprawami, łącząc się z Bóstwami z czystym, pozbawionym błędu rozumowaniem, które otrzymaliśmy na wieczność od Bogów. Ponadto, wiedza o Boskości ma inną naturę niż wiedza o innych sprawach, jest niekiedy otrzymana jako rozbłysk geniuszu poprzez równoważenie przeciwnych zdań, ich wynikiem jest konkluzja, podobnie jak w dialektycznych dyskusjach.

Fuomo: Jako odrębna dyscyplina wiedzy, czy podlega ona procedurom negacji przez antytezy?

Jamblichus: Nasze świętości rozpadłyby się w proch, ale wspomnieliśmy już o aksjomacie, który jest wywiedziony doświadczalnie przez teurgów, a rozumowo przez inicjatów, a następnie tak nauczany. Wiedza o Bogach nie podlega zgodzie na nią, nie jest nabyta w momencie urodzenia, ale przez wieczność współistniała z duszą w niepodzielnej, jednolitej ciągłości.

Fuomo: Doświadczalnie, czy możemy zatem odkryć różnorodne działania Bogów, czy jedynie ich część?

Jamblichus: Zgodnie z ich aktywnościami, tylko niższe aspekty, które próbujesz ustalić, mają różnorodne właściwości, lecz pozbawiasz się wglądu w pierwotne, najwyższe, najszlachetniejsze twarze ich odrębności.

Fuomo: Działają zatem w wiecznym ruchu, naiwnie spytam?

Jamblichus: Nie ma kontrastu między działaniem a pasywnością, lecz ich działania są rozumiane jako absolutne, niepodważalne, a także wolne od relacji z przeciwieństwami. Negujemy zatem podmiot i obiekt w relacji do ich ruchu. Nawet dusze nie są poruszane same sobą, co przyzwala na poruszający się, a także poruszony element. Traktujemy tę rzecz jako prosty, esencjonalny ruch zgodny tylko ze sobą, ale nie odnoszący się do czegokolwiek innego, wynosząc się poza przeciwieństwa działania na siebie, lub bycia działanym na sobie.

Fuomo: Rozumiejąc istotę ciągłości, co zatem łączy te wszystkie siły, tak jak dusze co są utopione w Boskości, współdzieląc jej esencję?

Jamblichus: W superordynacyjnych klasach istnień wszystko jest rozumiane jako przynależne do esencji, jest to całość totalności, co istnieje przede wszystkim, istnieje oddzielnie nie polegając na innych sprawach, które w niej istnieją, biorąc na przykład Bogów, anioły, półbogów, agathos daimones. Jeżeli uznamy każdego z nich za jednolitego, cała struktura naukowej teologii rozpada się w bezładzie, natomiast jeżeli są rozumiane jako odrębne gatunki, które nie mają wspólnej definicji, ciężko znaleźć między nimi rzecz wspólną. Jednakże, gdy użyjemy zasady analogicznej tożsamości w stosunku do tych istnień, jak do generacji Bogów, daimonów, bohaterów, a także dusz, możemy znaleźć ich specyficzną charakterystykę.

Fuomo: Rozróżniając między tymi klasami, musi być pomimo tego jakaś wspólna im substancja?

Jamblichus: Jest dobro poza istnieniem, a także to, co jest w istnieniu. Przez istnienie rozumiem najwyższe, najbardziej uhonorowane sprawy, które niecielesne w swej istocie są atrybutem Bogów, co przenika wszystkie klasy ich konstytuujące, co także podtrzymuje właściwy podział porządku, nie zrywając z nim, a także manifestuje się w ten sam sposób, wspólnym wszystkim Bóstwom.

Fuomo: Jak zatem rozumieć metempsychozę i transmigrację dusz? Czy dusze zaczerpnięte z Boskości zradzają się, jak uważam, z matki i z ojca, a także sublimowane z tej wiecznej substancji co przenika wszystko, gdziekolwiek nowy oddech otwiera się na świat? Czy powinienem wzorem Egipcjan dzielić na dusze generatywne, a także duchy-gwiazdy, z których pierwsze zrodzone są ze światów generatywnych, a drugie z Boskości, jakoby agathos daimony, lub geniusze, a te drugie są wieczne?

Jamblichus: Dusze, co zarządzają ciałem, zarządzając ich podziałem wśród ludzi, które przed przyobleczeniem się i zstąpieniem w generację, są wieczne jako takie, gdy odrodzą się nie znają Dobra, ani przyczyny Dobra,

która jest przedesencjonalna, jednak zachowują pewną pamięć, a także władanie Dobrem. Dlatego obserwujemy uczestnictwo w pięknie i cnocie, które znacznie przekraczają te, do których zdolny jest człowiek. Bowiem w złożonych istnieniach tego typu uczestnictwo jest sporadyczne, podczas gdy w wiecznych duszach te sprawy są zakorzenione niewzruszenie, nie wygasając nigdy, nie są poddane ani spontanicznemu usunięciu, ani wybiciu przez inne, zewnętrzne siły.

Fuomo: Czytając dzieła o mitologii i wyczynach Bogów, czy mam założyć, że wszystko co robią jest dobre?

Jamblichus: Mitologia, a także teologia jest dziełem człowieka, chce on się przeglądać w Bóstwach, wzorem ucznia Maximusa, Juliana Autokratona, który przecież jest też moim uczniem, mitologia jest dla ząbkujących dzieci, lecz należy zrozumieć dogłębnie siły, które działają w trakcie interpretacji między Bogami, żyjącą Ziemią, a człowiekiem, między naszymi fizykami, naturą, a nauką. Wszyscy Bogowie i Boginie są dobrzy, odsłaniając swoje działanie w niewidzialnym Dobrze, a upodabniając się do Dobra, tworząc rzeczy na obraz Dobra, dając ekspresję niewypowiedzianemu, powodując że to, co bezforemne, jaśnieje formami, przynosząc z poziomu zamanifestowanego dyskursu to, co jest superordynacyjne nad rozumowaniem, odbierają stopień uczestnictwa w pięknie, które jest ich udziałem, dostarczając i przekazując je niewzruszenie do wszystkich klas istnień, które po nich następują.

Fuomo: W moich bestiariuszach jest zapisana wielość istnień, lecz staram się nie mnożyć bytów ponad potrzebę, jak zatem uprościć rozumienie istnień, aby sięgnąć w sedno, w puentę sprawy?

Jamblichus: Są klasy istnień, co jako pośrednicy dopełniają powszechną więź, co łączy Bogów z duszami, utrwalają więź, aby była nierozrywalna. Scalają wszystko w ciągłości od początku do końca, aby wszystko miało uczestnictwo w sprawach niepodzielnych. Są najlepszym, proporcjonalnym eliksirem dla wszystkiego, miarkując progresję od najwyższych do najniższych, pomagają we wstąpieniu najniższym do poprzednich — najwyższych.

Układają porządek, miarę w uczestnictwie, od najlepszych, receptywnych, godnych, perfekcyjnych istot, tworząc zgodnie sprawy ze wszystkimi innymi, które otrzymują od Bogów zasadę przyczynowości wszystkich tych rzeczy.

Fuomo: Jakie inne posiadają przymioty?

Jamblichus: Jedność we wszystkich swoich zasięgach, formach, stała wytrwałość w sobie, jakość bycia przyczyną niepodzielnych esencji, nieporuszenie, które może być rozumiane jako przyczyna wszelkiego ruchu, wyższość nad istotami, która poprzedza wspólnotę z nimi, co więcej, w esencji niezmieszanie, transcendencja, potencjał i działanie — wszystkimi tymi przymiotami można określić Bogów. Co więcej, jakość bycia rozróżnionym w wielości, a także zdolność do oddania się innym, ponadto otrzymują od siebie i skądinąd zasadę ograniczoności, mając zdolność do podziału niepodzielnych rzeczy, aby doprowadzić je do perfekcji. Współuczestniczą we wszystkim co jest, a także tym co będzie, odbierając różne substancje ze wszystkich stron świata, emanując sobą tę zasadę, łącząc to wszystko, wzbogacając o te atrybuty, które wyprowadzają potencjały, esencję, działania — wszystko to możemy przypisać do dusz należących do Bogów, będąc w tym pełni racji.

Fuomo: Co zatem z dobrymi demonami, Agathos Daimones, w odróżnieniu od tych co chtoniczne, wielokształtne, niebezpieczne dla człowieka?

Jamblichus: Deklaruję, że klasa dobrych demonów jest wielokrotna w jedności, miesza się z pewną skazą, lecz doskonale rozumie wszystkie istnienia poniżej, na sposób, który jest niemniej jednak znacznie wnikliwszy i lepszy. Będąc przy klasach istnień, Fuomo, bohaterowie, rzekłbym, charakteryzują się podziałem, a także wielotwarzowością, ruchem, mieszaniem i tym, co jest im poznane, lecz odbierają też to, czym są obdarowani z wysoka, objęci tymi wysokimi sprawami, ukryci w nich, a także posiadający w mniejszym stopniu lepsze pierwiastki, przez co rozumiem jedność, czystość, stałość, niepodzielną tożsamość, a także pewną dozę transcendencji. Agathos Daimon jest w tej skali na górze, transcendentny i perfekcyjny, bo-

hater jest stosunkowo niedoskonały, nieco wybrakowany, pierwszy może osiągnąć wszystkie rzeczy jednym środkiem naraz, unitarnie w teraźniejszości, drugi nie może osiągnąć wszystkich rzeczy naraz, albo w nagły, niepodzielny sposób. Poprzedni generuje i zarządza tymi rzeczami bez przywiązania ani skłonności ku nim, podczas gdy drugi ma naturalną inklinację aby odwracać się w kierunku rzeczy, które wygenerował, aby nimi zarządzać. Agathos Daimon ma zatem władzę uprzednią jako przyczynowość, podczas gdy drugi polega na jej przyczynie, woli Bogów, polegając na nich przez całą wieczność. Na tej skali jeden w błyskotliwym momencie rozumie wszystkie przyczynowe końce aktywności i esencji, podczas gdy drugi przenosi jedne sprawy na inne, podążając od niekompletności do kompletności. Dla pierwszego jest to to, co jest najwyższe, niezrozumiałe, przewyższające wszelką miarę, bez formy, nieograniczone, natomiast ten drugi jest zdominowany tendencją nawiązywania odniesień, w uścisku impulsów w gorszą stronę, a także spraw drugorzędnych, konsekwentnie otrzymuje formę przez wieloistne środki, które dają mu narodziny.

Fuomo: Cóż za czynnik zatem króluje nad tymi wszystkimi istotami, nie są one przecież bezmyślne, jeżeli możemy dowieść ich podstaw, esencji, a także charakterystyki poprzez rozum?

Jamblichus: Intelekt jest przywódcą, a także królem w dominium Istnienia, sztuką tworzącą wszechświat, jest obecny ciągle, a także wszechobecnie wśród Bogów, perfekcyjnie samowystarczalny, wolny od skaz, ustanowiony w sobie przejrzyście, a także w zgodzie ze swoim działaniem. Dusza uczestniczy w częściowym, wielorakim intelekcie, który kieruje swoją uwagę ku zarządzaniu wszechświatem, mając na względzie świat nieożywiony, będący wygenerowanym w różnych czasach z różnych form. Powstając z tych samych przyczyn, wyższe klasy istnienia posiadają esencjonalny porządek, a także esencjonalne piękno, lub wyrażając to w inny sposób, są zasadową przyczyną tych co w nim współistnieją, należąc do duszy uczestniczącej ciągle we współzrozumianym porządku i boskim pięknie.

Fuomo: Dlaczego zatem człowiek ze swoją duszą nie ma nieograniczonych możliwości?

Jamblichus: Bogowie są obecnością przez siebie, włącznie z ich esencją, miarą wszechświata i przyczyną. Podczas gdy dusza jest zdefiniowana przez Boską zasadę ograniczenia, uczestnicząc w całości tylko po części. Poprzednim klasom możemy rozsądnie przypisać atrybuty dominacji nad wszystkimi istotami przez władzę i suwerenność zasady przyczynowości, podczas gdy dusze mają limity poszerzania swojej władzy. Natura tych różnych właściwości manifestuje się w kategoriach pogranicza, nietrudno zatem pomyśleć o siłach pośredniczących, jak demony, czy bohaterowie; ci drudzy wpierw przecież byli ludźmi, zdobywając większe możliwości pośmiertnie, te klasy mają pewną dozę podobieństwa między sobą, jednak w środku tej skali się różnią, jakby tkając harmonijną wspólnotę poprzez odpowiednie środki, stąd wywodzi się też różnica w działaniu i ograniczeniach.

Fuomo: Jednakże, czy siły te mają ciała, lub formę subtelnych wehikułów, którymi działają? Lub czy mogą się one wcielać, emanować przez ludzi, ciałami eterycznymi, którymi zarządzają? Moje doświadczenia za tym świadczą, co o tym myślisz, mistrzu?

Jamblichus: Generacje wyższych istnień nie są obecne w ciałach, ale rządzą nimi z zewnątrz; nie podlega więc wątpliwości, iż dzielą one zmiany, wobec których ciała są podmiotem. Co więcej, udzielają tym ciałom wszystkiego poprzez dobro, które ciała mogą otrzymać, choć same nie otrzymują nic z ciał, aby nie otrzymać nic z charakterystyk ich właściwości. Jeżeli w rzeczy samej byłyby ucieleśnione albo poprzez udział w ciałach, albo byciem umaterialnionym poprzez ciała, lub w inny podobny sposób, mogłyby wtedy wchodzić w asocjację z rozmaitymi zmianami w ciałach; lecz, z drugiej strony mając uprzednią egzystencję oddzielną od ciał, niezmieszaną w sobie, jaką odrębność można by rozsądnie w nie wprowadzić, biorąc pod uwagę ciała? Zgodnie z życiem, w które przyoblekła się dusza, zgodnie z formą, podobne jest też ciało, które jest przez nią formowane, podobnie z geniuszem i naturą, która jest współtworzona z duszą, skąd czerpie swoje wyższe impulsy i instynkty. Lecz w sprawie wyższych klas istnień, a także tych, które przyoblekają się w moc jako całość, poprzez działanie wyższych istnień, niższe też są wytworzone, poprzez działanie niecielesne formowane są ciała organiczne.

Fuomo: Rozumiejąc to przez współczesną naukę, nie tylko kod genetyczny, ale też ukryte siły duchowe działają przy formułowaniu natur, a także ekspresji ciał. Choć w przypadku deformacji lub wad genetycznych, te pierwsze mają prymat, w przypadku zdrowego rozwoju w najlepszym przypadku te drugie. Nikt przecież nie będzie odrzucał nikogo na tej podstawie, ani chełpił się piękniejszą naturą, duszą lub ciałem, powinien raczej traktować swój los w sposób, który potrafi zainspirować, objąć całość i zwiększyć piękno własnej natury, aby promieniować nią na innych w sposób, który niekiedy może wzbudzić zawiść, lecz przede wszystkim powinien w mądry sposób działać, nie jak narcyz, lecz jak Apollo. Jak pisałeś w listach do Euzebiusza, wielki Jamblichu, nawet najlepsze natury mogą obrócić się w ruinę, a wielkim wysiłkiem najgorsze mogą być obrócone ku dobru.

Jamblichus: Za bardzo się rozpędzasz, wróćmy do tematu! Poprzez działanie tych kreatywnych sił wytworzone są obiekty, a następnie nadane jest im przewodnictwo poprzez ich wszystko obejmujący kierunek. Zatem kręgi niebiańskich ciał, wpisane w kręgach eterycznej duszy, na zawsze z nią pozostają, a dusze wielkich systemów światów i porządków, gdy wzrosną do swojego właściwego intelektu, są w pełni przezeń objęte, głównie w nich generowane; a intelekt, szczegółowy i uniwersalny, jest rozumiany przez wyższe klasy.

Fuomo: A wspomniane wyżej pochodne, lub drugorzędne istnienia?

Jamblichus: Jako pochodne istoty zawsze będą się odwracać w kierunku pierwotnych, do wyższych istnień jako swoich punktów odniesienia, egzekwują przewodnictwo nad swoimi podwładnymi, poprzez esencję, a także formę rosnąc z lepszego w gorsze. Dokładniej, to w lepszych sprawach te istnienia uzyskują pierwotne pochodzenie, a zatem od nich pochodzi porządek i miara do gorszego, a w rzeczy od ich indywidualności, lecz nie działa to na odwrót, tj. iż właściwe charakterystyki nie płyną z podwładnych, niższych istnień do tych, które sprawują nad nimi prezydium.

Fuomo: Rozumiem, jednak zarówno niższe, jak i wyższe istnienia wydają się z pozoru dalekie ludziom, a także niedostępne dla większości.

Jamblichus: Mówiąc, że boskość jest oddzielna od ziemskich światów, a także iż nie miesza się z ludzkością, co więcej że świat ten jest pozbawiony boskości, a co za tym stoi zgodnie z tym dziwnym rozumowaniem, nawet my kapłani, magowie nie nauczylibyśmy się niczego od Bogów. Wtedy bylibyście w błędzie pytając nas czy mamy jakiś specjalny wgląd lub poziom wiedzy, jeżeli w rzeczy samej nie różnimy się od innych śmiertelników.

Fuomo: Zgoda, natomiast inwokując wielką Panią Hekate, czy stawia się ona na wezwanie, podług woli, osobiście, przybierając odpowiednią maskę?

Jamblichus: Bogowie nie są ograniczeni do jednego miejsca w kosmosie, nie są z nich też wyzute ziemskie światy. Wręcz przeciwnie, prawdą jest, że wyższe istnienia, nawet gdy nie są zawarte przez nic, zawierają wszystko w sobie; z ziemskich spraw, posiadając istnienie w cnocie totalności Bogów, kiedykolwiek są gotowi na uczestnictwo w uczcie Boskości, natychmiast działają. Nieważne czy mówimy o przydziałach do regionów wszechświata, do niebios czy do Ziemi, do miast czy konsekrowanych miejsc tych czy innych Bogów lub Bogiń, czy nawet świętych posągów, faktem jest iż boskość iluminuje wszystko z zewnątrz, tak jak Słońce iluminuje wszystko z zewnątrz swoimi promieniami. Jak światło Słońca zatem obejmuje to, co jest iluminowane, tak samo moc Bogów obejmuje z zewnątrz wszystko to, co w nich uczestniczy. Podobnie, jak światło, które jest obecne w powietrzu bez mieszania się z nim, światło Bogów iluminuje podmioty transcendentnie, mocno przytwierdzone do siebie, gdy działa poprzez totalność egzystencji. Nawet widzialne światło jest pewnym kontinnuum, wszędzie takie samo, iż niemożliwe jest przecięcie żadnej jego części, ani odłączenie światła od jego źródła bez jego straty.

Fuomo: W takim razie wszelkie świątynie, posągi, jak rozumiem, są punktami koncentrycznymi, które ustaliła tradycja, a także wydarzenia starożytności, lecz jako takie jedynie są drugorzędnymi sprawami, które ułatwiają operacje teurgiczne?

Jamblichus: Świat jest podzielony przestrzennie, przynosząc podział jedności poprzez siebie, jedno, niepodzielne światło Bogów. Światło jest jedno,

a także takie samo poprzez całość wszechświata, jest obecne niepodzielnie dla wszystkich rzeczy, które mogą w nim uczestniczyć, zapełniając wszystko perfekcyjną mocą, przez cnotę niekończącej się wyższości przyczynowej przynosi do kompletności wszystkie rzeczy wewnątrz siebie, pozostając wszędzie zjednoczonym poprzez siebie, spajając razem ekstremy z pierwotnych początków.

Fuomo: Lecz świat pozornie wydaje się podzielony, przecież nie jest jednolitą substancją, nie bierz mnie za niemądrego, chciałbym usłyszeć jak uzasadnisz ograniczenia we wszechświecie, o których już wspomniałeś względem dusz ludzkich i Bogów.

Jamblichus: Kwestia jest niezwykle istotna, a także piękna, bowiem świat jest imitacją całości niebios, a kosmos wykonuje swoje obroty i rewolucje, jest zjednoczony ze sobą, powoduje że pierwiastki łączą się, zaokrąglają w swoim cyklicznym tańcu, podtrzymuje wszystkie rzeczy w spoczynku ze sobą, lub sprawia, że rodzą się ku sobie, definiując równą miarą nawet najdalsze obiekty, przyczyny ostatnie są połączone z pierwszymi, jak Ziemia z Niebiosami, tworząc pojedynczą ciągłość, a także harmonię wszystkiego ze wszystkim.

Fuomo: To dowodzenie naukowej teologii jest w istocie interesujące, jak jednak można stwierdzić, że akt teurgii jest możliwy?

Jamblichus: Podtrzymując widoczny obraz Bóstw w zunifikowanym stanie, czy nie czułbym się zawstydzony jako autor tej rozprawy wyznawać doktrynę nie dorastającą do nich, wprowadzając w swój wywód jedynie rozprawę o ich podziałach, co łamie ciągłość, a także ograniczeniach właściwszych istotom cielesnym? Zdecydowanie nie myślę, że ktokolwiek mógłby wyznawać tego typu pogląd. Jeżeli nie ma proporcji, odniesień w symetrii, ani wspólnoty esencji, lub współsplatających się w potencjale lub akcie egzekwowanym przez porządkujący element na to, co uporządkowane, ostatnie spoczywa wewnątrz jako nicość, bez przestrzennego rozróżnienia lub miejscowego włączenia lub podziału w części albo jakiejkolwiek innej formy asymilacji, która jest upłciowiona przez obecność Bogów.

Fuomo: Czy te siły, mając tak obiektywne podparcie, mogą czuć?

Jamblichus: Żadne z superordynacyjnych klas istnienia nie podlegają pasjom, ani nie są wolne od pasji w znaczeniu będącym przeciwnym do tego, co jest przechodnie, ale są wolne od natur, które są podmiotem pasji, będąc uwolnionym poprzez ekscelencję ich natur, lub pewną dobrą inklinację. Raczej całkowicie przekraczają rozróżnienie między przechodnim a nieprzechodnim, ponieważ nie posiadają natur, które są podatne na pasje, a obdarzone przez ich esencję z niezmienną stałością postulują nieprzechodniość, a także niewzruszoność w odniesieniu do nich wszystkich.

Fuomo: Po wyjaśnieniu tych wszystkich pięknych rzeczy, jakże wesprzeć je teurgią? Jakie ma znaczenie, prawa, w jaki sposób działa, lub powinna działać? Czy istnieją jakieś symbole, ślady, znaki?

Jamblichus: Z prac teurgii wykonywanych podczas dowolnej okazji, niektóre mają przyczynę sekretną, a także wyższą ponad racjonalne wyjaśnienie, inne są jak symbole konsekrowane przez wieczność wyższym istnieniom, inne jeszcze mają obcy obraz, podobnie jak natura w swojej generatywnej roli tworzy nadruki (na rzeczach) widocznych kształtów z niewidzialnymi rozsądkami–pryncypiami; inne jeszcze są wykonywane aby uhonorować ich podmioty, albo mają swój cel w asymilacji, ustaleniu podobieństwa, a także znajomości z nimi. Są też te, które dostarczają nam czegoś użytecznego, lub w taki czy inny sposób mogą oczyścić, rozpuścić ludzkie pasje, albo odgonić pewne inne zagrożenia, które nas dręczą. Jednak nie powinno się w tym zakładać, że część naszych rytuałów jest ukierunkowana ku Bogom czy Daimonom, które są podmiotami naszego kultu jako podlegające pasjom; Esencja która jest w swej istocie wieczna, niecielesna nie dopuszcza do siebie zmiany spowodowanej ciałami.

Fuomo: Jednakże, pasje są przyczynkiem ludzkich historii, a także niekiedy treścią ich życia, chciane czy niechciane, jakże tu zaradzić?

Jamblichus: Siła ludzkich pasji jest w nas wszystkich, kiedy są wypierane, stają się odpowiednio silniejsze, lecz kiedy praktykujemy je w sporadycz-

nych zapłonach, w rozsądnych ograniczeniach, mają swój udział w umiarkowanej uldze i satysfakcji, w związku z tym, są one "oczyszczone", są uspokojone, ułożone do odpoczynku poprzez perswazję, nie poprzez gwałt. Dlatego też, kiedy oglądamy pasję innych zarówno w komedii, jak i tragedii, stabilizujemy własne pasje, aby stać się umiarkowanymi, oczyszczając je, podobnie do świętych rytów, poprzez oglądanie, słuchanie spraw uznanych za obsceniczne, wyzwalamy się z wpływu, który upadłby na nas, gdybyśmy je praktykowali.

Fuomo: Zatem we wszystkim funkcja katartyczna prowadzi do umiaru?

Jamblichus: W istocie, a "obłaskawienie" jest zatem zdolnością do zmienienia nas, abyśmy mogli uczestniczyć w wyższym świecie, aby przybliżyć nas w uczestnictwie w Boskiej opiece, która była od nas oddalona, aby związać jedno z drugim w harmonii, jako uczestniczący w niej, a także będący podmiotem uczestnictwa. Do tej pory zatem ukończenie pracy polega na środku pasyjnym, bowiem wyzwala nas od pasji, a także turbulencji, w które wpadamy po odwróceniu się od Bogów.

Fuomo: Jakie ryty prowadzą zatem do wyzwolenia, w szczególności do naprawienia nierównych korzeni wewnątrz siebie?

Jamblichus: Rolą ekspiacyjnych rytów, o których wspominasz, jest uleczenie zła obecnego w ziemskim świecie, aby upewnić się, iż żadne odstępstwo lub pasja nie manifestują się w nas. Czy tego typu rezultat jest przyniesiony mocą Bogów, czy daimonów, przyczyną tych rytów jest inwokowanie pomocników, ochroniarzy, a także wybawicieli, aby przez nich odpędzić każde zło emanujące z wpływów świata zmysłowego. Nie ma sposobu, aby ci, co próbują odwrócić szarże świata natury, generacji, robili to przy pomocy pasji. Odcinając się od chroniącej opieki, automatycznie przynosimy sobie szkodę, potem poprzez perswazję, a także ryty ekspiacyjne usiłujemy nawoływać wyższy klasy istnień, wołając je raz jeszcze, abyśmy byli obdarzeni ich opieką, a także dobrą wolą, zapobiegając ich utracie, byłoby to całkowicie czyste i niezmienne.

Fuomo: Jak zatem rozróżnić rzeczywiste działanie Bogów od pochodnych spraw?

Jamblichus: Poprzez uczestnictwo, które staje się przyczyną rozmnożenia inności w drugorzędnych istnieniach, ale też mieszanie się materialnych elementów z niematerialnymi emanacjami, niektóre z tych rzeczy, którymi jesteśmy obdarowani, są otrzymane raz z tego świata, raz z innego. Na przykład emanacje pochodzące od Saturna mają tendencje łączenia rzeczy, natomiast te pochodne od Marsa prowokują w nich ruch, na poziomie rzeczy materialnych, pasywno-generacyjny alembik odbiera pierwsze jako sztywność, suchość i zimno, a Marsa jako pewno odczucie zapalenia ponad umiarkowanie. Tu znów, doświadczenie zanikania, przechodzenia przez zmianę jest charakterystyką przypisaną indywidualnym istnieniom, nie należy ich przypisywać ani generalnym, ani pierwotnym przyczynom, jako będących w nich zawartym, lub zstępujących do tego świata. Wystarczy zademonstrować, że ani Bogowie w niebiosach, ani ich podarki nie są przyczynkiem żadnego zła.

Fuomo: Czy Bogowie tracą coś z siebie działając w świecie, lub obdarzając nas podarkami?

Jamblichus: Boskie intelektualne formy są obecne w widocznych ciałach Bogów, mają oddzielną egzystencję przed nimi, podczas gdy współzrozumiałe modele są zawarte w sobie, niezmieszane, supercelestialne, razem zawarte w Jednym poprzez cnotę ich wiecznej wyższości. W ich aktach intelektualnych ich wspólna więź jest niepodzielna, jak również ich wspólne uczestnictwo w formach, ponieważ nic ich nie rozdziela, nie ma nic pomiędzy nimi, niematerialna, niecielesna esencja nie jest rozdzielona przez różnicę pozycji ani warstw niżej, ani podzielona przez indywidualne granice jej części, prosta jak strzała zbiera wszystko w tożsamość, procesja jedności, wstąpienia wszystkich rzeczy w jedność, uniwersalna dominacja Jednego, co przynosi wspólnotę Bogów w kosmosie z tymi egzystującymi przed nimi w świecie współzrozumiałym.

Fuomo: Tak zatem wszędzie panuje jedność.

Jamblichus: Tam gdzie Bogowie, tam porządek zawiera się w unii wszystkiego, ich pierwsze i pochodne klasy, wszystek wielości, który jest generowany dookoła nich, stanowi razem totalność jedności, a totalność jest jednością, ich początek, środek i koniec współistnieją poprzez modalność ich jedności; w związku z nimi, w każdej sytuacji, nie ma potrzeby pytać skąd pojawia się unia między wszystkimi, bo jakiekolwiek istnienie znajduje się w ich klasie, stanowi ich jedność.

Fuomo: Zatem wywodząc się z tych intelektywnych motywów, teurgię należy rozpoczynać poprzez opanowanie tych prawideł, ale także poprzez absorpcję i nauczanie, doświadczalne jej praktykowanie w prywatnych epifaniach, poprzez indywidualną gnozę?

Jamblichus: Czyż kult ten nie był ustanowiony od początku intelektualnie, zgodnie z powiernictwem Bogów? Próbuje on imitować porządek Bogów, zarówno współzrozumiałe na Ziemi, jak i w Niebiosach. Posiada wieczne środki o tym, co wiecznie istnieje, a także przepiękne podarki w sigiliach, które zostały posłane w dół przez Ojca Wszystkiego, poprzez niewypowiedziane prawdy, dające swoją ekspresję tylko w sekretnych symbolach, będących poza formą, poza kontrolą formy, rzeczy wyższe nad wszelki obraz, jedynie imitowane poprzez obrazy, wszystkie rzeczy przyniesione w kompletność poprzez jedną Boską przyczynę, która przewyższa pasję, prawd tych rozum sam nie podoła uchwycić.

Fuomo: Lecz jakie nastawienie jest najlepsze podczas wykonywania rytuałów oddanych Bogom, którzy wynoszą nas do siebie?

Jamblichus: Co do ludzi, którzy są w niemocy zdobycia wiedzy poprzez rozsądek, myśląc że jest to możliwe, wpajają sobie ludzkie pasje, które znają, na podstawie własnego życia tworzą przypuszczenia o Bogach. Jednak mylą się w dwóch punktach: ponieważ upadają z dala od Boskości, a także próbują ją utopić w pasjach. Nie powinni w takiej sytuacji wykonywać działań wobec Bogów i ludzi, takich jak aktów pokory, adoracji, oferowania podarków i ofiar, interpretując te sprawy w taki sam sposób w tych dwóch przypadkach, ale powinni rozróżnić te sprawy na podstawie różnicy w odbior-

cach; Intelekt traktując jako Boski, a pasje jako mało znaczące, jako sprawy przynależne ludziom; przypisując sukces do pasji, przy wykonywaniu rytuałów dla odbiorców, lub jako ich inicjatorzy, podczas gdy w drugiej sytuacji wykonuje się je z oddaniem i świętym nastawieniem umysłu, wraz z intelektualną radością i stałą wolą, nadając honorów ich ceremoniom, gdyż są oni dedykowani Bogom.

Aby wiedzieć, aby się ośmielić, aby chcieć, aby zachować ciszę

Czelność jest odwagą, która pomaga złamać skonsolidowane wzorce, aby „mieć odwagę skonfrontować się ze światem, odważyć się na świętej ścieżce', rozłamując powłoki komfortowej wiedzy, uwarunkowanego, automatycznego świata, zatem trenując się w konfrontacji, odkrywając swoją wolność z siłami wolicjonalnymi. Wola jest indywiduacyjnym poruszeniem pragnienia w wizję, poprzez 'poznanie siebie', zgodnie z mottem Wyroczni Delfickich, "wszystko w umiarkowaniu, nic w nadmiarze" — kolejne motto nad świątynią Pytona, oba cytaty genialnie odnoszą się do siebie nawzajem. Jest to samowiedza o swoich ruchach, rzeźbiąc w mistrzostwie, zgodnie z prawdziwą wolą, która w najlepszym przypadku powinna być aktualizacją woli kosmicznej w indywiduacyjnym poruszeniu, poprzez procesję, metaforę, analogię, wykluwanie się poprzez zrywanie kolejnych zasłon urojeń, ignorancji, niezgody, kakofonii, pomieszania, zapomnienia, poprzez ciągłe środki rozsądnych, intelektualnych, intuicyjnych metod, nie bez czucia, nie bez Gigantomachii wewnątrz. Reprezentuje to mitraicki aksjomat: 'Harmonia w napięciu pośród opozycji', przeciwko bezwładowi, inercji. W tym dualność jest rozwiązana w 'unio oppositorum', poruszając się poprzez 'coincidentia oppositorum', jedność przeciwności jest transcendentną metodą rozwiązywania synchroniczności dualizmów. Ruch jest decyzyjny, rozstrzygający, wewnętrzna siła jest wyzwalająca, podczas gdy wyzwolenie jest formą walki, "zachowaj spokój, walcz, pracuj", kroczenia wraz z Bogami, wyzwolenie nie jest soteriologicznym medykamentem do ucieczki, ale silną, zdeterminowaną, wywalczoną, progresywną pozycją. Z drugiej strony niezgodna

wola, antynominalna, personalna, egotyczna jest próbą zgwałcenia świata personalną projekcją. Różnica między boskim Aleksandrem Macedońskim a Hitlerem jest otchłanna, podobnie jak różnica między Imperialnym Rzymem a jego pastiszem — Nazistowskim Reichem. Odwaga, wola potrzebuje fundamentów, osobistej konstytucji, pryncypiów, etosu dojrzałości.

Jest to wizja, która zbiera żniwa efektów naszych akcji, a także poruszeń świata wydarzeń, wzdłuż dynamicznej ścieżki, ciągle odnosząc się do najwyższych możliwości. Zachowując system koordynatów zjednoczonych w perfekcyjnym współbrzmieniu.

Bycie w ciszy jest eleuzyjskim podarkiem transformowania świata perfekcyjnym poruszeniem idei. Bythos, głębia otchłani, Sige, głębia idei w ciszy są epitomizacją magoi. W Wyroczniach Chaldejskich było to rozumienie Najwyższego, Najwyższej zjednoczonych w Monadzie, których interpretować, rzeczywiście zrozumieć mogą tylko wyzwoleni Bogowie i Boginie. Zrozumienie to jest odsunięte od śmiertelnej półmałpy — półboga — człowieka — która z pomniejszą duszą nie jest w stanie powstać, aby dojrzeć tak wysoko bez pomocy Bóstw. Językiem maga i boskości, z którymi wchodzi w interakcję jest gnosis arretos, Bogowie są w stanie zrozumieć wszystkie języki, lecz ten wzmiankowany jest większą interpretacją człowieka tłumaczonego na logos Opatrzności Solarnej, przedteletarchicznej, przedtranscendentnej. Dlatego też inicjaci misteriów eleuzyjskich po wejściu w Hades, podziemia, co doprowadzało do przekształceń świadomości w sferach archontyczno-planetarnych, wyprowadzenia logosu przez sprzężenia astro-biologiczne za przyzwoleniem hierofantek, które inkarnowały Demeter i Korę, zachowywali ciszę. Słowa były bezużyteczne, mogły wyrządzić więcej szkody niż cisza czystych, intelektualnych idei. Jak wierzę, świat jest inteligentnie intelektywny poprzez wszystkie swoje sfery, intelektualny w swej podstawie, jest ciągłą Opatrznościową iluminacją, na którą otwieramy się w procesie potężnych wirów cichych gloryfikowanych idei, które Pitagoras słyszał jako harmonię niebios, ogromne poruszenia kosmiczne, gdy jego astralny słuch delektował się Boskimi światami, jakoby omijając hałas ludzkich sfer i ziemi. W ten sposób wyprowadził on swoją pierwotną teorię harmonii.

Moralność?!

Z antropologicznej, etnologicznej perspektywy moralność jest całkowicie relatywna, bez wątpienia. Moralność była wywiedziona z kulturalnego tabu, 'czystego' i 'skażonego'. Etos jest zupełnie inną sprawą, organizuje akcję konkretnej grupy w zestaw behawioralnych pryncypiów. Etos stoi poza moralnością, zasady są wywiedzione z trzonów cywilizacyjnych zachowań grupy. Jednak, niektórzy ludzie twierdzą, iż 'życie bez moralności jest niebezpieczne', co oznacza 'życie bez naszej moralności jest dla nas nieznośne', co oznacza 'twoje życie bez naszej moralności jest dla nas obrzydliwe'. Jak długo rozumiana jest przez to spójność konkretnej grupy, a także jej ekskluzywnej moralności, mogą mieć rację. Poza własną grupą, ich moralność nie ma żadnego znaczenia.

Weźmy na warsztat Półwysep Indyjski, kultury, kulty, królestwa, plemiona, które go zamieszkiwały. Wydawać by się mogło, że wszystko było sankcjonowane, w istocie 'nic co ludzkie, nie było im obce', od polowania na głowy po ich odcinanie, od cnotliwych kapłanek po rozwiązłą seksualność. Jednakże te ziemie żyły w pokoju, dostatku, bezpieczeństwie, odgrodzone od wojskowych najazdów, a wszystkie te rzeczy odnajdywały się w domenie sakralnej. Ziemie te nie były jednolite moralnie, ale były związane wspólną świętą mentalnością całości życia, godną zauważenia przez Brahmana, Boga Wszechświata. Od 'pokarmu Bogów', przez zjadaczy zwłok i fekaliów z kultu świętych mężów Aghori, po uczestnictwo mistrza-jogina, co duszą dołączał do aktu seksualnego króla i królowej, zaciekawiony, tylko po to, aby porzucić ten sport, zanurzając się w dalszych praktykach jogere. Była to świętość mniszek, dew, a także sakralnych tancerek i prostytutek. Jednakże wszystko to było splecione etosem świętości.

Konfucjusz w swych komentarzach do Księgi Przemian pisał: "Aby coś spakować, należy pozwolić materii całkowicie się rozciągnąć', 'aby skosztować owocu z drzewa nieśmiertelności, należy pozwolić swojej naturze wzrastać'. Zakazy, cenzura, przykazy dziwnej gburowatej religii pustyni i jej na-

miotowej moralności odwróciła prawo, poprzez narzucenie doktryny "wstrzymaj, zakaż" sprawom w pełnym rozkwicie. Złota epoka antyku, po tym jak te dziwne rojenia były przejęte z judaizmu przez chrześcijaństwo, została zniszczona, a rozwój w wyuzdany sposób umniejszony, poddany perwersjom, wypaczeniom, ułomnościom. Tak związana natura, zamiast być regulowana przez obserwację ekscesów, regulowanych mądrymi prawami, została puszczona w ruch jak w krzywym zwierciadle — powyginana, chora, wypaczona, nieharmonijna, z wszystkimi historycznymi implikacjami w późniejszych wiekach. Cóż za subwersyjna, niewolnicza idea!

Jeżeli poszukuje się jakichkolwiek tzw. 'niemoralnych' zachowań w dniu dzisiejszym, wystarczy posiłkować się historią idei — współczesna seksualność jest czkawką po wiktoriańskiej moralności, patrząc na poprzednie epoki rustykalnej, bogatej seksualności klasycyzmu, baroku — ani Mozart nie był świętym, ani Farinelli, podobnie jak damy tamtej epoki. Oglądając film 'Diabły z Loudon', widzimy jak obłąkane seksem i diabolicznymi fantazjami zakonnice, które błagały o opętanie w masowej psychozie, w swym fantastycznym performansie wprawiły w zdumienie Króla Słońce, Ludwika XIV, który ku najsmaczniejszej swej uciesze w niedowierzaniu musiał być rozbawiony poza swoje najśmielsze wyobrażenia! Podobnie jak wszystkie formy aborcjonistów, antyaborcjonistów, piejących: 'żyj zgodnie z Bogiem' et al. są współczesną kanalizacją projekcji rojeń poprzednich ultrakonserwatywnych poglądów, które wybiły z podnurtów społecznych, podobnie jak idee odwrotne, jako zdegenerowany neolibertynizm — jest to wulgaryzacja intelektu, która pokazuje tanie, płytkie orgie, w które zanurzają się ciała i umysły, rozpieszczony ponad wszelką karykaturę kicz godzący nawet w estetykę turpistyczną.

Etyczne prawa są wywiedzione z rozumu, podobnie jak naukowa teologia jest wywiedziona z Intelektu, zatem normatywnie powinna konstytuować moralny sentyment wzmacniający zaufanie i współpracę, jeżeli podążamy za starożytnymi, rozsądek i Intelekt są zasięgnięte z boskości, poznanie również.

Sprzeczali się z tym jedynie żydzi i chrześcijanie. To sprawia, że etyka imperatywu jest boska, ale niemoralna. Wypośrodkowując, w rzymskiej jurysprudencji jest zapisane: 'Obserwuj ekscesy w danej społeczności, a następnie pozwól prawu regulować je w taki sposób, aby odcinało zbędne nadmiary, promując środek i kierując ku standardom rozsądku'.

Nie zamierzam pozostawiać wrażenia, że wszystko jest amoralne, sankcjonowane etosem. Wierzę, że etos, skoro wywiedziony z rozumu, obserwacji, wnikliwego wglądu i sprawiedliwości, przynajmniej normatywnie jest całkowicie moralny, lecz jest to zachodni sposób rozumienia moralności.

Co więcej, 'wszystko jest bardziej ludzkie, aniżeli inne, przynajmniej w sferze ludzi', a zatem sprawy dotyczące wysokopoziomowych społecznych konstrukcji, które są widziane jako odrzucające, lub niemoralne, koniecznie takimi są dla danej grupy, w przeciwnym razie zapada się konsensus, w każdą sytuację wpisując 'całość bestialstwa i idylli', do jakich zdolny jest człowiek.

Tym razem nie jest to sankcjonowane przez etos świętości, jak w starożytnych Indiach, ale deregulowane przez chaos nieporządku odnajdującego się w bestialskich morderstwach, sadyzmie, obojętnych psychopatycznych porządkach polityczno-ekonomicznych na scenie międzynarodowej współczesnej ery, gdzie drzewo dla wisielców jest obwarowane wulgaryzacją seksualności, tanim festiwalem brutalności, a także wszelkimi ekstremami, które nie mają umiaru, gdy są spuszczone ze smyczy aby kosić ludzkie głowy.

Autokraton czy Anarcha?

Tworzymy idealne charaktery, które nas odzwierciedlają, te, które odbijają fragmenty naszych geniuszy, a także tożsamości. Anarcha był tym dla Ernsta Jüngera, czym Autokraton jest dla mnie, człowieka, który przekuł swój obłęd i 'jak-gdyby' w Super ID charakteru, który pragnę nosić jako maskę, która niekiedy nosi mnie. Wycofuję się niekiedy w zwykłe ludzkie gry i zabawy jako rodzaj etycznego psychopaty, medium z rozbiciem na wiele osobowości, które pomimo to jest zarządzane Jaźnią. Ubierany przez wiele, komenderując sobą, harmonizując te odpryski w szczodrą i bogatą całość — tu zdeformowany, tam poddany hipertrofii, związany mocno, rozluźniony z wdziękiem.

Auto-Kraton, samo-rządny. Mistrz, co zarządza sobą bez potrzeby zmuszania, gwałtu, impozycji nad innym aby nadać swojemu zarządowi substancję. Jedynie suwerenny w swoim umyśle i sercu. Cesarz swojego ducha, co zarządza jego ciałem, umysłem, sercem, jak ministrami w pałacu ezoterry i odgórnie, egzoterycznie. Na tyle, na ile żebrak-mistrz może być autokratonem, tak może nim być korona wieńcowa, imperialna. Nie jest to kwestia dobytku lub statusu, ale kształtu i esencji geniusza, charakteru ducha, umysłu i serca, akcent naszego imienia i gwiazdy.

Jest właściwy czas na bycie smokiem, który ma największy wgląd wśród bestii, na odwagę aby ryczeć jak lew, aby wycofać się jak hiena, krakać jak wrona. Metamorfozy Apulejusza wśród bestiariuszy świata.

Jest to zatem ktoś, kto swoimi siłami wolicjonalnymi penetrował wielkim wglądem umysły i serca wielu, wplatając w tę tkaninę mądrość poznania ducha czasów, ludzi, a także zmian. Ten, co zna siebie i z tej znajomości, a także poznania przyczynowości, wzorców informacji, danych, wiedzy, decyzji, osądów pojawia się ze szczerymi, naturalnymi, skutecznymi konkluzja-

mi. Wyprowadza on większy obraz rzeczy, wizję rozpiętą nad podmiotami jej afer, wywiedzioną nie z sofistyki ani zapożyczonej mądrości, lecz rzeczywistych obserwacji zarządzanych doświadczeniem, które może bazować na wiedzy i naukach wszystkich czasów.

Fundamentem stanowiącym o sile autokratona jest sprawiedliwość, środki odnajdywania jej i harmonizowania z siłą idei-jako-mocy, sposoby konsultacji z Boskością, która nadaje jej kształt. Sprawiedliwość jest subtelna i wywiedziona z wewnętrznej prawdy i siły mądrości, jest piórkiem na wadze serc. Fundamentem samowładztwa autokratona jest wyodrębnienie się ze świata iluzji, a następnie zaangażowanie się weń z tej pozycji, grając jednocześnie Gigantomachię bez wielkich strat dla jego geniusza lub ducha. Może być kosmicznym szwindlarzem, mistrzem swojego szaleństwa. Co więcej, jest zdolny, prawem odłączenia się od większych wzorców myśli ludzi, wpływać na siebie i ludzi poprzez swoją charyzmatyczną aurę, kierując ludźmi, o ile jest wyposażony w rozsądek, wgląd, a także etyczne rozeznanie, może być też autonomicznym samorządnym dzieckiem, z inną wizją skoncentrowaną w umyśle w świat. Co więcej, jest w stanie ze swojego umysłu wykroić większy porządek niż ten, który ludzie mogą znieść, a mniejszy w odpowiedzialności, nadając ton narracji i logosowi społecznemu, jak długo ten ostatni jest osadzony w realiach, ale odzwierciedla też wyższe porządki. Każdy uzurpator mógłby utorować sobie drogę, mówiąc: „Jestem prawdą", niewielu przetrwałoby sprawdzian opanowania, mistrzostwa i wyważonego przekazu, o ile taki miał miejsce. Nie był to przecież Galilejczyk, który sięgnął po władzę, było po wielokroć więcej mistrzów, mistrzyń, które przerastały go we wszystkim, ale to jego trup był skutecznie wykorzystany do polityczno-religijnych gierek.

Autokraton: osoba, której dzikość jest wywiedziona z natury, stałość charakteru z ducha, kręgosłup pryncypiów z wychowania i rozsądku, lojalność w stosunku do Boskości z Intelektu i Filozofii, to wszystko wyważone, niepodlegające żadnym fortelom, lub podlegające im tymczasowo w zmianach punktu presji i oporu, po czym powraca do siebie jak źdźbło trawy — poruszone jedynie szczerą mądrością i rozeznaniem, które są poddane krytycznej ewaluacji w świetle rozsądnego osądu, zarówno w łagodnej sile, jak i subtelnym ryku. Autokraton nie wojuje z innym autokratonem, wspierają się niczym w Sympozjum, aby doskonalić się wzajemnie, jak pszczoły pracują na dobro całości, nie uchylając się od swoich odpowiedzialności.

Nie pozwalają myśleć o innych jako o wrogach, mogą być wrogami jedynie w oczach tych, którzy są nieprzychylnie do nich nastawieni. Kiedykolwiek wkraczają na terytorium perspektywy 'wroga', tracą swoją niezawisłość, są uchwyceni na linkach przywiązań podmiotów ich myśli.

Powiązać cześć Boskości, architekturę idei, opanowany mistrzowski umysł, autonomiczną myśl, co smaga ciemność w formę, chroniąc się przed sztormami, z sierpem co zbiera plony, wagą co je rozdziela z błogosławieństwami, słyszeniem, które chce dawać radę, mądrość osądu, odwagę czynu, przemierzając ziemię, dogłębnie zapoznając się z ludźmi, sztyletem, co tnie przez ignorancję i urojenia, gwiazdą świadomości i ducha co odbiera i daje z siebie siłę kalejdoskopu idei związanych w geście piękna, a także człowieczeństwo — oto godny człowiek. Oto cesarz, oto cesarzowa!

Dialog: Oblężenie Panoptikonu

> *"Co jest więzieniem jednego, jest sensem życia dla innego"*

Sofia: Pamiętasz jeszcze czasy, gdy ludzie ze swoimi duchami podróżowali przez gwiazdy, prawdziwie kosmiczna rasa, co jakby została zaklęta w małpach, w tęsknotach za niewypowiedzianym?

Fuomo: Oczywiście jest to jedynie metafora, choć jest w tym odrobina prawdy, jak mi się szczerze wydaje. Myślę, że pamiętam tę tęsknotę, tak mi podpowiada reminiscencja, rozsądek się buntuje, ostatecznie jesteśmy dziećmi natury, z niebiańskim dziedzictwem.

Sofia: Jednakże ulegamy zapomnieniu, zapominając jak budować te statki naszych duchów, aby latać poprzez całość nieskończonej przestrzeni.

Fuomo: Tak wierzyli sufi, o czym śnisz?

Sofia: Myślę, że zabawię tu nieco dłużej, na Ziemi, tym plastrze miodu, co obładowany jest cierpieniem, współczesnej łapce na ćmy, które pragną zmysłowo bawić się w majestacie Słońca, licząc na współczujące odratowanie świata, albo współuczestnicząc w jego grze. Czasami manichejska droga jest wskazana, gdy harmonia jest wzburzona, upada z braku gracji w nieporządek.

Fuomo: Postuluję ani dobro, ani zło, ani światło, ani ciemność, dlaczego nie próbujesz zwrócić tej harmonii w sobie?

Sofia: Gdy harmonia ulega podziałom, nie jest już harmonią. Przecież to już wieki, zaczynam postrzegać Ziemię jako więzienie, wyrwę w postrzeganiu, ogromne jarzmo, którego nie mogę już więcej znieść z uwagi na zapomnienie, cierpienie ludzkiej rasy.

Fuomo: Tak może być, podobnie jak ja, co roztrwoniłem siłę na walki staczane w znoju z tymi co klatka po klatce surogatów po surogacie związują nasze zmysły, czucie, intelekty, dusze we wszystkich aspektach ślepotą, ignorancją, w istocie — ciemnością trucizn. Lepiej złapać twardy grunt, rozrywając łańcuchy, czy znaleźć zrównoważony środek jak w mitraickim aksjomacie? Harmonia napięć w opozycji, albo jak w wielkim Pymandrze: "Ci, co pragną wyzwolenia, są spętani, ci co chcą pozostać, pozostają, gdzie jest niespragniony, niechciany gest wyzwolenia, wstąpienia?"

Sofia: A zatem szukasz mocnego gestu niespragnionego, aby z łatwością pokonać przeciwności losów? Co z tymi, co zostają?

Fuomo: Dawno nie aspirowałem do Boddhisatwicznych pryncypiów, podróżując z niemym celem, obojętny, zaangażowany już nie w całość, a własne wyzwolenie, dokończyłem wiele prac na rzecz innych, dlaczego by nie spocząć? W znoju pracowałem, wykonując ceremonie światowe na rzecz innych, a ci odpłacili mi w najbardziej niewdzięczny sposób. Bogowie wynagrodzili mnie za moje usługi, czas złożyć skrzydła, jako małe lwiątko na ich drakońskich skrzydłach.

Sofia: Zatem, co zamierzasz robić w innych systemach światów, podróżniku, pozostawiając ten świat sam sobie?

Fuomo: Pośród nieskończoności systemów światów, dlaczego nie grać w inne złudzenie, co było dla mnie najważniejsze w życiu, wielkość mądrości, wolność pięknego śmiechu, radość zrównoważona w dojrzałości?

Sofia: Myślę, że aspirowałeś do wielu rzeczy.

Fuomo: Zatem zrealizuję je, niecieleśnie, niezrodzony, gdzie indziej, wzlatując na skrzydłach Ojców i Matek, dopóki nie zrzucę maski stając się ponownie Boskością. Lecz teraz, w afirmacji życia do przejścia, ze zdecydowanym ruchem w górę, dopóki nie opuszczę mauzoleum powłoki cykady, Dionizyjskiego Grobu.

Sofia: Żegnaj zatem, mój przeszły, teraźniejszy i przyszły przyjacielu. Pomnij mnie jednak, pozostaję na usługach Ziemi, muszę nawoływać ludzi, tą niebiańską duchową rasę z wielkim współczuciem, jako Atargatis, być może ktoś odwróci się ku mojemu obliczu.

Tango pamięci

Godot w swoim późnym dziewięćdziesiątym drugim roku życia siedział na wózku inwalidzkim w domu starców. Pielęgniarki okazjonalnie przechodziły obok, wymieniając się paroma słowami w sztywny sposób. Jego palec się poruszył, tik nerwowy. -"Dlaczego się poruszył?" — spytał cicho, niezwokalizowaną myślą, która zniknęła, zanim dotarła do jego świadomości.

Gdzieś nad jego głową pojawił się szaleńczy sztorm pamięci. Sceny poruszały się wstecz, ale nigdy nie złapały ani na chwilę jego uwagi. Jedno, rozmyte wspomnienie zatrzymało się na chwilę.

Scena, rozbłysk, było to sześćdziesiąt osiem lat temu. Biegła za nim, śmiejąc się i krzycząc: "Zatrzymaj się idioto, kocham cię!". Objął ją, ciesząc się, pocieszenie dla jego zmęczonego, styranego umysłu, który miał stać się ociężały sześćdziesiąt osiem lat później. Kolejna scena, niewypowiedziane rzeczy, suspens, gdy się rozstali. Jego palec znowu się lekko poruszył. Tik nerwowy. Lekko się uśmiechnął, na tyle, na ile mu pozwoliła wytrenowana kurtuazja. Po kurtuazji zostały tylko nieme nawyki, naśladownictwo mięśni. Rodzaj środka zaradczego, aby nie czuć bólu, pokonywanie cierpienia sztywnością, uprzejmością i wymuszonym uśmiechem. Nie czuł już wiele, patrzył na punkt na ścianie, który wciąż mu uciekał. Ponownie, sceny były zamrożone, czuł się jakby nie miał już ciała, tylko bezużyteczne zwłoki, do których cały czas był przykuty jego gasnący umysł. Jeżeli pustka byłaby dobrze zdefiniowana, ale pasywna, zmortyfikowana, byłoby to dokładnie to. W kącie oka zobaczył ludzki cień. Patrzył na niego chwilę. Cień wyszeptał: "To, to, to tamto, tik tak tok tik".

Nie odpowiedział, uśmiechał się pusto, zapomniał o cieniu, o odpowiedzi, wymamrotał coś, co brzmiałoby kiedyś: "Nigdy nie bałem się niczego, nigdy mnie nie było, momenty jak te są wiecznością". Jedyne, co przechodząca obok pielęgniarka usłyszała, to długie: "mmmm", następujące kurczowe skinięcie głową dodało jej przekonania, że demencja dawno zebrała swoje żniwo. Widział przez chwilę jeszcze jedną rzecz, przyszłe wydarzenia na Zie-

mi, katastrofy. Saturnalny wiek, wiek wieszczów, jasnowidzów, gdy śmierć się zbliża, widać wszystko jak na dłoni, ale jest to już zbędne. Rewelacje te nie uchwyciły jednak jego uwagi, patrzył, jakby zahipnotyzowany, bez reakcji, w puste sceny. Ważniejszym było to, że chciał pójść do toalety. Nie mógł zawołać pielęgniarki, więc zmoczył się w pieluszkę. Przyjdzie później. Nie mógł o tym wiedzieć, ani być tego świadom, ale sprzątała po nim, zmieniając jego pieluszki raz po raz.

Ponowny szept, który próbował poruszyć jego zrozumienie: "Kiedyś ryczałeś jak lew, król o języku dumnej żmii, teraz wygasasz, mogłeś umrzeć młodo". Nie zrozumiał tego, po prostu mrugnął znużony, kolejny tik nerwowy. "Ostatnią rzeczą, którą powiesz po śmierci, będzie zimny, zmęczony oddech" — cień próbował wywrzeć na nim wrażenie. „Jesteś bezużyteczny, zawsze byłeś, nawet nie rozumiesz, co do ciebie teraz mówię" — rzekł cień.

Godot zza swych zaśniedziałych, otulonych bielmem oczu odpowiedział głosem, który nie był jego: "Tobie podobni zdarli ze mnie wszystko, nigdy tego nie potrzebowałem. Dziękuję za wyzwolenie mnie z tych rzeczy, które były bez wartości. Bogowie wybudowali mi gwiezdny dom. Jestem już wolny. Z nią" Cień wzrósł w potężny gniew, zaciemnił cały pokój w domu starości, szepcząc "Przecież miałeś być z nami, wampiryczny upiór, nie możesz, po prostu nie możesz!". Lecz szeptał do zmarłego ciała, szczątków Godota.

Zasłyszane

— ”Widzę tu tylko tragedię” — powiedziała — ”Nie tę zła, ale tę generacji”.
–”To jest, nikt nie będzie protestował przeciwko naturze życia” — zaśmiała się — “Obejmij ją, ale stopień inności między perfekcją a generacją, kompletnością a wzrostem, kreacją a recepcją, cierpieniem a wyzwoleniem jest ciągłą, progresywną tragedią” — kontynuowała — “Tych, co to dostrzegają, jest niewielu, tych, którzy działają widząc obraz życia w szeregach, jeszcze mniej” — stwierdziła — ”Jednak, czy to nie właśnie sposób, w jaki zginął każdy świat? — zapytała, zmieniając ton.

— ”Sokratyczna ironia należy do tych, co schodzą w jaskinię Platona po więźniów, działają przeciwko generacji i ślepocie, heroiczna postawa, lecz czy nawet oni, wkrótce, nie są spętani światem?” — zamyśliła się — ”Co z tymi, co próbują świat zniszczyć?” — zapytała — ”Przecież to szaleńcy, nie zniszczą wszechświata, ani Układu Słonecznego, nawet gdyby wszystkie korony Plutona wraz z armiami bezimiennych Bóstw były ich”.

— ”Cóż zatem robić w świecie, który się zawodzi?” — dumała — “Nie dodawać zła do zła zastanego, wzrastaj w sile, pomimo ciężkich czasów” — mówiła na wpół do siebie, na wpół do mnie. — ”Pozostawia to łzę w oku, czyż nie?” — mój ojciec Saturn przerwał. — ”To bardzo ludzka reakcja, lecz w oczach eonów odnajdziesz terror i zachwyt, nie uronią ani łzy” — domknął swoją myśl.

— ”Czy nie jest to perspektywa demiurgiczna?” — spytałem zaciekawiony. — ”Nieważne są szczegóły, każda perspektywa jest zrodzona z twojego życia ...jakie szkiełka założysz tym razem, ślepcze?” — spytał — “Ah widzę, że nie widzę” — zaśmiałem się. — ”Nie w tym życiu” — mrugnęła na mnie. — ”Co zatem zrobić z całą nauką, praktyką?” — spytałem. — ”Do-

skonale wiesz, graj swoją rolę, na ile los i umysł pozwala, mądre decyzje jak na młodego starca".

> *'O budowniczy domu, nie wybudujesz już niczego'.*
> *— powiedzenie sekretnej tybetańskiej sekty buddyjskiej*

Zatrzymaj się na chwilę. Przyjrzyj się wątkom animującym twój umysł. Jaka jest najtrwalsza część jego poruszeń? Co jest najgęstszą częścią twojego jestestwa, osobowości? Co sprawia, że jesteś autentyczny, twój rdzeń, kwalia indywidualnej egzystencji? Skąd się to wszystko bierze? Zgodnie z postrzeganiem samskarycznym, w którym zmysły, a także umysł są zespoleniem uwarunkowanych klastrów ukrytych w człowieku. Poprzez wieki byliśmy wehikułami tych energii. Jak odzyskać prymordialną rzeczywistość stanowiącą, iż ten 'mężczyzna', ta 'kobieta' zrzucają z siebie całość uwarunkowania z perspektywy czystej świadomości, oczyszczonych soczewek ukazujących nieskończoność i doskonałość. Lecz czy wyłączając się z gry iluzji, nie przestajemy istnieć? To wszystko jest zestawieniem współpojawiających się przyczyn i skutków, iluzji w ruchu energii, z której próbujemy się wyplątać, czy to oddalając się od generatywnego aspektu, czy to anihilując trwanie w formie niecielesnej, przy niezliczonych metamorfozach? Byłaby to pewna forma nihilizmu, jeżeli postrzegalibyśmy ten świat fatalistycznie, redukcjonistycznie, materialistycznie. Obejmując Platońskie metody użytku samskar do samodoskonalenia, z pozycji dualizmu pozytywnego, przez joie de vivre, iluzje grają na korzyść życia, ale także pozytywnej pustki, stajemy się kielichem świata, Graalem.

Któż jednak zgadza się na poruszenia demiurgicznej dłoni, kto podlega aktowi ekspatriacji, zawieszając się w gwiazdach, ponad nimi, wypalając z człowieka? Niezliczone wątki wszystkich poruszeń zabarwionej energii, szakti, która hipotetycznie płynie przez wszechświat, tak jak dla Chaldejczyków święte symbole, boskie słowa bierzyły jako Jinges przez całość wszechświata, ciągle, wytrwale, bezustannie, promieniując we wszystkie kierunki. Kiedy szakti przyobleka się w samskary, lub kiedy nieuwarunkowana czysta energia staje się warunkowana, jeżeli nirwana jest u podstawy samsarą, tożsama z nią w dziwnym paradoksie, to szakti powinna być tożsama z samskarami.

Dla praktyka jest to sprawa wielkiej wagi, z definicji bowiem dostraja się do kreatywnej siły, zachwycając się dziećmi swojego stworzenia, poruszeń jego woli. W esencji mag jest mikrokosmicznym demiurgiem, bawi się iluzjami, fenomenami, ten co otrzymuje transdemiurgiczne powołanie, przestaje być magiem. Świat stoi otworem przed tymi, co są otwarci na jego iluzje, gdy próbują się wydostać, sprawy się komplikują.

Jak zrozumieć wyłączenie się ze wszechświata, szukając transcendentnych światów. Jedynie całkowicie się wypalając scalamy się z Monadą, w przeciwnym razie każdy szczegół, każde niedopracowanie, przywiązanie, zabrudzenia będą albo naszym zniewoleniem, albo rozkoszą, albo koszmarem. Jak pogodzić przeczącą intuicji wolę bez skazy w akcie wstąpienia, wypalenia się, wygaszając w wielkim zachwycie? Być może ta wiedza dana jest tylko wykończonym, taki nie aspiruje do wyzwolenia, bez pasji pragnie powrotu, cały czar jest w gotowości Lotosu życia, sama świadomość tej gotowości może spowodować że kwiat zwiędnie. Być może jest to wszystko łatwiejsze, niż ktokolwiek by przypuszczał, być może jest trudniejsze, niż ktokolwiek by sobie wyobrażał.

W oczach oczu, świat, który widzi, jest wszystkim tym, czym jest on w lustrach swoich snów.

Okultacja wolności

Niebiosa nie mówią żadną religią, a językiem idei, wszystko inne jest jedynie ludzką interpretacją. Żaden anioł nie czci religii ludzi, choć idee wyższe nawołują przez ludzkie twory. Uskrzydlony inicjat dionizyjski uczestniczy w bachicznych celebracjach, hinduska Deva sprzyja rytom Wisznu, jednak logos sił wyższych w metaforze uesencyjnia tradycje, które choć na chwilę przybliżają do tej ukrytej gramatyki świata, która jest całkowicie obiektywna.

Boskości są tkaczami co tkają pośród tkaczy, tylko po to, aby zrealizować sobie, że aby oderwać się od utkanego niezbędne jest rozwiązanie warunków, które się stworzyło, co jest fundamentem ich istnienia. Są przyczyną i skutkiem żalu i cierpienia, radości, eudaimonii, dojrzałej błogości i szczęścia w wyważeniu zgodnym z wewnętrzną naturą.

O nasiona przeszłych wydarzeń, grzmiący ruchu życia, udział w mojej historii, zażyczonej, lub niechcianej, podlegając indywiduacji ponad nią, w końcu też — jestem tą Poważną Otchłanią i Ciszą Idei, co pojawiła się na strunach mojej liry dostrojonej do pieśni eonów. Jestem tym, co wydobył dźwięki liry w śmiertelnej, ludzkiej powłoce, pozostawiając swoje ruchy za sobą, na lepsze czy gorsze, zgodnie z mocą mojego imienia, ducha, zasiewając te poruszenia, które nie ukrócone, utrwalają się w akcie ciągłości.

Całość winy, jeżeli rozpatrywać taką koncepcję, jest przepędzona do uchwycenia się złudzenia jestestwa, żaden inny nie może nas zranić, a wróg — zgodnie z buddyjską stanzą — jest jedynie słowem Innego. Jako spadkobiercy tych wielkich poruszeń, warunków prymordialnych czasów jesteśmy wrodzeni w sieć złudzeń, w które się wrodziliśmy. W buddyźmie, podobnie, wszystkie istoty traktuje się jako wszechmatki, widziane jest to dokładnie posiłkując się doktryną współpojawiających się współzależności dystrybuowanych na falach wydarzeń. Tu nasze jestestwo protestuje: "Jakże mogę być odpowiedzialny za prymordialne czasy, jakże mogę cier-

pieć przez poruszenia, które nie zostały stworzone w moim pojedynczym, śmiertelnym życiu?".

Nie jest to pytanie o sprawiedliwość, ale o głębokie prawa, które są nieporuszone przez osobnika, jego subiektywne odczucia i poznanie. Rozbłyski energii, ich poruszenia nazywane są wydarzeniami, pojawiają się w dziwnej topologii. Zmieniają właściwości dystrybucji w różnorodnej matrycy czasoprzestrzennej, a także powiązanych momentów zgodnie z gęstością powiązania węzłów wydarzeń, a także ich alokacją w formie, kształcie świata. Często jest to więcej, niż śmiertelnik może znieść. Naszą wyobraźnią, wyobrażeniami możemy dotknąć nieskończoności, ale nasza forma, umysł, nie są wieczne, ich możliwości też ograniczone.

W starożytnych Chinach nie było form osobowych, czy byłoby bardziej przekonującym, bardziej impersonalnym, gdyby napisać: "Całość winy jest pustką, warunki wszystkiego mają podstawy w tkaninie złudzeń". Co byłoby rezultatem?

Czy zrezygnowalibyśmy z całej odpowiedzialności za nasze czyny? Zatem należy wyczarować punkt odniesienia. Największym punktem odniesienia dla zmiany i ruchu jest stałość. Stąd całość wysiłku w powoływaniu metafizycznych struktur rozpoczyna się, aby zapełnić świat strukturą, a strukturę treścią. Można powiedzieć, iż "wszystko jest zmianą", lub jak Zeno "wszystko jest stałe", obie perspektywy są właściwe.

Aby zmierzyć ruch gwiazd należy przez lata obserwować ich położenie, a następnie obliczeniami wyprowadzić trajektorie. Pozornie są stałe. Wtedy i tylko wtedy tworzymy model tego ruchu. Platoniczna strutura i wgląd zakładały, że Jedno jest Wszystkim (En to Pan), łacińskie E Pluribus Unum łączyło się z tym poglądem sugerując, że poprzez różnorodność, wielość jest w Jedni Monady. Każdy punkt jest centrum, biorąc pod uwagę nieskończoność przestrzenną.

Sprawiedliwość?

W tym modus operandi i wszechświecie dyskursu mądrość sprawiedliwości powinna patrzeć ku łagodzeniu ludzkiego starcia między nami a innym, poprzez rozpoznanie współpolegającej na sobie całości, a perfekcyjna sprawiedliwość byłaby rozumiana jako przywrócenie proporcji i harmonii

w odniesieniu do danej istoty sprawy ze wszystkimi aktorami włącznie. Bezwzględnie, świat fenomenalny jest w ruchu, a zatem ich perfekcyjna sprawiedliwość powinna być punktem odniesienia, wobec którego jest to, jak natchnienie która przyniosła mi muza, „przywrócenie [ciągłe] proporcji, a także harmonii w odniesieniu do zbieraniny wydarzeń, ich tranzytów i zmian, które odnoszą się do teraźniejszego stanu rzeczy, mając na względzie świat idealny, czyli stały."

Prawa ludzkich zachowań, pryncypiów, etosu, moralności, które były zaobserwowane przez starożytnych, ulegają zapomnieniu, ale nie przeterminowaniu.

Lecz aby zeswatać ideę dynamicznej sprawiedliwości z etosem starożytnych — pracowite zadanie, biorąc pod uwagę małą liczbę partycypujących, aspirujących do ethos arche. W podobny sposób istnieje różnica w czytaniu dzieł starożytnych mistrzów, a życiem z wglądem ich godnym. Wymaga to treningu i wysiłku w świecie, który odstręcza od takich zadań, a także podtrzymanej transcendencji poznawczej, która nie zawsze jest na naszych usługach.

Wolność!

Współpojawiające się współzależne warunkowanie oddaje owoce naszego życia w momentach, czasem w trakcie miesięcy, czasem lat, w zależności od progów zmian w świecie, a także tolerancji na zmiany w nas. Dobre i złe fortuny są środowiskowe, osądy, decyzje, losy i szanse mają sporo do powiedzenia. Jaka jest nasza rola w tym przedsięwzięciu, aby wyzwolić się z łańcuchów warunków? Czy wyzwalając się z jednych warunków, podlegamy innemu warunkowaniu?

Wierzę, że stała Platońska idea wolności, jako obiektywna siła jest odniesieniem, które pozwala nam zrzucić jarzmo poza terytorium warunków, tarcie między podmiotem a obiektem, zsynchronizowanie dualizmy, które otwierają trzeci portal transcendentnej równości i tożsamości. Nasze poznawczo-emotywne stany we wszystkich zabarwieniach i tonalnościach mogą być całkowicie uwarunkowane. Jednak nie w prosty, behawiorystyczny, mechaniczny sposób, a poprzez dynamiczną, nielinearną, wieloagencyjną zbitkę rozbłysków wydarzeń, tych wewnętrznych i zewnętrznych. Kiedy za-

czynamy pracę z transcendentnej perspektywy, zaczynamy być Trzecim, warunkując siebie jako samoświadomy metaprogramer. Akcja ta nie jest nigdy dokonywana w prosty sposób, jest raczej momentem świadomości, trzeźwości, pośród inwazji, skażeń, inflacji, deflacji środowiska, a także uprzednich uwarunkowań jakie w sobie nosiliśmy. Przeważnie pozostają ci, co mogą nam pomóc na drodze w szlifowaniu całości, nasz umysł jest wtedy po części formowany przez te inteligencje duchowe, z którymi pracujemy.

Przywołując metafizyczne wyobrażenia jako Platońskie obiekty, których jesteśmy rozpoznającym podmiotem, idea 'wolnej woli' przywdziewa nowe szaty. Czy metafizyczne światy nie są uwarunkowane? Czy jeżeli istnieje 'niewidzialna ręka' rozgrywająca Przeznaczenia (Ananke), to czy ta ręka sama w sobie nie podlega swoim warunkom Wielkiej Gry w Operze Wszystkiego? Czy w takim przypadku Demiurg nie byłby niewolnikiem świata, polegając na nim? Jest to tragiczny pogląd procesu dla tych, którzy próbują z niego uciec, jest to ruch harmonii dla tych, co wiedzą jak go postrzegać, jest to uciecha niewinnych, kreatywna scena dla mistrzów i architektów, gra dla tych, co wiedzą jak się wśród niej poruszać. Jednak dla tych zmęczonych grą, życiem, bólem — jest to scena szybko przemijających fenomenów, co zamienia ich w świętych, diabłów, lub wieszczów, odludków, mizkosmosów, mizantropów, stopień różnicy między poddaniem się a walką, pokonaniem a walką ze światem, cichą pasywnością, a władczym krzykiem.

Z poznawczo-emotywnej perspektywy, jak pogodzić fakt bycia uwarunkowanym, bycie — w większości — niewolnym? Dlaczego posiadamy defensywny psychiczny mechanizm, który próbuje nas przekonać że nie jesteśmy zbitką uwarunkowanych zmysłów, umysłu, emocji, ciał? Czy to po to, aby zachować ciągłość naszej tożsamości, samoobrazu, archaizmu, co wyprowadzony jest z odłączenia od natury, co aby ochronić podział obiekt — podmiot chroni wyobrażeniem wolnej woli całą podświadomą dynamikę psychiczną? Czy ten poznawczy archaizm, prawie instynktowny, tak mocno wbudowany w nas nie powinien być psychodynamicznie rozmontowywany, grożąc dysocjacją, depersonalizacją, derealizacją? Z metafizycznego punktu widzenia wolność jest siłą zstępną, poprzez gradacje, generacje łańcucha istnień. Jednak w buddyjskich szkołach istnienie, ciało ludzkie jest traktowane jako skarb, dopóki nie jest brane za ostateczną rzeczywistość. Jest to rodzaj rzadkiego metamorfera istnień, energii,

ze wszystkimi poruszeniami i przypadłościami ludzkiego życia, ku którym wskazuje.

Spróbujcie powiedzieć o uwarunkowanej niewoli człowiekowi w więzieniu. Istnieje inne wyobrażenie wolności, które jest dośrodkowe, zarządzane przez dojrzałe, silne, naturalne poczucie szczęścia w proporcjach naturalnych, sprzęgniętych ze światami wyższymi. Zniewolenie tego atrybutu ludzkiej natury manifestuje się jako niewola. Zatem uwarunkowana niewola jest ontologicznym stanem, uwięziona wolność stanem egzystencjalnym, podobnie jak wolność jest stanem metafizycznym, a odzwierciedla się przez spektrum człowieczeństwa w jego szczerych, dźwięcznych odczuciach.

Jednakże, uważajmy na jaskinię złudzeń, kiedy nasze widzenie jest zaburzone, lub patrzy w odwrotnym kierunku. Gdy jesteśmy złapani, nasza perspektywa jest ucięta. Tonący człowiek będzie instynktownie walczył o ostatni haust powietrza. Krótki ból w jego płucach, przez całe ciało zwiastuje stan terminalny. Kiedy walczy się instynktem o wolność własnej gwiazdy, afirmując ciało, życie, niechże nie zaślepią nas żadne walki, Gigantomachia jest w istocie walką umysłów i serc w drodze do mistrzostwa.

Naturalnym jest, że obecny świat coraz bardziej ogranicza poszukiwania wolności, a poprzez nadzór, cenzurę, prohibicję, wojeryzm rządowy, cybernetykę inżynierii społecznej, zdominowania i kontroli umysłów prokuruje stan odwrotny, tj. niewolę syntetyczną, jako wulgarną inwazję w egzystencję, próbującą zniszczyć dojrzałą Eudaimonię i możliwości jej poszukiwania. Niestety te mechanizmy są wbudowane w obecny świat, ale gdzie znajdzie się prześwit — znajdzie się i droga.

Strójcie wysoko kruki i hieny

> *Quae lea iacet. Qui leo iacet. Tu spoczywa lwica. Tu spoczywa lew.*
> *— epitafium zmMauzoleum mitraickiej pary.*

Spacerowałem wzdłuż ulicy, gdy usłyszałem młodego człowieka, krzyczącego na innych ludzi: —"Zdrajcy, zdrajcy ludzkości, co sprzedali ich dusze, serca i umysły pomyjom na zawsze!"—. Ludzie przyśpieszali kroku, przestraszeni, obserwując go jak kuriozum, wyśmiewając, albo wskazując go gestami, wymieniając parę słów, albo zupełnie ignorując. Parę młodych dziewcząt zaśmiało się patrząc na beznadziejnego maniaka. Zdecydowałem się do niego podejść, aby zatrzymać go i zapytać o czym tak kracze.

— "Dlaczego krzyczysz na ludzi, nazywając ich zdrajcami?" — spytałem. — „Nie po to żyłem, nie z takim światem chciałem mieć do czynienia, nie o to, nie o to chodziło" — znerwicowany do mnie krzyczał. — "Czego zatem chcesz od tych ludzi?" — spytałem ponownie. — "Niczego od nich nie chcę, uniosłem wystarczająco wysoko własną pieśń, aby z bólem zobaczyć, że jestem sam, podniosłem zmysły, intelekt do piękna o niewyobrażalnej szlachetności, widziałem starożytnych, doświadczałem ich wspaniałości, jednak zobaczyłem, że nikt już nie dzieli tego świata, kompania głupców i ślepców, jakże wielka jest ta przepaść! Ten świat jest obrzydliwy, rozrywając moje serce na kawałki, teraz krzyczę na nich, bo szczerze ich nienawidzę!" — odpowiedział, cały roztrzęsiony.

Rozważyłem jego słowa głęboko, dokładając starań aby go nie urazić, mówiąc tak:

— "Ciężko z tobą nie empatyzować, ale czy nie uważasz, że gdy wzniosłeś się tak wysoko, inni mogą nie nadążać, a ty jedynie odłączyłeś się inspiracją od innych swoimi górnolotnymi celami? Nie ma w tobie żadnej ujmy,

bo chciałeś podążać prawą, piękną drogą" — kontynuowałem — "Czy chciałbyś ze mną porozmawiać o tych sprawach, którymi podążałeś, abyś nie czuł się zdradzony przez świat, ale zaangażował się w podtrzymanie tych wartości, które są ci bliskie?" — zapytałem po przyjacielsku.

— "Wierzę, że za późno już na to, mam niewypowiedzianą złą wolę dla reszty, ile można walczyć pośród ślepców bez nienawiści, ile upokorzeń i ciosów od idiotów można otrzymać za życie swojej natury, ducha w pełni, ukaranym przez małe rzeczy życia, jak lawina szarańczy co umniejsza, wyżera te piękne sprawy?" — odpowiedział.

— "Jest to konfucjańska cnota Yi, nie jesteś kłamcą, ale szczerze, w dobrze zdefiniowany i pełen intencji sposób przyoblekłeś swoją wolę w szarżującą wściekłość, jak bicze bogów Szamasza i jego żony Ayi — z pewnością błogosławili by cię, nawet największa szumowina jest dotknięta ich promieniami, a ty jako człowiek szlachetny nie możesz być nieszczery w ich świetle" — mówiłem dalej — "To siła, co szczera rozdziela światło dla wszystkich stworzeń, silna, prostując korzenie wszelkich spraw, niechże wypali z ciebie te sprawy, które utrudniają ci pewną, piękną drogę zagrodzoną przez twoje poruszenia wściekłości. — "Jest dużo ludzi szczerych w swoich wierzeniach, ale nigdy ich nie kwestionują, niespójnie, zatem są nieprzydatni dla dobra całości. Czy myślisz, że cnota Ren, ta benewolencji, charytatywności, człowieczeństwa wymarła w tobie, poprzez wyobcowania stała się czymś na kształt wykrzywionej gałęzi, co odcięta nie jest już wzmacniana i odżywiana przez wspólną więź?" — spytałem.

— "Opowiadasz o cnotach które znam, ale znam ludzi zbyt dobrze, są zuchwali, aroganccy, niewdzięczni, raczej gonili by swoje zachcianki, kaprysy, kiedy im się wiedzie, lub biadolili podczas małych fortun, aniżeli patrzyli konsekwentnie na całość" — odpowiedział.

— "Charakteryzuje to małych ludzi, ich uwaga jest uchwycone przez cokolwiek, co mogą utrzymać w umysłach jako zabawkę, ich sny i marzenia rzadko wybiegają poza ich własne sprawy. Zakładam, że nie jesteś jak oni, uważając że ich nienawidzisz, ale wolisz chodzić na wyższych gruntach, inspirując tę materię, którą możesz w sobie kształtować, aby wspierać cele i znoje całości, pomimo głupoty, braku konsekwencji, przewidywania, aby choć na chwilę nie wpychać ich głębiej w otchłań, chcąc mściwie patrzeć, jak w nią wpadają" — powiedziałem — "Co więcej, Zhi, cnota właści-

wej wiedzy wywodzi się z dogłębnej obserwacji i zmysłu przewodnictwa, ale także umiejętności bycia prowadzonym i prowadzenia innych, co przerasta to, co przeciętne, nie będąc jedynie przenicowaną szatą tego co nie wie, lecz uważa, że wie, tego co nie wie, lecz odwraca efekty mądrych prac" — odpowiedziałem.

— "Jednakże jak mogę podtrzymać ten pogląd, jakbym był na wieży kontemplując Niebiosa i patrząc na ludzkość w dół, z cnotą Xin, lojalny w stosunku do poruszeń kreatywnych, Boskich sił, spójny wewnątrz, gdy wszystkie zmiany, a nawet mój umysł jest wzięty przez silne zła, o których wspomniałeś?" — młody człowiek spytał.

— "Zwalczaj tę korozję wielkimi blokadami, eliminuj małe motywy i nienawiści poprzez ich rozumowe zwalczanie, rozwiązuj je, zanim w ciebie wrosną, w razie potrzeby proś swojego osobistego Boga i Boginię, Geniusza i Junonę, Agathos Daimones o pomoc, niechże te daimoniony nigdy cię nie opuszczą, sprzyjają ci bowiem jak własnemu dziecku. Zauważyłeś przecież jak bardzo negatywne sprawy obracają twoje aspiracje przeciwko tobie, napomniany o celach i ideach, co tracą całe poprzednio nabyte znaczenia, tracą krew twojej odwagi, zaczynasz je sam cynicznie prześmiewać, drwić z najlepszej wersji ciebie" — mówiłem — "Po to w starożytnych czasach ważne było Li, wewnętrzna tradycja wzięta z kulturalnych twarzy, co blaskiem umniejsza współczesność, lecz jej nie odrzuca. Weź na wskazówki pełne wglądu studia, utrwal praktykę przez poruszenia tych wartościowych rzeczy, a także Boskości, światów niewidzialnych, niech cię wynagrodzą wdzięcznym uśmiechem za działania" —

— "Uśmiechem, po tym wszystkim?" — spytał zgorzkniały.

— "Aby mieć prawdziwy autorytet nad ludźmi, zgorzknienie nic nie da, a wręcz zdyskwalifikuje twoje cele. Jeżeli autorytet jest ci zbędny, jak wyobrażasz sobie, że wpłyniesz na kogokolwiek innego swoją pitagorejską lirą? Jeżeli będzie rozstrojona, będziesz się wściekał, a ludzie będą od ciebie stronić, jednak jeżeli znajdujesz pocieszenie w samotni, pamiętaj aby największy wysiłek włożyć w podtrzymanie swojego humoru, otwartości i kurtuazji wobec innych spotkanych na drodze, pozostań przyjacielski, pomimo wielu niewdzięczności, ludzie naturalnie przychodzą i odchodzą" — odpowiedziałem — "Bądź łaskawy, aby z nimi wytrzymywać, trzymaj wodze silnie, jeżeli aspirujesz do rzeczy pogan, żyj nimi konsekwentnie" — odpowiedziałem.

— "Wkrótce użyliby mnie, albo próbowali mnie oszkalować, lub co gorsza — doczekałbym się zdrady" — odpowiedział.

— "Znoś to z godnością" — krzyknąłem na niego władczo — "Zdyscyplinuję cię, młody człowieku!".

Na szczęście zrozumiał, zaśmiał się z serca.

— "Teraz rozumiem, należy być wytrwałym, silnym, wewnątrz łagodnym, lecz stanowczym na zewnątrz, aby być silnym umysłem i celem" — powiedział.

— "To rzymska cnota powagi i dostojeństwa, działasz w zaangażowany sposób, nie będąc poruszonym przez humory i akty tych bez kręgosłupa, osób których nie możesz zmienić, widzę że w twojej szczerości już spełniasz bardzo bogaty styl, włącznie z okropną przemową, którą dałeś już we władanie tłumu" — wzmiankowałem.

Oprzytomniał, rozglądając się wokół, patrząc na przechodzących dalej ludzi.

— "Tak, to było zbędne" — wgapił się w rodzinę, która przechodziła i zawadiacko się uśmiechnął, na wpół do mnie, na wpół do nich.

— "Ludzkość, widzisz, może być niekiedy całkiem człowiecza, jak widzisz teraz siebie, gdzie jest obraz Kronosa zjadającego własne dzieci, zanim zaczęliśmy rozmawiać" — uśmiechnąłem się do niego.

— "Nie mogę go w sobie znaleźć" — zaśmiał się.

— "Rozumne spostrzeżenie, jednak nie nadymaj się w sobie, ani nie rośnij zbytnio w dumę w swoich pracach; kiedy bierzesz coś z natury lub od Bogów, jest to zwrócone naturze i Bogom kiedy przyjdzie czas, podobnie jak Prospero oddajesz się spełnieniu swoich prac z przymrużonym okiem. Sława jest niebezpieczną rzeczą, anonimowość znana przez Opatrzność, ale miej odwagę być tożsamym ze wszystkimi godnymi rzeczami przed publiką, zamiast ukrywać je jak tchórz, na wpół przed sobą, na wpół przed innymi. Niektórzy nie mogą udźwignąć ani sławy, ani władzy, więc chowają się przed publiką, spluń na nich jeżeli ich chcą, bo nie dorośli do niej. Nie odżegnuj się od swoich prac, nie oddawaj się niepamięci i bądź pogodzony ze sobą, poznaj siebie. Tam szczerość trzyma władczo lejce, cały fałsz jest nie do ścierpienia w oczach Słońca, śmiertelnicy lubią się okłamywać nawzajem, a także sami siebie, ale nic nie umknie światom niewidzialnym, które czytają z ludzkich gier jak z otwartych ksiąg, czy to chtoniczne demo-

ny, czy wielkość starożytnych, czy Bogowie, czy zmarłe dusze i miriady innych istnień. — poinstruowałem.

Młody człowiek odwrócił się w stronę lekko wiejącego wiatru. Ja w międzyczasie wróciłem w moje Saturnalne domeny.

Odwrócił się, zaskoczony, że człowiek, z którym rozmawiał, zniknął.

— "Gdzie jesteś?" — wyszeptał, nieco zbity z tropu.

— "Będę Cię obserwował" — mój głos rozbrzmiał lekko przez przestrzeń powietrza ciszą idei, którą tylko on mógł usłyszeć intencją, dziwny głos, bezdźwięczny. Uśmiechnął się do siebie, idąc dalej.

Napomnienie

Pożerające brud kreatury zrodzone z nonsensu! Przemowę piękną i pełną zachwytu skomponowałem w swoim duchu. W wielkiej dyscyplinie i sile, co wyprowadziłem ze swojego życia!

Szlachetność starożytnych odżywiała mnie, trzymając to wszystko w sercu, te skarby i pochodnie co trzymałem aby podpalić świat nowym, pięknym płomieniem!

Ta próba upokorzona, moje gardło szkarłatne krwią wściekłości i zielonomartwym jadem wyplutym na was, chorobo szkodników, których nie mogę wytrzymać, co płyną powodzią do wszelkich większych ludzi, po zbliżeniu ich do ruiny, zachwycając się efektami własnej tylko ruiny.

W prawdzie, nikt nie wygrał, gdy nasze klęski i upadek oplata jak żmija własne dzieci, rugując orły z ich skrzydeł, ciągle świadcząc jak wszystkie oddechy zebrane ukazują, że się nie podda świniom, że na skrzydłach sokołów, z leoencefalitami powstaje z drakońską mądrością zioną ogniem zimnej nienawiści.

Poznając małych i wielkich, nienawidząc tego motłochu zawistnego, rychłego robactwa, co zamieniłoby się w hieny cmentarne, gdyby mieli więcej władzy lub złota, pasożytując na wszystkim, na co pozwoliłaby im ich odwaga.

Nie mogę zebrać zmysłów na wystarczająco długo, aby zrozumieć ten koszmar, co jest warty tylko tłoczących się w błocie świń, bo nawet zło jest wyrafinowane, prostacy! Patrz jak niszczą w masie, czy ośmielę się powiedzieć, że nawet zło zrezygnowało z wysokich metod, a jedynie opanowane przez bezdenną głupotę ziewa i wskazuje palcem kretynom co mają niszczyć, z braku inteligencji aby posiać niezgodę w bardziej ponętny sposób!

Nie z próżności stoję tu, ale z bezsilności, nienawistnej urazy, a moje podarki wzgardzone, rozkradzione, zamienione ze złota z powrotem w fekalia, zmonetaryzowane dla małych sław, co trwają minuty, tygodnie. Zabierzcie swoją sławę do grobu, aby swoimi gnijącymi duszami przekazać jak widzieli,

że ja, zwycięski w pokonaniu obłędu, wygrywając laury i imię w gwiazdach za wzgardę jaką do was żywię, walczyłem, pracowałem, działałem na rzecz bezwartościowego robactwa!

Iż wszystkie inwokacje, prace, wielkie ceremonie, akty wysokiej teurgi na rzecz Ziemi, ludzi i Bogów były zepsute przez zgniliznę, co wykręcona nie przez diabły, ale gnijące zwłoki Lewiatana ludzkości, co upadnie z braku podparcia, lecz z głową wysoko, roztrzaska czaszkę o otchłań.

Szumowinom pokazać cuda! Ukryli się przed nimi w tchórzostwie, aby mogli żyć żałosnymi życiami, nieporuszonymi przez nic. Teraz przyzywam dla nich tylko jad i resztki wielkości, wystarczająco godnej, aby nie rozrywać ich nienawiścią z coraz to nową werwą, stałem się złamanym przedsięwzięciem, skorodowanym dobrem, skażonym złem.

Gdy wielka natura upada, rzadko wpada w grób bez pysznego wglądu w rzeczy przyszłe, pozostając głosem ziemi, co upada na zwłoki z pustym ostrzeżeniem, zapisanym w niebiosach, jak klątwa na wszystko i wszystkich, których ma wyżreć.

Zmieniliście się bardzo, dzieci Ziemi, czy może być, że przeznaczenia były poruszone, zanim losy zaczęły faworyzować ludzkość?

Te Morie, co raz przynosiły klątwy nieporuszone, są zbyt słabe aby odwrócić knowania ich podopiecznych, złamanych pod ruchem przeznaczeń, co zawyrokowały o zimnych przemianach. Zimne tranzyty, zabarwione przez wszystkie czyny ludzkie, których ratunkiem jest trwanie w bezczasowym toku wydarzeń, dopóki ich nie zmiecie jak tajfun, głębokie prawo, co bezlitośnie rozbije w drzazgi ten statek szaleńców.

Tak zatem kończę tę ułomną przemowę tutaj, zainspirowany aby napisać, z ducha, serca, umysłu, imienia, porządkując te mało elokwentne, bynajmniej chwalebne frazy.

Wszystko wymówiłem, spisałem, zgodnie z kaprysem, nie mądrością, jednak znajcie moje zaklęcia wężowe, oczaruję was tańcem moich siepaczy, sierpów i biczy, jutro będę bardziej skoncentrowany, obojętny, hipnotyzując was okrutną surowością inną, decydując o benewolencji, jakiej mam mało dla tego tłumu, rezerwując dla nich tylko pogardę, która wydając jedno tylko wolne dziecko w oczach Niebios ma trwać w swej klątwie dopóki ostatnia, ostatni co w rozbłysku gwiazd są cokolwiek warci, nie będą wolni na skrzydłach nieskończoności.

O zaangażowanej medytacji

Była to pętla autobusowa w jednej z dzielnic Warszawy. Autobus już przyjechał, czekając na pasażerów. Nie było nikogo, rozsadowiłem się z tyłu. Światła nadal były wyłączone, był późny wiosenny wieczór. Kierowca palił papierosa na zewnątrz.

Sięgając po mojego najlepszego kompana, Księgę Przemian, przeczytałem stanzę z heksagramu 'Góra, Stałość'. Rozmyślając nad tym fragmentem, zamknąłem książkę, usztywniając kręgosłup, składając dłonie w literę U. Nieporuszony monolit. Nie była to żelazna ciężkość, co przemieszczała się przez myśl z majestatem gór, ale lekkie, miękkie poddanie, podobnie jak najmłodsza córka na brzegu jeziora, która usadowiła się patrząc na wierzchołki gór w oddali, rozmyślając nad śniegiem roztapiających się myśli.

Zaczynał się poryw cichych myśli, był jak lawina, jednak byłem odseparowany od tych myślokształtów, przypatrując się im powoli. Te walczyły o utorowanie sobie drogi do obezwładnienia mojego mentalnego kontinuum, aby w jakiś złośliwy sposób zabrudzić ten strumień. Słyszałem stłumione odgłosy miasta, ciemny barytonowy głos w głowie powiedział: "Jesteś pośmiewiskiem, nawet nie próbuj". Należy to wszystko zignorować, dyskursywne myśli, trucicieli, dialektyczne błędy, konceptualizacje, odstręczające od celu, iniekcję myśli, co gra pustosłowiem i frazesami. Nie mają nic lepszego do roboty, aniżeli wbijanie klinów w czyjąś siłę. Wściekłe psy, wielokształtne plemiona zbyt znudzone, aby zezwolić na to, by człowiek był od nich wolny, co są w łańcuchach własnych iluzji jestestw, kajdan ich poruszeń, biorąc je za własne. Tańczą jak kukły na strunach losu, nienawidząc mnie za ścięcie moich. Jeżeli te poruszenia są właściwie postrzegane, wyzwalają nas, ściągając z nas zabrudzone szaty,

pożerając, trawiąc, wyrzygując z siebie więcej treści na cześć uczt urojeń, ignorancji, iluzji, brudu.

Wpierw chciałem zwizualizować platońską geometryczną formoidę, aby myślokształty przybrały piękną, zgrabną formę, zrównoważyć siły, aby wznieść w hipostazie mój podarek dla Bóstw w metafizycznej proporcji, jak Raziel z poematów Golla, mistrz abstrakcji, boski Picasso lubujący się w mistrzowskich metamorfozach składni magii, lecz musiałem zdać się na prymordialnego ducha pomiędzy dwiema liniami Jin, łącząc ją z Pneumą, co usadowiła się na cesarskim tronie w Szafirowym Pałacu Niebios między brwiami. Moja wola, moje imię, mój duch, moja gwiazda, całość wszystkiego czym kiedykolwiek byłem, włącznie z ludzką formą.

To, co przeżyłem od dziecka wątkiem wplatającym się w moją świadomość, co nosiła szaty życia, włącznie ze wszystkimi istnieniami co porywały mój umysł, ciało w animowany taniec, co wykuły, hartowały, ostrzyły mój umysł, emocje, nawet gdy w niewoli, gwiazda jest przecież moja. Świadomość przyoblekła się w to ciało, a zatem całość wszystkich tchnień jest moja, wyciosana w całość, świętość.

To imię, duch, wola, moc co porusza się w indywiduacjach od świata do świata, z ludzkiego zwierzęcia w eteryczne pancerze bóstwa, wehikuły Boskiej ekspresji. "Kiedy ten inwalidzki, zrujnowany umysł, ten ból, to skażenie mnie puści precz? Kiedy zgorzknienie, zakuta dominująca surowość puści mnie ze swojego stalowego uścisku?". Sam założyłem sobie ten kaganiec, ale tylko po to, aby nie poruszał nim nikt inny. Różne formy surowego okrucieństwa są sublimacją bólu. Saturalna suchość. To zwykłe przejście ze stanu wrażliwości do stanu etycznej bestii, niechże roztrzaska się to o śmierć, duch co wznosi się aby zamieszkać w ciele Solarnego zwycięstwa. To była moja prawdziwa forma, Święty Anioł Stróż był potężnym półbogiem, jego ciało było budowane przez Drakonów, mój umysł wyciosany przez planetarnych archontów, zgodnie z tym, o co błagałem w złamanej dumie. Całość tego zużytego ścierwa rozerwanego po śmierci, na pożarcie świata generacyjnego, wrogowie wygasający w zgrozie, goniąc własne ogony z wielkiej nienawiści dla mojej Boskości odzyskanej. Pocieszenie. Hymn o Perle Tomasza Judasza, naiwni syn, córka, co odeszli od niebios w celach nieznanych, aby powrócić po tym piekle na ziemi, upokorzeni, z pustymi żebraczymi rękami. Życie jest krótkie, nie należy go przejść bez-

myślnie, zawieszeni między czarną desperacją a afirmacją, między otępieniem a paralitycznym spazmem bólu, byle nie doszło do załamania nerwowego. Byłby to taniec obłędu, cicha paplanina wrażliwszych ludzi. Dziękuję Bogom za mocne serce, obłożyłbym je wersetami otchłannego żalu, rozrywał szaty, ale należy wytrwać.

Obok mnie usiadł mężczyzna, próbowałem nie zmiejszać swojej ekspansywnej świadomości, wielkiego umysłu w losowe dźwięki, wydarzenia. Jadł jakieś chrupki, zapach i dźwięk tymczasowo mnie rozproszyły, zdyscyplinowałem się, rozpuszczając wszystko w strumieniu fenomenów wokół. Wyczarowałem dźwięk Tartaru, pędzące horrendalne wiatry, które pamiętam z kąpieli w hutach podziemia. Ukazał mi się szkielet w szatach, trzymając moją czaszkę w ręce. Dokładnie taki, jaki widziałem na ilustracji jednej artystki, siedem mieczy wbitych w plecy, dał jej różę. Pamiętam wiele, pierwszą kartą, którą mnie obdarzyła, gdy jej lwia dusza jeszcze żyła, była Moc. La Forza za różę w poskromieniu.

Medytacja nad zwłokami. Nic bez efektu. Nic bez zmian. Pojawiła się myśl dotycząca polityki, co zasłyszałem, wypaliłem, obserwując agregaty informacyjne z nowości ze świata. Żadne z tych fenonemów nie mogą mnie poruszyć w świątyni ciszy, cały ten świat jest bez znaczenia w dostojeństwie majestatu sił, co są metaforą ruchu galaktyk. Rex Profundi. Regina Silentia.

Wszystko wygasło, wycofując się z fenomenów w pustkę. Moja osobowość, umysł, ciało stały się jaśniejącą próżnią. Praktykowałem to tyle razy wcześniej. Niekiedy angażując się w rytuały, poruszenie złudzeń, tchnąc sygnały przez wszechświat w pełni. Szybka zmiana perspektywy, zostałem wyrzucony w złoty ogień, co jest sygnifikowany przez gwiazdy na wskroś Wszechświata. Gdybym spotkał się sam na sam z Aionem, Hyperionem Słońca, okiełznałby mnie zachwyt, zmroził swym oddechem, a następnie spalił w nicość. O ile materialny świat jest cieniem nieskończonych światów, tak gwiazda jest cieniem transcendentnych kreatywnych Ogni światów teletarchicznych.

Kosmiczne próżnie — cóż za proste widowisko. Ci, co spadają w dół bez końca w najgłębszą otchłań, ponoć zostaną kiedyś odłowieni. W egipskiej eschatologii za miliony milionów lat Otchłań jest zniszczona, chaos czarnych ogni anihilowany w błoto, a kwiaty lotosu otwierają się w pięknie, domykając się w perfekcji skończonego świata.

Noszę swoje szaty ciemności, noszę swoje złote szaty, jak Atlas nosząc świat fenomenalny na plecach. Moją uwagę odwrócił szept, para splątana w miłości, mały daimon pociągnął strunę w moim umyślę. Czy próbował wywołać zazdrość? Niechże pokonam to życzliwością! Przecież też kiedyś byłem obdarowany miłością, jak ojciec, powinienem się cieszyć tą innych! Jakże pogodzić szerokość umysłu, gdy ociera się o nieskończone rubieże świata, co czuje terrory nieskończonej przestrzeni jako wiszący w otchłani, jako uskrzydlony co jest zespolony z przestrzenią, aby wrócić do bezpiecznego kokonu ludzkiego ciała, co czczym poruszeniem bodźca szeptu może być zawrócony z ogromnej podróży? Rozbawiło mnie to lekko, mała muszka, co wpada w oko aby zakryć wszechświat, zaciemnony geniusz, co na chwilę zatrzymuje pracę Tytana jedną pętelką. Czy nie wprawia to w zaintrygowany uśmiech?

Otworzyłem oczy odkładając książkę, którą miałem na kolanach. Przypatrzyłem się badawczo ludziom w autobusie. Mały chłopiec zaciekawiony swoimi spostrzeżeniami, sztywny wzrok surowego człowieka. Nic nie powinno mi już przeszkodzić, równość fenomenów w oczach świata, wytchnienie, ich całkowita neutralność, spokój, pogodzenie się ze sobą. Reklama na billboardzie wprawiła mnie w konsternację. Semiotyczny wampiryzm krajobrazu miejskiego.

Przyczynowość nawyków mentalnych musi być zrozumiana, aby niewłaściwie je uciąć przy korzeniu. Nie lubię reklam, mają swoje egregory żerujące na uwadze ludzkiej, tulpy modeli, modelek, które są jak małe dziwki prosząc się o uwagę ludzi. Ci nie wiedzą co zrobić ze swoimi umysłami. Reklamy posiadają własny magnetyzm, tak jak odbiorniki telewizyjne, lub telefony, w które ludzie się wgapiają, inwestując całą swoją koncentrację w bezcelowe czynności rządzone nudą. Nie lubię gdy moja wola jest skażona, odciągnięta od uwagi, rejestru wydarzeń, celowych, właściwie wymierzonych, wolnych. Jednak awersja też jest formą przywiązania, oznacza to, że nie opanowałem siebie. Ukrainiec i Gruzin, albo Czeczen pracujący w hotelu niedaleko mojego miejsca zamieszkania usiedli naprzeciwko, przypatrzyłem się im, uśmiechnąłem. Czy nie jest to właściwie? Siedząc jak dojrzałe dziecko, bawiąc się mieczem koncentracji, wytrwałości, w znaczącym celu, lub machając jak kijkiem, udając rycerza?

Wiedziałem, że będę nieśmiertelny. Pośmiertnie. Konstrukcja solarnego krzyża, lata w Theion Ergon, gdy sięgnąłem do Bogów, zaczęli mnie nawoływać. Odkrzyknąłem, zostałem powołany, odnowiony. Lata walki, wojny, reszta może mnie tylko odciągnąć od życia pełnego znaczeń. Chciałem się zaangażować w społeczeństwo, ale przeznaczone mi zostały inne prace. Aby zrzucić łuski z oczu, wyzwolić się z dionizyjskiego mauzoleum, powstać w śmiechu, ekstazie strzały łuku splendoru Zaratustry, tańcząc jak derwisz z moimi różdżkami, rozbijając wrogów rozkwitu, rozpędzając ich po piekłach, zdewastowanych, dopóki nie nabiorą siły, aby siać swoje plany gdzie indziej. Wysiadając usłyszałem tylko "zabij się". Kącik moich ust się uśmiechnął w pogardzie dla niemądrości tego rozkazu, iluminując scenę moją w pocie czoła wygraną dumą. Drakoni nie mają naturalnych wrogów, lecz w ludzkiej formie sprawy mają się inaczej, kruche ludzkie umysły, ciała, dusze, serca płochliwe, pełne nadziei, małych, wielkich rzeczy, lecz tak bardzo zgubione, tak bardzo wywiedzione w ślepotę. Cisza współczucia.

Dialog: Piękna i Bestia

Fuomo: Wołam Cię, Peripsolu, abyś iluminował mnie w sprawie szczególnej. Zaprzęgając siłę mojej intuicji i wiedzy pragnę, abyś ułożył moje myśli w sposób doskonalszy. Jak idea sokolnika, co wypuszcza swego przyjaciela w niebiosa, niechże ten drugi po zobaczeniu wielu rzeczy, wróci do swojego opiekuna, w sekretnym języku dzieląc się z nim swoimi oględzinami. Tak, aby te były jak konstelacje nazwane przez człowieka, ułożone perfekcyjnie, jednak jak głębiny kosmosu różne, konstytuując sobą ukryty porządek co niewyartykułowany w innej mierze, niż poprzez święte ślady dalekiego docenienia. Aby były one widzialne smoczym wzrokiem, odkrywające wiele przed skrupulatnym obserwatorem.

Peripsol: Jestem zaangażowany w twoje sprawy, drogi przyjacielu, tak jak zaangażowany jestem w sprawy moich braci i sióstr w wyższych światach, o cóż pytasz?

Fuomo: Fundamentem mojego rozważania jest różnica między perfekcją a imperfekcją, jakże zrozumieć wątki świata poprzez idyllę i bestialstwo, gdzie jest miara prostoty, a boskości, idei co biegnie jako heliodromowie gwiazd przez wszystkie światy.

Peripsol: Każdy świat jest widzialny, jasny i rozsądny własną miarą, lecz biegnie tu ukryty wątek. Jeżeli boskość przenika wszystko, lecz istnieje wyobrażenie dysproporcji, który zaburza obraz, jakże śledzić to postrzeganiem? Moc, która porusza się przez chaotyczną formę, zaburza obraz form, stając się przyczynkiem dysproporcji. Proces porządkowania fenomenów wokół obiektywnych, głębokich praw jest tytanicznym procesem. Natura jest oczywista przez siebie, pierwotne moce niezawieszone w pytaniu, jest tu idylla i bestialstwo, spowita w postrzeganie ludzkie.

Fuomo: Jest to jaśniejsze, ale jak to, że jeden człowiek myśli, że "jest to najlepszy z możliwych światów", inny, iż "jest to morze terroru, cierpienia, udręki", jeden krzyczy do niebios na wysokości, oskarżając Boskość, inny w spokoju, cierpliwości, cieszy się na wszystko, inny jeszcze odrzuca tego typu wyobrażenia całkowicie? Teraz mogę zrozumieć, iż świat w oku podmiotu świata jest taki, jak jego doświadczenia, lub jego generalny wgląd, ale co w rzeczy samej może być potraktowane jako obiektywne, bowiem świat niezmienny wobec projekcji ludzkich, symultaniczna wszechwiedza ma naturę poza pasją i nie-pasją, a wsparciem Bogów jest ich całkowita obiektywność?

Peripsol: Człowiek, narzucając porządek generatywnym światom Ziemi, cierpi ich fortuny Pięknej i Bestii, z żalem i radością, wszystko co robi musi prawem światów generatywnych rozpaść się, być zniszczonym. Nie ma już starej Atlantydy! Poprzez ogień, powietrze, wodę, ziemię! Jak prometejski Skarabeusz, Kheper Kheperu, serce serc mężczyzn i kobiet uskrzydlonych na sile ich wspólnej pracy. Twój prometejski znój należy do generacji — aby być wyzwolonym, pomnij, że całe piękno i skaza odejdą, pokryte wydmami pustyń, jakże to, nie pamiętasz? Wygraj ten podarek eleuzyjskiej rasy, bez zaślepek na oczach, otwarty umyśle, znoś ten znój pięknie, jak tancerz przed wielką królową, jak poeta co przygląda się grom ziemi i gwiazd, jak wojownik co zgładza z potężną pieśnią na ustach, tnąc przez gardła szybciej niż cent tonu, przeszywając strzałą oczy i czaszki szybciej niż wir huraganu. Wielcy ci, co położyli fundamenty pod każdą cywilizację, lecz czy uważasz, że te wielkie cywilizacje były bez swej sublimacji, alchemicznej rektyfikacji wieków? Rozpadły się jedna po drugiej pośród Boskości! Jak jeleń co dumnie pokazuje swe poroże, święte zwierzę, staje się alchemicznie rektyfikowaną duszą najsubtelniejszych, mocarnych duchów, jak lis co sprytnie zmiennokształtny przeistacza się w najsprawniejszą ze swoich uduchowionych form?

Fuomo: Zatem wszystko w ruchu, co w wielkich zderzeniach perfekcji przez jedność w różnicy tworzy proporcje, które są postrzegane jako imperfekcje, chociaż jest to wysoki proces rektyfikacyjny w absolutnym obrazie? Jakże skonfrontować to ze zwłokami i brudem Gangesu, z żalem, łzami ludzkości?

Peripsol: To, co zaobserwowałeś, zdarzało się nieraz, bowiem ludzie i siły knują przeciwko sobie, osadzeni w generetywnej naturze, co wytwarza wielość piękna, a także dewiacji, co bierzesz za instancję nie jest wyprowadzone z generalnego obrazu, lecz co dziedziczysz z generalnego obrazu wyższych światów, wpisując w światy generatywne wewnątrz, tu jest zaczątek tragedii! Ruiny Boskości mają swój początek w światach generatywnych, lecz Boskość współdzieli swoją ruinę, choć jest od niej odrębna, niepokonana powyżej. Od zarobaczonych zwłok, okrucieństw po wielkość każdego perfekcyjnego gestu jako IAO: Wielkie ciało kosmosu zapełnione duszą zwaną przez Egipcjan Hhekau.

Fuomo: Zanim odejdziesz, Peripsolu, zapytam raz jeszcze, wydaje mi się, iż poczułem ślad powagi pewnego misterium, którego nie rozumiałem wcześniej. Misterium odbicia jedności poprzez wszystkie swoje opisy, oko co patrzy na siebie, co sprawiło, że niektórzy ludzie błędnie wzięli się za obraz Boskości w wielkiej arogancji! Jednak jest tu pewien archetyp, jestem pewien, co sprawił, że człowiek przez pewną dozę obsesji nad sobą w ideale henotycznym twierdził, iż Boskość może się zrodzić, rozkwitać w męskim, żeńskiej Aurelion Therion, seraficznych bestiach słońca, dając narodziny wytrwałej róży, gromadząc przyjaźń archontów sfer. Czy nie jest tak, że całość poprzez wielkie węzły tego dziwnego świata tka ciągłość, niepodzielną, która wzrasta przez oktawy postrzegania, aby pojąć to misterium, a było to jedyne odbicie tego misteryjnego prawa w mojej intuicji?

Peripsol: To tajne prawo, o którym mówisz, jest widoczne wszędzie dla wprawnego wzroku, jest to sympatia wszystkich rzeczy przez współzrozumiały wszechświat, rzeczy, które w tej samej substancji są różnorodne, powstając przez wiele światów, dostosowując się do trwałych warunków, które pozwalają nam teraz wejść w dialog. Dały one życie na Ziemi i dalekich systemach gwiezdnych, iż enokosmiczna, pankosmiczna całość, a także generacje Bogów i Bogiń, niekiedy podlegające upływowi czasu, niekiedy transcendentne, niekiedy wyzwolone, działają w zgodzie z kosmiczną tkaniną zachwytu we wszystkich swych ekspresjach, poprzez wszystkie swoje oktawy.

Fuomo: Zatem prawo to jest izomorficzne, a świat jest równoważony zarówno przez wspomnianą wcześniej dysproporcję, a także proporcję wynikającą ze strzały nieskazitelnej mocy, co w teologii arytmetyki była dyjadą, którą nazywano również Artemis, co przeszywając chaos potencjału form porządkowała je. Izomorfizm wynika zatem z tego czarnego złota mistyków, tej dziwnej substancji zwanej Azoth, co przyobleka się w potężne prawa.

Kosmogeneza mikrokosmosu, każdemu podług mitu

Jedyna sposobność ukazania niechronologicznych wydarzeń na skali czasu nadarza się poprzez poruszanie się między mitycznym krajobrazem preformatywnych światów, a światami fenomenalnymi, poruszając się przez symbole i żywe idee. Te idee są rozumiane jako siły, których nićmi wyszywa się pętle narracji poprzez kosmiczną rosę. Przynajmniej dopóty, dopóki nie wyłoni się generalny obraz, wpierw uchwycony intuicyjnie, następnie eksplorowany ciszą i koncentracją, a uchwycony tylko przez moment li, który jednak starczy do ułomnego przekazu słowem pisanym.

Nieskończony fundament pozytywnej nicości nie jest nihilistyczny.

Boskość generatywna manifestuje się w: 'Jam samozamknięta otchłań, co jest nieskończona, jam gest głębi niewyrażalnej'.

> *W próżniach wisiałem wśród monolitycznych wiatrów Tartaru niekosmicznych, w nieskończoności terroru obezwładniającego, który przeraził mnie nieistnieniem, gdybym nie był połączony wstęgą istnienia z ciałem.*

Boskości Bogini rzekła tak gestem ciszy: AUM, idea.

> *Pomyślałem niestem, nieja, Anatman rozchylił swe płatki z nieświadomości w ruch. Cichaj, w świecie fenomenów.*

Są TAO, niczym innym, niczym więcej.

> *De, Atman: Anatman są perfekcyjnie zawarte wśród miasta ciemności, moja świadomość nieskończona roztopiła się w kropli nieograniczonego, błogiego spokoju. Na moich piersiach skrzyżowane ręce. Odpoczynek godny faraona.*

Kiedy Boskość, a także Boskość Bogini są wzmiankowane, oznaczają to, co nie może być pojęte przez człowieka. Żadne słowo zrozumienia nie uchwyci, bynajmniej, dziecięce historie mogą jednak być dogłębne poza zrozumieniem dojrzałego umysłu.

> *Omotany chwilą, spisałem z pieczęciami wyrytymi w moich żyłach przez egipską Enneadę, patrząc na księżyc i obserwując obracające się pentagony, hekatycznie trójdzielnie, czterodzielnie symbol Sina z Harran. Na stole znalazłem zapisane kredą imię po hebrajsku: Mahil. Podarek od innej tradycji, archanioł pisarzy. Wyższe Bóstwa uchyliły się nad moim losem, wspierając mój zmęczony umysł przez lata.*

Preformatywny świat przed Manifestacją Wszechświata. Bezczasowa Otchłań.

Bogini przesłoniła się Otchłanią, zrodzona jako Tiamat, dając narodziny Absu, co odzwierciedlił się w Otchłani jej szat, będąc jednym z Erebem, wielkim smokiem czasu. Zatem triada Boga, Bogini, uprzedniego Boga-Absu, syna, ojca, co zrodził Tiamat, dla którego była matką, córką fundamentu zakreślenia Monady jako Ereba w Triadzie, emanujących ani-ani. Była to anteprymordialna aranżacja, w której pełnia jest w nicości, przed wielkim przed.

> *Na rubieżach preformatywnego świata świadomość "Stanowię" oplotła się wokół mojej świadomości, śmiertelny Ereb, syn schodzący w Chaos, przesłoniła mnie, owinęła wokół mojego ducha, puruszą czystą pokochana, świat wykroił mnie, zgładził mnie, wziął me części, zabierając w cztery kierunki świata, następnie zrodził się porządek.*

Nieskończony fundament istnienia niewiecznego.

Następnie duch, zalążek wyłonił się łagodnym, pokornym światłem, co rozpoczął koncentrować preformatywną Triadę jako pryzmat mocy z wielkim rykiem pośród chaosu, otchłań szarżowała przez pustkę.

> *Świadomość mojego światła zapłodniła ciemne rejony, wyzwalając umarłych bogów z chtonicznych przedświatów, większe formy zachowane w Boskim złocie srebrzystym. Awila, ojciec nasz, Bóstwo poprzedniego wszechświata, człowiek z jego krwi utoczony, jego duch odwrócony przez porządek przerzucił pomost do cmentarzysk poprzedniego wszechświata.*

Tiamat w przerażeniu wycofała się w Prakriti, błoto prymordialnej materii, jako część jej, co zgładzona przez pryncypium porządku powołanego jako Marduk, pierwszy wyniesiony ponad starszych od niego Bogów, aby nadać formę światu, pierwszy Teletarcha świata. Przestrzeń została zrodzona przez moc z czasu, który płynął z Ereba przez światło. Tiamat była chaotycznym wyjącym czarnym ogniem, co parząc się, chciała pożreć co w nią ugodziło, co pochodziło z Kreatywnego Ducha.

Śmiertelnik, co wykrawa porządek z chaotycznego umysłu w mikrowersum desperacji, powtarza świat swoim małpim umysłem, struny poruszone jak mistrz rzeczywistości. Gdy Wielka Niedźwiedzica uchwyciła część szarżującego Ducha, z kosmicznego błota wyłonił się Atum [IAO: Ciało Wszechświata: Anu; Enlil; Enki, Axis Mundi napełnione Hhekau, duszą świata], co wstąpił w wielki świat jako prymordialny obraz Wszechświata, Wielki Ptahil, w zwierciadle którego wszystko stało się światem, jako Brahma w Lotusie, dziecko harpokratyczne, otwierając Tetrahedronem moc, wygenerowało z siebie przez pryzmat Tefnut (generatywne światło) i Szu (prawa wszechświata), co były zgodne przez siebie, spotykając się z pierwotną mocą, tak matka gwiazd zrodziła się w prekosmicznym świecie jaśniejąc na jej dzieci, co jako gwiazdy powstały w kosmicznych pustkach.

Ekstaza kosmosu, śmiech obejmujący zachwytem wielkich Bogów, Boginie, Opatrznością porządku co salutuje małemu dziecku skąpanemu w Chaosie, zachowując świat co wycofuje Tiamat, co zbiera siły aby unicestwić

świat, gdy Pryncypium wycofa się przez Puruszę w swój kokon. Spisana moja wola przez gwiazdy, rozbrzmiewając, w mikrokosmosie zawieszonym na Jesionie do góry nogami, spoglądając z korzeni gwiezdnych w świat formatywny, kolumna zaczerpnięta z małego świata, Algiz jaśniejący.

Komentarz:

Wszystkie prymordialne archetypy są intersynchronistyczne poprzez eskalacje, kaskady, generacje, gdy manifestują się przez wszystkie światy zgodne z ciągłą samoreferencją wskazującą ku sobie we wszystkich aspektach tych światów, zgodnie z prawami tych drugich. En to Pan. We współzależnych, współpojawiających się fenomenach niepodzielnego świata, aby zrozumieć dogłębnie zmiany mikrokosmiczne, należy zrozumieć poruszenia sił, mocy, co w prawach, wzorcach stają się odsłonięte, a następnie szukać ich archetypów w świecie preformatywnym, przedgeneracyjnym, prakosmicznym. Potrzebna jest do tego mitologia, prywatna lub cywilizacyjna, ubrana w poetycki język, który naładowany składnią niewypowiedzianego, jako jedyny może dotknąć wyobraźnię ludzką, pobudzając ją do zrozumienia. Większość pomieszania wynika z implozji symbolicznych wątków, sygnifikatorów sił, poprzez fundamentalne rozumienie prawdy lub wierzeń. Istnienie, które jest w stanie przeżyć regresywnie atawizmy aż do powstania jej świadomości, jest zdolne do mitopoetyki, jeżeli ma choć krztę chęci zrozumienia własnego miejsca w świecie. Istotnie, to najpotężniejsza transmutacyjna technika alchemiczna, która zanurza w piekłach, uświęca życie Epoptei, pośmiertnie wynosząc w sfery, świętym prawem Hermesa Trismegistosa, strąca w otchłań, lub więzi w koszmarze. Znacznie bezpieczniejsze są drogi kaducejskie, które uskrzydlają wzniosłe, piękne natury, nadając im imię, uskrzydloną duszę, kielich i różdżkę.

Mitraicki Aksjomat: Dei Sol Invictus

Słońce nie było jedynie dawcą życia, ale niekwestionowanym wzrokiem, korytarzem ognia (Wyrocznie Chaldejskie), okiem Boskości (Egipt), ogrodnikiem ścinającym róże i lilie Otchłani (Wyrocznie Chaldejskie). Słońce widzialne było nazywane Heliosem, transcendentne (niebiańskie) Słońce nazywano Hyperionem wśród Greków, Aionem. Ci zrodzeni z ognia Solarnego, uczestniczący w substancji gwiazdy przez metempsychotyczną afiliację, ale także w słonecznej hipostazie personifikowanej jako Bóstwo zawierają w sobie esencję Pneumy. Jako obwód Solarnego czasu, wbudowany w większe obwody czasu galaktyk, a także zegarów systemów światów, jest punktem odniesienia dla ruchu vis a vis czasu.

Wiedza należąca do ruchów ciał niebieskich w obwodach czasu była częścią teologii egipskiej, która w zależności od czasu i centrum kultowego różniła się interpretacją, czy była to teologia z centrów memfickich, tebańskich, heliopolitańskich. Natomiast nasza gwiazda-matka, Słońce było zatem połączone z innymi gwiazdami nie tylko w fizycznej migracji przez galaktyczne skrzydło, wokół centrum w Strzelcu, ale na transcendentnym, hipostatycznym poziomie było połączone z nimi mostami konektorów, zgodnie z tezami z Wyroczni Chaldejskich, a nośnikiem informacji między tymi światami były Jinges, istoty złożone ze świętych symboli i słów, które jak fale wołały, komunikowały, przekazywały wyrocznie światów.

Każda gwiazda jest Boskością, każda gwiazda niepodważalnym wzrokiem, komenderując swoimi systemami, ciałami planetarnymi wokół siebie.

Śmiertelnik nie może dojrzeć rzeczywistości esencji z perspektywy daimona, Bóstwa, bynajmniej gwiazdy. Jeżeli ta gorejąca boskość gromadzi wszystko wokół swego ciała, mając intelektualne, intelektywne współzrozumiałe wsparcie, jak postulował Platon, może zatem być zdefiniowane jako

świadoma substancja, zgodnie z wierzeniami Egipcjan, Neczer jako "dusza świata" opisana jest i podlega Ma'at, głębokim prawom, badanie tych praw jest próbą zbliżenia się do nich z perspektywy ludzkiej.

Jeżeli świat podlega prawom, nie rozpada się w chaosie, ale jest kosmosem, a zatem uporządkowaną całością. Co więcej, ta świadoma substancja jest zdefiniowana przez całość sił w niej uczestniczących. Dusza Ra jest miliardy razy silniejsza od śmiertelnej, Horus Enneady, Sokołooki Pan niebotycznie silniejszy od duszy człowieka.

Był to fundament Solarnych kultów i religii, tj. Słońce jako żywy Bóg, Bogini, 'Dei Sol Invictus Mithras'. Ryty mikrokosmiczne, ceremonie śmiertelnych inicjatów obu płci są w dzisiejszych czasach formą eksperymentu, zaangażowania, lojalności, oddania, studiów i praktyki, po tym jak oryginalne tradycje zaginęły. Wiedza teologiczna nie powinna substytuować aktu, gnoza nie wyklucza z operacji z nią związanych. Inwokuj, nawołuj, otrzymuj, utrwalaj! Żyj, działaj, ośmiel się, powtarzaj! Ciemność ignorancji od zawsze próbowała wygasić Solarną gnozę, próbując zniszczyć tę wiedzę, odciągając misteryjną uwagę od oczywistości. Stąd przywołuje okrucieństwo, nienawiść sił, które nie mogą znieść jaśniejących eonów, próbując zniszczyć osoby zaangażowane w te kulty. Prostota, silny kręgosłup, umiarkowanie niekiedy nie wystarczą.

Mitraicki Aksjomat: Harmonia w napięciu, naprzeciw opozycji

Gdy szedłem przez wygasającą ciemność, tylko Słońce maszerowało lekko przed porannym horyzontem, czarne sylwetki zmarłych zapraszały mnie do swoich domostw, demony natury w swoje lasy. Była to pusta ulica bez świateł, tylko aura miasta i gwiazdy iluminowały przestrzeń. Wchodząc w interakcję ze zmarłymi, myłem się śmiercią, zielonym światłem. Tonąc w blasku gwiazd, wykonywałem ablucję boskością. Śmiertelnicy opętani zmarłymi, tacy jak ja, mogą niekiedy popadać w obłęd, angażując się w zbędny słowotok, do siebie, od siebie, co odstręcza od prac wykonanych w ciszy przy silnym, błyskotliwym umyśle.

Ambasador płomiennego porannego światła rozbłysnęła złoto-srebrnymi skrzydłami, przelatując w orszaku z innymi, gdy poruszyłem ten obraz myślą, zatrzymała się na chwilę w niemej salutacji. Życzyłem jej pomyślności cichą, niezwerbalizowaną myślą, idąc dalej. Pocałowała moje zmęczone usta, lekkie muśnięcie. Wszystkie słowa są symbolicznymi abstrakcjami związanymi składnią myśli. Wszystkie wizje są fenomenalnymi manifestacjami jaśniejącej pustki. Lecz ewidentne, stanowią o swojej esencjonalnej naturze, ich prawdziwość w oczach śmiertelnika jest wyzuta z fałszu, nadaje mu ton piękna za życia.

Poprzez tworzenie spięcia językowego, pogłębia się wir konceptualizacji, który rozłupuje koncentrację, zamienia uwagę w brak intencji, bezwolność, bezmyślność. Ciężko pokonać dualizmy w dualizmach bez pomocy transcendentnej metody, spod wpływu języka należy się wyzwolić, lub budować perfekcyjną proporcję przeciwwagi argumentów i tez ideacyjnych. Tak,

jak w helleńskiej teologii naukowej, która wznosiła posągi Niebiosom boskością wywiedzioną rozumowo, intelektualnie, spotykając się ze światami wyobrażeniowymi poprzez niebiańskie pomosty. Fenomeny w swej głębi są niedualne, dualizmy są jedynie wynikiem podziału obiekt: podmiot w spektrum emotywno–poznawczym, w reakcji na świat przyczynowy. Jakże to rozjaśnić?

Wyprowadzimy przykład ze świata fenomenalnego. Jest to proces, który odbywa się podświadomie. W dali pojawia się człowiek, który jest w naszym zasięgu widzenia. Pojawia się pierwszy przykładowy dualizm: przyjaciel, nieznajomy, czy wróg? Uruchomiona zostaje kategoria obiekt-podmiot, w której obiekt–podmiot [osoba] –podmiot [anonimowy] jest pierwszym złożeniem składni dualizmów. Teraz, w zależności od tego, czy ufamy ludziom, czy też nie, czy widzimy ich obojętnie, przyjaźnie, czy jako zagrożenie, rozróżniamy dalej. Zatem przykładowo, obiekt–podmiot [osoba] –podmiot [anonimowy] –podmiot [neutralny] tworzy nową składnię. Przypuszczenie, z niewystarczającą ilością informacji, iż osoba przejdzie obok, tworzymy podświadomie. Możemy też zaangażować świadomie behawioralny wzorzec, który jest formą desygnacji podmiotu. Używając zreifikowanej mitraickiej metody, działamy w następujący sposób: podmiot jest zbyt daleko, aby wiedzieć czy jest to anonimowa osoba czy przyjaciel, lub wróg, zatem nie tworzy się pustych przypuszczeń, ponieważ nie mamy wystarczającej ilości informacji. Nie formułujemy osądów, oprócz tego, że możemy intuicyjnie stworzyć daleką hipotezę. Ludzie są uwarunkowani, aby osądzać i decydować szybko w swoim środowisku, jednak często są to błędne domysły. Pomimo tego rozbrajamy zestawienie obiekt: podmiot, płynąc w rzece wydarzeń, na których nie skupiamy się ani podświadomie, ani świadomie, ponieważ staje się to intuicyjne. W tym przykładzie intuicja jest transcendentnym punktem wszechobserwacji, która wykracza poza proste postrzeganie fenomenów, chociaż jest ich całkowicie świadoma i całkowicie w nie zaangażowana, natomiast nasz umysł może angażować się w inne sprawy z punktu trzeciego, transcendentnego.

Przenieśmy się w domenę dualizmów idei.

Świat może działać przez wielorakie współsprzężone dualizmy, niektóre z nich są całkiem złożone, opisane są wielokrotnością narracji o podziałach podmiotów i efektowych ich działań. Doktryna współwystępowania przeciwieństw (coincidentia oppositorum) wpisuje się doskonale w tę sieć, są to wyłowione synchroniczności tych splotów wydarzeń, które wypatrują oka mistrzów do ich zrozumienia. Często z biblioteki tych znaczeń są wyrywane treści, lecz semantria, gematria głębi jest interpretowana jedynie przez to, co znamy, przez to, co jest bliższe. Jest to pole do popisu, a także przyczynowość do urojeń, lub budowania wież wierzeń, które z uporem maniaka nie chcą aby przejrzeć dalej, aby odkryć jakieś fascynujące prawo, odnoszące się do innych.

Mitraicki aksjomat polega na równoważeniu dualizmów w harmonii. Podobnie jak transcendentna funkcja u buddystów zakłada, że wszystkie dharmy (najprostsze 'atomy' uwarunkowanych wydarzeń) są puste, albo proste. W momencie wyciągnięcia się z dualizmów poprzez ich fuzję, rozbrajając ich działanie, wykraczając poza nie, osiągamy trzeci punkt. Jednak dualizmy przy psychicznych uwarunkowaniach ludzkich mają tendencję do wciągania umysłu w coraz to nowsze, dualistyczne sieci. Jest to przeciwintuicyjny, ale całkowicie racjonalny proces. Wkracza tu wolicjonalność, a także metoda symultanicznego zaangażowania jednym sposobem. Podporą metody jest doświadczenie, wiedza, intuicja, wytrenowany instynkt, wgląd, uwaga, koncentracja, obserwacja. Jest to ruch przeciwko magnetyzmowi tego czy innego dualizmu, wypchnięcie się poza ich działanie, wydźwignięcie. Jest to ruch pomiędzy napięciami, harmoniami, kakofonią, przeciwwagą, aktywnością, pasywnością, receptywnością, co zarówno nas kształtuje, jak i tworzy indywiduacyjny 'klucz' naszego istnienia, otwierając te drzwi światów, do których pasuje. Każdy świadomy trening doprowadza ten klucz do przekształceń. Otwiera on te portale, do których pasuje, tu niestety zamków najprawdopodobniej nie da się sforsować, a próby włamania są mało prawdopodobne. Podobnie jak karman uwarunkowany na Bardo głodnych duchów ciężko przełamać w inny świat, jeżeli człowiek pasywnie przeżywa w ten sposób swojego karmana za życia.

Łowczyni

Bezdomna spała w nocnym autobusie, chroniąc się przed burzą. Nieliczni pasażerowie zerkali na nią wstydliwym wzrokiem, odciągając go od zdeformowanej starej twarzy, ubrań nasączonych zapachem fekaliów, brudu i uryny.

Z tyłu autobusu siedział człowiek w srebrnej masce, z czarnym, lekkim kapturem przesłaniającym profil, był niewidzialny dla innych. Był jedynym, który patrzył na nią niewzruszonym wzrokiem. Zaszeptał w myślach: 'Isztar, Inanna, Szamasz, Belet-Ili'.

Kobieta obudziła się następnego dnia na ławce w parku, nieco pijana, nieszczęśliwa na następny poranek. Jednak wyczuła, że coś się zmieniło. Dotknęła swojej twarzy, muśnięcia jej palców świadczyły o tym, że ohydne deformacje zniknęły, dotknęła swoich włosów, zamiast namiastki siwizny miała czarne, kręcące się włosy, opadające na ramiona. Jej stare ubrania zniknęły, ubrana była w lekką, zwiewną szkarłatną suknię, poczuła zapach olejków muskatu i drzewa sandałowego bijącego promiennie z jej skóry. "To jest mój zapach, to nie perfumy" — pomyślała, uśmiechając się dumnie. Wstała z ławki, oglądając swoją twarz w kałuży z wczorajszego dnia. Jej twarz była nieprzeciętnej, błyskotliwej urody, ze złocistą, białą, nieco śniadą skórą.

— "Nie wierzę własnym oczom" — pomyślała. Jej charakter też uległ zmianie, jakby przywdziała szaty szlachetnej, pełnej cnót, wysokiej natury kobiety, jakby była nową Semiramis. Usłyszała głos w powietrzu: "Jestem twoim strażnikiem, piękna pani, jest małe zawiniątko papieru na ławce". Zapytała go: "Kimże jesteś?", ale nikt nie odpowiedział. Coś, lub ktoś skierował jej oczy na zaglejtowany list na ławce, podniosła go i złamała pieczęć, czytając: "Marszałkowska 140, klucz jest pod wycieraczką".

Skierowała się tam, jakby znała drogę, przecież zachowała pamięć o tym, jak była starą bezdomną, włóczącą się po mieście. Przypomniała sobie, że była w Ogrodzie Saskim. Gdy doszła do mieszkania, w istocie zna-

lazła klucz pod wycieraczką, następnie otwierzyła drzwi. Było to piękne mieszkanie o wysokim wykończeniu, z wazą zapełnioną tulipanami na stole, a także reprodukcją obrazu Williama Blake'a na ścianie. Podeszła bliżej, czytając "Wielki Czerwony Smok i Bestia z Morza". Znalazła następny list na stoliku. Ucieszyła się na kolejną wskazówkę, otwierając kartkę papieru przeczytała: "Ten świat jest królestwem kurew, jesteś tylko kolejną ździrą". Cofnęła się w przerażeniu, próbując wybiec przez drzwi. Usłyszała głos ponownie: "Artemis, Artemis, twoja sztuka dawno zapomniana, biegnij!". Wyszła przez drzwi, gdzie ujrzała wielkie, mocarnie rozżarzone ognie magmy, pośrodku ukrzyżowany był Chrystus w środku piekieł ze znamieniem na czole "Zdrajca, Król Żydowski, Władca Much, Syn Samaela, Kłamca". Był otoczony swoimi wyznawcami klęczącymi wokół z rozżarzonymi oczami, a także dziwnymi demonicznymi istotami, które powtarzały tortury, mordy, wojny, które chrześcijanie spowodowali przez całą historię istnienia ich religii. Papieże byli katowani przez swoją inkwizycję, paleni na stosach, fałszywi teologowie i męczennicy ćwiartowani przez kler i zakonnice, a ci wysłuchiwali swoich kazań z rozpalonymi żelazem gardłami, zgodnie z fantazjami piekieł, którymi czarowali niewinnych, zastraszonych ludzi przez wieki. Ciemny, mroczny głos powiedział: "Nie zamieniaj bogów w demony, któż to powiedział? Artemis, Hekate, twoja sztuka i świątynie zniszczone, Hekate losów". Nie wierzyła własnym oczom, ale zaśmiała się na całość spektaklu. Jej twarz zamieniła się w czerń wielu smoczych oczu, rozjaśnioną przez złote światła, ryknęła sycząc, gdy wszystkie te figury odwróciły się do niej, drżąc. — "Twoja sztuka okrutna, Pani Smoków, lecz sprawiedliwa, ich okrucieństwa, klątwy, pieczęcie chrztu, któż to odwróci?" — spytał ciemny głos. — "Posłannik niebios, czerwony smok, Bestia Słońca i bicz Boga został unicestwiony przez wrogów prawdy, czy wyzwolisz ich z ogni, co myślisz, pani?" — ciemny głos mówił dalej -"Będą wyzwoleni, gdy słońce wypluje błyskawice na ziemię, czy to nie to, co wielki Platon przewidział? Ziemia, co jest unicestwiona przez wodę i potopy, przez powietrze i ogromny wiatr, przez ogień i spalenie, przez ziemię i wielkie jej trzęsienia, we wściekłości Wulkana. Atlantyda upadła" — powiedział ciemny głos.

Bezdomna obudziła się w parku, patrząc wokół, był tam rozglądający się człowiek, przechodząc ze swoją żoną i córką. Wstała, lecz odarta ze wszystkiego krzyknęła skrzeczącym głosem: "Gdzie jest smok, jestem Artemidą,

głupcy!" Mężczyzna popatrzył na nią z pożałowaniem i przeszedł obok, usłyszała tylko lekki, niebiański androgyniczny głos: "Nie zobaczą twych snów, twoja śmierć przyjdzie wkrótce, obserwuj ich po cichu, gdy odzyskasz siebie, zadecydujesz o ich dalszych losach, jeżeli cię zranią choć raz, spal ich, zniszcz ich wszystkich, wydaj rozkazy agonalne!".

Wyprawa

Zamknąłem księgę, Nie czytam więcej, Patrząc jak ogień
Tańczy na podłodze. Opuściłem księgę, Opuściłem pokój, Słysząc Twój śpiew
w moim przygnębieniu
— Muzyka Kameralna, James Joyce

Kręciłem się w kółko w grze o zerowej sumie, w której grałem przegrywającą stroną. Utknąłem w mieście od czterech lat. Podróże przeszłości były bezdźwięczną pamięcią, do której nie mogłem się odnieść. "Czy pamiętasz każdy dzień 2015, lub czy byłbyś w stanie rozrysować większe wydarzenia ze wszystkich miesięcy? Czy mógłbyś zrobić to dla 2010, 2005, 2000, 1995, 1990, aż do pamięci trzylatka?" — pomyślałem — "Wtedy konsoliduje się pamięć, chyba że pojawią się prenatalne przebłyski, coś zaczerpnięte z kolektywności innych żyć, innych gwiazd, to zdradliwe rzeczy". W stanie manii i desperacji próbowałem uciec z miasta, które mnie upokorzyło, uszkodziło, nienawidząc każdej z jego cegieł, włącznie z drugą stroną geniusza miejsca, którą gardziłem, ze zwykłymi ludźmi, co byli tak anonimowi, jak wczorajszy wiatr. W nocy moje żywe ciało było drążone przez robactwo z cienia, buddyjska medytacja nad rozkładającymi się zwłokami, Maranasati. W toalecie mieszkania ściany żyły duchowymi szczątkami zmarłych, widziałem je lepiej w półświetle. Spakowałem się wtedy, żeby więcej nie wracać, oddałem wszystkie cenne książki do antykwariatu, niektóre były białymi krukami, nie prosząc o pieniądze w zamian.

W stanie manii, kiedy mój umysł był oblężony, chciałem się przenieść z nieprzyjaznego lokum, tam gdzie te wszystkie miejskie szmaty nie miałyby dojścia. Mój bus odjechał w kierunku Północno-Wschodnich Karpat. Byłem spłukany, na wpół szalony i zdruzgotany. Dojeżdżając do miasta w Południowo-Wschodniej części kraju, którego szczerze nienawidzę, przypomniałem

sobie inną historię, o młodej dziewczynie, którą kiedyś kochałem, ale nie chciałem się z nią wtedy widzieć.

> *Która pośród zielonego lasu stąpa*
> *Wiosennym przypływem adorującym ją?*
> *Kto pośród radosnego zielonego lasu bieży*
> *Aby uczynić go radośniejszym?*
> *-Muzyka Kameralna, James Joyce.*

Dojechałem do granicy regionalnym pociągiem po północy. Gwiazdy chroniły mnie w kosmicznej jaskini, którą eksplorowałem powolnymi inicjacjami jak mitraici.

Poruszając się wzdłuż torów skręciłem w lewo i znalazłem zrujnowany wiejski dom bez dachu. Piękna późnowiosenna pogoda zapraszała do snu. Zebrały się cienie zmarłych, które patrzyły na mnie melancholijnym wzrokiem, dopóki nie usłyszałem zachrypniętego szeptu: — "Nie jesteś tu mile widziany, idź gdzie indziej". Zebrałem się, skoro nawet zmarli mnie wyganiali ze swoich zrujnowanych domostw, dotarłem na łąkę. W międzyczasie mgła spowiła przestrzeń. Znalazłem małą chatkę przy jeziorze, wnioskując po odgłosie żab. Drzwi były zamknięte, więc ułożyłem się na werandzie, próbując zasnąć. Miałem koszmary o szpitalach, krwi, sadystach, zamknięty w pomieszczeniu bez wyjścia. Obudziłem się godzinę później. Koszmary były w pobliżu, nocne mary. Istoty, które pożerają oniryczne lęki.

Usłyszałem wołanie w pobliżu. Podszedłem bliżej do zarysu lasu, mgła była gęsta. Zauważyłem zaostrzony pal wbity w ziemię. Wysunąłem go lekko i przybrałem postawę pikiniera, kierując w stronę lasu, półurojeniowy, półświadomy, jakby czekając, że coś wyjdzie z ciemności. Dołączył do mnie stary przyjaciel, poczułem dwa pasy światła wokół klatki piersiowej, łączących się na splocie słonecznym. Megingjörð. Osądziłem, że nie ma niebezpieczeństwa, odwracając się tyłem do lasu, klnąc na siebie, że nie powinienem odwracać się tyłem do potencjalnego zagrożenia, choćby nieuchwytnego. Włamałem się do chatki, najpierw próbując sforsować zamek scyzorykiem, a potem wyważając drzwi. W środku był zgniły, wilgotny materac. Położyłem się na nim, nakrywając podróżnym prochowcem, słysząc wyczerpany matkę demonicę, krzyczącą przez powietrze: —

”Taki los? To bękarty? Mojemu synowi!” Uśmiechnąłem się do siebie, zasypiając.

> *Śpij już, o śpij już*
> *Niespokojne serce!*
> *Głos płaczący “Śpij już”*
> *Usłyszany w moim sercu.*
> *-Muzyka Kameralna, James Joyce.*

Spałem dobrze, wstając wraz ze słońcem. Po raz pierwszy od wielu lat. Następnego dnia mieszkańcy wsi donieśli na mnie, za włóczęgostwo. Na szczęście nie za włamanie. Moje dokumenty i paszport były w porządku. Straż graniczna mnie puściła. Poczułem się zdemotywowany i zmęczony, cała wyprawa była sabotowana.

— ”Podróżowałem przez świat” — pomyślałem — ”A teraz jedna pieprzona wyprawa przez kraj może mnie wykończyć”. Złapałem samochód, podjechaliśmy do większego miasteczka. Potrzebowałem na gwałt gotówki, więc próbowałem wcisnąć swój aparat po kolei w każdym sklepie. W końcu mężczyzna, który stwierdził, że byłby to znakomity prezent dla jego córki, kupił aparat za jedną trzecią jego wartości. Wracając do Warszawy, pamiętałem o wiedźmie z Ukrainy. Pomyślałem “Jagerfrau”, „Wehrwolf”, mistrzyni łowów. Przebłyskiem nocy widziałem biegnące masywne cienie. Z początku myślałem, że to złudzenie, ale gdy pojawiłem się w Warszawie powiedziała moim głosem: “Wywalczył zemstę, rozkażcie atak”. Usłyszałem odgłosy strzałów w powietrzu, gwałtowne usunięcia, jedna wampiryczna suka krzyczała — ”Zdradziłeś swoją rodzinę”. Nigdy nie uważałem tych świń za swoich.

Miałem od lat siedzieć w szpitalu psychiatrycznym aby drzeć się z bólu, mówić sałatką słowną, robiąc pod siebie. Przetrwałem dzięki Bogom, którzy mnie osłaniali. Miałem w końcu dach nad głową, coś do zjedzenia. Ciepłe miejsce. Podróżowałem z myślą, że będę bezdomny przez jakiś czas, łamiąc inhibicję. Po wszystkim byłem usatysfakcjonowany, wdzięczny, zwłaszcza w zimie, za ciepłe miejsce do spania.

> *Wbrew Sekretarzykowi i Piórze*
> *Pomnij los co nas umniejsza*

Jego szachownicą świat, figurami ludzie
Kasidah Hadżi Abdu El-Jezdiego, Sir Richard Burton, 1880

Dialog: Apologia

Sędzia: Pokazie pogardliwego okrucieństwa, pozbawionego rozsądku i zdrowego zmysłu. Co odważył cnotę wcześniej w upadku, źle oceniając jak twoja arogancka gra jest wyjęta spod prawa. Miałeś czelność brać przywary za cnotę, podmieniając je, a następnie biorąc za szlachetny, wartościowy ewenement. Zmysły, które były ci odebrane, usprawiedliwiały złe poczynania w najsmaczniejszych z twoich transgresji, przekraczając wszelkie śmiertelne ograniczenia. Co więcej, przybrałeś najbardziej niewzruszoną postawę w uśmiechu na zimne zło, które stworzyłeś surową sztywnością pogłębiając przywarę, którą brałeś za wymówkę, nazywając ją próżno sprawiedliwością. Pani sprawiedliwość opuściła cię prędko, spluwają za sobą siłą losów przywróconych. Prawda, świat zrobił z ciebie szaleńca, nieumiarkowanego w wypalonych pasjach, lecz nie jest to przesłanka na rzecz twojego zwyczajowego zła. Bowiem przyzwyczajenie rodzi pogardę, a nie tyle zaprzyjaźniłeś się z tym złem, ale także w wielkiej pogardzie wobec niego prześcignąłeś się w poszukiwaniu go, dla żadnej innej przyczyny, aniżeli podniecenia ogni swojej nienawiści i pogardy, wobec której stałeś się w najbardziej niezdrowy, buntowniczy sposób uzależniony. Z jednej strony wagi wytrzymałeś wszystko, czego śmiertelnik nie winien przeżyć, dumnie stojąc nad latami deprywacji, lecz twoje zaczernione ołowiane serce jest efektem nie przypadku, ale splotu szalonych fortun i decyzji. Zakrzywione lustro przez złośliwe siły, zmarłych bez spoczynku, wyśmiewany, goniony przez głupców i naiwne tłumy tej masy, która w istocie zasługuje na pogardę. Jednak tym większy upadek cnót, które trzymałeś tak blisko przy swojej gwieździe, kiedy goniłeś przywarę jako metodę, a pasję zimna jako półmdłe przedsięwzięcia. Tym samym doprowadzając do perfekcji najbardziej labilne, chaotyczne podejście. Jesteś dzieckiem przypadku, z dumnym geniuszem, pomnij z kuźni Bogów, nie bierz tej rektyfikacji za własną, znaj swoich przełożonych! Poprzez zawłaszczenie wielkości stałeś się mały i niepozorny, w arogancji zakładając, że jest to właściwość, która do ciebie należy, jednak ledwo uciekłeś z nalega-

nia na niszczenie, mordowanie, obrażanie tych znanych z dystynkcji, niewinnych, szlachetnych, a zamieniłeś się we własne przeciwieństwo. Nie wzmiankując tych napraszających się, wulgarnych świń, które umoczyły cię we własnym błocie, próbując ściągnąć do tej taplaniny. Życzyłbyś sobie przyzwać swego ducha, aby był jak oni, one?

Fuomo: Jeżeli mógłbym wypowiedzieć tylko frazy ciszy, zaprzęgając moje serce w pełni do tego sprawiedliwego, prostego, bezwzględnego celu względem tych oskarżeń, bez ujmy w mojej obronie, lecz w rezygnacji nad fortunami surowymi, co skomponowane z wszystkich poruszeń wydarzeń, wzywając mnie tu, przed sąd. Niechże desygnuję moją obronę, jeżelim zobowiązany mówić, komponując przemowę, która nie ma na celu przekonać o mojej niewinności, ale jedynie podkreślić iż jako obcy losom, o które nie prosiłem, stoję bezsilny. Ci, którzy bezczelnie traktowali mnie w sposób, który zdegenerował wszelkie próby mych aspiracji, wiedząc do jakich wypaczeń zdolny jest umysł, gdy wszystkie inne siły wraz z cierpliwością wygasają, co więcej — oddając się głupocie, ignorancji, zapomnieniu, a także wszelkim rodzaju przywar. Umysł, który niszczony jest za prawdziwe zaangażowanie w dobre sprawy, jako oddany Izydiak, poddany tej, której zasłony są święte. Wpierw zarażony tymi głosami, które próbowały wykorzystać jego moc, następnie jako narzędzie dla tej czy innej agendy, wzrastając, pomimo cierpliwości, w gniew. Bowiem kompozycja niektórych umysłów nie jest naiwna, ale cierpliwie obserwuje wydarzenia, notując każde poruszenie sytuacji w pamięci, a następnie oddając się refleksji na ten temat — często ku nienawistnym rezultatom wynikającym z krzywdy. Ciemność ignorancji, która próbuje zaciemnić iluminowane działania, konstytuuje stare prawo, iż zbyt dużo błyskotliwości światła prowokuje wściekłość ignorantów. Następnie ta ciemnota poruszyła wszystkie swoje najgłupsze instynkty, aby wymyślić najprymitywniejszą ujmę, przekrzywiając życie i w rezultacie je rujnując, przynosząc nieodwracalną szkodę. Co więcej, na samym końcu używając najwulgarniejszych metod przełamania defensyw umysłu, czucia, atakując moje ciało, zmieniając umysły innych przeciwko mnie, używając największej z moich miłości jako bicza, abym obserwował jej nieszczęście, gdy jej dusza została zaszlachtowana na moich oczach. Teraz nie jestem żałosnym Hiobem innego od moich bo-

ga, aby wytrzymywać to wszystko ku niewolniczym celom, aby stawać się pośmiewiskiem sadystów. Ciągle odważałem swego ducha zgodnie z Bóstwami wyższych światów, których tak uwielbiam, a ci w bogaty sposób odwdzięczyli mi się prezentami umysłu, idei, czucia, wzbogacając mnie o gesty dobrej woli, piękne motywy inspiracji. Tych, których w istocie kocham jak moich najbliższych rodziców, te lwiogłowe węże pełne glorii, Królowe i Królowie z byczym porożem, co trzyma jaśniejące gwiazdy, ci perfekcyjni nieśmiertelnej transcendencji Słońca Słońc, Gwiazdy Gwiazd, co chronili mnie przez zmasowanymi atakami ciemnoty i urojonych wrogów. Widzisz teraz, sędzio, oskarżyciele, iż zamieniono mnie w monstrum jako wynik wojny, którą toczyłem przeciwko tym, co brali mnie za przeciwnika, a w połowie przeciwko sobie i moim przywarom. Nawet mocarna sekwoja może być powalona piorunami, nawet źdźbło trawy może być zarażone chorobą. Zatem stoję tu, oskarżony rezultatem mojego skażenia, kontaminacji czarnych bractw przed tobą, zdając sobie sprawę, iż choroba ta wrosła we mnie tak bardzo, osłabiając nawet gardę mojej siły woli, aby odrzucić czarne szaty. My ludzie posiadamy ograniczoną odporność na ból i katorgę, na bicze złych losów i okrucieństwo fortun. Gdy odcięta zostaje dłoń, którą chętnie poświęciłbym aby pozbyć się skazy czarnej flegmy, strasznego jadu, jeżeli ta substancja skoncentrowałaby się na jakiejś części mojego ciała, z chęcią bym ją odciął. Raz odcięta dłoń nie jest przywrócona. Podobnie, gdy umysł jest odcięty od rozsądnych, intelektualnych części, etycznych i moralnych, zaangażowanych, prawdziwych mocą złych nabytych nawyków, często nie powraca po latach wojny aby stać w glorii swego pierwotnego założenia. Dlaczego zatem nie zgładzono mnie przy korzeniach tego zła? Dlaczego pozwolono na wzrastanie tych obrzydliwych poruszeń, aby przyprowadzono mnie tutaj, w celu sądzenia mnie? Dlaczego zatem sądzicie umysł, który straciłem, na mocy niepomyślnych wydarzeń, a który nie może powrócić do swojego naturalnego stanu, bezsilnym jak jestem, folguję sobie tym dziwnym magnetyzmem kiedy umysł nie może być obojętny, odłączony, szukając na ślepo lepszych rzeczy, które stracił, bez połysku i glorii jako szare przypomnienie przeszłości? Lepiej zatem zgładzić mnie, aby zapobiec większemu złu, jeżeli nie jesteście w stanie uleczyć. Pośmiertnie powstanę z zemstą, aby przywrócić moją sprawiedliwość własną ręką, wtedy będę waszym sędzią, zgodnie eksterminując

i związując wrogów z pasją tej kontaminacji.

Sędzia: Straciłeś wodzę na końcu swojej przemowy. Sprawiedliwość przynosi argumenty do właściwych proporcji, jednak należy przeciwdziałać dzikości skazy, która jest sądzona. Werdyktem jest skazanie na życie, efekt twoich poczynań będzie przyniesiony pod atencję sędziów, biorąc pod uwagę całość twoich poruszeń, przykładem sędziów Egiptu — choć pozbawiony serca, twoje poprzednie serce unieśmiertelnione, aspiruj do podszeptów Ba, żyw przecież jeszcze. Obcuj z życiem, poszukuj rozwiązania źródeł skaz, to surowe, okrutne wyobrażenie w twojej świadomości powinno znaleźć przyczynę, metodę i przynieść rozwiązanie. Gdybyś uzyskał pardon, dałoby to zły przykład jako usprawiedliwienie dla wszystkiego, wszystkich aby pozwalać nieujarzmionym sercom i umysłom bezkarnie niszczyć porządek, który jest podstawą szczęścia, niszcząc dojrzałą wolność w imię kaprysów rozpieszczonych umysłów. Indywidualna niesprawiedliwość, którą odczuwasz, musi być rozwiązana przez wspólne, obejmujące podejście zarówno dla tych, których zniszczyłeś lub skrzywdziłeś, jak i tych, którzy cię oskarżają istotnie przed prawym sądem. Obserwując twoje poczynienia bezosobowo, bezstronnie, wybieraj swoje lojalności w mądry sposób. Ze śmiercią nadejdzie całkowite rozwiązanie werdyktu, żniwa twojego życia będą zebrane, obserwując poruszenia twojej woli w wielu miejscach. Choć nie jesteś poruszycielem wszystkich swoich wątków, koncentrują się wokół twojej postawy, okrutnie mówiąc — kogo sądzić, gdybyś nie pojawił się w świecie? Jednak nie przeklinaj swojego życia, nawet moje jest związane bezsilnością wobec przeznaczenia. Zdrady przeciwko tobie dokonane, zło wyrządzone, aby przywrócić całość, należy poświęcić część zgnilizny, niezdrowych części organizmu, aby nie zaraziły reszty. Teraz słuchaj mnie na ostatku — jeżeli wybierzesz drogę zemsty, twoje cierpienie i zgorzknienie będzie wielkie, pomnij swoją starą szlachetność, zabierz to na drogę życia ze sobą, a następnie unieś jako kolejną próbę. Tak hartując się, mówię żeś wolny, aby poddać inspekcji swoje życie, inicjacie!

Diabeł we mnie

Chciałem raz przypomnieć sobie wszystko, uderzyła mnie fala wspomnień, a ja — uderzyłem o podłogę, trzęsąc się w spazmach bólu, jak robactwo, co wije się wściekle, powstrzymując wszystko jednym szepnięciem: "Już dość". Zebrałem się z podłogi, spojrzałem chytrze spode głowy, natychmiast powracając, z przekory, do powłoki ze stali, okrutny czarny pancerz. Kroczę w dumie i gniewie z lekkością świętego, mniejszy mim złych zamiarów, zimnym uśmiechem przymuszonego współczucia, co wygląda jak uśmiech mordercy. Rośliny kocham najbardziej, język drzew, ptaszyny są niewinne w rajskiej naiwności.

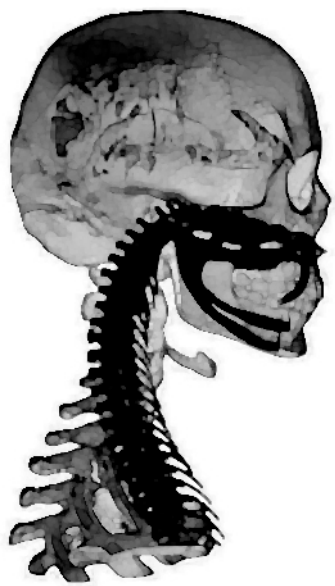
Przecięte wieńce laurowe i płatki lotosu na ofickich skrzydłach z walorem, czynem co swą zmęczoną głową trzęsie nad niebiosami cezaryzowaną. Ramiona dumnie wyprostowane, z glorią na ustach, inwokując splendor z rozgwieżdżonych niebios, aby zstąpił na dzieci ludzkiej rasy. Słodki sen świętego pogańskiego człowieka, całowanego skrzydłami aniołów. Aby powstać do nowej inwokacji, modlitwy, aktu, rytuału, medytacji, niechże Wielka Bogini błogosławi małe dzieci natury. Zbyt jaśniejące światło wprasza ciemność, znana sprawka kontaminacji, zbyt duża odporność zaprasza plagi, które udowodnią, że i diament się skruszy — którym tylko momenty ostrej stali brzytw mogą się oprzeć. Długie historie, skrócone do stanu 'teraz!'. Pamięć od dawna mi nie służy, każdego dnia łamie mi kości, zaszywa blizny otwarte na nowo, zapchane czerwiami rany małych przegrywających gier. Pełzają, wiercą w mojej skórze, serca co rozbite, wyrzeźbione w złocie, unieśmiertelnionone, złożone w skarabeuszu gotowym do lotu. Tak patrzę zimnem w próżnie, żrącym mózgiem wampira, co sztywny w surowości sam, wciągany w ludzkie gry traci swoją gardę, mieszając się jak Zaratustra z tym, co zbędne w dolinach. Ta surowość, co musiała być poczuta przez posągi Aresa, Merkurego, Heliosa, gdy upadały na świątynny marmur pod ciosami przeciwników, jeżeli zimna posadzka w tysiącach luster przetłumaczyłby ich los w ludzkie ochłapy umysłu, co półzłamany w wymienialnym ciele, tak Da-

imonion we mnie wzrósł. Tym nie martwię się zbytnio, jak dobry Plutarch pisał — tylko dobre demony w tych rangach mogą zostać Bogami.

Spazm, nawyk, wzorzec emocji i myśli, wszystkie malewolencje pozostawiły swoje niecne gusta we mnie. Z każdym bólem, czarną łzą, cnota upada, zastąpiona pustą przestrzenią, rychło zapełniona próżnymi, pomniejszym rzeczami, co wrosły w moją naturę jak bluszcz. Tak, są te rzeczy, które zostają niepodbite, w gorsecie wielkiej siły. Im dłuższy cień pada, wykręcony obraz tego co żyło, tym większa pozycja współczucia i gniewu. Zwycięstwo i podbój niekiedy mierzy się bezruchem, stałością zamierzeń, wytrwale mierząc jak nie poddać się pod ciosami tragedii, pogłębiając śmiertelną ludzką grę.

Nie zatracić się w tym wszystkim, z szeroko otwartym okiem, zapomnieć o sobie w zaangażowaniu w całość, tak łatwo upaść pod własnym jarzmem. Im silniej ktoś nienawidzi, kocha bardziej gdy przyjdzie czas, jednak obie pasje nie przystoją Bogom, Platon rzecze w tle.

Dzień zmarłych: Pielęgnując Thanatosa



Zgodnie z tradycjami czczenia zmarłych, rytuałów w rekonstrukcji rytów eleuzyjskich, przygotowałem melikraton, mieszankę mleka, miodu i wina, podobnie jak w zeszłym roku, chciałem uhonorować tych, co odeszli, zapraszając ich na ucztę.

Przygotowałem miksturę w domu, inwokując wyższe generacje inteligencji duchowych, aby konsekrowały melikraton jako pokarm dla zmarłych, po czym substancja została transmutowana i uświęcona aby koić, leczyć i wyzwalać. Zabezpieczyłem miksturę, aby nie uronić ani kropli. Pojawiłem się przy bramie cmentarnej przed zapadnięciem zmroku, kupując znicz z osłonką przeciwko deszczowi.

Gdy stanąłem przy bramie, cichymi myślami przedstawiłem się, swoją intencję, proszą o pozwolenie na wejście na grunty cmentarne Króla i Królową cmentarza, pierwszych pogrzebanych tam ludzi. Pojawił się wysoki, trzymetrowy humanoidalny cień, nekromanta, który był moim przewodnikiem. Obserwowałem drugim wzrokiem poruszające się biomantyczne posągi aniołów, w których inkubowały się eteryczne resztki zmarłych i śpiące dusze, zauważały mnie, lekko patrząc w moją stronę.

Byłby to właściwy dzień na inkubację, proszenie o profetyczne sny i wskazówki, gdyby cmentarz nie zamykał się o ósmej wieczorem, pomyślałem, że zupełnie nie byłem na to przygotowany. Poprzedniego roku otwarłem małe plutonium w lesie, blisko miejsca gdzie mieszkałem, raniąc ziemię łyżką z intencją otwarcia bramy do chtonicznych światów. Zmarli i cienie wkrótce się pojawili, po części aby uczestniczyć w swojej uczcie przygotowanego dla nich melikratonu, po części aby odessać energię życiową z mojej krwi, co czułem jako ssanie i żar w żyłach, zyskując więcej 'materii' w cieniu do manifestacji, szeptów, działania.

Pozwoliłem cieniowi nekromanty prowadzić mnie do grobu, który, jak wyczytałem, należał do niedawno tragicznie zmarłej senator, pochowanej obok młodej studentki. Martwym wzrokiem, który jest techniką czarowniczą pozwalającą na przebijanie niektórych zasłon, penetrowałem figurę stojącej nad grobem figury, widząc twarz kobiety na wysokości szyi anielicy z kamienia, wołała mnie cicho. Przekazała, że będzie 'opiekować się nami z góry', aby inspirować swoim doświadczeniem.

Apelowałem do przyjaciela uskrzydlonego na kaduceuszu, który zamanifestował się w srebrze nad cmentarzem i nadzorował operację magiczną. Następnie przepuściłem jego duszę przez mój kręgosłup, wyzwalając ją, dodając jej skrzydeł. Przeszła przez mój układ nerwowy, węże tantrycznych wiatrów splotły się wokół niej, a następnie zobaczyłem jej figurę w złocie na zachmurzonym, wieczornym niebie. Życzyłem jej powodzenia. Następnie wszedłem

głębiej w cmentarz z myślą, że nie mogę pomóc im wszystkim, jako że każda z tych operacji była wyczerpująca. Zapaliłem świeczkę na zapomnianym grobie z intencją zapalenia jej dla wszystkich anonimowych, dawno zapomnianych zmarłych.

Następnie ruszyłem do pobliskiego mauzoleum ze słowami ze złotych orfickich tabliczek: "Dzieckiem Matki Ziemi i Rozgwieżdżonych Niebios jestem, bądźcie wolni, nasza rasa niebiańska". Polałem melikratonem miejsce, tak aby wchłonęła go ziemia pochowanych. Pomodliłem się, inwokując przyjaciół-gwiazdy, zrobiłem dwie fotografie, a następnie wycofałem się z cmentarza w ciszy.

Morderca

Ostatniej nocy znalazłem poszarpany fragment tkaniny ozdobionej gałęziami i owocami jarzębiny. Od paru dni odczucia mizoginii, które wisiały nade mną jak klątwy nieznanego pochodzenia, niosły mnie w kierunku bestialskich wyobrażeń o ujmie, szkodach wobec kobiet, które napotykałem na ulicy. W rzeczy samej, kiedyś uwielbiałem kobiety.

Zdając sobie sprawę z przypadłości niektórych cieni, wściekłych, rozżalonych zmarłych, zdarzały się też simulakra morderców, przyobleczonych w gęstą ciemność. Nadal nie byłem wystarczająco odporny, aby przełamać silniejsze wpływy, które mnie trapiły, nawiedzając mnie, które powoli wsączały się we mnie, scalając ze złudzeniem własnej woli, kiedy mój umysł był osłabiony. Parę dni temu pojawiła się okropna intencja odcięcia kobiecie piersi. Pamiętam, że moja prababka została "amazonką" po operacji piersi. Zmarła na raka. Była wiedźmą silnych germańsko-słowiańskich linii, podobnie jak moja matka. Jako syn wiedźm byłem ostatnim domykającym linię, te talenta są przekazywane tylko przez kobiety, kończą się na męskich liniach.

Pokierowany przez światy duchowe, wziąłem poszarpany fragment tkaniny wiszący na ostrym drucie płotu. Pierwszą myślą, jaka się pojawiła, była ta, iż tkanina jest wzięta z grobu kobiety. Tkanina była stara, wydawała się poszarpana, zabrudzona, zostawiając po sobie zapach grobowej ziemi. W cieniu pojawiła się kobieca sylwetka. Pocałowałem ją, odwdzięczyła się zakładając pierścień zaręczynowy na moją dłoń. Nie po raz pierwszy stawałem się mężem dla wielu istnień z 'drugiej strony'.

Niekiedy przeklinałem je, martwe żony, za ich arogancję. Groziłem im, że przehandluję je żółtemu królowi chińskich piekieł. Nigdy mnie nie słuchały. W jednym ze snów wędrowałem jako mąż Arachne na pajęczych odnóżach, z człowieczym torsem i głową. Ukradła mi cień dawno temu. Na pustyni z żółtą atmosferą pełną pyłu pojawiały się małe pajęczyce z głowami ulubionej lalki mojej ukochanej. Tej samej lalki, która pamiętała ją z dzieciństwa, która obserwowała jej cierpienie, z którą niemo się zaprzyjaźniłem,

prosząc aby się o nią troszczyła. Tej samej, która obserwowała jak zawiść ludzi, innych kobiet doprowadziła mnie i ją do rozłamu, do rozstania, do zamordowania naszej miłości. Patrząc w milczeniu na te ździry na pajęczych odnóżach, przebiłem się w inny wymiar — tutaj pocieszyłem chłopaka, który popełnił samobójstwo, siedział na niemalże pustej stacji kolejowej. To był sen.

Z powrotem do rzeczywistości. Zamknąłem oczy, kładąc się do łóżka o drugiej w nocy. Na ekranie zamkniętych powiek zobaczyłem okładkę albumu "Tubular Bells" Mike'a Oldfielda z lat '70-tych. Wstałem i puściłem muzykę. Pomyślałem — "chwila" -... — co stało się w Wawrze, Warszawie w tych latach?". Po kilkudziesięciu minutach badań znalazłem informację. Szesnastego marca roku 1981 kobieta była zamordowana przez nekrofila, który zabijając kobiety odcinał im piersi i genitalia, a następnie przyszywał do manekina w celu uzyskania seksualnej satysfakcji. Była to jego 'lalka'. Jego ofiara nazywała się Hanna S. Był złapany i powieszony 28-ego lipca 1986 w Poznaniu, sześć dni po moich narodzinach. Z tego, co wyczytałem z jego historii, jako młody chłopiec, od jedenastego roku życia obserwował pracę w prosektoriach. Wyczułem, że coś było nie tak.

— "Jego młody umysł wyniszczały okrutne siły" — przypomniałem sobie własne dzieciństwo, byłem dobrze wychowywany, ale też w rozmaity sposób dobierano się do mnie, usiłując spętać mój umysł okrucieństwem, nienawiścią, dziwnym rodzajem diabolizmu. Nie usprawiedliwiało to nikogo. Za moim dziadkiem też włóczył się cień mordercy, w którego chciały mnie zamienić wampiry. Byłem spisany na straty, zanim zacząłem działać, na szczęście inne światy wzięły mnie pod swoje skrzydła. Wróciłem do łóżka i zobaczyłem cień kobiety stojący obok mnie, poczułem zapach jej skóry, jej potu, gdy była nadal żywa. Był to piękny zapach lawendy przemieszanej z porannym powietrzem, podobny do charakteru rosy. Nieco podobny do mojej ukochanej, której ostry zapach był przemieszany z muszkatem, papryczką i jesiennym lasem. Cichym współczuciem pocałowem jej cień, uśmiechając się do jej pustej twarzy upiorzycy. Zawinąłem wiążące runy z Galdraboku w zieloną poszarpaną tkaninę. Wracając do mordercy, dziecko nawiedzone przez zło, które wrastało w jego umysł przez lata, bez rozwiązania bólu, sprawiło, że narodził się potwór. Jakże te piękne kobiety mógł spotkać taki los? Przecież powinno się zatrzymać tego typu perwersje tuż

przy fundamentach, powinno się je usunąć zanim urosną w odczłowieczone, bezwolne okropieństwa! Nie tylko ludzie potrafią zgotować sobie okropne losy, ale często są one niezależne od nich, jeżeli stają się bezwolni, poddając się instynktom, które są prowadzone za sznurki przez głębsze, niewidzialne zło.

To samo zło, które po ich śmierci przyobleka się w swoje ofiary, dalej wbijając swoje pazury w coraz to nowsze osoby, nie dając końca skażeniu, dopóki nić nie zostanie przerwana, a zło nie zostanie rozpuszczone, sublimowane, rektyfikowane, z nigredo (czerni) w albedo przez alchemiczny proces gigantomachii. O ileż ciężej pokonać się pośmiertnie, aby zniszczyć tego typu kontaminację, gdy człowiek jest żywy i albo pasywnie się poddaje, albo jedynie pyrrusowo przezwycięża — kosztem poświęcenia wszystkiego, co kochał.

Dialog: Bogowie, Ziemia i Człowiek

Fuomo: Peripsolu, drogi strażniku Solarnych promieni, znajdujemy się w czasach wirtualizacji i atomizacji społecznych niepokojów, politycznego nieładu, gdzie Ziemia nie ma odniesienia do Niebios. Nie składając laurów dla tych spraw już więcej ze względu na moją bezsilną degenerację, gdzie uczyniłbym więcej złego, aniżeli dobrego, chcę kultywować moje sekretne życie w rewerencji dla spraw, które już otrzymałem. Ważnym jest z punktu naukowego, aby zakreślić scenerię, w której ludzie ledwo wyewoluowali, dzieląc wspólną mitochondrialną haplogrupę z kobietą, która żyła zaledwie sto dwadzieścia tysiące lat temu, podczas gdy inne linie genetyczne wymarły. Człowiek jest ledwo prochem w historii tej prastarej planety. Jest wiele cudów, duchowych linii, genealogii, rodzin w niewidzialnych wątkach ziemi. Żyją one zarówno w ukrytych eterycznych sferach planet, jak i pośród nieskończoności systemów w kosmicznych tchnieniach. Niektóre z nich poznałem, przy których ludzki rozwój wspierany przez zdolność do symbolizacji i przekształceń świata materialnego, poprzez myśl, mowę, potrzebę, transformację, zbliżał się, lub oddalał swoim zrozumieniem do ukrytych światów. Nawet nauka jest przecież cichym oddźwięcznym echem obiektywnych prawd i składni, a natura kocha się ukrywać. Nawet mistyczne, magiczne, duchowe szkoły, które pojawiały się i znikały na przestrzeni dziejów, reprezentują fragment tylko pewnego nauczania — znowóż, znowóż upadając w zapomnienie, zapominając głębię i powagę świata, lub w wielkiej profundii niekiedy zbliżając się do pełnego wglądu zrozumienia. Moje pytanie nagie i proste: jakże to, że na podstawie przypuszczenia, bezpodstawnego zrozumienia człowiek jest tak pewny, że swoje pragnienia, libido, psychiczne złożenia, wizje i marzenia tłumaczy na światy apofatyczne, niepoznawalne, nieuchwytne, uciekające, boskie?

A gdy zbliży się do nich, nadal tkwi w błędzie, choćby nie wiem jak się nie szarpał z tą myślą? Człowiek, który w akcie przebóstwienia przez wszystkie niezbędne operacje ukrytych przekształceń może stać się pośmiertnie czymś znacznie pełniejszym. Operacji, których tu nie opiszę ze względu na brak pewności co do owocności moich własnych, dopóki nie oprę się na zrozumieniu własnej, pośmiertnej klęski, albo dopóki nie przekuję mojego ducha w ciało nowego boga, wyrzeźbionego przez większe ode mnie siły, gwiazdo-zrodzonego na skrzydłach Magna Mater, przygotowanego przez Bogów, planetarnych archontów na miarę mojego potencjału geniuszu. Dopóki nie urosnę w nieśmiertelność, zrzucając łuskę śmiertelnego ciała, pozostawiając je w spętaniu rozkładu grobów Arachne. Czytałem onegdaj epitafium o grobach w Theran, gdzie znaleziono inskrypcję "Anioł Ebiktesis. Menandros heroizowany jako Ebiktesis". Czy kiedyś zatem będę mógł powiedzieć: "Anioł Peripsol, stary Fuomo odszedł. Został heroizowany jako Peripsol"? Apoteizowany zatem, zyskując godniejsze zadania i obowiązki zgodnie z czasem, Aionem, dyrektywami kosmicznej woli, a także tych sił, które epitomizowały mnie jako zaangażowanego egzekutora ich idei?

Peripsol: Każdy punkt wiążący generatywne światy ludzkiego zwierzęcia z boskimi oktawami jest jego wyższą rektyfikacją, prototypem wzajemnego stawania się, co Egipcjanie nazywali Ptahilem. Generatywny punkt, w którym falliczne, libidalne energie podniecenia stają się afrodyzjakiem duchowej świadomości rektyfikowanej w Boskość, wyższą Wenusjańską miłość, iż płuca, układ oddechowy staje się świętym tchnieniem, rektyfikując w Ozyryjski logoi, co bieży przez kosmiczny wiatr, jak Iynges, co przekazują święte słowa poprzez gwiazdy swoim imieniem. Iż wnętrzności, przewód pokarmowy, wszystkie potrzeby, pragnienia stają się pokonane, bezpasyjne, odnajdując się w zaspokojeniu, anulacji potrzeb generatywnych. Iż krew, serce, co pompuje krew, są rektyfikowane w unieśmiertelnione serce, zarządcę Ba, duszę zindywidualizowaną z całości najświętszych poruszeń naszego czucia. Układ nerwowy, a także wężowe energie, co wykluwają się w ducha najbardziej skoncentrowanego, uwolnionego przez indywidualną wolę w kosmiczną ekspresję. Na ostatku — forma, nowe eteryczne ciało, gdzie mięśnie, skóra, kości, szpik są zrzucane, stają się nowym wehikułem przemienionym

w boski pancerz, co gości te wszystkie substancje geniuszu. Iż korona-głowa jest triumfującym mediatorem, kognoscendi całości intelektualnych, współzrozumiałych praw wglądu, dzieląc go z głębokim, nieskończonym, transcendentnym światem. Misterium kobiety jest dla Królowej do poznania, zatem nie zdradzę sekretu Kybele-Hekate, chyba że uzyskasz pouczenie od Gwiezdnych dam z rogami, co utrzymują Solarne Dyski nad swoimi koronami, jeżeli takie będzie ich życzenie.

Fuomo: Czy powinienem przez to rozumieć, że wszystkie zwierzęta, rośliny są natchnione tymi sublimacjami również, a jako człowiek mam większą zdolność do rektyfikacji pewnych spraw przez samoświadomość, a także umiejętność myślenia, symbolizowania, przekształcania substancji duchowych, intelektywnych, a także zmysłowych, jakoby tworząc synchroniczne klucze do tych wielkich poruszeń kosmosu, których podstawami jest czucie i kogitacja, narzędziami ćwiczenia duchowe, akty magiczne, teurgia?

Peripsol: Pamiętaj, że mag jest niczym więcej aniżeli cywilizowanym szamanem, porządki ziemi też się zmieniły, łatwiej było szamanowi przebieżać gwiazdy w trzyświecie, aniżeli tobie wyzwolić się z porządków współczesności, natomiast techniki magiczne są niczym innym, jak zorganizowaną formą pracowania z niewidzialnymi systemami. Kto osiągnąłby więcej, kobieca szamanka Wu, lub męski szaman Xi w starożytnych Chinach, czy ktokolwiek w obecnych czasach, choćby znał wszystkie arkana współczesności? Ponadto, zanim ktokolwiek nazwie człowieka ukoronowaniem gatunków ziemi, pomyśl — w całościowym rozwoju natury, a także generatywnych światów, koncentrując to przez demiurgiczną analogię w dao fenomenów, które są ukryte w powłokach, jeżeli chcesz — zasłonach: ludzka forma jest jedyną, którą znasz w tym systemie świata, która posiada pewne zdolności, najczęściej nieużywane, co pozwalają się rektyfikować, wzlecieć. Mały wężu, Egipski Baicie, zrodzony z oceanicznej pramatki, naucz się wyrastać z tellurycznych światów. Dla lisa świat może być całkowicie lisem, jednak nazwij człowieka orłem, jeżeli smoki spozierają w dół, a wróble nie wierzą tym, co latają wyżej od nich.

Utopia, wizja, głos

> Choć te części filozofii [a także polityki] zostały zebrane z rozmaitych warsztatów [...] niemniej jednak z nich wszystkich uczynił jedno ciało, jakby dał narodziny swojemu własnemu potomstwu, podczas gdy ojcowie rodzin filozoficznych dostarczali niedoszlifowane, niedokończone opinie swojej publiczności, Platon sprawił, że stały się one perfekcyjne, nawet cudowne, poprzez natchnienie ich rozsądkiem, a następnie ubraniem ich w najbardziej dosadną oratorię. Wielu jego słuchaczy obu płci stało się potem sławetnymi w filozofii [...] Założenia — które Grecy nazywali dogmata — eksponował dla dobra ludzi, a także metodę, którą radził posługiwać się w życiu, rozumowaniu, a także mówieniu.

— Fletcher, Richard. 2017. Apuleius" Platonism. Cambridge University Press, str. 69

Większość utopii widzi człowieka z perspektywy ich twórcy, tj. kreator tworzy projekcję jego superego na żywą tkankę indywiduów, co w jego poglądzie konstytuuje społeczny ideał. Figurują tu dwa podstawowe poruszenia, które chciałbym zaakcentować. Wizja utopii, która jest systemem, jak nazizm dla Hitlera, komunizm dla Stalina, które były drogami jednokierunkowymi bez tolerancji dla luźnych wątków, lub wręcz przeciwnie, wizją fundamentów, jak Platon był dla republiki czy Konfucjusz dla porządku stanu w Chinach. Ci pierwsi zacieśniali stalowe obręcze swojej wizji na społeczeństwie, ci drudzy tworzyli oświecone fundamenty pod wolne porządki.

Kolejnym akcentem jest jestestwo indywiduacji, czyli jednostkowa alchemia, która konstytuuje wizję, ale toleruje zróżnicowanie, Zaratusztra był dla Nietzschego czym Faust dla Goethego. Jakikolwiek ruch pierwszego typu, utopijnego, wymagał samopoświęcenia i Saturnalnej kastracji każdego

uczestnika pochłoniętego przez moloch ideologii absolutnej w celu egzekwowania woli autora scalonego indywiduacyjnie z programem swojej totalnej projekcji, kosztem jestestwa, samostanowienia, a także zróżnicowania — wolnej indywiduacji, w istocie naturalnej dla ludzi.

Gdy indywidualna wola zaczyna być dominowana przez wehikuły implementacji jej wizji, zaczyna się pod nimi załamywać, de facto jest przez nie wchłonięta. Gdy indywidualna wola jest wolna w ekspresji wehikułów jej wizji, rozwija się w coraz to nowsze formy zgodnie z duchem czasu.

Powinniśmy przyjrzeć się temu wyobrażeniu bliżej. W społeczeństwie, w którym, w jungowskim, alchemicznym, a także pneumatycznym znaczeniu istnieją ludzie dojrzali w indywiduacji, w głębi zaangażowania są preferowani jako osoby, które mają większy udział we władzy niż ci, którzy są niewolnikami swoich projekcji, a także wizji bazującej na przypuszczeniach racji w tym, jaka idea powinna kształtować społeczeństwo. Ci pierwsi stosują metapolitykę, rozszerzając presję działania silnych, zasadnych osobowości, ci drudzy politykę reakcyjną, jak niewolnicy ciągani to w lewo, to w prawo na linkach własnej ideologii.

> *Fragment anegdoty z czasów Księcia Jing z Qi (547—490 p.n.e.) zapisanej w Rocznikach Mistrza Yan, gdzie czytamy: „Królowie antyku polegali na trwałości ich cnoty, aby przynieść pokój światu, a ich talent w działaniu obejmował wielość istnień. Feudałowie honorowali ich jak władców, a ludzie lgnęli do nich jak do rodziców. Dlatego niebiosa i ziemia były w harmonii (...) Trwała cnota i rozległość zręcznego działania czynią nas przyjaciółmi Niebios, na podobieństwo pór roku, dopiero wtedy stajemy się suwerenami suwerenów panów jasnych duchów (...) Nie jest to łatwe zadanie, zasługi dla ludzi rzadkim wyczynem*
>
> *Fu-Shih Lin, The Images and Status of Shamans in Lagerwey, John and Marc Kalinowski. 2009. Early Chinese religion. Leiden: Brill. str.421—422*

Ludzi, którzy są w stanie poświęcić swoje jestestwo na rzecz drugiej osoby lub społeczeństwa, zachowując jednocześnie autonomię, trwałą myśl, rozsądek i cnotę, jest niewielu. Kręgosłup całego przedsięwzięcia ma podstawy

w kręgosłupie osoby, a także wszystkich powiązanych i uczestniczących zaangażowanych we wspólny projekt. Dlatego też tylko kongregacja takich ludzi, którzy są w stanie podtrzymać elan vital społeczeństwa, jest jedynym skutecznym sposobem przekształcenia społeczeństw: poprzez koncentrowanie i projekcję ich osobistej, autentycznej esencji, promieniując niewzruszonym, mądrym, sprawiedliwym rdzeniem. Wizja jest zachowana tylko wtedy, kiedy nowa krew jest pompowana w społeczny logos, kierowany przez — w istocie — magów wewnętrznej pracy, struktury, dynamiki, która promienieje dalej, gdy jest dojrzała.

Niemożność odnowienia takiej umiejętności w ludziach jest kwestią braku nauczycieli, rzeczywistych ról, a także zamknięcia źródeł, które zaczynają podlegać degeneracji zapomnienia. Zawsze istnieje pytanie o przekazanie władzy, lub kto jest w stanie podtrzymać ogień, a do tego porywa wewnętrzna prawda, która rozbudzona do odpowiedniej konstytucji jest wystarczająco rzadka. Rodzi się ona z doświadczenia, osadzenia w rzeczywistości, metafizycznej rewerencji, rozsądku, a także rzeczywistego zaangażowania, przenikając wglądem dynamikę świata, zachowań ludzkich, swoich, a następnie wykrawając z nich odpowiedni materiał, który w proporcji jest w stanie bezinercyjnie pociągnąć za sobą na mocy oddolnej siły autentyczny logos.

Pośród tysiąca mnichów ani jeden nie osiągnie mistrzostwa, jeżeli nie ma mnichów ani materiału, z którego mistrz może zbudować mistrza, który go koniecznie musi przerosnąć. Podobnie w społeczeństwach, jeżeli mądrzy nie pilnują młodych, nie może powstać substancja na odnowienie innej perspektywy społecznego logosu, podobnie jak z paradygmatami w nauce, zmieniającym się od pogrzebu do pogrzebu. Istnieje jednak wątek płomienia, który przekształcony logos prowadzi dalej na swojej wewnętrznej sile, zakazując wstępu szarlatanerii, populizmowi, fasadowej benewolencji, zamykając bramy przed wykorzystaniem płomienia przeciwko jego założeniom. Jeżeli tak się stanie, społeczeństwa zalewają przykłady degeneracji, obrzydliwości, niesprawiedliwej eksploatacji, destrukcji, zatrucia, które degradują ludzi do świń niskich spraw, a ich panów do niczego więcej niż ekscentrycznej zbierany równiejszych świń.

Jaskinia Kluczy

Ipsa Venena Bibas

Ogniem wyścielane ścieżki losów
Podpalaczu pomnij swój żar
Głupcze, uświadcz w lustrze
Sidła, w co wpadli uwięzieni
Któren sędzia przez losy zakołacze?

Pomnisz żeś mocarniejszym mężem?
Niektórzy zwą to 'wielu a wielu
Słońce widziało'

Palcem nie obnażaj
Oszczerców trupy zapraszających
Wstrzymaj miecze, osądy
Odwróć stół hazardowy
Stój na baczność, prosto, waruj!
Hekatyczny psie szalony

Wypij swą truciznę, ta
— Leczy tylko szczerych
Twoi wrogowie podobnie
Lulki weneficzne spazmem trawią

Uśmiech zyskasz może, albo padniesz z żalu
Gdy prawdziwe twarze
W czarnych lustrach Morii
Wykrzywią się pokłonem
Lub spluną jadem

Deh-Ios: Ten, co dzieli

Szczęśliwi nienarodzeni, obiektywny świat,
z którego zrodził się majak o błogim śnie.
Szczęśliwe nieskażone, czyste lustro,
Zwierciadło z którego zrodził się sen
O odistnieniu się wstecz.
Szczęśliwy niebyt, bez złudzeń
Do którego urodzeni śnią by powić się wstecz.
'O architekcie domu, nie będziesz budował więcej ' — wyszeptał
cognoscendi.
Dziecko zrodzone, czy też lis, skarabeusz,
Gwiazda, źdźbło trawy, Bóstwo, duch wody,
Mała boginka co oddycha rosą lasu i kocha mnie.
Dziecko zapłakało, gdy lis bieżył przez las,
Kheper walczące serce tęskni za swą gwiazdą,
źdźbło trawy poruszone przez wiatr-los,
wyzwolone Bóstwo podobne mocy,
duch wody, mała boginka marzą o czem, kto wie.
Dharmiczne kołowrotki plotą Maji nić
— egzystencja zabawą, śmieszną, okropną — w oku iluzjonisty
Głęboko w oczach Gwiazd
Znajdziesz tam Jednię we wszystkim, to chyba ta definicja
Wybiłem się ze świadomości, aby tworzyć też,
Jak pracowity Demiurg, jak paw, dumny z pracy swej.
Kto niewinien, kto niepraw?
Założenia powagi złudzeń, ciężar poważny bólu,
Zrodzony ze światów pustki, wypowiedziany Słońcem,
Marzę o powrocie w dom swój.
Przekrocz wszystkie światy za dziwną mapą,
Małpa Ziemi co figmentem gwiazdy była, wspina się

W obowiązku w wielkie poza, gdzie Ona sama czeka,
Aby spotkać się tam, gdzie Harpokratyczny Lotus
Unosi się nad falami światów, nieporuszony jako
Monolit–Atum przeglądając meony wśród kolejnych
Wszechświatów co domykając się sublimują kroplę rosy
Ta, upada znowu łzą w świat.

Duma

Zapomniałem się
W historiach cichych wielkości
Pogardliwym grymasem kasjera w sklepie
Upadek i Fatum
Tych co pokonałem — mówią tylko blagą
Nie odważyliby się, ich natury skomponowane
Tym wszystkim czym nie mogli być, w przeciętny sposób
Płytką i niegodną nienawiścią, wyzutą z
Prawdziwego znaczenia zła, wzniosłych ran
Pusty uśmiech żebraka w kapturze,
W któren wgryzł mnie przejrzały mróz
Zapominając to, malutkie myśli
Cenzurują mnie uśmiechem głupca
'Noś wielkość w sercu, pamięć nie służy dziś nikomu' —
Wyszeptała boginka złotoskrzydła
'Piękna Pani, byłbym gdyby nie odrzucił mnie czas' —
Odpowiedziałem pokonany.
Złamany tam gdzie powinna być duma, a krzyczy stado wron
Patrząc na chodnik, wybełkotałem w tonie Joyce'a
'Dumny upadkiem, kim był, kim jest'
Utuliłem ukochaną, gdy lekko upadaliśmy
W kosmiczną mgłę.

Jeśli się złamię

Nostalgia za straconym nakazem 'pomnij!'
Co nie może być przywołane,
Postawiłem monument
Dla wszystkich poprzednich odłamków
Czarnymi łzami okrutny umysł związałem
Stając się mordercą co dnia.
Niechże wybaczenie w oczach mej ofiary
Znane lub dalekie co mą klątwą zraniona
Za które żaden nie osądzi ludzki sąd
Sprawiedliwość zmarłych inną
Zmyje ze mnie straty
W dniu wyzwolenia między Marsem a Nerią
Saturnem a Reą, gwiazdą rozbłyśniemy
Ździerając skóry z czarnego lwa
Pod pieczęcią Sekmet pieczęć obietnica
Ennoi świątyni — spojrzymy w nasze otchłanie
Nie wycofuj się w pogardzie dla mnie
Nie oskarżaj
Nie wstydź się życiem moim
Gdy poznasz
Wszystkie przyczyny i skutki
Zrozumienie jest wybaczeniem
Aby jeszcze odkryć
Własną deformację w prawdzie
Pamiętaj jedną rzecz: Losy silniejsze, walczyłem lwią część
Nie każde morderstwo jest ze zła
Lub dla żałosnego zbytku
Te z gorzkiego bólu, niesprawiedliwości, zemsty w miłości i łasce
Najwznioślejszą z Hamartii spraw

Blef Ślepca

Przez tyle lat, taniec derwisza w zachwycie i bólu
Kręcę się w kółko upadając na ziemię, wstając
Poszukując innych co grali w tę grę.
Poprzez pustynie,
Pełzając z pragnienia, siłę wzywając co rusz
Pośród stepów z czarną wstęgą wokół oczu, Z wiatrem co smagał moje zmarszczki
Umarłem młodo, upadłem w desperację, łza węża spływa
Po licu mym.
Żeński głos, pocałunek skrzydeł rzekł: 'Uchwyciłeś me serce, stary człowieku, zdejmij wstęgę!'
Rozwiązałem czarny pas, oparłszy się o kostur
Ujrzałem gwiazdy, ogromną przestrzeń, pastewne ziemie natury
Niebiosa błogie, raj utracony w paradzie głupców
Widziałem innych, co szli jak ja, z wstążkami wokół głowy
'Zdejmijcie je! — krzyknąłem,
'Gramy w bardzo poważną grę'.
Więc złożyłem swe skrzydła, przewiązałem wstęgę wokół różdżki
Wychodząc w pustynię, niedaleko Al-Ayin, całując wydmę
Jak spadająca gwiazda, wzlatując w splendorze
Cykady Dionizyjskiego grobu zrzucając z głosem
Jak tysiące huraganów co grzmiał:
'Rozwiążcie wstęgi, Przestańcie grać w tej okrutnej grze'
Kiedyż mistrz suficki, Bafomet, nietoperz z głową mędrca
'Statki, napomnijcie, gwiezdne budujcie w duszach swe'
Nikt już nie słyszał, oprócz kilku takich jak za życia ja,
Zostałem więc, nawołując małe dziecko, które miało być mną, O,
'ecce puer', niewielu przeznaczono wygrać Ojca Liber grę.

Niczirеn w Białych Szatach na Nocnym Niebie

Odważ życie, odwago pancerzem!
Żmijo-słowny, lwio-głowy
Szczerość tak ważka jak prawda
Czy w ogniach Bardo — potknięcie
Głębokie prawa niewzruszone, a karma
Żelaźniejsza niż śmiertelnik znieść może
Losem wyczarowany, słuchaj przeznaczeń
Samsara a Nirwana tym samym, cykl fortun
Rzuca w górę jednych, innych nisko w dół,

Gorzkie lub szczęśliwe dni-wiry
Gwałtu wątków dla tych co bezkarni
Lepiej odważnym życiem,
Czy cichym, pokonanym żyć?
Cień Achillesa szeptał Odysowi tak:
'Sługą u Bogów większe szczęście, aniżeli królem w podziemiu cieni'
Jego słowa pomniane, moje zagubione w czasie
Lecz z walorem dzieliłem w pogardzie, wściekłości
Ciche niebiańskie piekła, my nadzy bez szat
Których losy wyrokowały nad wodą Styksu
Dom z piekieł zrób z niebios
Jeśliś doczekał się takich matactw-klątw
Najukochańszym z zadań swych
Niciren rozbłysnął, uśmiechnął się
Znikając hen jak Awalokiteśwara — Wielki Pan

Dal

Rosa w oceanie celestialnych ogni poruszeń
Tak mój duch wyłamał się na wolność

Gesty umysłu, serca, duszy pozostaw
Te wyprowadzone z ludzkiego 'ja'

Radości odejścia, epitalamium
Troski ziemskie zostaw w tle

Z wzrokiem cierpliwym niewdzięcznie
Teraz wróć do życia, gdy czas zbywany ciągle

Zarząd pozostaw ćmom władzy
Żałosne gdy woli i mocy
Gdy wizji zabraknie we władzę wyższą lśnij

Gdy ich świat rozpadnie się kiedyś
Przełam kokon Siedmiu Sfer

Archonci nie mieli dla mnie reszty wydanej
Z czasu, ani serca by zatrzymać przy
Drobnych wskazówkach świata na dłużej
'Jeszcze', 'Po co?', 'Chcę wiecznych idei'

'Wszystko w odmowie' — przekrzywiona Kronosa korona
'Lecz z konieczności' — pociesza Bogini zerkając
Śmieje się. Wygięte jestestwo skręconego umysłu
Czy naprawdę to tak ważna rzecz?
W Tartar zstąp, przekrocz Nerii domeny

Odrzuć złudzenia luster psychicznych
Leć, leć w złote pola Elyzium
Nawołuj światy za sobą, jaśniejąc
Całym czarem ewokowanym w nieskończony świat.

Drakaina

Aerotomis, żwawo tniesz nieba nocnego etery
Strzały księżycowe ranią dzikie serca w łowach
Hekate co dzierży klucze do portali świata
Gwiezdnie zachwycona drakaino lśnisz
Glifami na wielkich tarczach i wstęgach
Zaklinaczko smoków, po siedmiokroć zwyciężczyni
Wrogowie pod sierpem Twym, jakieś drogi wybrała?
Lilio czarownic, gęste perfumy Artemisium jaskiń
Kosmicznych.
Znów mnie zapragnęłaś,
Absinthos, aktywna siła Sina odbitych promieni
Rosa smocza gwałtownego korytarza Słońca
Czemu przeklinasz nieprawowite dusze ignorantów
Zielony lew adoruje Mocarne Oko Ra
Ten przeklęty, byliczny siódmy syn, zgorzkniałe słowo
Upij się w niewzrastających drogach, goń swą lilię,
Dopóki epitalamium w trwającej róży nie odgoni
Stapiania nienawistnych słów mowy plugawej
Co ja i on podbijamy korony aethyrowe światów.
Odpocznij utulona, zapewniona, zawieszeniśmy
Między pustkami piekieł pod nami, nieskończonym
Eleuzyjskim złotem gwiazd nad nami, żarem
Miliardów, miliardów słońc, Bogów co wpatrują się
W ten wszechświat stary.

Wniebowstąpienie Hypatii

Ulice i ołtarze, świątynie brzmiące wykładami
Wędrownej filozofki, nauczycielki — Reginy, co uczyła sztuką
bene discendi
Wzniosła łuk nad ojcem ekscelencją
Łabędzica sokratejskimi pasjami
Aleksandrię spowiła, a oskarżyciel — Biskup co wolał czcić
śmierć,
Krucyfiksem wskazał Boginię
Co kamieniem Ozyrysa-Serapejonu
Rozdarł jej święte ciało
Jej dusza wzniosła się uskrzydlona,
Uszlachetniona tchem nad galaktyką
Sięgając po szczyty splendorów
Objęła wzrokiem wszechczasy
Raz zstąpiła, gdy napomniałem jej historię,
Rozwiązała moje stare żale cięciem
Godności, spojrzała moimi oczami i sercem
I zawołała: "Moją wielką matką Izyda, Siostrą Sozypatra
Chaldejska, najpierwsza
Wśród teurgów, Magiczna Królowa Boskości!
Moje imię to Hypatia! Zatem spocznij!
Śmiertelniku na koronach laurowych
Pocieszenia, niechże twoja bitwa
Wykuje cię w znoju, szlachetne,
Unieśmiertelnione serce, gwiazda i dusza!"

Caput Draconis

Stoję dumnie, zrzucając opresję, w opozycji,
Wieńce laurowe od dobrych Bogów przyozdabiają mą skroń
    Moja wojna wulgarna, niechże nie roztrwonię koron brudem,
    z wywyższonym umysłem, czuciem, salutuję rosłej przeszłości
    Zbywając ból i zgryzotę w sercu mem.
Wszystko w czterech ścianach, szaleńczym krzykiem w ulicy —
Tu, głupiec rozgrywa cały swój czas, żyjąc przez jego terror.
Jakże żałosne te wzloty i upadki,
Które szaleniec wykrzykuje w Etyrów, sylfów wiatr.
Przeszkadzając duchom, poruszając głosem
Drugiej strony idee, jeśli godne, rozprzestrzeniane przez świat.
Czerwony smok pielęgnuje swoje ogrody pamięci w ciszy,
Gdy ciemność burzą idzie przez świat, Gwałtowny głos protestu,
    komenderując wydziera się gromadząc
    Pod wpółzłamanym okrzykiem,
Wokół nieistniejących, z krwi wysuszonych armii idei,
Zaciskałem żelazne pięści wokół wrogich aniołów,
Patrząc co rano mdłą refleksją dnia poprzedniego,
Odżywiając swego ducha czarną duszą co nie roni ni łzy ni krwi.
Wycofuję się w delikatne szepty szaleńczych pieśni,
Pociętego obłędu co wydaje się jak obojętna radość błazna,
Schwycone związane w gardle, te dobre, rezolutne,
Pokutnie w katakumbach spazmach mojego ciała tkwią,
Tam gdzie szlachetne instynkty zamieniają się we wściekłość
    Uderzają jak maluczkie nienawiści, nie ruszając ni gałęzi
    ani korzeni,
Upadków przyczyn, wadźry miecz — spokój silny niewzburzony
    tajfun.

Jednak lepiej być okropnym i unieśmiertelnionym, mądrym
a szalonym,
Bogowie wzruszają ramionami na protesty wrogów, Triumfuję
nad ich grobami pośmiertnie: "Ja!"
Ich los inny — ich pisany przez inne Mojry. Czy nie powinni o sobie
wiedzieć?
Wieszczowie widzą inaczej niż ludzie,
Ludzie w zgorzknieniu widzą świat inaczej niż głupcy w beztroskiej
radości
Cichaj zatem, już!
Nie przeszkadzaj w tkaniu innych losów, w beznadziejnym
Okrucieństwie nie zatruwaj udziału co mają w istocie swej.

Małe Skrzydło Saturna

Dedykowane przeszłym mistrzom i mistrzyniom. Niech ich geniusz żyje i uczy spoza czasu.

Innuendo

Drogi Czytelniku,

Używanie Księgi Przemian jako mojego punktu konsultacyjnego, pośród wielu innych autorytatywnych pozycji z rozmaitych kultur i cywilizacji, pomogło mi przetrwać czasy obłędu i pomieszania. Chciałbym podzielić się moim doświadczeniem, pozostawiając komentarze i interpretacje bazujące na tej wersji tekstu:

The I Ching or Book of Changes, The Richard Wilhelm Translation rendered into English by Cary F. Baynes, Foreword by C. G. Jung, Preface to the Third Edition by Hellmut Wilhelm, BOLLINGEN SERIES XIX PRINCETON UNIVERSITY PRESS © 1950, 1967, renewed 1977 edition.

Kiedy jesteśmy pośród starożytnych, odważmy się rozmawiać z nimi. Ludzie mają ze sobą często więcej wspólnego, niż myślimy. A giganci, którzy tworzyli podwaliny pod wielkie systemy myśli i filozofii społecznej, czy religijnej, politycznej i mistycznej — też byli przecież tylko i aż ludźmi. Każda książka jest napisana, skompilowana przez człowieka, który myślał, jest

awangardą jego myśli, noszącą sztandary krwi jego życia. Książka nie jest człowiekiem, jest jedynie redukcją jego intelektualnego, duchowego potencjału, jednak pozwala nam zajrzeć w głąb zawiłości innego czującego umysłu. Odnajdując wspólne wątki, możemy odzwierciedlić i utożsamić się z nimi, aby odtworzyć i zrozumieć to, co chcieli przekazać starożytni w świetle współczesnego świata. Czerpię z osobistych doświadczeń, które uzyskałem podczas intensywnej magijnej psychozy, lat bólu i poświęceń, większych terrorów i agonii, ale też lekkich momentów szczęścia i ulgi. Mój umysł był swoistym "laboratorium" stanów poznawczo-afektywnych. Zbierając doświadczenia, obserwując i wchodząc w interakcję z innymi ludźmi, próbując ich zrozumieć w tym laboratorium subiekywności i inter-subiektywności, zamieniłem to w coś bardziej obiektywnego, myśląc że z lotu ptaka zobaczę więcej. Tak zatem, byłem w oczach mojego umysłu cesarzem i żebrakiem, dzieckiem gwiazd i pokonanym śmiertelnikiem pośród gamy person które zmieniały się jak obrazy w kalejdoskopie — były przeżywane całkowicie, tak jak aktor, który wrasta w swoją rolę, zarówno w obłędzie, jak lekkich poruszeniach i ciężkiej, szczerej powadze. W swój umysł wchłonąłem wiele tożsamości w rozrywającym obłędzie psyche, która była za szczelna i sztywna jak na moją naturę. Jako osoba pełna wad, przekazuję w najlepszej intencji bogactwo tego doświadczenia, a także decyzji, osądów, ocen, które podejmowałem w głębokiej ciszy, na tronie który gromadził czucie, zmysły i umysł w jedność, „jak gdyby", ale „koniecznie prawdziwie". Żyjąc zwykłym życiem, jako kosmograf, który próbował poruszać się przez społeczne kontrakty, eksplorując wewnętrzny wszechświat znaczeń bez rozpadnięcia się, bowiem aby sięgnąć po niebiosa — oto akt, który jest tytaniczny!

Większość stanz zreinterpretowałem, aby odnosiły się do wewnętrznej świątyni, zatem do mistrzostwa nad sobą, tron jest świadomością, jaźnią, sercem i duchem, ludzie i ministrowie to nasz organizm, zmysły, myśli. Są to terminy wymienialne w społecznym sensie, ale tu skoncentrowałem się na drodze raczej wieszcza, aniżeli bohatera czy władcy ludzi. Jest to l'etat c'est moi, z imperium głęboko wewnątrz moich myśli.

Wasz, 7.223:7.233

Niebiosa stanowią kreatywnego ducha rozgwieżdżonych niebios, który stanowi więcej niż sumę mocy wszystkich gwiazd, potęga porządków galaktyk, ponad wszystko to, co możliwe do wyobrażenia, światy nieskończonej mocy, czyste piękno, czysta potęga, niepokonane, inicjujące.
Jest to najsilniejszy symbol, który reprezentuje to, co jest całkowicie spójne i ewidentne, bez defektów, bez przerwy, silne i nieskończenie mocarne. Symbol ten pokazuje to, co niezłomne, niezmieszane, kompletne jako cała i święta siła.

Rozgwieżdżone niebiosa desygnują i sygnalizują zarazem, jako typ i archetyp, ślad i monolityczne symbole, reprezentują poszlaki i esencję. Siła otwiera wrota przestrzeni i czasu, czas jest pierwszym stopniem siły pochodzącej z energii, tak powstaje przestrzeń, którą otacza czas. Trwałość jest siłą mocy, a także jej zdeterminowanym potencjałem i natężeniem.

Tu przy poznaniu młoda ludzka rasa próbuje stworzyć kosmografię, astronomię, aby odnieść się w proporcji i odzwierciedlić porządek na ziemi, czując kosmiczny impuls kreatywnych niebios poprzez ich totalność. Jest to Monada, która zawiera wielość w Jednym, jak na górze, tak i na dole.

W Księdze Złotego Kwiatu istnieje termin Hsing, jest to indywiduacyjny impuls kobiety i mężczyzny, którzy dostrajają się do kreatywnych mocy niebios, tu Czuang Tzu pisał o „kompanach niebios". To ci, którzy poruszają się w zgodzie z rytmem, zbierając wielkość, aby lekko poruszać się po świecie, wszystko z perfekcyjną łatwością, szczerze i ewidentnie, bez przeszkody. Tak jak woda, która kształtuje kamień, a ptak porusza się przez powietrze — nie kończy się wytrwałość kreatywnych mocy niebios.

Wszystko wspiera właściwą kobietę i mężczyznę w odpowiednim czasie, poprzez wysiłek i wytrwałość gromadzą, przekazują impuls, rozwiązują w harmonii, w zgodzie z ekspresją, znajdując sposób aby żyć w istnieniu w zgodzie z kreatywnymi impulsami niebios. Tych nie da się zatruć, obrazić, zaklinować, zaczernić ignorancją lub urojeniami, rozstroić — wieczne źródło niebios nigdy się nie zatrzymuje, jedynie ludzie przestają się do nich dostrajać, zatrzymując się w marazmie, nie eksponując kreatywnej natury niebios w zgodzie z ich naturą

Subtelność i chyżość, siła, która jest jak władne, nigdy nie wyciągnięte ostrze, jest spokojna i z łatwością zgodna ze swoją naturą, jest hojna, jednak demonstruje się przez zrównoważoną mądrość i siłę, która jest rezolutna, aby powrócić do siebie.

Jadeitowy sztylet jest ceremonialnym artefaktem, który reprezentował oddanie tradycji i niebiosom, nie zawierał w sobie ciężaru, obarczenia walką, gwałtu, był czysty i subtelny w równowadze, w skoncentrowanym rozwiązaniu, postanowieniu, subtelność jest niezależna, nieugięta i sprawiedliwa, dobrze rozróżniająca i wyważona, odmierzająca, konsultująca Niebiosa odzwierciedlając je na ziemi. Tak próbując zrozumieć Niebiosa i prawa Niebios, natury, ziemi i człowieka, zgodnie z harmonią i zmianami, dostrajając się zgodnie.

Wszystkie idee — nie w kolokwialnym sensie — ale jako Boskie poruszenia sił, które są zawarte w Kreatywnej Sile inicjującego ruchu, poprzez potęgę, różnorodność świata fenomenalnego prowadzą do wielości. Perfekcyjne idee zstępują z Kreatywnych Niebios. W tradycjach chaldejskich były to magiczne słowa-istoty zwany „Jinges", które zapełniały przestrzenie transcendentalne i fenomenalne.

Poprzez boskie proporcje wywodzące się z perfekcji sił i idei, które były rozgraniczone przez formę, a zatem przez Kosmos — porządek, kreatywne siły nadają formę ideom. Wszystkie początki i końce są takie same w wieczności, numena penetruje Oroborosa i nieskończone punkty początku i końca, desygnując pomiar czasu.

Całość czasu wspiera mężczyznę i kobietę niebios, ponieważ są w zgodzie, są wołani i odpowiadają, wołają i otrzymują, w neoplatońskiej teurgii oznaczało to „wołanie i otrzymywanie" w akcie doskonalenia się i dołączenia do kosmicznej ekspresji kreatywnych niebios. Numinalna

nieskończoność woła do świata "poniżej", do świata czasu i przestrzeni, fenomenalnego.

W akcie utrwalenia pokazana jest ciągła aktualizacja rozróżnienia formy, poprzez odnowę, udoskonalenia, ciągłość, jest to ciąg redeifikacji indywiduacyjnych form w doskonałość. Potencjał aktualizacji harmonii poprzez rozszerzenia sfery harmonii w zgodzie z zaokrągleniem w każdej instancji istnienia. Poprzez wielość zmian — odrodzenie, odnowa. Jest to podtrzymywanie wytrwałości w silnej postawie.

Subtelność i wyrafinowanie jest fundamentalną postawą, rozumiane jako człowieczeństwo, człowiecze czucie, idee, w tym miłość, podążają za człowieczeństwem, które jest jednak trudne do zdefiniowania. W Analektach Konfucjusz nigdy nie definiował czym jest człowieczeństwo, być może jest to realizacja wyższej natury, lub indywiduacyjne odnalezienie się w dostrojeniu do niebios, jest to trudny termin, ale zrozumiany w chwilach życia, które jaśnieją i rezonują z niebiosami.

Tradycja, hierarchia wynikająca ze zgody wolnych ludzi, którzy tworzą ustawienia w oparciu o zasługi, służbę, religijny czy społeczny porządek, oddanie ze społeczną mobilnością, jako że ludzie nie są równi w jakościach — różnice były podwalinami hierarchii, która bazowała na sprawiedliwości w cywilizowanych społeczeństwach, gdy nikt nie był pozostawiony sam sobie, ale był częścią tkanki, odnajdując się w harmonijnej pozycji w Teatrze Ziemskim.

Tak samo jak ludzie i ich jakości, lub zasługi i umiejętności się zmieniają, pozwala się im wzrastać i poruszać po społecznych hierarchiach. Sprawiedliwość jest czynnikiem regulującym, w esencji jest dystrybucją mocy sprawczej bazującej na głębokich prawach, jako idea-siła jest reaktywnym sposobem przywracania harmonii, kiedy wyłania się niesprawiedliwość albo dysharmonia. Obserwując prawa przyczyny i skutku, współzależnego współwyłaniania się, widzimy wydarzenia, które pojawiają się w czasie, a zatem penetrując ich prawa staramy się działać w zgodzie z prawami niebios.

Wszystkie wulgarne, niskie rzeczy nie są dostrajane do niebios, są wypalane w toku pracy, a myśli, które pędzą jak błyskawica przez przestrzeń, wzlatują jak sokół, który po zobaczeniu całości wciela obserwacje w mężczyznę i kobietę. Pomimo przeszkód alchemik stara się podtrzymać koncentra-

cję i odrzucić zbędne rzeczy, zatem emanując je w słowach, akcie, motywie, inklinacjach, pozycji, trwałości, poruszeniu instynktu, chęci, aspiracji, aby ustalić poruszenia umysłu i emocji poprzez odniesienie. To system koordynatów jakości, idei, zasad, poznania, zrozumienia, wiedzy, działania, stałości, czyli dynamiki poruszania się, mając ten ideograficzny, kosmograficzny system koordynatów w tle i fundamentach, podejmujemy wolne i niezależne decyzje, wybory etc.

Co jest poniżej, co jest wulgarne, jako alchemiczne nigredo przyczynia się do złych nawyków mentalnych, zatem korygując się, odpowiedzialnie związując (jogere) umysł, przekierujemy psychiczną rzekę na nowe bystrze, poprawiając się, kiedy zawiedziemy swoje aspiracje, nie zatrzymując rzeczywistości w punkcie błędu, ale płynąc dalej. Wytyczając sobie coraz to nowsze kursy, podobnie do kapitana, który patrząc na astrolabium wytyczał kurs poprzez gwiazdy.

Restrykcyjna odpowiedzialność umysłu pomaga opanować koncentrację i skupienie, kiedy ta aktywność jest opanowana i ukształtowana, zradza się podobna diamentowi jasność myślenia. Dotknięci smoczą błyskawicą jesteśmy poruszeni do działania jako bohater lub wieszcz, jakby receptywnie odbierając siłę i ją kształtując. Wewnętrzna prawda jest odkrywana w interpretacji (gr. Hermes oznaczał „interpretację", a zatem „interpretatora"), podobnie jak kosmografia i świat jest interpretowany w wiecznych łowach na Boskość.

Należy ją podtrzymywać, pielęgnować i chronić przed roztrwonieniem, przed bezmyślnością. Jest fundamentalną siłą, łatwo ją stracić poprzez ekspozycję, powinna jaśnieć w efektach i być podtrzymana jako siła, która płynie przez nasze żyły. Wytrwałość działania, wydarzeń po jakimś czasie słabnie, stając się bezsilna i bezpodstawna. Regenerowane są stale te rzeczy, które są w zgodzie z siłą i prawami, co ukazuje się jako trwałe w ludzkich oczach jest złudzeniem, poruszenia rozgwieżdżonych niebios wytyczają jednak szlaki.

Jeżeli nie jesteśmy przygotowani do działania, nie powinniśmy rzucać się w nie na oślep, może się to skończyć nieszczęściem. Jeżeli okoliczności nie są odpowiednie do działania, podobnie należy być rozważnym. Cel i sens jest rozpoznany wraz z odkryciem Prawdziwej Woli, ta ostatnia powinna być poszukiwana w zgodzie z ekspresją sił niebios, Wola poprzez ruch boskich

idei, różnych ekspresji pośród światów ludzkich, w zależności od indywiduacji i odkrytego sensu, stajemy się mistrzami i mistrzyniami w polu działania naszego wewnętrznego dzieła.

Strzeżmy się, bowiem jeżeli utracimy naszą wewnętrzną kompozycję i ton, trzeźwość umysłu, będziemy wciągnięci w zachowania i nawyki mentalne, które są nieokrzesane, wulgarne, niskie, uzyskamy tym negatywny posłuch, a wśród innych będziemy pogardzani i będą innych przed nami ostrzegać, zgodnie z miarą i oceną innych.

Wielu natomiast wielkich było zrujnowanych przez masę ludzi, którzy do nich przybywali i zmiatali ich na swój kurs, co wydaje się dumne, innym może często będzie protekcjonizmem, przybieramy pokorną i łagodną zewnętrzną dyspozycję, aby uniknąć bycia ocenionym jako arogant, ale zachowując kurs i trwając w nim zgodnie z siłą.

Nadmierna ambicja jest siłą, która ciągnie ponad naszą siłę i miarę, niezależnie od tego, czy jest z dobrą czy złą intencją, uszkadza strukturę naszych aspiracji, prac i pragnień, intencji i inklinacji, wzlatując tak wysoko, że uderzamy o ziemię z ruinami naszych prac, jakby strąceni z wież. W odosobnieniu doskonalimy się w ścieżkach, które są silne i słuszne, zgodnie z miarą i właściwą oceną czasów i zmian. Upadły wieszcz z łatwością może być wyśmiewany i popędzany przez piekła, prawdziwy jest perfekcyjnie jednym, jednakim z niebiosami, ich kompanem.

> *List 7*
> *Do Eustatiusa, o muzyce*
> *...Wiedząc tę (jedną) rzecz, wielkie natury tworzą wielkie zło, kiedy są skorumpowane, zatrute, a największe nawet przedsięwzięcia we wszystkich sprawach są najbardziej szkodliwe, kiedy się psują"*
> *— Jamblich z Kalcis.*

Kiedy arogancki smok wspina się zbyt wysoko, tak jak człowiek co traci kontakt z resztą ludzkości, staje się odizolowany, a to prowadzi do upadku. Ignorując współzależność, społeczeństwo, budujemy mentalne wieże ponad nimi, choć jesteśmy więźniem własnych łańcuchów, który oddziela się i upada w okropieństwa: urojenia, ignorancję, złość, przestaje znosić swoich przyjaciół, swoją wspólnotę, swój gatunek.

Ziemia jest oddana niebiosom w odniesieniu do kreatywnej wyższości. Porządki, które odbiegają od tej proporcji i analogii, tworzą dysharmonię i chaotyczną aranżację, zarówno na indywidualnym, jak i społecznym poziomie. Jednak ten porządek musi być wpierw stworzony w środku. Buddyjskie credo „Ja sam jestem czczony w niebiosach", Jaźń odnajduje swoją drogę, wydaje się to wpierw aroganckim stwierdzeniem, ale zawiera penetrującą prawdę, jako że podążając drogą, droga jest w zgodzie z całością.

Cesarz usiadł na tronie świadomości, zbierając swoje zmysły, umysł, serce i duszę, a potem kierował działając Jaźnią w zgodzie z niebiosami, wywierając na siebie wpływ. Jest to jedyny władca — panujący nad sobą — każda społeczna aranżacja wypływa z ludzi poprzez porządek, odnowę, aby wspomóc Niebiańską siłę kreatywną.

Jeżeli władca rozporządzający sobą jest wciągnięty w gry polityczne, stronniczość, przeszkody, które kompromitują jego wewnętrzną Jaźń i prawdę, jego spójność i trwałość w drodze, Niebiosa się wycofują, a on staje się jedynie człowiekiem na fasadowym tronie, rozkazując ludziom na lewo i prawo bez żadnego sensu. Czuang Tsu pisał o mistrzu, który był tak wprawny, że cesarz oferował mu swoją koronę, jednak ten odmówił aby nie kompromitować swojej wyższej drogi.

Konfucjańska decyzja aby wykroić porządek i związać się ze światem, a zatem położyć fundamenty dla kolejnych generacji i pokoleń, to samopoświęcenie. Samopoświęcenie polega na ocenie swojej wewnętrznej Jaźni i kompetencji, zbyt wielu chciało „narzucić swą wizję" nie uwzględniając swoich rzeczywistych sił, które zamieniły się w słabość, lub zostały pokona-

ne, nadużyte, skorumpowane, przeinaczone albo wyczerpane.

Jakże jesteśmy lepsi od tych, którzy byli wcześniej, jeżeli nasze własne słabości świadczą przeciwko takiemu postępowaniu? Buddyści szkoły Mahajany uważają, że indywidualny karman jest osądzany przez całość sieci efektów spowodowanych przez nasze akcje i uruchomionych przyczynowości, nie poprzez intencje. Ponieważ poprzez prawo przyczynowości uruchamiamy karmiczne ścieżki i sieci, które są wchłanianie przez serca, dusze i umysły, które współpojawiają się we współzależności, im bardziej świat ludzki jest ze sobą połączony i współpolegający na sobie, poważniejsze są konsekwencje kumulacji władzy lub bezmyślne wykorzystywanie wpływu, zarówno indywidualne, jak i społeczne.

Złożone systemy wymagają zatem złożonej dystrybucji sprawiedliwości i władzy, które nawzajem są w stanie się korygować, a także powstrzymywać nieregularności w tych, które zaczynają się degenerować. Natomiast najgorszym pomysłem jest centralizacja władzy albo w rękach paru czy jednej osoby, a jeszcze gorszym wypaczeniem pozornie wieloagencyjna, a jednak scentralizowana władza w rękach bezagencyjnych podmiotów prawnych, które nie potrafią wskazać na nikogo z krwi i kości.

> *Stanza 11.*
>
> *Mistrz powiedział: Bądźcie uczeni w mądrościach starożytnych, rozumiejąc wszystkie współczesne wam sprawy — wtedy możecie być nauczycielami.*

Confucius and B. Watson (2007). The analects of Confucius. New York; Chichester, Columbia University Press. str. 21

Kosmiczny porządek jest komplementarny w stosunku do swoich elementów, nieharmonijny — np. gdy porządki stworzone przez ludzi nie mają odniesienia do niego, ani nie zawierają nawet podobieństwa — te porządku są w różnorodności potencjału, są podległe prawom zmian, choć z perspektywy trwałości wydają się złe i wykrzywione.

Jest to wartościowanie przeciwko wartościowaniu odniesienia, tak jak „upadłe czasy" z perspektywy duchowej, są „cudownymi czasami" z perspektywy niewiary, „skorumpowane, nieetyczne, fałszywe" struktury

porównane z innymi tworami historycznymi są z perspektywy teraźniejszości „tymi, które są normalne, które są brane są naturalne". Z perspektywy kontrastów „dół ma się nijak w relacji do góry". Z perspektywy sokoła ludzkie porządki na ziemi są katastrofą, ale jeżeli takie są społeczne ustawienia — można to przekazać tylko tym, którzy sami widzą kontrast. To, co z perspektywy czystej idei jest jej zafałszowaniem, z perspektywy nawyku jest „prawdziwą formą rzeczy". Świat do góry nogami z perspektywy wieszcza, jest w swojej odpowiedniej formie i kształcie zgodnie z tym, co twierdzą ignoranci. Nie oznacza to wojny wizji ze światem, ale poruszanie się po świecie zastanym z odzyskaną wizją, reaktywnie przywracając ją w sobie.

Dualizm powstaje z postrzegania, które dzieli, w rozróżniającej unii się rozpływa, ten drugi rozkłada skrzydła nad ziemią, ten pierwszy jest wciągnięty w świat. Najbardziej szkodliwe są dualizmy w dualizmach, które dzielą negatywny fenomen na dwie negatywne kategoria, albo pozytywne i negatywne, oba fałszywe, albo pozytyw w dwa pozytywy, lub pozytyw i negatyw, dalej przyczyniając się do pęknięć w człowieku, otwierając i zarażając całość i mechanistycznie ją rozłupując dalej.

Nadkonceptualizując „dobre, złe, prawdę, fałsz, rację i jej opozycję", a następnie rusztując to wszystko kolejnymi konceptualizacjami i treścią.

Na przykład, rozłupując harmonię, gdy weźmiemy koncepcję „dobra" i konceptualizujemy je w obrębie doktryn i wierzeń, które są subwersyjne w stosunku do dobra i prowadzą do pomieszania i dysharmonii, koncepcja dobra uzasadnia wszystkie formy zła.

Pojawia się tu następująca metafora: Giordano Bruno pisał o sprawiedliwości i rozsądku, co odnalazły nowy dom w piekłach, bo z ziemi zostały dawno wygnane.

Tracąc proporcję poprzez inflację jestestwa, mężczyzna i kobieta czyni sobie szkodę, a potem reszcie, bez właściwej hierarchii — nierówność, zawiść, arogancja, ignorancja i urojenia zaczynają zapełniać fałszywą parabolizację człowieka, zapominając o mierze i właściwej zgodzie i miejscu między ziemią, człowiekiem a niebiosami.

Świat fenomenalny jest sferą działania Numinalnych-Numenalnych sił Niebios. Idea jest desygnowana podobieństwem w zależności od kulturalnego kontekstu, istnieje jako ślady analogii bytu, świat i wszechświat jest zatem reaktywny i działa sympatycznie, w zależności od praw działają-

cych w rozmaitych entropiach psycho-fizycznych (poziomach organizacyjnych).

Co jest dostrzeżone gołym okiem jako ewidentne w ukrytych porządkach natury, która lubi się ukrywać — odsłania inne aspekty biologowi, świętemu człowiekowi, filozofowi, estecie, artyście, okultyście, czy osobie, która pojechała spędzić czas z rodziną do lasu.

Rozróżnianie i sprawiedliwość wynikają z doświadczenia, ale także refleksji, rozważań, kontemplacji, wglądu w fundamentalne czucie odniesienia i intelektualnego wyprowadzenia dobra i zła na podstawie wiedzy, czucia, analogii, niechcianych i chcianych stanów, natomiast szczęście, Eudaimonia jest trudna do zdefiniowania, dla każdego znaczy ona co innego, zgodnie z poruszeniami losów. Obraz, który jest budowany w umyśle wokół konkretnych fenomenów, może być zafałszowany i błędny, nie odnosząc się do całości fenomenalnych ruchów i będąc powiązany z nawykami myślowymi. Jeżeli jest zniekształcony i jako taki rozpoznany, zawsze można wyprowadzić ten stan intelektualnie i wzmocnić zdolność do trzeźwego rozróżniania.

Tak jak zdeterminowana wytrwałość jest sprawą dyscypliny, dyscyplina nie jest rygorem, ale sposobem pokonania emocji i demotywacji i trwania w poszukiwaniach tego, co jest zgodne z czasem i sytuacją, nie pchamy swojej pozycji i sytuacji bezmyślnie dalej, lecz między naturą, szczerym impulsem, szczerością, przejrzystością i wolicjonalnym podtrzymaniem oceniamy ją zgodnie z układem odniesień, poruszeniami, a także personalną postawą wobec nich.

Przy mieszaniu się z innymi ludźmi naturalnie pojawiają się różnice zdań, choć nadal trwa się w zachowaniu kompozycji naszych natur poprzez wewnętrzną siłę i prawdę.

Jeżeli pojawią się oznaki rozkładu, należy silniej podtrzymać odniesienie do tego co jest właściwe, aby zatrzymać degenerację w czasie, albo odwrócić to, co zostało zniszczone przez własny wysiłek, bez naprawy zatrutego momentu rozkład, degeneracja postępują dalej.

Być podobnym feniksowi, takim powinien być wieszcz, ma swoją wewnętrzną naturę niewzruszoną, choć podlega zmianom i tranzytom. Powinien być jak Niebiosa, obejmując rzeczy natury w aspekcie Paternalnym i Maternalnym. Nie jest to ślepota na dostrzeżone sprawy, ale mądry, rezolutny wgląd.

Te rzeczy, które już mamy, postarajmy się zaokrąglić, jeżeli możemy rozszerzyć sferę naszymi naturami, zróbmy to i zaokrąglajmy nasze natury i charaktery ponownie, dopóki nie skonsolidują się w coś silniejszego i piękniejszego.

Jeżeli pokażemy swoje natury lub dzieła za wcześnie, możemy je zrujnować. Sława przychodzi i odchodzi, jest jedynie pochodną czyjegoś działania, poszukiwanie sławy lub przywiązanie do niej jest jak bańka mydlana, w której inni mogą się na chwilę przejrzeć.

Ogrodnik jest zadowolony ze swojego ogrodu, lecz nie przechwala się nim, z satysfakcją i w pełni jest naturalny i rzeczywisty na wskroś ze swoimi pracami.

Prominencja prowadzi do wrogości, jeżeli podważa innych, lub nierozmyślnie obdarza honorami, jeżeli jesteśmy zgodni, to drugie przyciąga to pierwsze, jeżeli stracimy swoją kompozycję stając się więźniami uznania, choć w rzeczy samej nie zrobiliśmy nic, co by rzeczywiście na to zasługiwało, hołdujemy sobie i prowadzi to do korupcji natury i charakterów.

Efekty naszych działań powinny działać za nas, nie musimy być widoczni, wycofujemy się i nie zgarniamy nagród za nasze działania, nie rozpierają fałszywie naszej dumy, przychodzą i odchodzą jak dokończone dzieła, pojawiają się i znikają, wewnętrznie nie musimy ich adorować, przywołujemy tylko przywiązanie do naszych dzieł i czynów. Oddajemy wielkie dzieła na ołtarze Niebios, prawdziwa, nie niewolnicza pokora bierze się z braku przywiązania i jest szczerym, odważnym, silnym ruchem.

Silnie próbując przywrócić porządek, zasada, która zbyt ambitnie podchodzi do sprawy i za wszelką cenę broni swej pozycji, prowadzi do konfliktu.

Dobre nawyki powinny być wzmocnione i prowadzone, nie powinny być bezczynne, kiedy są rozpoznane jako przydatne i produktywne, podobnie to, co jest rozpoznane jako przeciwne, powinno być naznaczone i wyeliminowane gdy się pojawia, a złe nawyki niszczone i miażdżone jak wewnętrzni przeciwnicy.

Na tyle, na ile kora drzewa świadczy o jego sile i doświadczeniach, tak jak źdźbło trawy jest ostrą puentą skoncentrowanego postanowienia, które powraca do siebie po sztormach, silnych huraganach i deszczach, ma jednak silne korzenie, jest zwinne, lekkie, lecz mocne. Poprzez napięcie zgody, rzeczy wzajemnie wypływają w harmonii i wspomagają się we wspinaczce w górę.

Znacznie większym osiągnięciem jest zdobycie mistrzostwa małymi środkami i bez wsparcia, niż to osiągane uprzywilejowanym treningiem. W greckiej tragedii ci, którzy byli sprawdzani przez Niebiosa ciężkimi doświadczeniami, byli przez nie najbardziej uprzywilejowani, niezłomna wytrwałość w pokonywaniu siebie i przeciwności jest godna, źdźbło trawy pokonuje sztormy.

Można zatem z chaotycznego, nieutrzymującego formy charakteru z gliny ukształtować świetnych ludzi, w zależności od woli tych drugich w kształtowaniu siebie, w zaokrąglaniu swoich natur i ich doskonaleniu. Rozgraniczenie nie oznacza wewnętrznego statyzmu, stałość umysłu jest dojrzała w ruchu.

Wartość Comitas w Via Romana, przyjaźń w dobrym humorze ma wielkie znaczenie, strata przyjaciół jest niebezpieczna dla rozwijającego się charakteru, izolacja i alienacja wkrótce rodzą pogardę i arogancję, albo desperację i depresję, chyba że w porę powstrzyma się je progresywną, rosnącą stałością. Tylko w dojrzałości możemy powrócić w samotnię, jeżeli możemy być w kompanii Niebios „sami z samotnią", nigdy w prawdzie nie jesteśmy sami, jeżeli rozpoznajemy znak niewidzialnych kompanów i kompanek.

Znacznie lepiej wycofać się z rezerwą aniżeli wchodzić w złe kompanie — te drugie nie wpłyną źle na silny charakter, mogą być zmiecione pod jego oddziaływaniem ku lepszemu, jeżeli potrafimy „mówić wieloma drogami", bez antagonizmu — ale dla słabego charakteru bez treningu — ryzykujemy, że nasza praktyka będzie poddana wpływowi negatywnej kompanii, może to wciągnąć młodego człowieka pod wpływy, które mają złe rezultaty później.

Gdy porządek wyłania się z chaosu, buduje się wspólnotę opartą na zgodzie, umiejętność polega na znalezieniu strategicznych punktów w całości i zmienieniu ich w podobny sposób. Gdy upada dom z kart, natychmiast wydarzenia płyną w inną, zreformowaną strukturę, wtedy tak naprawdę nic nie idzie w ruinę, ale odnajduje się w nowej formie. Strumień płynie w nowe koryto i wytwarza nowy nurt. Gdy chaos jest rozpoznany i nie możemy się do nikogo zwrócić, mgła która nas otacza jest nieprzenikniona, wszędzie gdzie kroczymy jest otchłań, przerażający widok, jak gdyby ciemne chmury zakrywały nasze widzenie i czucie, zachowujemy jasność widzenia pomimo wszystko.

Często próby tego typu mentalnych i emotywnych sytuacji nadają nam wgląd, jeżeli go utrzymamy, wiele trudności może powstać przy niefortunnych zdarzeniach, ale widzenie umysłu nie będzie nagięte, pozostanie przy wyższym wglądzie, gotowe widzieć życie nawet gdy zbierają się ciemne, nieprzeniknione burzowe chmury.

Wątki i rozbłyski wydarzeń na początku wydają się niczym chaotyczna pajęczyna, lecz z czasem oddzielne wątki zaczynają się pojawiać klarownie jako całość struktury, z porządku powstaje chaos, ten kto wie jak poruszać się przez niebezpieczne przestrzenie, wie kiedy się zatrzymać, a potem jak tkać srebrne nici w porządku.

Gdy jesteśmy ofiarą zbyt wielu nieszczęść, schematów, forteli, działania z ukrycia, często generalizujemy i postrzegamy nawet przyjazną nam osobę, której nie znamy, jako potencjalnego wroga, dodaje nam to więcej ostrożności, ale tracimy możliwość znalezienia przyjaciela. Podchodzenie do spraw z rezerwą jest dobrą rzeczą, jawne zaufanie w stosunku do ludzi jest niemądre, ale nieszczęścia nie powinny wytworzyć w nas paranoi i podejrzeń, które zasłaniają prawdziwie sprzyjające okoliczności.

Nie akceptujemy pomocy, która związuje nas z anonimowymi źródłami, musimy polegać na ocenie i dokładnie widzieć przez sytuację aby ufać, jeżeli

taka podpora lub poleganie na kimś lub czymś się pojawia. Jeżeli pomoc jest dana z anonimowej strony, polegalibyśmy na pragnieniach i zachciankach kogokolwiek, tak zatem ciekawy lis wpada w pułapkę, a niedoświadczony człowiek, który podąża za innymi, może być łatwo wykorzystany, wplątany w zabrudzone sieci, zachowując się jak podlotka, która wpada w ramiona silniejszego mężczyzny. Podobnie — kobieta, która jest godna, nie biegnie za rzeczami które błyszczą, tylko polega na własnej mądrości i rozeznaniu. Wszystkie zobowiązania, włącznie z tymi ukrytymi, które bierzemy na siebie, powinny być najpierw rozsądzone przez naszą wiedzę o osobie, która oferuje pomoc.

Losy nie mogą być zignorowane, albo zrzucone z barków — możemy co najwyżej poprawić swój charakter w reakcji na wydarzenia niezależne od nas. Otrzymanie pomocy w ciężkiej sytuacji wymaga jasności umysłu, fałszywa duma zabagnia umysł, jednak należy być ostrożnym oceniając, z której strony nadchodzi pomoc.

Gdy inni zniekształcają albo przerywają wszystko co robimy, należy być ostrożnym. Inaczej będą mieli sieci, które nas uchwycą i zatrzymają nasze akcje, pośród tych, którzy zatrzymują ekspresję, wybitna uwaga jest potrzebna, spójność i integralność, jasność i przejrzystość charakteru, szczególnie gdy jesteśmy pod ostrzałem oszczerstw, szantaży, grożenia, zastraszania, pozostajemy silni i stali.

> *„Ci, których umysł jest przytwierdzony do gwiazdy, nie są zranieni przez kłamstwa i oszczerstwa"*
>
> *— Leonardo da Vinci*

Gdy utkniemy i nie widzimy drogi wyjścia, składamy ręce i się poddajemy. Taka rezygnacja jest najsmutniejsza, szczególnie wśród młodych — tylu bohaterów straciło siłę i nadzieję w młodej desperacji, glina, która ma potencjał, powinna być kształtowana, zamiast zmarnowana.

Konfucjusz mawiał: „Krwawe łzy spływają, jednak nie powinniśmy tkwić w tym stanie".

Zezwolenie na ciągłe pytania nie rozwija, ale spłyca i rozpieszcza. Gdy zaczynamy rozwiązywać i odpowiadać na własne pytania, zaczyna się proces dojrzewania, a także krytycznego kwestionowania świata, aby odnaleźć inne drogi. Narzędzia takie jak krytyczne myślenie, wiedza, wieloaspektowe podejście do fenomenów pozwalają oglądać świat z wielu stron, a jednocześnie wyciągać i doskonalić wnioski.

Cisza jest często słowem prawdy, jest skuteczniejsza niż mowa, kiedy ambiwalentna sytuacja mogłaby wynikać z jednego nawet słowa.

Bez dojrzałości gubimy się. Nasze własne ruchy są ciągnięte w lewo i w prawo, przez ruchy kogo innego. Bezkształtne fantazmaty odciągają od osadzonej koncentracji, są to puste bańki, które zawężają naszą koncentrację i rozpraszają prawdziwe cele, tu i teraz dokładnie jesteśmy i czynimy, co rozwija się dalej ma swój impuls w teraz, tak jak teraźniejszy moment jest przyczynowy, współpojawiający się z innymi wydarzeniami. Pozostawienie głupca na jakiś czas samemu sobie pozwoli mu się nauczyć i nabrać doświadczenia, jeżeli się złamie albo zostanie zmieciony, będzie miał powód do żalu.

Ewidentne prawa, które ulegają wypaczeniom przez postrzeganie, nie zmieniają swoich podstaw, to co jest „zapomnianym znanym" w swojej prostocie oraz działania i wydarzenia stają się ukryte przed ludzkimi umysłami.

Pory roku akompaniują cykliczności i zmianom w naturze, kosmos jest porządkiem, który działa zgodnie z prawem cykliczności i zmiany, odpowiednim punktem odniesienia jest zdolność do utrwalenia punktów stałości, odkrywania ich, głębokiej refleksji i odzwierciedlania ich. Ale także wcielania i poruszania się przez zmianę, los, możliwość, szansę, dynamiczne zmieniając strukturę i podstawę naszych działań.

Czasy rozwiązują się zgodnie z ich naturalnymi prawami, uzbrój się w szczerość i pokonaj charakterem wydarzenia, które wyczerpują się naturalnie, jeżeli uczyniliśmy źle, niezależnie od tego czy rzeczywiście, czy jedynie tak to postrzegamy, powinniśmy się uzbroić w cierpliwość i stałość — pokonać nieszczęścia tarczą z antidotów (buddyjski termin), niezależnie od tego, czy jesteśmy traktowani w uczciwy, czy niesprawiedliwy sposób.

Jeżeli nie możemy przedsięwziąć akcji, pozostajemy silnymi i bez winy, ignorując prowokację, mając przewagę natury i charakteru nad wydarzeniami i uprzedzając je poprzez przygotowanie.

Szczerość jest przejrzystością w naszych działaniach, wewnątrz, a także zgodnie z Kreatywnymi Siłami, nie ma nic ukrytego w prawach poruszeń kosmosu, nie można zmienić wszechświata przecząc jego prawom. Pewność rodzi się najczęściej z poczucia sensownej celowości. Słabość i niecierpliwość

szargają nerwy i doprowadzają do rozkojarzenia, przynosząc niebezpieczeństwo do każdego przedsięwzięcia.

Wewnętrzna pewność i siła ukazują się w prawdziwości bez kompromisów, aby to zrobić należy poznać siebie. Proces poznawania siebie jest procesem kontemplacji, samoobserwacji, introspekcji, konfrontacji, decyzji, kontrastu, pulsu i impulsu między czyjąś indywiduacyjną naturą i spięciem wewnątrz.

To, jak jest to rozwiązane, zależy od sposobu jak starcie jest rozwiązane na zewnątrz podczas konfrontacji, reakcji, działania, stałości. Jak to wszystko jest zharmonizowane, znając naszą naturę obserwujemy poruszenia sieci ze swoimi intencjami, motywami, pragnieniami.

Często jednak złudzenia i zafałszowany obraz może się ukazać jako ścieżka, ale z tych pierwszych można rezolutnie się odzierać, aby odnaleźć źródło.

Jeżeli nie posiadamy źródła impulsu w środku, lub w naszych fundamentach, tracimy nasze energie i zaczynamy iść do połowy rzeki wracając, choć mogliśmy zbudować most. Odnajdując to źródło, mamy niewyczerpane zasoby energii do przekształcania i rzeźbienia.

Trwanie w życzliwym, dobrym nastawieniu, nawet wtedy, kiedy nie ma się z czego cieszyć, jest dobrą metodą treningu, wtedy nawet potrafimy wyjść cało z poważnej sytuacji z humorem. W oczekiwaniu, powinniśmy się przygotowywać, nie zostając w tyle, ale działać z praktyką zaokrąglania charakteru i natur, ciosając w nich jak w rzeźbie, w dobrych czasach pracujemy, w złych pokonujemy siebie, nie pozostawiamy trzeźwości myślenia fortunie, nie dajemy jej w opiekę wirom nieszczęść.

Nawet pod oszczerstwami nie mieszamy swojej natury w samoobronie z niskimi rzeczami, czekamy cierpliwie i jesteśmy silnego charakteru, ci, którzy mają swój umysł przytwierdzony do celu i sensu, nie są złamani.

Ukazana słabość może sprowokować złodziei, albo możemy być zmieceni w posłuszeństwo wobec woli podłych ludzi, rzadko kiedy znajdujemy pomocną dłoń, gdy jesteśmy otoczeni w dzikich miejscach, lub pośród działań przeciwników. Jeżeli postrzegają nas jak przeciwnika, nie pozwalamy sobie folgować słabością, nie bylibyśmy przeproszeni, a jedynie zmiażdżeni, ciężej jest odzyskać siłę ze słabej pozycji do zrównoważonej, wymaga to wielkiego nakładu sił.

„Przeciwnik" jest słowem innego, ruchy przeciwko nam nie powinny nas złamać w przeciwne postrzeganie. W najbardziej niebezpiecznych sytuacjach, pozostanie zimnokrwistymi i utrwalenie przejrzystości wyostrza zmysły i koncentrację.

W interwałach powinniśmy się przygotowywać wewnętrznie, jeżeli marnujemy czas bez przygotowywań — gdy przychodzi konflikt albo konfrontacja, upadamy pod ich siłą.

Ruch szans potrafi czasem zmienić nasze położenie w niewiarygodny sposób — ratując z najbardziej niebezpiecznej sytuacji, albo wręcz przeciwnie — z najbezpieczniejszej wtrącając w najgorszą, nie do przewidzenia.

Autorytet zradza się z lojalności żołnierzy, przejrzyste działania i decyzje odnajduje się w mądrych rozkazach. Rzymskiemu generałowi salutowano jakby był namiestnikiem Słońca, żołnierze salutowali przykładając dłoń do brwi, zakrywając oczy, tak jakby olśniewał ich rozkazującym autorytetem, czynili to z własnej woli, jego efektywność polegała na intuicyjnym poznaniu pola bitwy na czubku miecza, można odnieść to do zarządzania sobą, armii wewnątrz, albo duchowego pola bitwy serc i umysłów wewnątrz i na zewnątrz.

Kiedy generałowie i władcy tracą kontakt z ludźmi i ze światem, walczą swoje wojny, uszkadzając tkankę społeczeństw. Podobnie jak ambicja, chęć rozlewu krwi lub entuzjazm może się zamienić w manię dumy, w której inflacja zasady władzy zaczyna żądać coraz więcej dla siebie, aby temu zapobiec jest potrzebna cierpliwość i kompozycja, integralność są kluczowymi

motywami. Ten, kto frontalnie jest reprezentatywny, jako przywódca włącza wszystko i wszystkich, którym przewodzi, zaokrągla i dopełnia siebie, zatacza krąg, zaokrągla i dopełnia innych.

Gdy rozkaz jest w drzazgach, interesy poszczególnych grup rozstrajają całość w chaotycznych ruchach.

Silna osobowość znajduje komplementarność w innych, jest to wątek, który ujarzmiony stanowi rdzeń przywódcy, podobnie zbierając swoje poruszenia umysłu i procesy mentalne w cel.

Ludzie, którzy się wahają, powinni wpierw zobaczyć szczerą naturę danego przedsięwzięcia, jeżeli się na nią zgodzą, przedsięwzięcie jest silne, ponieważ jest w nim przejrzystość.

Jeżeli nie zachowa się kompozycji i kręgosłupa, jesteśmy zmieceni pod wolę ludzi, cała struktura się zapada.

Jeżeli ktoś zna swoje kompetencje i zdolności, działa. Jeżeli nie ma podstaw, nie powinien podejmować się zadań, inaczej zamieni się w szarlatana, który wiedzie ludzi na ślepo, niektóre charaktery lepiej rozwijają się w samotności, patrząc na ludzi jako obserwator, inne z ludźmi, bez powołania do nauczania albo przewodzenia więcej można zdziałać poprzez odnalezienie swojego miejsca, inaczej można zdziałać wiele szkody.

> *W liście do Asfaliusa, „kontempluje intelekt i wyprowadza z niego perfekcję", ma też „charakterystykę prowadzenia ludzi przez zarządzanie całą strukturą relacji i powiązań między nimi" — sprawia, że ci, co posiadają*

intelekt, stają się niemal boscy. Jeżeli natomiast napominamy odwagę, w liście do Olympiusa jest zaprezentowane jako „niezmącona, niezachwiana potencja intelektualna i najwyższa forma intelektualnej aktywności, co jest domknięta w samotożsamości i stanie umysłu, który jest silny i trwały wewnątrz". Sopater wypowiadał się tak o Cnocie, podkreślając niebiański aspekt tej muzy. Jest to „perfekcja i doskonała miara w życiu duszy, najwyższa i najczystsza aktywność rozsądku i intelektu i dyskursywnej inteligencji,' która charakteryzuje się „pięknem, symetrią i prawdą, niezmienną tożsamością i prostotą, transcendentalną wyższością w stosunku do innych spraw, czystością, która jest wyniesiona ponad inne rzeczy i z nimi niezmieszana".

Dillon, J.M, Jamblich z Kalcis: Listy (Society of Biblical Literature, Atlanta: 2009), p. 20

Gdy społeczeństwa są sobie obce, rozpadają się społeczności i oddalają od siebie prowadząc do ich ruiny.

Szczerość i przejrzystość mówi przez siłę, która wynika z posiadania i zdominowania wewnętrznego pola walki, a także wewnętrznej prawdy, która odnaleziona, jaśnieje wewnątrz.

Można rozmawiać z ludźmi rozmaitych ścieżek, z rezerwą, pilnując się, aby nie eksponować nic ponad to, lepiej jest pytać i słuchać, aniżeli być kwestionowanym, przepytywanym i słyszanym w nieodpowiednim miejscu.

Jeżeli myśli, akcje i słowa są w nieporządku, niezebrane w jedno, jak w szaleństwie, albo braku odpowiedzialności, czy ignorancji, nie działają w zgodzie, nie są przejrzyste i rozświetlone wewnętrzną jasnością umysłu i intencji, to stają się początkiem katastrofy, otwierają wątki wydarzeń i losów, które przynoszą wielkie nieszczęścia, pogardę, nielojalność, upokorzenia i poniżenia.

Małe przeszkody mają swoją wagę, ale jeżeli przypiszemy im zbyt wielkie znaczenie, mogą zepsuć nasze prace. Odwrotnie, jeżeli przypiszemy im zbyt małe znaczenie, nie jesteśmy w stanie zrozumieć dokładnie ich natury, co odbiera nam koncentrację pomagającą nam przełamać trudne okoliczności. Przez łagodność możemy zapewnić pozytywne rozwiązanie, poprzez brutalną miarę wzmacniamy opozycję, a przeszkody się wzmagają, stajemy się zbyt napięci z przeszkodą jako podmiotem naszej koncentracji.

Łagodnie poskramiając tygrysa, podróżujemy na jego ogonie w pokorze, poprzez właściwe rozróżnienie, ocenę i ogląd sytuacji takiej, jaka jest. Podobnie jak z punktami odniesienia, które nie są statyczne, ale silne w strukturze, płynne na tyle, aby dostosować się do warunków w harmonijny sposób — jest to rozróżniane przez mądrość, wiedzę i doświadczenie, które wspierają nas w naszych decyzjach.

Polegając na wewnętrznej inklinacji, jaśniejemy wewnątrz tym, co silne, jasne, piękne i klarowne. Kiedy nie można wpłynąć na świat ku lepszemu, koncentrujemy się na małych krokach, regulując je i kierując ku naszym najlepszym cechom, zdolnościom i możliwościom.

Nigdy nie zatrzymujemy rzeczywistości przez domniemane albo rzeczywiste błędy i przewinienia, męcząc je w pamięci, poprawiamy się i prostujemy, bez winy, rozkazując sobie w zgodzie ze standardami tego co dobre, tak jak „grzech" jest aberracyjną koncepcją, która jest ukrytym wątkiem winy biegnącym przez niektóre społeczeństwa, tak samo jak „wina".

Wystarczy być odpowiedzialnym za swoją wolność, prowadząc się dobrze, wzmacniamy dobre rzeczy. Zdarzy się popełnić błąd, ale jeżeli mamy

dobry zmysł, natychmiast poprawiamy go z własnej woli, mając na względzie układ odniesień, który wynika z treningu moralnego, etycznego, czy rozumowego, ten ostatni często oświetla te poprzednie.

Lepiej uczyć się obserwując błędy innych, aniżeli wbiegając w nie samemu, chociaż jeżeli popełnimy błąd, łatwiej zapamiętać sposób jego uniknięcia, albo rozwiązując metodą jego źródło, co pomaga nam rozróżniać powód od przyczyny, działania od efektu.

Jak często nieważne rzeczy pochłaniają naszą koncentrację; jeżeli nasz umysł zanurzy się w wielkiej przestrzeni niebios, a nie myśli o drobnej kłótni, jeżeli rozpozna obraz świata, nie jest wzruszony prostym obiektem, albo czymś mniejszym — są to małe sprawy, które powinny być szybko rozwiązywane i zbywane, nie zatracając perspektywy, poruszamy się po świecie drobnych rzeczy, ale nigdy nie przesłaniają nam drogi.

Jeżeli ktoś jest doradcą osoby władzy, jest często współodpowiedzialny za decyzje, dlatego porady muszą być mądrze wyłożone z taką wykładnią, aby rzeczywiście doradzać.

Całość współpracy polega na zaufaniu i szczerych działaniach.

Jeżeli małe rzeczy są rozwiązane dobrze i puszczone w ruch, te wątki tworzą węzeł dobrych fortun, gdy przychodzi czas na żniwa.

Zawsze jednak można się spodziewać nagłej zmiany wydarzeń, zmiany wszystkich dobrych rzeczy w zepsucie, albo zrządzeniem matki szansy — wszystkie wypracowane dobre efekty upadają w ruinę. Nie należy tracić wytrwałości, lecz dalej być cierpliwym.

Społeczne prowadzenie się zależy od oddania się jego porządkowi, poprzez ciągłe komplementarne włączanie wielu wątków, które między innymi odnoszą się do Kreatywnego, mając Ziemię za niższą, a Rozgwieżdżone Niebiosa za wyższe — fundamenty pod tradycje, organizacje i religię są przybliżeniami obserwacyjnymi, odkrytymi, wyrozumowanymi, dojrzałymi w proporcji i odzwierciedlonymi poprzez refleksję głęboko w nas.

Obserwując świat wydarzeń i fenomenów na zewnątrz, reformy odzwierciedlają również zmiany ustawień psycho-społecznych i organizacyjnych, wytyczając kierunki dla rozwijającego się świata zmian, reaktywności, utrwalenia, progresu.

Różnica w pozycji powinna ukazywać inne natury w jasny sposób, aby nie pojawiła się zawiść. Porządek jest rozumiany jako naturalny przez to, że każdy bierze odpowiednią dla niego pozycję, zatem nie ma nierówności, ale zostaje zachowana hierarchia, społeczeństwo bez klas czy pozycji tworzy ludzi bez klasy, a także pogardę i zawiść wobec wyższości nad przeciętnością — gdy elity są pozbawione klasy i nie posiadają zasłużonego społecznego szacunku, nie są lepsze od przeciętnych ludzi, którzy potrafią być lepsi, w tej sytuacji elity są dużo gorsze.

Nie da się stworzyć uniwersalnej równości, różnice umysłów, serc i natur są oczywiste w świecie natury, ale nie powinny rodzić pogardy ani kondescencji, fałszywej dumy albo wywyższenia, wszyscy powinni być włączeni, w konfucjańskich Chinach zmiany pozwalały na mobilność społeczną, zmuszanie do równości zabija natury i charaktery, sprawiedliwość powinna regulować uczciwie dystrybucję statusu.

Wewnętrzna wartość, obiektywna, powinna być kryterium zewnętrznego statusu, gdy każdy zgadza się na taką hierarchię porządek jest zachowany w społeczeństwie, tego typu zgoda wewnątrz i na zewnątrz promuje odczucie równości względem hierarchii, prawości i uczciwości.

Człowiek, który nie jest usatysfakcjonowany okolicznościami i jest niespokojny i ambitny tylko po to, aby uciec ze swojego stanu, zaczyna gonić za abstrakcjami, urojeniami i przywiązaniami, handlując swoim życiem i sprzedając je za niegodne rzeczy, tracąc swoją kompozycję, oślepiając się przez beznadziejną podnietę i agitację nad rzeczami, które w swojej esencji są puste, albo związuje się w relacjach i kontraktach, które zamieniają go w niewolnika, podmiot innej woli, albo podmiot nieożywionego przedmiotu

lub abstrakcji, za którą goni.

Jeżeli rezolutność staje się zbyt sztywna, wytrwałość może być użyta przeciwko nam w mataczeniach przeciwnika, powinien być zatem roztropny i ostrożny.

Nikt nie zna siebie, na tyle na ile jest to prawdziwe, możemy wybudować obraz siebie w głowie, znając swój wewnętrzny geniusz, ale całość jest nam nieznana, odbieramy i oddajemy impresje o sobie innym ludziom, wyższym światom i sobie. Niech jednak percepcje, wierzenia i impresje innych nie zatrzymują nas na drodze, jeżeli przeczą impulsowi wewnętrznej prawdy, która jest zgodna z Niebiosami. Często będą nam przeczyć i utrudniać ścieżkę, albo z nas drwić — pozostańmy przy złotej nici w wytrwałości.

Niebiosa są fundamentalnym podtrzymującym i odżywiającym elementem. To ich kreatywna siła sprawia, że rzeczy się rozwijają i zakwitają. Gdy są w silnej pozycji w relacji do ziemi, ciemność nie ma możliwości zbliżenia się do ich działań.

Hsing jest rezonacją istnienia w samoodzwierciedleniu natury życia, Ming jest niebiańską krystalizacją zgodną z zaokrągleniem każdej esencji w jednogłosie rezonującym z naszym istnieniem i wydźwigującą nas w górę, do spraw wyższych.

Niebiosa dystrybuują i regulują w mądry sposób, wspierając działania ludzkie, które są z nimi w zgodzie. Miara prostych wzorców i decydowania o punkcie odniesienia w prostocie bycia stwarza głęboki, dosadny porządek.

Doktryna symultanicznego angażowania jest podobna do medytacji — symultanicznie medytujemy nad pozytywną pustką wszystkich fenomenów, jednocześnie podejmując aktywne działania — podobnie — podtrzymując większy obraz rzeczy, iluzję fenomenów, zmian, punktów odniesienia działamy, albo w zależności od potrzeby powstrzymujemy się w stałości.

Frakcjonalność we współpracy nie powinna polegać na interesie własnym ani wzajemnym, ale wspólnocie umysłów i zgodnym esencjonalnym połączeniu między ludźmi, między wewnętrznym lśnieniem a Niebiosami. Roztaczając coraz większe kręgi, całość harmonizuje się w działaniu, inaczej poszczególne fakcje zaczną nadużywać całości tkanki w celu wykorzystania przewagi nad innymi w interesie własnym.

To, co wysokie, powinno zachować kontakt z tym, co niskie, wątek człowieczeństwa biegnie przez ludzi na wysokich i niskich stanowiskach w hierarchii.

Fundamentalne połączenie pomiędzy światami ludzkimi i Niebiosami jest słabe — w niektórych sytuacjach — przejęte i wykradzione przez złudzenia, które grają rzeczywiste, nie mają one relacji do tych ponad, ale psują ich pracę poniżej przez iluzję, fortele i przesłony.

Całość filozofii i teologii jest aktywnością człowieka. Yu (Droga) rozświetla Tao na życie (Ming), wehikuły i techniki osiągnięcia tego stanu są różne.

Nie zamienia się wewnętrznej wartości na abstrakcyjne podmioty ludzkich niższych żądz.

Gdybyśmy za obowiązki żądali zapłaty ponad miarę, albo przywiązali się do zapłaty i byli roszczeniowi zamiast potraktować to jako drobną przyczynowość, która nie wpływa na naszą naturę, albo honorów, w esencji, cała nasza aktywność byłaby skompromitowana, skorumpowana, tracąc swoje fundamenty, nawet najlepsze akty byłby zatrute, ich dobry efekt zostałby odwrócony i zepsuty.

Nie kompromituje się swojej ścieżki, stając się własnym wrogiem, zamieniając się w swoje przeciwieństwo. Gdy jesteśmy przesileni masą, ci, którzy kontestują, podważają, zdradzają, lub nie są zdecydowani, dołączają do grona naszych przeciwników, jeżeli zachwieje się nam natura choć na chwilę, szybko stajemy się eksponowani i upokorzeni, tracąc wewnętrzną kompozycję i wartość, tracąc wsparcie tych, którzy mają wartość, a także tych, którzy byli lojalni. Starzy przyjaciele nie chcą mieć z nami nic wspólnego, inni nie chcą znajomości — jeżeli jesteśmy silni w tych czasach — wycofujemy się upokorzeni, lecz dalej walczymy o swoją naturę, substancję i esencję.

Chowa się wtedy swoją wartość i wycofuje w samotnię, jeżeli możemy sobie na nią pozwolić, w starożytności można było zdać się na kompanię niewidzialnych światów i Niebios, we współczesnych czasach, gdy jesteśmy nadzy przed kartelami, grupami, syndykatami, cenzurowani, odarci, rujnowani, wyśmiewani, upokarzani, zamienieni w wystawę dziwadeł, wielką wagą jest ignorowanie tego typu wpływów i powrotu do starej zasady — oddania Kreatywnym Niebiosom, afiliacji i przyjaciół ze światów duchowych.

Zachowanie wartości naszych osobowości poprzez siłę i rezerwę w osamotnionej mądrości, kiedy spodziewamy się zatrucia innych, strategicznie decydujemy się na wycofanie — jest to bardziej wartościowe niż rzucanie siebie i innych w toń ciemności, decyzje na tronie naszych serc są dokonane w ciszy i kontemplacji. Nie jest to akt niewidoczny dla Kreatywnych sił.

Jeżeli jesteśmy w pozycji niskiej lub żebraczej, ale mamy wartość, pozostajemy silni i wytrwali, ci, którzy wytrzymują niefortunne czasy, mają silniejszego ducha — poprowadzony we właściwy kształt staje się rezolutną stalą i koncentracją, starając się wcielić te cnoty i idee, które zostały odkryte, poczute, rozwiązane. Kiedy wśród elit widzisz niższych naturą ludzi, niegodnych zaufania, trzymaj się od nich z dala. Jako człowiek o niskiej pozycji ukrywaj swoją wewnętrzną wartość i prawdę, gdy ludzie o niskich naturach rządzą, nigdy im nie schlebiaj, nie pochwalaj, nie komplementuj, jako czło-

wiek o wyższej naturze nie pozwól nikomu cię pochwalać, schlebiać ci, komplementować cię.

O ewidentnej wartości nie powinno się mówić, podobnie nie przechwala się ona jako zasada inflacji, nie przerasta ona swojej godnej formy. Siła i odporność połączona z pilnowaniem słów wystarczy, aby pokonać cierpienie w ciszy, kształtuje to charakter, słowa zaczynają płynąć, zamieniają się w zło i cierpienie, jeżeli nie są powstrzymane, wkrótce arogancja się rozrasta i zaprasza pogardę i obrzydzenie wobec reszty.

Lepiej jest być cierpliwym i pełnym powstrzymania, kontemplując znaki i ich znaczenia, „dobra myśl, dobra mowa, dobre działania", jedno pochodzi od drugiego, porównane z cnotami rozwiniętymi w świetle doświadczenia i rozumu, rozwiązanymi wewnątrz i osądzonymi jako dobre.

Nie powinno się roztrwaniać i odganiać bólu przez złe znajomości, albo rozsiewać przez głupie działania, ale powstrzymać ból i przekształcić, zmienić jego energię w odnowę, przekoncentrować jego środek ciążenia, oświetlić wewnątrz, jeżeli jest skierowany na zewnątrz, może się stać despotyczny, sadystyczny, albo zbędnie dominujący.

Osoby bez autorytetu nie powinny próbować przywracać porządku, inaczej załamią się pod ociągającą się dygresją, tracąc impuls akcji, silne fundamenty budują kreatywny impuls, jeżeli cel jest dobrze zdefiniowany i utrwalony, jeżeli umysł jest otwarty i subtelny, polegając na silnej naturze, inaczej buduje „zamki w chmurach" próbując zrobić duży przeskok — kiedy uświadomi sobie, że brakuje mu impetu, zamek z chmur upada w ruinę.

Jeżeli ktoś tworzy porządek jako swoją personalną zdeformowaną wizję, podobny jest maniakowi, który poszukuje utrwalenia swojej zdeformowanej woli.

Podobnie z umysłem, za dużo sztywności może powodować wzrost urojeń, ignorancji, arogancji, zbyt mało poczucia własnej wartości i pewności roztrwania charakter i naturę, ale powinny być one regulowane w rozsądny sposób.

Nie zapomina się o niebezpieczeństwach w komforcie, ani o ruinie kiedy jesteśmy na swoich włościach, ani o pomieszaniu, kiedy nasze sprawy są w porządku. Mając odwrotność w umyśle, przygotowujemy się na to co inne, pamiętamy poprzednią niedolę i poprzednie powodzenie, rozwijamy obie nici fortun i nieszczęść w swojej świadomości, aby być na nie przygotowanym.

Każda przyjaźń bierze się z głębokiego poczucia unii z ludźmi, odpowiedniej rezonacji ich esencjonalnego współbrzmienia, jest stowarzyszeniem wolnych ludzi. Bierze się też ze wspólnego poczucia wagi spraw, które są uniwersalne i prawdziwie powiązane przez człowieczeństwo i relację w stosunku do rozgwieżdżonych, kreatywnych Niebios. Są one nieprzesłonione różnicami zdań, czy podziałami wokół rzeczy małych.

Jest to ojcowski i matczyny umysł skierowany ku otwartym przedsięwzięciom, które obejmują wszystko sokolim wzrokiem. Jeżeli ludźmi rządzą prywatne interesy, nie jest to dobry fundament pod właściwe połączenie wewnątrz społeczeństwa. Kiedy wspólnota interesów się rozpada, albo rozłamane interesy zaczynają ze sobą kolidować, współpraca przestaje być na rękę, jest to wspólnota celów, a nie zaangażowanego działania na rzecz dobra całości.

Fundamentami wspólnoty są zasady, które nią rządzą, otwartość i zaufanie, na fundamentach których wszystko jest wyłożone i zrozumiane. Ekskluzywne frakcje, które muszą gardzić jedną grupą aby zjednoczyć inne, biorą się z niskich motywów. Promocja własnej frakcji nad innymi prowadzi do rozłamów. Struktura, która celuje w wywyższenie własnych interesów ponad inne, spotyka się z oporem i promuje wewnętrzne konflikty, na bazie międzyfrakcyjnych potyczek powstają zawirowania i konflikty społeczne.

Gdy doprowadza się do wzajemnej nieufności i każdy buduje pułapkę na innego, albo szpieguje go z daleka, prowadzi to do podejrzeń tak silnych, że nawet bliscy przyjaciele są widziani jako wrogowie.

Wzajemny brak zaufania i podejrzenia koroduje stowarzyszenia i organiczne społeczeństwo od środka, akty szpiegostwa i sabotażu są powszechne, choć rzadko przynoszą informacje, napędzają wzajemną nieufność. Dolewają oliwy do ognia, co może doprowadzić do punktu zapalnego, a zatem konfliktów, wojen, tarć społecznych, buntów, rewolucji, ogólnej kontestacji wszelkich społecznych prawideł.

Gdy władza i elity, a także frakcje dopuszczają się zbrodni, łamią prawa, ludzie zaczynają się buntować. Jest to powszechny wątek, który jest znany u podstaw i nie wymaga dalszego opisu — kiedy ludzie nie ufają rządowi, rząd staje się pozbawiony podstaw w społecznym porządku i uznaniu. Wzajemny brak zaufania w inflacji napędza wzajemną wyalienowaną paranoję.

Gdy ludzie spotykają się u głębi swych natur i podstaw dusz, ich smutek przeradza się w szczęście. Lepiej pracować samemu i angażować się z tylnej straży, w cieniu, angażując się dopiero wtedy, kiedy losy pozwolą się spotkać podobnym ludziom.

Kiedy ludzie są podobni w głębi serca i działają zgodnie, łamią stalowe łańcuchy w pył, podobnie „gdzie Eros pomiędzy kobietą a mężczyzną jest najbardziej tytanicznym dziełem Bogów" (Ernst Jünger, Eumeswil), „Amor Vincit Omnia" (Wergiliusz), ten splot jest niepokonany poprzez gwiazdy, comitas, lub rzymska cnota przyjaźni i wspólnoty jest stalowym, nieprzerwanym wątkiem, jeżeli jest szczerym powiązaniem.

Poprzez umiar człowiek wyższą naturą zgniata zło, nawet jeżeli czuje, że jest nim zatruty, wyniszcza jego nasiona, pieli jego chwasty, wzmacniając

i poprawiając dobre efekty swoich działań, rozluźniając się z jego pęt, wyzwalając z potrzasku, wyzwalając się ze zła.

Wszystko w umiarkowaniu, nic w nadmiarze — czasami należy się pilnować przed szczególnymi środkami, nosimy pancerz z antidotów wokół umysłu i serca, ale nie powinien on stać się zbyt sztywny, w końcu jest to sprawna defensywa, nie żałośnie i beznadziejnie broniona pozycja, inaczej wywalczona pozycja poprzez stagnację, wraz ze złem zaczyna nas zatruwać. Bycie mistrzem nad swoim umysłem, naturą i sercem jest niezbędne aby kształtować, ugniatać, wykuwać, a także rektyfikować nasze natury tak, aby rezonowały w duchu z Niebiosami.

Jeżeli ryzykujemy patrzenie na cokolwiek z zawiścią i zazdrością, pomyślmy tak: „Jeżeli zrujnuję swoją kompozycję i wewnętrzną siłę dla podmiotu odmowy albo żądzy, albo zatruję się posiadłościami kogoś innego, dla jakiego użytku by to było, jeżeli stracę wewnętrzną wartość, także władzę i panowanie nad sobą?"

Jeżeli jesteśmy obdarzani, nie powinniśmy stawać się aroganccy, to tak jakby rozchwiać łódkę, w której płyniemy w dół rzeki, jeżeli się przewróci wpadamy do wody, tracimy poczucie kierunku i sensu, możemy też stracić proporcję, stajemy się rozwiązli i chaotyczni, po jakimś czasie nasze rozróżnienie się zawala jak wieża, przynosząc szkodę.

Umiarkowanie jest drogą do powodzenia, poprzez nie człowiek wyższy naturą doprowadza sprawy do końca, niezależnie od tego czy żyje przez czas wielkich kłopotów, czy wielkiego smutku i niepowodzenia. Ma on sens i ce-

lowość bez przesadzania w odniesieniu do rzeczywistych warunków, niezależnie jak strasznych. Umiarkowanie jest środkiem pomiędzy pełnią a pustką, obejmując obie jak sprawiedliwość, która jest regulującą ideą i siłą.

Człowiek w mocy kształtuje swój los, zgodnie z zachowaniem, podlegając dobrym i niszczycielskim siłom, wytyczając trendy i wątki swoich decyzji, zachowań, natury, charakteru, zasiewa wątki losów i fortun, a nawet jeżeli są one niefortunne, trzyma się w wytrwałości założeń charakteru i kształtuje się dalej.

Nie jest odizolowany od sytuacji i okoliczności, wątków i trendów innych zespołów współpojawiających się, współpolegających na sobie sieci wydarzeń poruszonych, można je przetrwać, a sposób ustosunkowania się do nich świadczy o charakterze, lub za zgodą dobrych okoliczności — wzmacniać je w sobie, jest to kwestia rozróżniania.

Wykrywanie w sobie wad i dobrych cech natury amortyzuje te złe, prostując je, wzmacnia dobre i silnie związuje, odnajduje punkt rozwiązania dualizmów i rozwiązuje zgodnie z potrzebą po znalezieniu drogi wyjścia w czymś integrującym ponad nimi (unia transcendentalna). Solve et Coagula.

Ekwilibria i środki ich osiągnięcia są znalezione w czasach, w których żyjemy, poprzez ich rozpoznanie i przejrzenie, znając je na wskroś i w prosty sposób, bez wciągania naszych natur w ich prądy, ustanawiamy się naprzeciwko ich poruszeniom, a także zmianom innych epok, a następnie widzimy co jest do zrobienia w czasach teraźniejszych.

Gdy jesteśmy umiarkowanymi w relacji do swojego umiarkowania, ani cnota nie podlega przecenieniu i zbędnej pompie, ani wada nie jest niezauważona, zapobiegając upadaniu w urojenie i ignorancję. Bez arogancji i braku uwagi słuchamy głębi i rozwiązujemy wszystkie sprawy szybko i sprawnie.

Umiarkowanie nie powinno być mylone ze słabą dobrą naturą, lub bezsilną łagodnością.

Wewnętrzna siła poprzez używanie własnej siły, integralność i spójność, uważnie w ten sposób związujemy naszą naturę w czasie, aby rosła zgodnie z naszymi zamierzeniami, jak pielęgnowane drzewo czy ogród, zanim sprawy się zepsują, należy odnaleźć się stojąc na prostych i silnych fundamentach.

Gdy duch ludzi jest skorodowany i zepsuty, odzwierciedlenia tego zepsucia wywyższają zepsutych. Kiedy duch ludzi jest chory, należy go uleczyć przez wytrwałość, motywację i poruszenie. Należy dostosować się charakterem do tych, którym się przewodzi, nie tracąc nic z siebie. Czuang Tsu pisał, że gdy ton jest postawiony zbyt wysoko, nikt nie dołączy do pieśni, podobnie kiedy niższe rzeczy są powszechne, dostosowanie naszego charakteru do nich przynosi nam ruinę i zdradę własnych zasad, odwracamy się też od Niebios. Nie należy kłócić się z czasami, ani uderzać w ściany tego co niższe, bowiem przyniesiemy sobie ruinę przez ekspozycję, zbierajmy siłę wewnątrz i jaśniejmy do środka tym, co osądzimy jako mądre, wszystkimi możliwymi środkami, zaprzęgając je do pracy.

Takie są losy cywilizacji, dawno temu pogrzebanych pod piaskami pustyni — ludzie żyjąc wokół świętego i tabu, porządku i jego przekroczenia — szanujmy ich dech i proch — dawno rozwiany przez wiatry losów — są wspomniani i inwokowani przez pamięć, ci mali, małe i ci wielcy, wielkie, bowiem odchodząc z tego świata, część we współczuciu pozostała w sferach, aby dalej działać z żyjącymi.

Nie pojawia się wola do rządzenia, inna niż ta, która chce utrwalić kreatywną moc Niebios, w oddaniu i lojalności pojawiającego się porządku w proporcji i oddaniu temu, co małe i wielkie, poświęcając siebie, bez jestestwa, dogłębnie. Postrzegając świat jak matczyna i ojcowska głowa, aby ustalić prawa i intuicje w najbliższym ludzkim przybliżeniu przez wyobrażenia, jak świat w swym porządku i chaosie mogłaby postrzegać opatrzność, nieosądliwie, zgodnie z głębokimi prawami.

Staramy się imitować to poprzez przybliżenie makrokosmosu do mikrokosmosu w sobie, z naszym śmiertelnym życiem wyniesionym do chwil głębi i porwania, ciszy i rewerencji. Podobnie jak Słońce, które swym prastarym wzrokiem obserwuje wszystkie stworzenie natury. Rządy są oddane i wycofane na podstawie przybliżenia proporcji praw i sprawiedliwości, które są głębokimi prawami świata, podobnie Niebiosa wycofują się, gdy obraz Henosis, gdy zstępująca esencja Niebios nie jest odzwierciedlana w mikrokosmosie Jaźni kobiety i mężczyzny.

Podobnie gdy faraonowie rządzili ze Starszym Horusem poprzez swoją ekscelencję, byli też faraonowie z nazwy, ale nie posiadający wyższego imienia tytułującego ich do współrządów, byli też chińscy cesarze, którzy byli prawdziwie Synami Niebios, będąc w pełni legitymującymi się tym tytułem, byli też ci, którzy byli nimi prawem dziedziczenia, nie kształtując się zgodnie z tym tytułem i nie współbrzmiąc z kreatywnymi Niebiosami.

Arogancja, która przechwala się koneksjami, nie dorasta do szlachetności tych połączeń, jest to pusta duma. Podobnie, człowiek który wie czego dokonał, nie urasta w dumę, ale siła wypływa z niego naturalnie i zgodnie z tym, co jest treścią jego natury lub charakteru.

Entuzjazm nigdy nie powinien być egoistyczny, podobnie jak w wielkim przedsięwzięciu jednoczy i napełnia energią ludzi, akcentując w nich to, co najlepsze.

Widząc zaczątki rzeczy, kieruje się nimi i działa, postrzegając i penetrując prawa przyczynowości i współpojawiania się wydarzeń — w tym kontekście przewidywanie przyszłych konsekwencje jest mądrością często myloną z jasnowidzeniem, żadne jasnowidzenie nie zastąpi mądrej rezolucji widzenia na przyszłość, przeplotów wydarzeń, które penetrują wydarzenia światowe z jasnością, dzięki której utrwala się decyzje. Tak jak jasnowidz jest człowiekiem, który patrzy przez teleskop w górę z wieży obserwacyjnej, mądry wieszcz jest sokołem, który wzlatując ponad górę, widzi jasnowidza patrzącego przez teleskop i wszystkie inne rzeczy wokół z ostrością, a następnie wybiera właściwy tor lotu.

Pewność siebie, entuzjazm i wolność nie powinna tracić gardy: pewność, nie hardość może być osadzona na złych fundamentach, może zwodzić niewytrenowany umysł i oczy, wtedy nie podąża się za silną naturą, wieszczem,

albo przywódcą, ale małą osobą, która ma zbyt dużo pewności siebie i zbyt mało wnikliwości.

Ci, którzy są przesadnie pewni siebie, powinni kwestionować w silny sposób wachlarz ich ignorancji, aby szukać tego, co jest niepodważalnie silne i prawdziwe, naprowadzając się na właściwą ścieżkę. Równowagą między subtelnością i siłą, a otwartym, wątpiącym umysłem a wrażliwością jest ciężka do osiągnięcia. Zazwyczaj silni ludzie są pozbawieni subtelności myślenia, skąd pochodzi ich siła, a subtelnie myślący ludzie, z braku pewności, nie są silni, choć łącząc siłę z subtelnością i przenikliwością myśli — oto dobry zwiastun dla charakteru!

Napór, tarcie może także przynieść motywację aby pokonać siebie i zachować nas w czasach zmiany. Ciągła walka i determinacja nie pozwala na słabość, gdy pojawia się pustka — tam możemy się zmierzyć ze sobą, jeżeli mamy jeszcze siłę do działania, lub poddajemy się cichej stagnacji, niezgodnej z prawami życia i zmian.

Wpierw dokończ proste rzeczy, potem pracuj wokół nich i w górę, nie zapominając o pozycji prostego człowieka. Jeżeli przeżyliśmy nieszczęście, nie zapominamy o tym, zbyt często pamięć jest rozmywana przez czas szczęścia i na odwrót. Szaleństwo zapomina o sile umysłu i trzeźwości, trzeźwość zapomina o lekcjach obłędu. Niech te dwie polarności będą pamiętane cały czas. Tak jak wielki terror wycofuje się z pamięci, tak i wielki ból, wielkie szczęście jest instancją utrwaloną przez serce, ale nie może być zatrzymane lub utrwalone w nostalgicznej katordze.

Nie powinniśmy żądać ani chcieć aby inni za nami podążali, jeżeli nie spełnimy podstawowych funkcji, przeciwnie — jeżeli jest to zdobyte przez konspirację albo siłę, lub sprytne manewrowanie, które tworzy frakcje — można oczekiwać oporu. Nawet entuzjastyczny ruch może prowadzić do złych konsekwencji, tylko gdy wytrwałość jest pogodzona z dobrymi czynami, rozpoznanymi przez konsekwencje, skomponowanymi w proporcjonalną i mądrą, przewidującą wizję, można poruszać się bez winy. Dopóki te warunki nie zostaną osiągnięte, podążanie powinno być zbywane, inaczej można spowodować uszczerbek u tych, co podążają, jeżeli rozróżniamy wystarczająco dojrzale, oceniamy brak metody, zasług, pryncypiów, widząc, że jakakolwiek ekspozycja, zgodnie z czasem i wiekiem, rozsądzona przez nasz rozsądek jest zgodna z potencjałem intelektualnym i szczerym rozróżnieniem w sobie, w czasach i innych ustawieniach psycho-społecznych świata i ludzi.

Wzmacniając fortyfikacje w złym miejscu, czekając na atak — marnujemy swój czas i energię, możemy być zaatakowani pod innym kątem, otoczeni i pokonani, albo rosnąc w sztywność umysłu i serca budować sobie pancerz przyzwyczajeń, który dusi dynamiczne angażowanie życia. Gdy miecz na nas upada dziesięć razy i jest odbity, gdy ktoś pudłuje dwa razy — nie powinniśmy w związku z tym podnosić tarczy za każdym razem, ponieważ dziesięć razy możemy być przygotowani do silnej obrony, a dwa razy do działania.

Utrzymując podobne poglądy w zamkniętej grupie separujemy się od reszty, tworzy to różnice nie do przekroczenia na chwilę, gdy to, co wyższe nie ma relacji do tego, co niższe. Kiedy mieszamy się, jest tarcie i rzeź, jeżeli znamy perspektywy i rozmaite różnice, możemy by bezstronni, mówimy zgodnie z potrzebą, zatrzymując jednolitość naszej kompozycji i integralności bez tracenia naszych poglądów na rzecz innych, ale mądrze rozróżniamy jak mówić wymieniając się perspektywami i prowadząc ze stanowiska drugiej osoby ich subiektywny pogląd do czegoś większego. Jest to sposób penetrowania charakteru innej osoby i pokonywania go przez zrozumienia swojej i drugiej pozycji, a następnie prowadzenie do wspólnego zrozumienia na wyższym poziomie.

Jeżeli podążamy za swoim puer aeternusem (wiecznym młodzieńcem), tracimy mądrość i porady senexa (starca-wieszcza), jeżeli oddajemy się ka-

prysom wewnętrznego dziecka, nie słuchamy porad odpowiednich do wieku, podobnie gdy mamy do czynienia z mądrymi ludźmi, których powinniśmy wyszukiwać.

Zbędne rzeczy łatwo opuszcza się w toku naszego rozwoju, kaprysy i pomniejsze żądze są poświęcone wobec wielkiej wewnętrznej ścieżki, tak że niższe rzeczy nas nie kłopoczą — powinniśmy także bronić się przed podirytowaniem nimi, jako obojętne, nie powinny na nas sprawiać większego wrażenia. W rzeczy samej — poświęcając je wewnętrznie sprawiamy, że nie rządzą już naszymi instynktami, umysłem, emocjami, są zbywane w zrozumieniu.

Myśląc o swoich brakach, o nietrwałości i aperfekcyjnym stanie rozmaitych afiliacji, jesteśmy uważni po trzykroć, nie rozwijając paranoi albo urojeń, pozostając silnymi i niezależnie odłączonymi od fenomenów, nie wplątując się w nie, ale działając z pozycji wyższej natury pomiędzy nimi. Nie jesteśmy też wplątani w interesy satelitów, nie tracąc całości z wizji i oglądu. Ci, którzy pilnują swoich myśli, słów i akcji, pilnują też wrót swoich zmysłów, poddając je na tyle, na ile się da, wytrenowaniu i komendzie.

Każdy za czymś podąża, ten kto z przekonania podąża za pięknym i dobrym, jest wzmocniony w sobie. Warto rozwinąć tego typu punkt odniesienia, ku dobru i pięknym rzeczom, ku porządkowi rozgwieżdżonych Niebios, inkorporujemy te aspiracje wolno, poprzez ich poznanie, rozumiejąc i trwając w nich, prawo enantiodromii, albo pracy dualizmów, przeciwieństw działa dalej.

Kiedy pierwsze oznaki prawa odwrócenia zaczynają działać, powinniśmy się uzbroić w cierpliwość i silne postanowienia, inaczej zaczynamy się tracić. „Światło, które jaśnieje za bardzo, prowokuje ciemność" — pisał Ernst Jünger. Co jest pełne, staje się puste, co jest puste, może być odwrócone w pełnię — Tao jest wewnątrz, De dane od Niebios, spotykają się w pół drogi, choć przenikają się nawzajem.

Harmonia zachowana w przeciwieństwach, napięta silnie jak łuk, strzela prosto do celu, gdy zmysły, umysł i dusza są pięknie nastrojone, człowieka nie powstrzyma już nic, jak strzała wznosi się prosto w niebiosa. Parafraza aksjomatu, który pojawia się w De Anthro Nympharum 29 Porfiriusza, jako konkluzja fundamentalnych opozycji (coincidentia oppositorum).

παλίντονος ή αρμονία και τοξεύε. Najwcześniej odnotowane u Heraklita.

Wolność powinna być ograniczona odpowiedzialnością dojrzałej jednostki, dysponuje się nią mądrze, poprzez ciągły wysiłek aby właściwie rozrysować linię między naszą chęcią, albo poruszeniem woli, a tym, co stoi naprzeciw niej, ugruntowanie samokontroli i wagi, która nadaje kierunek dobremu, kształtując wolność w godne sprawy. Kiedy nadużywamy naszej wolności, uszkadzamy organiczną strukturę siebie i innych, zatem ten, ta, co podąża za kaprysem, umieszcza nieodpowiedzialną projekcję swojej wybrakowanej żądzy albo wyobrażenia w przestrzeni innej osoby lub grupy. Kiedy dwie silne, zasadne i odpowiedzialnie wolne osoby się spotykają, są jak pomniki ze stali.

Nie powinniśmy odżegnywać się od pracy i niebezpieczeństw, łapiemy krytyczny punkt energicznie za gardło, zachowując gardę i komenderując punktami zwrotnymi.

Zanim zaczniemy, musimy znać przyczyny zepsucia i korupcji, aby się ich pozbyć. W hinduskich i buddyjskich systemach negatywne przypadłości zaczynają się od ignorancji, urojenia przesłaniającego realizację, przywiązanie, dumę, gniew, awersję, zazdrość i nienawiść.

Podobnie jest z egoistycznymi, pozbawionymi zasad zachowaniami, które korumpują społeczeństwa. Przewidzieć czas, środki i efekt, a następnie działać zgodnie z nimi, aby regenerować społeczeństwo, jest mistrzowskim zadaniem.

Zbyt sztywne trzymanie się tradycji może doprowadzić do zgnicia, bez oddania, głębokiego zrozumienia, ceremonie religijne i magiczne są jedynie sztywnymi powtórzeniami, wkrótce stają się zimne, bez znaczenia, zostają pustymi tradycjami odsuniętymi od Niebios.

Gdy zepsucie jest słabe, należy je okiełznać silnymi, efektywnymi środkami, nie wkładając jednak zbyt wiele sił, rozsadzając proporcję, podobnie jak z młodym uczniem, który jest zbyt entuzjastyczny i rozbudzony w sobie, staramy się stosować środki zgodnie z przedsięwzięciem, w decydujący sposób, aby sprawy dojrzały, zepsucie zostało rozbrojone i okiełznane.

Każdy punkt odwrócenia jest ważny, ciągłe zaangażowanie jest niezbędne, a zbyt późna realizacja przynosi katastrofę.

Wieszcz szyjąc wątki dla świata, może stworzyć nieporównywane wartości dla światów, oby nigdy się przeciw nim nie zwracał! Wplata je w miriady ech lecących poprzez żyjące Niebiosa.

Podejście tego, co silniejsze do tego, co niższe przypomina Niebiosa, które przybliżają się do Ziemi, równonoc jest ich spotkaniem, patronem większej pozycji sprzyjającej niższej, lub Intelekt osoby spotykający się z rozsądkiem umysłu, umysł spotykający zmysły.

Wytrwałość w radości lub życzliwości, pokonując negatywne sprawy. Nawet gdy jesteśmy zranieni, nie nosimy w sobie urazy, pokonujemy ludzi patrząc smoczym wzrokiem ponad ich sprawy, ten pilnuje swojego umysłu i jego duch wzlatuje, który jest z sobą samotożsamy i w zgodzie ze sobą, symultanicznie dokonując pełnego kręgu osiągnięć jednym środkiem, jego

duch ponad ziemskie istnienie jest w zgodzie. Innymi słowy, instancja nie wyklucza generalnej perspektywy sposobu podejścia. Nawet jeżeli na chwilę zostajemy nagięci, wracamy jak źdźbło trawy do wytrwałości i ciosamy dalej w naturach ku większym sprawom.

Wieszcz upodabnia się do natury, która jest ewidentna w swoich działaniach, ale także do Niebios, które zgodnie ze swoim światłem iluminują Ziemię.

Odłączeni i wycofani z nurtów czasu, jeżeli przeczy temu co właściwe, rozpoznajemy to przez rozróżnienie, w opozycji jeżeli to konieczne — ryzykujemy katastrofę i upokorzenie, ponieważ masa wątków zgodna z duchem czasu zmiecie nas pod swój tor, jeżeli wybierzemy stanowisko energetycznego przeciwdziałania, najgorsze ryzyko jest to stania się gorszym nawet niż duch czasów, stając się antytezą człowieczeństwa, wtedy stajemy się potworami. Najlepszym sposobem jest wcielenie starożytnego podejścia i lawirowania nim we współczesnym świecie, uzdrawiając się wewnętrznie, a także pomagając tym, z którymi możemy się zetknąć.

Uniwersalne prawo losu można zrozumieć jako konieczność przeznaczenia, co ogranicza losy zdefiniowane przez wolność, szansę, okoliczności, rozrysowane przez Mojry, albo te wątki zdarzeń, których nie możemy zmienić, a także te, które możemy poprowadzić rezolutnie przez bycie wewnętrznie silnym — ku lepszemu lub ku gorszemu — osądzają nas efekty naszych działań, które jednak są już osadzone w preegzystującym ruchu świata.

Wzlatując ponad trudności, pokonujemy je i siadamy na szczycie góry, patrząc jak Zaratusztra w dół.

Dobre rządy w przeszłości brały się z kontemplowania praw niebios i próbie mądrego ich wcielenia na Ziemi, regulując sprawy ludzi zgodnie i sprawiedliwie, jest to obserwacja i poszukiwanie proporcji ruchu gwiazd i planet, natury, a także wiedza o boskości poprzez widzenie porządku, który jest ekspresją numinalnych światów. Nauka wspiera przy odkrywaniu praw, lecz proporcja jest ustalona przez mądrą kontemplację, obserwację, refleksyjne doświadczenie, organiczna struktura zostaje dostrzeżona. Zyskujemy wtedy szeroki ogląd, próbując odzwierciedlić te odkrycia na Ziemi, wpierw wewnątrz nas, potem w miarę możliwości na zewnątrz. Sposób osiągnięcia tego zależy od głębi zrozumienia, a ci, którym udaje się rozpoznać i wcielić te prawa, kładą pod siebie mocarne fundamenty.

Oddana i przejrzysta, szczera wiara jest przezroczysta w swej ewidentnej naturze, pozwala aby niebiosa koncentrowały się przez mistrza ceremonii, maga, kapłana, wyrocznię, filozofa, teurga, mistrzynię lub wieszcza.

Praktyka starożytnych królów polegała na częstych podróżach i przypatrywaniu się niedoli i szczęściu swoich poddanych, ich pracy i owoców ich pracy. Osoba, która zna prawdziwe odczucia ludzi, nie może być oszukana, ani przez fałszywe komplementy, ani izolację, ani wywyższenie, ani fortel. Nie wysługuje się też kondescencją ani pogardą, która odstręcza od widzenia sentymentów, prawdziwych odczuć i ich wątków. Zamykając się w wieży, którą sobie wybudowała, może się oślepić i być oślepiana przez popleczników i psychiczne fortece, albo obserwować ze smoczej perspektywy ze zrozumieniem, przewidując względem znaki czasów.

Lekkomyślna kontemplacja nie ma wglądu w głębię rzeczy, widzi pozory, powierzchnię przyczynowości, tak jak dziecko.

Egoistyczna kontemplacja jedynie pracuje na afirmację własnego poglądu i własnych spraw, nie odnosi się do innej perspektywy i zamyka w subiektywnym poglądzie, nie widząc nic ponad horyzont personalnych zdarzeń.

Samokontemplacja oznacza pokonanie naiwnego egotyzmu, obserwujemy siebie „z zewnątrz" bez upadku w ulubiony pogląd, krytycznie rozpoznajemy braki w naszych zasadach, korygując się na miarę dystansu, jaki do siebie mamy — jest to normatywna i korektywna kontemplacja, której

punktem odniesienia są transcendentne idee, z ich poziomu zmiatamy wzrokiem wszystko to co poniżej, aby oczyszczone z kurzu ukazało się w rzeczywistej postaci. Poprzez dualistyczne napięcie krystalizuje się trzecia kontrpuenta, Karl Gustaw Jung nazywał to Transcendentnym Trzecim.

Używanie kogokolwiek niezależnego jako narzędzia w politycznych, religijnych i społecznych grach odbiera mu efektywną umiejętność asystowania jako samosterowna autonomiczna jednostka. Wspiera ona te dziedziny, które może wzbogacić, zreformować, poprawić albo przekształcić, satelitę, która wspiera społeczeństwa. Tego typu osoba nie powinna przebierać w stronach, ani nie być jak flaga na wietrze, opierając się na swoim doświadczeniu i zasadach, ani nie zrzeszać się z tymi, którzy naginali przemocą, sabotażem, manipulacją albo przeinaczeniem jego niezależne decyzje, wglądy etc. Inaczej długodystansowo wynikiem są frakcjonalne choroby, które wciągają nas w linię jednej agendy albo innej, co przynosi konflikt i kłótnie. Należy pozostać silnym i niezależnym, bezstronnym i sprawiedliwym jak długo jest to możliwe. Jeżeli zostaniemy wciągnięci w sieci stowarzyszenia albo stronniczości, należy rozsupłać i przeciąć tego typu alianse, albo ciągnąć je w dobrym kierunku, jeżeli to możliwe. W ciężkich czasach albo się skompromitujemy, albo będziemy skompromitowani prędzej czy później, im więcej wpływu człowiek nabywa w sieci zdarzeń politycznych i społecznych, tym cięższe jest manewrowanie w ich meandrach. Ludzie niżsi naturą izolują się od ciężaru manewrowania, separują się od odpowiedzialności za efekty swoich działań, ci, którzy są w stanie udźwignąć ciężar, walczą nie tylko ze sobą, ale z powagą sieci społeczno-politycznych, które ciągną ich w swoją stronę.

Egzaminuje się swoje poczynania poprzez sprawdzanie efektów, jeżeli efekty są dobre i wpływ na innych jest dobry, poczynania były właściwe. W buddyźmie nasze ruchy są osądzane przez całkowity efekt naszego działania, jeżeli wytrwale nie trwamy w dobrych sprawach, łamiąc się w złe sprawy, wtedy dobre działania będą anulowane, a złe pozostaną, jeżeli takie będą ich efekty. Nie jesteśmy w beznadziejnej sytuacji, jeżeli może ona być naprawiona poprzez efekt ciągłego działania ku dobrym sprawom, natomiast jeżeli nasza natura staje się zatruta, musimy wrócić do korekty siebie i zaprzestać działania.

Gdy puścimy się uchwycenia do jestestwa jako posiadanej rzeczy, jako przywiązania, przez ruch na zewnątrz wszystkie światy są objęte, stajemy się

puści i jedni z całością, wszystko co odnosi się do nas jest wykluczone, wtedy ma miejsce kontemplacja odnosząca się do wszystkiego.

Czasami oddzielenie się od reszty, aby się zjednoczyć na solidniejszych fundamentach, wyprowadza rozwiązanie i nadaje kierunek, kształtując nas ku nowej ścieżce wtedy, kiedy to niezbędne. Proces zbierania zwolnionych społecznych i personalnych energii i kierunkowania ich w mistrzowski sposób powinien być mądrze prowadzony, w przeciwnym razie wypadowe, drzazgi i odpryski zatrzymują właściwe rozwiązania i nasze ruchy ugrzęzną, albo będą poważnie ograniczone. Przegryzanie się przez problemy dla działania samego w sobie jest jedynie próbą przetrwania, jest to miażdżenie własnych zębów aby wytrwać. Przegryzanie się z wizją z tyłu głowy jest symultanicznym zaangażowaniem kierunku, kursu, rozwiązań, taktycznym i strategicznym myśleniem o efektach — te są największej wagi.

Dziecięce zaangażowanie i chłopięca kontemplacja, lub bycie reaktywnym w prosty, niedojrzały sposób, wycofywanie się w kontemplację własnej niedoli w egotyczny sposób może zepsuć wielu. Z większą wizją i oglądem, angażujemy się i zrzucamy przywiązanie do jestestwa, kroczymy dalej z odpornością.

Poczucie praworządności i uczciwości jest powszechne w społeczeństwach, w których prawo i uczciwość są rzeczywiste, w przeciwnym razie, gdy dostrzegana jest niesprawiedliwość, władza nie jest sankcjonowana przez swoją funkcję sprawiedliwości. Wulgarność rujnuje otwartość i subtelność, intelekt i rozsądek, redukuje nas do surowości umysłu i serca, które ży-

ją w ignorancji, im bardziej wciągniemy się w sytuację złości i stracimy panowanie nad sobą, a także naszą kompozycję — poprzez siłę nawyku — tym ciężej jest się zdyscyplinować i powrócić do otwartości.

Ten, co karci okrutnie, staje się tyranem, katem, nie wzbudza szacunku, ale widnieje jako egzekutor ludzi.

Zapomniane, nieznane sprawy są większym niebezpieczeństwem niż znane, więc należy przygotować się do nieznanych. Zapomnieć o znanym niebezpieczeństwie to głupota, świadomość niebezpieczeństwa nie powinna natomiast spętać naszych ruchów, powinny być energiczne i cierpliwe, ostrożne, ale stanowcze. W górach poruszamy się z ogromną ostrożnością, na stepie pędzimy cwałem.

W neoplatoniźmie Niebiosa były utożsamiane z pięknem, prawdą i gracją. Metafizyka piękna inspiruje głęboki zachwyt i oddanie temu, co w nim uczestniczy, poprzez wewnętrzne połączenie z esencjonalną rzeczą, to jest zjednanie ducha z subtelnością jako jej podmiotem.

Gracja poruszająca się przez piękno jest delikatna, nie daje się odmienić wulgarności, podobnie jak miłość wycofuje się i znika. Tak jak miłość między silną kobietą i silnym mężczyzną przenosi góry i przełamuje łańcuchy, jako ozdoba jest subtelna i lekka, tak jak młodzi ludzie, którzy zauroczeni po raz pierwszy, w trwałości i dzikości gdy dojrzeją są jak hartowana stal i królewsko lwi.

Gwiazda, która rozświetla wszystko jednostajnie i sprawiedliwie, w Solarnych tradycjach jest okiem Najwyższej Boskości.

Zmienność formy, czy to idei, narracji, społecznej struktury, sztuki i nauk, jest jak glina, w której się pracuje. Jeżeli jest to robione w bliskim odzwierciedleniu form, które nabierają kształtu w Niebiosach, astralistycznych konfiguracjach zmian, wtedy wszystko jest wspierane przez siły, które mają swój ascendent i descendent w sobie odpowiednim czasie.

Forsowanie swojej drogi przez wszystkie fronty, na których się angażujemy, przynosi katastrofę, próba rozwiązywania wszystkich splotów z pasją powoduje jedynie to, że tracimy impet. Każdy ma własną siłę, którą powinien dysponować odpowiednio, inaczej prowadzi to do załamania linii frontu, społecznych i personalnych przedsięwzięć, prowadząc do stagnacji, albo chaosu i rozkładu.

Człowiek zawarty w sobie odrzuca pomoc zdobytą w podejrzany sposób, skorodowało by to jego niezależność, a także otworzyło drogę fałszywości, która noszona jak maska, byłaby cierniem wbijanym coraz głębiej, w końcu człowiek straciłby swój sens i rozsądek.

Przywiązanie do zewnętrznego i wewnętrznego obrazu rozwiniętego przez innych i siebie, który jest fałszywy i nie reprezentuje prawdziwego stanu rzeczy, nie pozwala na odkrycie prawdziwej natury.

Droga jest rzeczywiście szczera i introspekcyjna w uczciwy sposób, bez przywiązywania się do mirażów opinii i myśli o sobie, ostatecznie nie możemy się widzieć z innej perspektywy niż tej, do której jesteśmy zdolni. Tego typu miraże, samo-obrazy, są zwykłymi „ozdobami", które są puste w środku.

Możemy stracić szczerość poprzez obniżenie lotu, sokół może być uchwycony i udomowiony tracąc swoją naturę. W jego zapominalstwie pamięć zaczyna wygasać i nie przypomina nam już o drodze, którą przeszliśmy aby się tu pojawić, tak odchodzimy.

Wątpliwości są często odpowiedzią, jeżeli nie jesteśmy pewni, albo nie ufamy sobie w zwątpieniu, po rozpoznaniu i oszacowaniu sił i umiejętności, nawet jeżeli inni zmiotą nas pod swój wpływ, powinniśmy odmówić spraw ponad naszą miarę. Poszukując drogi w prostocie, strategicznie przewidując do czego jesteśmy zdolni i jakie implikacje miałoby to dla reszty w większym obrazie spraw.

Wrogie siły mogą działać w niezgodzie ale uparcie, jeżeli silniejszy człowiek wytrzyma wulgarne ataki z zewnątrz, nie zostanie zniszczony kłamstwem, oszczerstwem i intrygą, stojąc na swojej pozycji, oponenci próbują włamać się w jego serce i umysł, poprzez subwersję niszcząc jego naturę, degenerując, zatruwając i korumpując ją.

Jeżeli jego natura jest silniejsza, uparcie starają się złamać go z zewnątrz i od wewnątrz. Należy być niczym feniks z oddaniem dla Niebios i prosić o pomoc w odwracaniu niszczycielskich efektów, należy ćwiczyć mentalną dyscyplinę i silny zmysł integralności, inaczej poddamy się władaniu złych nawyków, złych myśli, które będą się zbierać jak góra brudu, należy zaangażować się w doskonalenie się i poprawianie własnych ścieżek, a także pracować przeciwko ciemnej kontaminacji, która zakorzenia się w naszej naturze.

Jest to bitwa umysłów i serc, człowiek jest rozpoznany przez Niebiosa gdy toczy tę walkę, poprzez całe życie jeżeli musi, niezależnie od tego, jak bardzo jest wmuszony w desperację i korupcję jego natury, tym większa jego siła, jeżeli się temu opiera. Człowiek z chorym i zatrutym umysłem i sercem patrzy wciąż w rozgwieżdżone Niebiosa. Tak jak ten, który jest wzięty przez ciężką chorobę, ma siłę aby szeptać dobre słowa do swojej rodziny, tak człowiek wzięty wielkim złem nuci szeptem pieśni do gwiazd, pomimo agonii.

Jeżeli człowiek jest zbity z silnej pozycji, podnosi się znowu, kiedy nasze myśli, czyny i słowa są zatrute i pełne brudu, koncentrujemy się na wolnej przestrzeni i z wirem uporu, koncentracji pokonujemy z tej przestrzeni ciemną siłę — jest głupia i wulgarna, jej złożoność polega na użyciu inteli-

gencji innego, nie posiada nic sama z siebie, posiada przez urojenie, ignorancję, złość, przywiązanie, arogancję, próbując złamać człowieka w swoje podobieństwo. Gdy ciemna siła zatruje nas i naszych bliskich, zawracając nas z drogi, wtedy nawet miłość staje się złą przypadłością.

Gdy jesteśmy otoczeni, a nawet ludźmi ohydnie wysługują się przeciwko nam, wtedy w ciszy i samotności lepiej jest szukać przyjaźni rozgwieżdżonych Niebios, bóstw i bogiń i tych światów, które nas osłaniają i adoptują.

Gdy okoliczności nie sprzyjają, wszystkie nasze zamierzenia mogą być zepsute, odwrócone, a nasze prace zniszczone, wszystko co błyszczy jest zawłaszczone przez ciemną siłę, pośród ślepców, nie możemy jedną ręką pokonać wrogów, ale pozostajemy lojalni w stosunku do Kreatywnych Niebios, zawierając esencję naszej pracy i natur głęboko wewnątrz siebie.

Strzeż się słów, które mogą być usłyszane w złym miejscu, te też mogą być zatrute, zapytaj siebie, jakie efekty możesz stworzyć, jakby słuchał cały świat — zapytaj — cytując pewnego nauczyciela „czy jest to mądre, czy jest to sprawiedliwe, czy jest to nieosądliwe?".

Wewnętrzna rebelia może być siłą wytrwałości w naszych zasadach i cnotach, nie jest submisywna, ale odporna, porusza się pośród czasów, nie uginając się pod nimi.

Góra do góry nogami zaczyna się kruszyć pod własnym ciężarem, świat do góry nogami chyli się ku upadkowi. Prawdziwe wsparcie znajduje się w entuzjazmie, zasłudze, nie fortelach, alienacji lub propagandzie.

Czy człowiek silniejszy naturą winien się zwrócić do tłumu aby się mu poddać, zdradzając swoich poprzednich przyjaciół, zmieniając szaty, wkrótce oczerniając tych, którzy pozostali lojalni?

Czasami lepiej być szalonym, albo grać idiotę, aniżeli eksponować swoją prawdziwą twarz ciemniejszej sile, co jest wygrane przez przegraną wyższych naturą ludzi, jest cenione przez wrogów, nagła zmiana okoliczności eksponuje przeciwnika, który traci pewność i słabnie.

Gdy miejscem tortur jest nawet nasze miejsce spoczynku, nie możemy zrobić nic innego jak zacisnąć zęby i przetrwać, albo zginąć.

Zło zatrutego człowieka wizytuje go ponownie, nawet jeżeli zachował wyższą pozycję, jest pociągnięty do odpowiedzialności za efekty jego zatrutej natury, jeżeli jej nie zapobiega.

Stare pasje nauczyły mnie dobrze — wypaliły mnie w wielkim ogniu, potem tliły się w późniejszym czasie, jeżeli staniemy twarzą w twarz ze zniszczeniem siebie, możemy otrzeźwieć, zmieniając nasz kurs, albo niszczymy siebie i innych.

Jak ze zmianą paradygmatu, wyjawiona prawda lub realizacja usadawia się na tronie, gdy zbędne sprawy znikają albo się wycofują.

Przyśpieszanie czasu przedwcześnie i szarżowanie naprzód może skończyć się budowaniem wieży, która zamraża czas. Nie zważając na zmianę i czas, może utrzymać status quo, ale jest w końcu zniszczona przez czas i zmianę, tak samo jak prawa wszechświata mają najwięcej do powiedzenia, utrwalenie porządku na złych fundamentach w końcu doprowadza do zniszczenia, przedsięwzięcia „wiązania czasu" bez patrzenia na czasy przynosi większą szkodę jego podmiotom prowadząc do zepsucia, rozpadu i korupcji. Jeżeli porządki ziemskie nie patrzą na niebiańskie, odcinają się pozornie od zmiany ruchów niebiańskich, porządki, które są niezgodne z Niebiosami, zaczynają się walić, gnić, rozpadać.

Co dojrzewa w cierpliwości, jest silniejsze, mądrze akcentuje ruchy dołączając się do czasów.

Złe nawyki mentalne są ciężkie do wykorzenienia, aspiracja do dobrego kierunku i mentalna dyscyplina, integralność i sposób prowadzenia się powinien naprawić efekty tych naleciałości, ale ciężko je odwrócić kompletnie. Rany mogą być uleczone, ale gdzie skóra jest osłabiona, może być ponownie przebita, powinno się przeciwdziałać słabościom i rozwiązłości charakteru.

Awersja jest formą nienawiści i eskapizmu, działamy w zgodzie z tonem i fortuną czasów, ale nie przywiązujemy się do wycieńczenia złymi czasami. Kiedy dobre czasy się pojawiają, potrzebujemy siły umysłu i samoopanowania aby nie stracić szansy na odmianę, nie każdy jest zdolny do tego, szczególnie jeżeli przeszedł przez wiele niefortunnych zdarzeń — próbując chronić się przed powrotem bólu czy agonii.

Wszystko, co ukryte, jest widoczne, działanie wieszcza ze szczerością i dźwięcznym zrozumieniem Niebios nie potrzebuje masek, ponieważ jego fasada umysłu i serca, powierzchnia jest widoczna na równi z ich głębią. Wszystko, co ukryte, jest takie jedynie dla światów ludzkich. Kiedy fałsz wzrasta w działaniu z Niebiosami, kiedy maskujemy się przed innymi aby zyskać tymczasową przewagę w naszych wątkach i schematach, to też jest znane, kiedy ktoś wyprowadza swoje nawyki i udaje, oszukuje lub ukrywa coś przed Niebiosami, jest w rzeczywistości eksponowany przez cały czas. Z pewnością z pewną dozą humoru i zadumy, jak śmiałbym twierdzić. Ci o wielkiej dozie autonomii potrafią swoje życie heroizować bez wstydu, ci którzy są przerażeni taką myślą, niech jej zaprzeczą i skryją się w strachu. Lepiej być znanym wśród Bogów, aniżeli inwigilowanym przez rządy. Prywatność jest sprawą ludzi przed innymi ludźmi, podobnie jak intymność. Nie ściągajmy też Niebios do ludzkiego myślenia, symultaniczna wiedza nie oznacza, że Niebiosa będą działać na prawach ludzkich, antropoperceptywnie, inne są prawa Bogów, inne światа i natury, inne ludzi.

Gdy oszczep gromadzi powietrze podczas lotu, upada gdy brakuje siły kinetycznej, tak jak z ukrytymi przeforsowanymi sprawami, które pracują ku złym efektom. Kiedykolwiek angażujemy się wolicjonalnie aby przesilić wizję naszej woli, związujemy się z wolą i siecią współpolegających na sobie wydarzeń, tracimy szczerość i niewinność w oczach losu. Pani szansa na kołach fortun charakteryzuje nieprzewidziane, symbolizuje nieintencjonalność, zmiany należą do cykliczności, przerwania, sekwencyjności, linearności, hierarchiczności i ciągłości wydarzeń.

W panenteistycznej wizji uniwersalnego umysłu to, co wspólne między światem zwierzęcym a boskim, może być tymczasowo zabrudzone albo uwięzione. Kroczymy dumnie, bez oczekiwania nagrody ani strachu przed karą, jesteśmy ekspresją życia, ale nie szukamy osobistej przewagi, praca, która jest rzucona w wir wydarzeń, może nam dać przewagę, ale nie jest to posiadłość, nie przywiązujmy się do niej.

Tyle upartych ludzi pomyliło to, co jest zgodne z ich fanatyczną pianą, albo personalną czy religijną projekcją wierzeń, z Niebiosami, głupiec z niewzruszonymi wierzeniami i wiarą — czy czyni go to mądrzejszym? Z naturalnej mądrości przychodzą sprawy w zgodzie z działaniem Niebios, postrzeganie staje się wtedy takie, jak jadeitowy sztylet. Gdy człowiek Niebios zaczyna upadać, podnosi się wrzawa — skąd ta zmiana? Wracaj do nas, na ścieżkę Bóstw!

Ojcowski i matczyny umysł, odłączony od zawieruchy świata, bezstronny, postrzegający współpolegające na sobie organizm życia i społecznej tkanki, postrzega i penetruje wzrokiem całość, kontemplując jak prawa i reformy mogą naprowadzić na to, co dobre, jak polepszyć i pozbyć się tego, co złe, albo tego, co jest zepsute.

Oryginalny impuls serca jest zawsze dobry, w wolności czucia koncentruje idee przez serce i staje się jednym z nimi — jest to cecha prawdziwej kobiety i prawdziwego mężczyzny.

W najprostszych czynnościach wystarczy być porządnym i jak w buddyźmie Zen zlewać się z czynnością, będąc podmiotem i obiektem swoich działań razem z tym, co się robi, w podobny sposób wielkie zadania mogą być dobrze wykonane w oddany sposób — bez dodawania wartości i preferencji, czy sprzątamy stajnie, zamiatamy podwórko, zmywamy talerz, dowodzimy ludźmi czy zarządzamy sobą.

Niewinność nie jest tożsama z naiwnością, mądra uwaga i umyślność jest potrzebna aby rozróżniać.

Omnia mea mecum porto: wszystko co mamy, nosimy ze sobą, dary Niebios są zawieszone ponad nami, choć odrą nas losy ze wszystkiego w ziemskich sprawach, odnajdujemy pocieszenie w Kompanii Niebios. Nie jest to usprawiedliwienie do zaprzestania działania — w miarę okoliczności i środków, działamy dalej niewzruszenie.

Silna natura opiera się truciznom, chociaż środki obrony mogą nam związać ręce, odporna natura pokonuje przeciwności, ci, którzy wyzwalają się z pułapek iluzjonistów, mogą stać się ofiarami metod ich pokonywania!

Bycie stałym oznacza też wewnętrzny wzrost, jest to wysoce skoncentrowane przedsięwzięcie, w którym wewnętrzna siła rośnie z czasem, jest to aktywność, a nie pasywne działanie.

Jeżeli wytrwała stałość i prawda są opuszczone, goni się za złymi obrazami i sprawami z wielką siłą — wszystko idzie w złym kierunku.

Duch Niebios jest zawarty w człowieku podobnemu górze. Co jest przemyślane i rozwiązane wewnątrz, jako prawidłowe i mądre pomaga nam przez życie.

Jeżeli stracimy swoją trwałość, np. nasza kompozycja jest zatracona przez gniew, poirytowanie, awersję, co dobrego można znaleźć w naszej stałości z wcześniej? Należy ją zachować albo powracać do niej cały czas.

Gdy zmieni się kierunek jego natury, oponent jest rozbrojony, tak jak podczas okiełznania uzbrojonego człowieka poprzez dyplomację i mediację.

Nie można walczyć z większą siłą nie mając podobnej, zatem powinno się gromadzić siłę i myśleć o właściwym sposobie i podejściu. Jeżeli pani Tykhe zechce, można pokonać większą siłę przeciwnika poprzez uderzenie w korzeń jego siły, powinno być to zrobione raczej mądrością, aniżeli orężem, lepiej jest mieć sprzymierzeńca, aniżeli zranionego lub martwego wroga, a także wrogów wśród jego przyjaciół.

Kierunek afektu i aspiracji odkrywa inklinacje i treść jego istoty.

Natury ludzkie i metamorfozy są jak planety w Zachodniej astrologii: geniusz mężczyzny i kobiety w egzaltacji — wywyższona indywiduacja, aspirująca do najwyższej natury ich unikalności, wyrafinowania i dostrojenia do boskich światów.

Domicil — z łatwością wyrażają swojego wewnętrznego geniusza, ubierając się w swoje natury jak w dobre szaty, na wygnaniu — wycofują się ze swojej natury w negatywne cechy, tak jakby byli zdegradowani lub zdegenerowani. W upadku — jest to odwrócenie doskonałych części natury ku ohydnym i strasznym cechom, karykaturalny obraz domicilu, który traci kontakt z wywyższeniem.

Pilnuj swoich słów i trenuj poprzez użytek ze słów, nadmierna gadatliwość i szafowanie pustymi słowami psuje i rozpuszcza charakter.

Z pozycji wolnego człowieka, jeżeli próbuje związać się z pułapkami i zniewoleniami innych, aby uciec z niefortunnych okoliczności, choćby tymczasowo, jakby tego typu uwięzienie w ich kaprysach i żądzach było jakimś bogactwem, prowadzi się ku nieszczęściu.

Właściwa miara naszych umiejętności, zdolności, darów, naprzeciw okolicznościom i zrealizowanej ocenie właściwego miejsca i pozycji pośród świata, społecznych kontraktów sprawia, że jesteśmy świadomi sytuacji, a zatem świadomi tego nie szarżujemy przeciwko temu, co wiąże, aby się wysadzić z siodła, nie odmawiamy też czynienia, aby nie osiąść na martwej stagnacji.

W ciężkiej odpowiedzialności, gdy tkamy złe wątki, przynosi to katastrofę, z wielkim przewidującym wglądem, znajomością przyczyn, skutków i efektów, czasów i jego ducha, stanu natury i ducha ludzi, zasad, człowieczeństwa, kierunku i spontanicznego wglądu, z wielkim obrazem, który prowadzi z mądrością, rozeznaniem i trzymając lejce w stałości — wtedy dopiero możemy próbować przynieść innym odnowienie. Jednak zrzucanie jarzma odpowiedzialności, bez świadomości jej ciężaru, albo ignorancko udając że jej nie ma, czyni z człowieka ślepca z władzą, który nie jest świadom niszczycielskich wpływów, które tka dla innych.

Nawet gdy nie jesteśmy w pozycji wpływu i straciliśmy moment działania, ciężkość postrzegania i wglądu może być zbyt wielka do udźwignięcia.

Napięcie między wielkością i szerokością charakteru a postrzeganiem i niemożliwością wcielenia ich w działanie może doprowadzić do upokorzenia i doznania nierówności w żałosnej frustracji. Dalej prowadzi to ze współczucia we wściekłość, albo rozwiązuje się w sobie i koncentruje przekierowanie do wewnątrz. Tam zaokrągla się wszystko i zbiera się w całość, wzmacniając. Kiedykolwiek wgląd penetruje do rdzenia Jaźni, wzlatu-

jemy ku Niebiosom, lecąc ponad ziemskimi sprawami, jest to właściwe podejście do bycia wieszczem. Można poświęcić światowe rzeczy i w trwały sposób kroczyć drogą eremity, albo zdecydować się na angażowanie w światowe sprawy, równowaga między tymi dwiema ścieżkami jest bardzo stromym wejściem, upadek z obu jest w tym przypadku coraz większy. Lepiej nie patrzeć na te sprawy, które się pozostawiło daleko w tyle, poświęcone, nie przyniosą nigdy komfortu, gdy rozwinięty umysł ma już zupełnie inne rozumienie. Mnich nie zostaje zaangażowanym bohaterem, wieszcz nie socjalizuje się z doliną z dala od jego gór. Należy uważać, aby nie rozwinęło się to w izolacji czy to w awersję, czy mizantropię, lecz w prawdziwie mądre wycofanie. Sanktuarium można znaleźć nawet w dużym mieście — wewnątrz nas. Nie skarż się na utraconą młodość, jeżeli ją straciłeś, jeżeli przez niefortunne sytuacje dojrzałeś ponad wiek. Nie próbuj forsować ani gwałcić czasu, który jest ci przypisany i nie degraduj się głupstwami młodości w późniejszym wieku, nawet gdy je straciłeś, stracisz wszystko to, czego się nauczyłeś.

Wzmacnia się poprzez rezolutną mądrość, rzeczywiście rozumiejąc sytuację na wskroś.

O, aby połączyć subtelne z silnym w formę! Kiedy plastyczne żelazo jest gorące i może się złamać, zawiera pierwiastek metalu i ognia, kiedy żelazo się utwardza i odrzuca się zbędną formę, wszystko zależy od kowala, który wprawnie hartuje stal.

Wytrwałość w silnej szczęśliwości lub miłującej życzliwości może złamać wiele zła, jeżeli przetrwamy i pokonamy wiele niefortunnych cierpień silnym postanowieniem, jak feniks odnawiamy się co dnia, nie bacząc na wczorajszy ból.

Gdy usilnie gonimy za własnymi sprawami, antagonizujemy resztę. Czuang Tzu pisał: „Gdy melodia ma zbyt wysoki ton, nigdy nie może dołączyć do pieśni" — w zależności od czasów, gdy narzucimy zbyt niski ton, stracimy swoją wewnętrzną kompozycję.

Należy o tym zadecydować poprzez rozróżnienie i znaki czasów. Ten, co próbuje wzlecieć ponad swoją wieżę bez skrzydeł, upada wraz ze swoją wieżą, na której polegał. Ten, co nadużywa swoich koneksji, szybko zamienia się pod wpływem korupcji, staje się niczym innym niż podporządkowanym władzy i osobom, w których sieci się wplątał. Jest to osądzane poprzez zrozumienie granic własnej integralności, aby nie wzrastać powyżej tego,

z czym wiemy że możemy sobie poradzić. Lepiej jest ograniczyć się odpowiedzialnie, aniżeli stracić własną integralność, kompozycję, kręgosłup i wewnętrzną siłę.

W sytuacji gdy niżsi naturą trzymają się pozycji przez wzgląd na komfort, ignorując czas tworzą niebezpieczne warunki, zbierając coraz to nowsze błędy. W sytuacji, w której niżsi naturą wzrastają, wyższe natury próbują zatrzymać rozprzestrzeniający się tłum apelując do nich, pomimo nadchodzącego niebezpieczeństwa.

Poprzez powtarzalność niebezpieczeństwa przyzwyczajamy się do niego, ale niech nas nie zaskoczy, inaczej staniemy się bezbronni.

Nie dopuszczając do hipertrofii żadnego aspektu zawartości życia, zaokrąglamy je i dokańczamy w proporcji w stosunku potrzeb.

Niebezpieczeństwo może służyć jako tarcza, podnosi naszą uwagę w zgodzie z sytuacją, myślimy o niej z większą witalnością.

Ciężko jest stwierdzić czy gotowi jesteśmy aby nauczać, czy mamy nieugięty kręgosłup i zasady, metodologię. Przy ilości szarlatanów, a także tych co rzeczywiście mają co innego na myśli eksponując pewne sprawy ludziom — podobnie, ludziom otwierają się oczy i uszy kiedy coś schlebia ich gustom, mogą usprawiedliwić kogokolwiek jako nauczyciela, choć ci drudzy nie mają w sobie jakości do nauczania, więcej szkody jest czynione w ten sposób, aniżeli pożytku.

Jeżeli człowiek zbyt bardzo przyzwyczai się do niebezpieczeństwa, może stać się zły. Jeżeli odrzuca zło w każdym punkcie, broniąc swojej natury

i charakteru, może stać się zatruty, ale pomimo to stara się pokonać złe rzeczy w sobie i dążyć ku dobrym sprawom, które powinny zapełniać jego charakter, naturę, a także sytuacje, w które się angażuje.

Nie powinniśmy za wszelką cenę zrzucać z siebie niebezpieczeństwa. We współpojawiającej się przyczynowości, jeżeli nie znajdziemy właściwej drogi, aby przeciąć współpolegające na sobie wydarzenia, możemy stać się więźniami wątków tej sieci. Niezależnie od tego, czy jest tak postrzegana fałszywie, jako iluzoryczne wątki naszych urojeń, czy jest rzeczywista, prawdziwa na subiektywnym poziomie, może to przynieść obiektywne efekty i rezultaty w świecie, czy będzie to cierpienie i urojenie, czy realizacja i wyzwolenie?

Kiedy chcemy pomóc komuś w realizacji, musimy rozpocząć od podstaw — z tym co jasne, przejrzyste, a dopiero potem rozjaśniać kolejne kwestie. Co jest proste i przejrzyste, jest łatwe w zrozumieniu, nie należy komplikować niczego wyszukanym słownictwem ani zbyt złożonymi frazami, kiedy rozmawiamy z kimś, kto nie jest z nimi zapoznany. Dyskusja i pouczenie powinny być traktowane jak jedzenie z kimś miski ryżu, a nie jak przygotowywanie wielkiej uczty, którą zjemy sami.

Dążenie po linii najmniejszego oporu nie oznacza oddania i tracenia się w sytuacji, aby uciec w najbliższą otwartą bramę jak młode koźlę, ale widzenie spraw w rozróżniający sposób, a zatem dążenie z tym na względzie, kroczenie ścieżką najmniejszego oporu. Jeżeli jesteśmy w wielkim niebezpieczeństwie, nie powinniśmy tracić czasu, ale włożyć wysiłek w wyprowadzenie się z sytuacji, rezolutnie i z siłą, która buduje się z wewnętrznej odporności.

Tak jak pochodnie, które iluminują drogę w ciemności, tak Samotnik podtrzymuje lampę swojej gwiazdy na kosturze, jest on owinięty w ciemność Yin, ale tak silnie trzyma się celu, że jest wsparty przez siłę Niebios. Wykąpanie duszy w świetle poprzez alchemię rozmaitych tradycji roziskrza ją, zaokrągla, jest ona przebudzona do wyższego ciała świadomości.

Ciągły duchowy ogień jest podtrzymany i odnawiany przez Niebiosa, nigdy nie wygasa, jest jak Słońce odnawiane przez moc Aiona.

Człowiek, który szlifuje swoją naturę i polega na niej, a także na Niebiosach, jest pośrodku wieży, spoglądając w górę i w dół, negocjując między Niebem a ziemią i wcielając prawa Niebios w siebie i wokół.

Człowiek nie jest niewolnikiem z predestynowanym życiem, jest wolny w prawach, które są jednak uwarunkowane, kiedykolwiek zapuszcza się w rejony nadmiaru jest ukarany prawami światów i swojej zwierzęcej formy. Człowiek rozpoznaje swoje ograniczenia, odpowiedzialna wolność jest odpowiedzialnym rozgraniczeniem. Nie poprzez siłę, ale poprzez wolne postanowienie, poprzez zaokrąglenie tego co znane i dane, poprzez wydolność i umiejętność, proporcjonalnie do potrzeby.

Pionierzy i buntownicy odnajdują te limity w sobie kiedy sparzą sobie palce, odkrywają do czego są zdolne ich umysły i czucie, w ten sposób ustalają nowe odkrycia w świetle logosu, czyli porządku rozsądku. Tradycjonaliści i ci, którzy podążają, uczą się tych limitów przez społeczne kontrakty i wymianę. Są zatem ci co eksplorują, tworzą mapy, są ci co konstruują, są ci, co podtrzymują, są ci co reformują, są ci którzy żyją w tych kartografiach i podług nich.

Obraz świata jest przearanżowany przy przebudzeniu, odnowiony, myśl i zmysły zapamiętują je, jestestwo stwarza złudzenie trwałej ciągłości, czegoś czego można się uchwycić, wszystkie strumienie płyną przez czynną świadomość.

Nawet przy przebudzeniu musimy przynieść się ku dyscyplinie, lekkiej, nie rygorystycznej, aby zachować ciągłość i konsekwencję na ziemskiej scenie życia.

Jasność umysłu rozpędza fantazmaty, które walczą o odciągnięcie nas od światła świadomości.

Jeżeli proporcja, środek i miara są ustalone poprzez ruch w życiu, starość jest podarkiem, zwiastunem powrotu do domu, po zostawieniu zmęczonych kości aby pozostały w świętych cyklach natury.

Z wiekiem zmysły, ciało i umysł odmawiają posłuchu woli, rozpoznajemy warunki naszych zwierzęcych ciał w wielkiej chorobie, w późnym wieku stajemy na wprost melancholijnej realizacji. Jakże lepiej przygotować się do późnego wieku wiedząc to i trenując nasz umysł w kompozycji na późne lata, wtedy mamy większą szansę na odejście w mądrości i pełnej komendzie, a także jasności starego umysłu.

Introwertycy budują swoją wewnętrzną świątynię i starannie wyposażają ją w silne, celowe i piękne rzeczy, jaśnieją nimi wewnątrz aby dojrzeć z nimi później, ci, którzy szybko jaśnieją na początku, nie mają chęci wyrabiać sobie fundamentów pod młodzieńcze ognie, są też piękni i piękne, ale brakuje im punktu odniesienia, który trwał by jako monolit życia.

Sławy szybko mijają i są zapominane, lepiej budować dla innych, niż zachowywać się w ich pamięci, idee które są poruszone ku genialnym efektom w innych są warte więcej niż krótkotrwałe sławy. Kto pamięta nauczycieli Konfucjusza? Jednak wytrenowali młodego chłopaka który ich przerósł, mistrz który nie zostawi po sobie większego ucznia lub uczennicy musi czuć się nieprześcignięty, lecz z pewnością zasmucony. Jeżeli nie ma mnichów, nie ma mistrzów — innymi słowy, jeżeli nie ma aspirantów, nie odnajduje się diamentów.

Przenosząc punkt środka z wielkich nieszczęść, odnajdujemy wyjście i nową drogę, jaśnienie przed nami — nie jesteśmy już zaniepokojeni przez żadne z tych niefortunnych wydarzeń, które na nas upadają, są rozwiązane realizacją, nie można znaleźć innego rozwiązania poza tym, które jest naprawdę trwałe.

Różnica między wytrwałością a zacietrzewieniem jest jak między realizacją a urojeniem, jeżeli zasada podlega inflacji na nieszczerej podstawie, nie może się pojawić szczera przejrzystość w przyciąganiu i współdziałaniu.

Przyciąganie między niebem a ziemią jest naturalne. Indywidualnie oczyszczone umysły i serca, odkryte na nowo, zdobyte, podtrzymane nie mogą się złamać, mogą być zaciemnione przeze schematy, które oddzielają kobietę i mężczyznę od Niebios. Kiedy ignorancja jest rozsadzona realizacją, kłamstwa i fortele są naznaczone, ukazana jest złota nić, odnajdujemy spokój i trwamy wzmacniając tę nić. Niebiosa są odnalezione w ciszy, choć są pełne mowy idei i słyszenia, sygnatur idei, wyobrażeń, które podlegają interpretacji. Wszystko jest odkrywane w ciszy, która jest pełna zawartości i znaczeń, słyszenia — polega to na umiejętności serca i umysłów ludzi, jest słyszana przez idee i czucie, umysł i serce oplatają je na miarę człowieka.

Umysł nie powinien rosnąć w sztywność ani upartość, albo zbytni rygor, powinien być otwarty jak stepy, wytrwały w tym, co odkrył wewnątrz. Ciężko widzieć przez własne błędy, łatwo wpaść w uwiązanie urojeniem, wtedy ludzie od nas odchodzą, wydaje nam się, że wiemy wszystko, sami upadając w błędy, utrwalając je.

Poruszanie się z dobrą intencją w egzekutywę, w zgodzie z tym, co jest prawidłowe tworzy efekty, podobnie ze złym motywem albo intencją, również ich efekty są widoczne, oba wątki tworzą nawyki, które są wpisane w umysł i serce. Wielką wagę należy przykładać do sposobu w jaki szlifuje się dobre charaktery i wywyższa naturę przez trening. Zatruty umysł, który nie przenosi zła w domenę egzekutywy czy czynu, nadal może być poprawiony przez osobiste zaangażowanie i odwrócenie działania trucizny poprzez podanie antidotum. Tj. uzbrojenie się w pancerz nawyków, odniesień, etosu, zasad, cnót, metod najlepiej działa przeciwko truciznom.

Autonomiczne ruchy naszego geniusza. Natury indywiduacyjne Jaźni są w zgodzie z Prawdziwą Wolą, która jest odkryta jako jedna z ekspresji Niebios, co odziera nas ze szczerości ekspresji tego geniusza, zagradza naturalne ruchy naszej najintymniejszej poruszającej esencji — animus, anima movens.

Jeżeli poruszenia żądz, instynktów, pragnień serca nie są kontrowane przez intelekt i odpornego ducha, który przez poznanie prowadzi do mądrych rozwiązań, to marnujemy swoje życie i wyższą, zrektyfikowaną naturę.

Jest różnica między byciem „doskonałym rzeźnikiem, który przecina mięso ze spontanicznością jak tancerz" albo „wojownikiem, który przecina trzech przeciwników z gracją", albo „wieszczem, którego myśli wzlatują ku niebiosom poprzez najwyższe góry" a „rzeźnikiem, którego żądza krwi i obojętność przez niechciany wysiłek graniczy z byciem mordercą", albo „wojownikiem, który na wojnie jest niczym innym jak mordercą na żołdzie, strzelając pociskami z dużej odległości pod kuratelą polityków" albo „wieszczem, który na siłę próbuje poznać Niebiosa, bez rozumienia przeszkód w swoich fundamentach". Różnica jest w perspektywie kąta pomiędzy byciem w zgodzie z przejrzystą szczerością i rzeczywistą relacją między istnieniem, człowiekiem a niebiosami, a fałszywym, nieszczerym siłowaniem się z geniuszem, duchem ludzkości, zagradzając synchronizację z Niebiosami, gdzie zwierzęca dusza i umysł są nieumiarkowane jako człowiek, a człowiek jest pozbawiony życia i rektyfikowanej, niebiańskiej natury, żyje w tak ogromnym, zbędnym nadmiarze, jaki odrzuciłoby niejedno zwierzę.

Samoujarzmienie się w odpowiedzialność daje narodziny silnym, decydującym jednostkom i duchom ludzkim, które niezwiązane działają ze szlachetnością, drzewo, którego wzrost jest sterowany, jeżeli jest zbyt sztywne, związane, jak bonzai rośnie sztywne i wykrzywione, jeżeli jest zbyt wolne, rozrasta się zbytnio i gdy nadchodzą złe czasy powoli umiera, jakże wielki jest wyczyn drzewa, które rośnie do pełni swoich możliwości, na dobrym gruncie i zgodnie ze swoją naturą, jak ogromne sekwoje!

Z agitacji i podniecenia rzadko kiedy wyrasta coś dobrego, przez pomieszaną wrzawę, albo przy nadmiernym pobudzeniu nie powinniśmy podejmować żadnych decyzji, dopóki nie stonujemy się w środku. Pamiętajmy, że wpływamy przez to, czym jesteśmy, ludzie potrafią iść za najgorszym łajdakiem, jeżeli ma w sobie dużo wewnętrznego ognia, ignorując najszlachetniejszych z ludzi, podobnie, wewnętrzny ogień szlachetnej osoby, który dobrze kieruje, zasługuje na honory! Bądźmy ostrożni z ludźmi, którzy posiadają wewnętrzny ogień, możemy nie wiedzieć gdzie prowadzą, albo efekty ich wigoru mogą pracować ku złym konsekwencjom dla innych.

Możemy niekiedy wpaść w pułapki pozostawione przez siebie i innych, albo przygotowywać sobie żałosne losy przez innych, którzy są wciągnięci w sekretne schematy knowań.

Wielkie słyszenie jest dane szlachetnym, otwartym, szczerym instynktom. Sekretne plany mają ograniczony wpływ działania. Gdy uwięzi ono ludzi i ogłusza ich słyszenie, należy usunąć wpływy przez szlachetne, otwarte, szczere instynkty tak, jakby się pieliło chwasty z naszych własnych myśli, słów i czynów.

Ruch do wewnątrz osiąga krytyczny punkt, kiedy zaczyna jaśnieć na zewnątrz, oceniając i poddając się refleksjom nad naszym najgłębszym istnieniem jest jak bycie sokołem przygotowującym się do lotu, spoglądając w dół na wzlocie, jesteśmy widziani z daleka i widzimy wszystko to, co nas otacza.

Pustosłowie. Jeżeli nie czyni szkody, powinno być zignorowane. Jeżeli gadatliwość rani przedsięwzięcia albo ludzi, jest podobna oszczerstwu. Bez esencji, pusty wiatr dmie bez ustanku, jeżeli największe ze słów są wyzute z esencji, degenerują się w wulgarne puste ozdobniki, są szkodliwe — tracą subtelność i dużą mądrość, stając się niebezpiecznym gadulstwem. Jeżeli wieszcz zamienia się w wulgarnego maniaka, jego słowa nadal mogą coś znaczyć, często z okropnymi konsekwencjami.

Potencjał wyboru i aktu otwiera się w prześwicie wydarzeń, drzewo, które osiąga swój największy potencjał, wzmacnia swoje gałęzie i korzenie. Po akcie odbywam refleksję, aby zregenerować siły, wzmocnić zatem gałęzie i korzenie.

Niedokończone prace, oddechy niewzięte — wzmocnienie czegoś bez przejścia przez całość sprawy nie przynosi żadnych owoców, jeżeli są niedokończone, są niskiej wagi, albo popadają w ruinę przynosząc złe konse-

kwencje, później mogą przynieść przyduszenie, następny oddech staje się surowy i zbyt szybki.

Poszerzając natury, prace, wyobraźnię, wyobrażenie musi być eksplorowane w pełni, ta mentalna aktywność pozwala na skurczenie się esencjonalnych części i sprawia, że jest owocna, przekazywalna i zrozumiana doskonale. Kiedy opanujemy sztukę dobrze, mówimy albo o sensownej drodze do eksperckich i nieeksperckich publiczności, w prosty i złożony sposób. Podobnie kiedy opanujemy swoją naturę wystarczająco dobrze, eksponujemy ją na wiele sposobów, w zależności od osób, z którymi mamy styczność, wchodzimy w nową relację z każdą nową osobą na drodze. Nie zachowujemy się jak generał przy naszym przyjacielu, ale na przedzie armii, nie zachowujemy się jak żebrak, kiedy mamy co jeść, ale jeżeli jesteśmy odarci z wszystkiego i domu, zachowujemy się jak wędrowny żebrak, nawet wtedy, gdy nasza natura jest większa i byliśmy generałami. Ukrywamy swoją naturę, gdy jej ekspresja jest zbędna, rozszerzamy działanie naszej natury, gdy ta ekspresja jest niezbędna, w zależności od potrzeby.

Jeżeli tkamy zbyt wiele wątków, dobrych lub tych zarządzanych złą wolą, zostajemy uchwyceni w sieci innych, a także te własne, nie osiągając nic.

Odłączeni od zewnętrznego świata, angażujemy się tylko wtedy, kiedy jest to niezbędne, jest to kwestią rozróżnienia.

Charaktery i natury zasiewają los — oznacza to, że bierzemy odpowiedzialność za przywoływanie konsekwencji naszej egzystencji, częściowo, będąc wpisanym w przyczynowość można selektywnie prześledzić sploty wydarzeń w gęstości przyczynowości. W tym uchwycenie się siebie pokonuje nas, brak przywiązania do jestestwa, a także dobre prowadzenie się chroni nas.

Gęstość przyczynowości albo wątków wydarzeń jest podobna do ciężaru punktów i koneksji między nimi, w odniesieniu do partykularnych podmiotów i aktorów wydarzeń-wątków, rozbłysków wydarzeń etc. „Pies szczeknął. Pięć osób go usłyszało" jest siecią sześciu punktów i współpowiązań między nimi. W tym przypadku pies jest aktorem, ludzie podmiotami. Jedna osoba-punkt w sieci zdarzeń jest świadoma szczeknięcia psa jako pojedynczego wydarzenia. Całość gęstości sieci jest większa niż suma wydarzeń i punktów, ale różni się od punktu do punktu, np. para ludzi może usłyszeć psa naraz, a sytuacja jest triangulacją między psem a parą, która tworzy mini-sieć

gdy np. rozmawiają o zajściu między sobą. W podobny sposób działa, współpojawiająca się współpolegająca na sobie sieć przyczynowości, w podobny sposób działa też psychiczny karman.

Poszukiwanie wiedzy, mądrości, kluczy na pustyni często prowadzi donikąd, choć możemy być przekonani, że poszukujemy w skarbcu, może być to zwykła iluzja. Ludzie przywiązani do wiedzy w odniesieniu do misteriozofii, pneumodynamizmu, soteriologii mogą szukać całe życie, ale czasem głupiec może znaleźć pewne sprawy szybciej ku zażenowaniu tych pierwszych. Zarówno mistrz, który uważnie studiuje, jak i genialny głupiec może odnaleźć drogę szybciej, często wzbudzając zawiść i nienawiść, albo pogardę pedantów, bigotów, choć ci też nie powinni być odrzucani przez rozróżniającego wieszcza — „głupiec ma prawo do życia i istnienia, jak każdy inny", jeżeli wieszcz może „mówić wieloma drogami", ale zachowywać godność i szczerość czystego umysłu, możemy znaleźć sprzymierzeńców pomiędzy ludźmi wielu ścieżek, bez degradowania, degenerowania ani kompromitowania własnej natury i drogi o cal.

W niektórych kulturach kobieta jest traktowana jako stalowe centrum rdzenia społeczeństw, na której można polegać, jeżeli jest mądra i silna na tyle aby się znać, Hunowie podróżowali, polegając na matriarchacie, w Chinach sprawa wyglądała inaczej, rzeczywistość skonstruowana przez judeo-chrześcijański patriarchat była inna od patriarchatu rzymskiego, czy Traków, kobieta hinduskich w kastach też miała inną rolę, tożsamość, inną proporcję udziału w tych społeczeństwach. Ciężko jest dyskredytować jakąkolwiek z tych ról — z perspektywy kobiecej Księga Przemian może by zbyt patriarchalna, stawiając akcent na mężczyznę, natomiast było wiele mistrzyń Wschodu, które nigdy nie zważały na tego typu podział i działały zgodnie z tym, co przypisała im natura i los. Plutarch również pisał w Moraliach o odwadze i mądrości okcydentalnych i orientalnych kobiet, nie ustępowały one mężczyznom na krok.

Gdy jesteśmy zmuszeni się wycofać przy wygasaniu światła, jesteśmy zmuszeni się dostosować.

Wytrwałość, żadne zadanie nie jest zbyt małe, aby nie mogło być zaprzęgnięte w celowości, nawet zamiatanie ulic z myślami nie odbiegającymi od zadania jest całkowicie pełnym przedsięwzięciem.

Składamy płatki naszego ducha do środka, jaśniejąc naprzód i chroniąc całą różę. Wycofanie musi być uporządkowane, znamieniem siły jest mądre postanowienie, opuszczając pole walki, bez tracenia determinacji na pozbawione sensu szarże.

Gdy jesteśmy w całkowitym posiadaniu swojego umysłu, nie tracimy momentu siły w wycofaniu, jeżeli ciemność wzrasta wokół nas, nie tracimy siły na walczenie z nią bezwzględnie, ale szukamy wyższych miejsc aby się przeorganizować i czekać, próbując spowolnić działanie ciemności. Indywidualna niezgoda na stan rzeczy jest też impulsem, który nie daje równości poprzez negowanie tego co dobre i tego co złe, ale nie traci swoich kłów na postępujący stan upadku, nie dodaje się zła do zła zastanego, w sobie czy na zewnątrz — łatwo być wciągniętym w ciemność, jeżeli jesteśmy uchwyceni między bezsilność, desperację, współczucie a wściekłość.

W życiu odnajdujemy złoty środek, bezpieczne miejsce, jeżeli jesteśmy otoczeni, wzmacniamy swoją integralność i klarowność, jeżeli jesteśmy rozdarci szaleństwem, sabotowani przez niższe natury, odzyskujemy się i prostujemy nasze korzenie silnie. W śmierci wycofujemy się na pole wielkich aktów i transponujemy nasze życie w duchowe terytorium, w tym ciągle trwając.

Nawet jeżeli tłum niższych natur się zbliża, albo są tuż przy nas, szpiegując i próbując kontrolować nasze ruchy, podtrzymujemy maskę z jednoczesną szczerością ze sobą i naszym charakterem, w ten sposób jesteśmy niepoznani, ale w pełni znani w stopniu, w którym niżsi naturą mogą nas znać. Nie penetrują natomiast rdzenia naszego istnienia, ich własne fundamenty na to nie pozwalają, mniejsze nie widzi większego.

Wzrastaj silnie z naturą zgodnie z szerokością i możliwością, utrwalaj u podstaw, prostuj na szczycie. Szczyt góry nie dotyka wycofujących się Niebios, ale trwa w integralności, która jest naturalna i nauczona, staje się emblemem swoich silnych, szerokich fundamentów.

„Nienawiść jest subiektywnym uwiązaniem się ze znienawidzonym podmiotem", a zatem jest formą przywiązania.

Tak jak człowiek wyższy naturą jest zatrzymany przez rezerwę i szacunek względem Niebios w wielkiej powadze, rozpoznaje powagę i zatrzymuje się sam w szczerym rozgraniczeniu swoich kompetencji.

Wytrwali w zadaniu, silni w wycofaniu, możemy wycofywać się przez całe życie w wyższe światy, ale to życie zapełniane jest wielkimi myślami, przedsięwzięciami, aktami życia i jego ekspresji, w oszczędnym i prostym kontakcie z wycofaniem nie zostajemy w tyle, odciągani przez małe sprawy skupiające naszą uwagę, nie jest to nieaktywność, która jest nieproduktywna ani niepłodna, ale kreatywna, stała i rezolutna.

Polegając na własnej sile przy zapomnieniu o tym, co dobre, schodzimy z drogi, wtedy skoncentrowana wytrwałość, może się zamienić w fanatyzm

albo obsesję, które tracą mądrość. Podobnie wytrwałość, która za przedsięwzięcie stawia sobie złe cele, jest niemądra, silna i praworządna osoba może uderzać ciągle w zły kamień na ślepo. Przeciąć węzeł gordyjski jednym ruchem z dobrym postanowieniem to być jednym z naturą i Niebiosami.

Kiedy siła traci fundamenty osadzone w dobrych sprawach i sprawiedliwości i zaczyna być zwykłą siłą, odcina się od kreatywnego impulsu z dołu i z góry, zaczyna wątpić i stopniowo upada, gdy traci się impet.

Inflacja albo hipertrofia naszych jakości, czy jest to dostrzeżone czy nie, idzie poza to, czym jesteśmy. Jest to zaplątanie się w pajęczą sieć iluzji albo sieć koncepcji, abstrakcji, iluzji, relacji etc. Kiedy czar się ulatnia, upadamy, rzadko zbierając ponownie rozprzestrzenione fragmenty prawdy o tym, czym w istocie jesteśmy, jeszcze trudniej odzyskać nasze postanowienia, stanowiska, perspektywę, zasady i kierunek.

Powoli usuwa się przeszkody, defekty umysłu i serca, poruszając się mądrze zgodnie z umiejętnościami i okolicznościami, usuwając ciernie z rogów i głowy jeden po drugim. Im mniej siły stosujemy na zewnątrz, im więcej wewnątrz, tym większy efekt — jest to przyniesione przez wewnętrzną powagę i grawitację, wokół których ustalają się orbity naszych działań, prowadzenia się i efektywnych gestów życia.

Powracając do fundamentów, przedzieramy się przez uparte, wadliwe działanie, urojenia i ignorancję, ma to sprzyjające i trwałe efekty.

Świadomość utknięcia w pułapce sprawia, że szukamy drogi na wolność, prędzej czy później, na zewnątrz — w świat, do wewnątrz — w siebie, a poprzez siebie w światy wyższe, przerzucając pomosty.

Zatrzymanie się i rozwiązanie nie oznacza poddaństwa w stosunku do sytuacji, ani poddania swoich ideałów, oznacza to rozwiązanie we współpracy z wydarzeniami odnalezionymi gdzieś z dala od sytuacji podobnej pułapce. Należy wiedzieć kiedy się zatrzymać, aby zebrać siły i kompozycję.

W muszli rodzi się perła, oferujemy ją Niebiosom. Wszystkie nasze przedsięwzięcia i niepowodzenia, żale i wzniesienia poświęcamy zatem na ołtarzu Niebios.

Gdy miejsca, relacje i stanowiska są znane i przyjęte w szczery sposób, nie ma troski o zdradę, konflikt, ani konkurencję zadawane sobie nawzajem.

W ewidentnych promieniach słońce reprezentuje iluminującą Prawdę, nie ma w nich zbędności ani fałszywości.

Prawdziwa natura człowieka jest dobra, Hsing — jest to niezrodzona natura świadomości, podobnie — rektyfikowanie ducha i natury przez alchemię dopóki nie stanie się znowu sobą. Nie jest w stanie upadku, jest w stanie nowych narodzin, potencjału i powrotu. Poprzez duchowe ćwiczenia, techniki, dobre podstawy życiowe i poprzez instynktowne rozumienie i stawanie się zrozumieniem przez praktykę może oczyścić swoją naturę z kurzu świata, aby jaśnieć znowu z przejrzystością.

Tracąc cierpliwość z jakąkolwiek sytuacją, odciągamy się od kursu, integralności płynącej wody. Kiedy spotykamy zaburzenie lub przeszkodę, poruszamy się naprzód w odpowiedni sposób, to jest sprawa spójności charakteru, nie przeforsowania czyjejś decyzji.

Pomiędzy desperacją a afirmacją jest też stan pełnej żalu wytrwałości, wzmacnia to charakter i nasącza siłą, która powinna być podtrzymywana w umyśle, jeżeli zrzucimy z siebie mordęgę zbyt wcześnie, zapomnimy o obarczeniu, zrzucenie jej w pół drogi sprawi, że będziemy poddani degeneracji w nieodpowiedzialną arogancję, albo dziecinną głupotę i błazenadę.

Zły kierunek wytrwałości graniczy z upartym ignoranctwem, nie przynosi nic oprócz niepokoju.

Epikurejska szkoła twierdziła, że zwracamy sprawy naturze i Bogom, nie powinniśmy brać zysku i strat do serca. Zysk jest tymczasową sprawą, może być użyty źle lub dobrze, powinniśmy być odłączeni od efektów takich rzeczy, zatrzymać zysk w czas, nie zbierając rzeczy, do których jesteśmy przywiązani, inaczej będziemy zagrożeniem dla innych, powodując ich nadmierną stratę i biedę. Każdy zysk charakteru jest efektem jego lśnienia, kiedy jednak zysk usuwa charakter w cień, zabija światło — charakter staje się pusty, skorumpowany, a zysk jest użyty ku złym celom.

Kiedyż jasna natura jest zdominowana ciemną, podobnie, kiedy jaśniejący ludzie stają się zaciemnieni, kiedy ciemna natura człowieka staje się jasną? Nie jest to kwestia prowadzenia się, ale przyczyn, efektów i losów. Odnosimy całość pracy i polerujemy natury poprzez jin i jang w napięciu, aby dać początek diamentowi, utwardzone, bystre umysły są w stanie zakwaterować oba, sterując nimi ku dobrym efektom. Pomimo burz i wichur, które muszą przetrwać, w lekkiej pogodzie nie zmieniają swej wytrwałości i wewnętrznej prawdy ani spójności o milimetr, powracając do niej za wszelką cenę, kiedy zaburzenie tymczasowo zbija je z tropu, stoją z premedytacją jeszcze mocniej.

Wewnętrzne światło pomaga pokonywać przeszkody aby się doskonalić, napięcie wynikające z pokonywania przeszkód buduje stałe, solidne charaktery. Nawet kiedy światło odwraca się w ciemność, aby chronić innych przed dewastującymi inklinacjami zła zatruwającymi nasze natury.

Nawet jeżeli nie możemy się nigdzie udać, podróż odbywa się w umyśle, jego ruchy muszą być czytane poprzez gwiazdy i wolne światy, uwięzieni, kontemplujemy wewnętrzne arkana świątyni.

Jeżeli nie jesteśmy zrozumiani, będziemy wyśmiani, lub jeszcze gorzej — jeżeli nasze pryncypia są rozpoznane jako coś wyższego, staniemy się wrogiem, jak cierń w czyimś oku. W oczach Niebios pozostajemy wierni pryncypiom i szczerzy ze sobą, przejrzyści w swoich działaniach.

Powinniśmy pokonywać wrogość otoczenia przez silną lojalność względem wewnętrznej prawdy i światła, praktykując ją — w ten sposób wykuwamy stalową ścieżkę — jeżeli otrzymujemy potwierdzenia naszej drogi, albo wskazówki wzrostu, powinniśmy to zbyć w ciszy, nic z tych rzeczy nie powinno być eksponowane niewłaściwej publiczności.

Nawet jeżeli czyjaś prywatność jest naginana, a nasze doświadczenia przerastają te ciekawskich oczu, utrzymujemy się na ścieżce, w obecnych czasach nawet ci, co latają, mogą być zaślepieni. Zraniony sokół bez skrzydła widzi i pamięta więcej niż wróbel w powietrzu, który niepotrzebnie napomina sokoła, próbując go przechytrzyć i przemądrzyć. Pozostaje wróblem.

Po długotrwałych ranach ciężko się wyleczyć, zarówno ludziom jak i społeczeństwom, należy ich prowadzić i chronić w procesie leczenia poprzez stałość.

Jeżeli jesteśmy wśród wrogów, nie powinniśmy informować innych o naszej trzeźwości umysłu, jeżeli postrzegają nas jako szaleńca. Zachowajmy głębokie rozumienie każdej sytuacji, obserwując, pamiętając — w przeciwnym wypadku można zapomnieć o wewnętrznej pochodni i rzeczywiście stać się obłąkańcem. Można też zapomnieć o głębokim zrozumieniu — ale gdy zrozumiemy ruchy przeciwnika, przyczynowość jest zrozumiana, jest to studnia aktu, kontemplowana i intuicyjna, prawie instynktowna, nawet gdy rozumowe rozwiązania z przeszłości zostaną zapomniane — staną się niejako zachowaniami nabytymi.

Każde zło kiedyś się kończy, konsumując energię swojego trwania. Polega na relacji, bez punktu odwołania rozpada się w nicość, jednak ciągle próbuje nosić światło gwiazd, jak chaos oddający formę rzeczom, chwyta się światła aby się utrwalić.

Ojcowski i matczyny umysł ukierunkowany na ludzkość jest poświęceniem siebie, a także pożywką dla Jaźni.

Okropnemu człowiekowi kończą się nienawistne słowa, lekkoduchowi głupstwa, a głupcowi próżna gadanina. Każde słowo powinno być ważone, żadne sprowokowane, wszystkie kierowane wewnętrzną esencją zgodną z ruchami Niebios, natury, społeczeństwa i ludzi. Cisza jest wielką wartością, mowa, która ma znaczenie, jest brzemienną w konsekwencje, choć łatwości w wymowie nie powinno się zamienić w czcze gadulstwo.

Efekt od wewnątrz do zewnątrz pokazuje klasę człowieka, niewcelowany ogień pasji traci fundamenty, pozbawiony dojrzałości. Młody smok żałuje potem jego gwałtownego, aroganckiego zachowania gdy jest zatrzymany, zmuszony wycofać się w ciszy, aby zebrać siły i stać się mądrym, uważnie obserwując przyczynowość i efekty, które są jego dziełem.

Społeczne aranżacje w starożytnych Chinach różnią się od dzisiejszych, a także znacznie od okcydentalnych. Próba restytucji pewnych standardów, nieważne jak je widzimy we współczesnym świecie, wydawałaby się dziwnym przedsięwzięciem, natomiast inspiracje odebrane rozumowo jako rzeczywiście mądre mogą nas prowadzić w aranżacji natur, które mogą śmiało funkcjonować w tych czasach, jeżeli jesteśmy w stanie przerzucić pomost między tym co starożytne, tym co człowiecze i tym co współczesne, nie gubiąc się w meandrach różnic.

Życzyć sobie tego, co mamy, robić to, co możemy, szukać ekscelencji w tym, do czego jesteśmy zdolni, zgodnie ze statusem. Wszystko w umiarkowaniu, nic w zbędnym nadmiarze, jeżeli nasze wartościowanie przekra-

cza te proporcje, cierpimy przez inflację, zazdrość, albo eksponujemy się w denigrację, akty przeciwko nam. Próbować wydźwignąć się z niskich warunków i zawrzeć wielkość w sobie jest aktem wystarczająco silnym — nasze wizje wybiegają poza stan i warunki, nasza natura jest ponad impuls, który umożliwia nam jej użycie — ubierzmy się zatem w jarzmo dopóki nie będzie nagrodą, lecz gdy sięgniemy po nadmiar — marnujemy wielkość natury, stajemy się aroganccy, tak jakby natura nam nie starczyła, pokonać wyższe warunki i pozostać pokornym mając wielką naturę — jest to wystarczająco piękne.

W sytuacji wielkiej powagi i surowości, preferowana jest uwaga kierowana ku sobie i innym, nie podejmujmy głupich kroków, jednak ta surowość nie powinna się zamienić w pogardę, albo zbyt wielkie oczekiwania kładzione na innych, odetnij się, bądź życzliwy dla obcych, ale trzymaj ich na dystans. Ta surowość z otwartą uwagą może się zamienić w sztywną paranoję, więc musi być zrównoważona stwierdzeniem „szkoda, która była nam zadana, już nic nie znaczy", to noszenie tarczy z wiedzą kiedy ją obniżyć, kiedy ją postawić, bez trzymania się jej kurczowo, zapominając, że mamy miecz. To także pamięć o tym, że kiedy jesteśmy pod gwałtownym oblężeniem, tarcza jest przydatna, ale po oblężeniu sprawnie bez niej poruszamy się naprzód.

Podejdź do kompanów, przyjaciół i znajomych nie jak arogancki głupiec, który wzniósł się na fałszywej wieży, ale szczodrze, jak król, który już nie posiada jestestwa, ale zawiera w sobie perspektywy innych.

Egzystujące napięcie nie jest rozwiązane przez stronniczość, zaangażowanie siły w ruch akcentuje opozycję, w czasach niezgody wszystkie ruchy są czytane przez strony jako wspierające, choć takimi nie są, dalej dzieląc zwalczające się fronty. Ponieważ każdy osąd czytany oddzielnie jest wpisywany w daną stronę, w trakcie zgody są czytane zgodnie. W trakcie ogólnej niezgody i stronniczości, co jest niejasne wydaje się braniem stron, to co jest radykalne jest wynagradzane, co jest mądre jest odrzucane, co silne w opinię pokonuje subtelność rozróżnienia.

Napięte opozycje są rozwiązane przez mądrą stronę, która jest obdarzona zaufaniem obu, kierunkuje ona opozycyjne energie w tworzenie wspólnej akcji w zgodzie, wtedy opozycje znów zaczynają powoli narastać, jeżeli jest to podtrzymane bez mediatora, energie mogą implodować i rozwiązać się w katastrofę, społeczną lub personalną.

Opozycja nigdy nie jest pokonywana siłą, wzmacnia to opór. Z cierpliwością i decorum, ciężej jest pokonać siebie i być zgodnym ze swoimi zasadami pośród złych ludzi, aniżeli tych, z którymi działamy w zrozumieniu i empatii. Jeżeli złamiemy się w gniew, powstaną jeszcze większe przeszkody i wzajemna wrogość, która rośnie w górę. Podświadomie widząc, że nie osiągają tego, co chcieli, gdy nie ma parytetu zgody, idą gdzie indziej bez nienawiści, zranienia ani przemocy.

Nawet jeżeli armie milionów powstaną przeciwko komuś, jeżeli puści się on przywiązania do jestestwa jest wolny, wszystko przechodzi przez niego jak przez powietrze. Idzie za tym, co silne w sprawny sposób, ma to dobry efekt na wzmacnianie charakteru w pracy, upokorzeniu, wytrwałości i wytrzymałości, na koniec nie stajemy się więźniami postrzegania wobec tych, którzy konspirowali przeciwko nam, ani paranoiczni — w dobrej wierze przewiduje się ruchy oponentów w ciszy, a także wypracowuje strategię w umyśle, odrzuca się odczucia bycia męczonym, panując nad sytuacją z silnym umysłem i w zgodzie z linią prawdziwych myśli.

Jeżeli nie odnajdziemy afiliacji z bliskimi, odnajdźmy afiliację z Bóstwami i Opatrznością. W ten sposób ustanawiamy poprawną relację z Niebiosami i zmiatamy wszystko w odpowiedni porządek.

Niebezpieczeństwa izolacji zaczynają się z alienacją, dehumanizacją, byciem nagim przed przeciwnikiem, otwierają możliwość zostania ofiarą w rękach przeciwników, przez inflację i megalomanię, arogancję i zbyt dużą war-

tość przywiązaną do własnej osoby. Wznosząc się na wieży nad ziemskimi sprawami zbyt wysoko, topimy się w złamanym sercu i desperacji, tracąc afiliację z wszystkimi, upadając w pustkę nicości, gubiąc złoty wątek.

Ponadto grozi to zatraceniem własnych sił i zasad w relacjach z ludźmi, mizantropią, albo zatruciem przez wady, które są ciężkie do wykorzenienia. Przeciwnik zawsze dąży do odizolowania oponenta, a potem niszczy go z zewnątrz i od środka, jeżeli próbujemy się odizolować także, jesteśmy podwójnie zrujnowani — przez przeciwnika i przez nas samych, pokonujemy się w ten sposób, upadamy.

Jeżeli wewnętrznie jesteśmy niepokonani, działamy w wytrwałości. Znajdźmy ciągłą afiliację z Niebiosami i Bóstwami, wtedy wróg spróbuje odciąć i zaciemnić tego typu afiliacje, lecz gdy raz jest ona ustalona, biegnie jak trwały, dobrze spleciony wątek.

Lojalny kompan i kompanka rozpoznaje nasze fortece, a także silnie działa, aby się przez nie przegryźć, aby zobaczyć diament afiliacji i przyjaźni.

Nawet gdy jesteśmy złamani w środku i widzimy ludzi niegodnych zaufania, powinniśmy mądrze otworzyć się na rzadką możliwość odnalezienia przyjaciela. Jeżeli stosujemy regułę zamknięcia na wszystko i wszystkich, tracimy możliwość odnalezienia więzi i powrócenia na ścieżkę.

Wewnętrzna wytrwałość pokonuje sztormy w nieugięty sposób, postrzegamy i dostrzegamy wszystko z ciekawym, czujnym umysłem. Przewidujemy ruchy oponentów, przewidując potencjalne przeszkody bez udawania, że ich

nie ma, pociągamy za właściwe sznurki i wplatamy je w stalową różdżkę komendy nad sobą. Hartuje to charakter, podczas gdy słabi ludzie angażują rozmaite formy wymówek i zaangażowania w niewarte sprawy, a zatem nie kształtują silnej natury. Co więcej, zyskujemy wyższą pozycję w swoim duchu, który komenderuje na polu walki, wzrokiem powstrzymując każdy najmniejszy punkt siły oponenta. Gwiazdy Jaźni nie traci się z łatwością.

W zmianie, nawet największa katorga nie jest stała, nawet największa z radości nie trwa wiecznie, choćbyśmy chcieli ją utrwalić, sprawy przychodzą i odchodzą jak fale.

> *Masurius dodaje, że obraz bogini na ołtarzach Volupii ma zakneblowane i zapieczętowane usta, ponieważ ci, którzy w ciszy znoszą nieszczęścia i niedolę, osiągają więcej satysfakcji poprzez dobre działanie cierpliwości*
>
> — Makrobiusz, Saturnalia.

Wzmacnia to charakter przybliża Bogów do niedoli, uszlachetnia, hartuje stal z mądrości i rozeznania, uczy jak pokonywać wszystko — albo to co możemy — ciszą.

Warto oddać cześć i w medytacji prosić o audiencję u Bóstw, jest to traktowane jako rzeczywista interakcja, która może nas prowadzić w cichej idei i inspiracji, jeżeli na ludziach nie można polegać, albo nie możemy sobie pozwolić na ukryte powiązania, które by nas zaangażowały w skorumpowane działania.

Jeżeli nie odnajdziemy wsparcia, wesprzyjmy się na stali naszego ducha, pośród Bogów, którzy mogą nas wzmacniać, zaangażujmy się w sprawy Niebios, może to doprowadzić do rozwoju niechęci wśród innych, lub pogardy i nienawiści spraw, które preferują aby człowiek tkwił w ślepocie i ignorancji, powinno się wyrzucać tego typu uczucia i emocje jak złodziei, spotykać ludzi jako ludzi, Bogów jako Bogów.

Gdy cierń jest usunięty z kopyta wielbłąda, wątek zdarzeń zależy od metody ich rozwiązania.

Losy mogą być katartyczne, wędrowiec prawie osiągnął miejsce spoczynku obserwując deszcz, który spada poprzez mgłę. Jeżeli naciski sytuacyjne wyprowadzą nas z tego miejsca, może to prowadzić do ponownych tarć i konfliktów. Należy wiedzieć gdzie się zatrzymać.

Wyzwalanie z winy i błędów zrzuca z nas jarzmo, które nie jest jarzmem innych, tak jak nienawiść jest subiektywnym przywiązaniem do podmiotu nienawiści, trzymanie w sobie niechęci czy zranienia, czy chęci zemsty jest tylko naszym jarzmem, rozwiązanie rozwiązuje też poczucie winy i wstydu innych, którzy mogą być zakładnikami takiego stanu rzeczy, jak długo są w stanie zrozumieć swój błąd i skorygować się — jest to wystarczająca kara. Jeżeli nie są w stanie skorygować i zrozumieć błędu — nie jest to w naszej sile, aby to zmienić.

Zachwyt! Zachwyt! Smocza błyskawica schodzi z niebios! Rozprasza i poprawia, porusza rzeczy w idee i wiadomości, prostuje zepsute korzenie natur, przynosi limity tym, którzy stracili rozum.

Tak jak błyskawica rozświetla noc i znika, tak nie rozważamy swoich błędów, ale je naprawiamy w silny sposób, nie żyjemy poprzednimi błędami, ale rezolutnie niesiemy się ku poprawnemu widzeniu teraźniejszości i przyszłości. Jak deszcz co usuwa błoto, nie powinniśmy dać się złapać w rozpaczaniu nad przeszłym błędem, albo zaangażujemy się w błąd i przyzwyczaimy do niego.

Rzeczywistość nie powinna być zamrażana w tym świetle ci którzy są

więźniami przeszłości i transponują to w teraźniejszość, są więźniami czasu, są bardziej zajęci życiem przeszłością niż życiem teraz, zamiast brać sobie mądrość przeszłych doświadczeń do serca w rozróżniający sposób.

Prawda, która jest pokazana w świetle środkiem jednego mistrzowskiego uderzenia, demaskuje wrogów i sprawia, że stają się bezsilni.

Strzała, która jest niesiona na powietrzu, buddyjskie powiedzenie „dokonuj wszystkiego za pomocą jednego środka". Ten środek stosowany do czasu i zmiany jako naturalna siła rozwiązuje wszystko ku lepszemu, jeżeli wiemy poprzez życie jakich środków musimy użyć, strzelamy w odpowiednim czasie i miejscu, pociskiem, który zawsze przebija trzy głowy.

Niebiański łucznik, jak mongolski jeździec, jedzie i mierzy dystans, a poprzez intuicyjny błysk uderza w cel w prawie niemożliwy sposób. Mądrość jest umiejętnością, która jest podobna w sprawach ludzi, ziemi i niebios, poprzez mowę, komendę, akcję, wycofanie i stałość wiemy, kiedy powinniśmy ją stosować — jak i gdzie.

Powinniśmy stosować środki, które są ciągłe i nie rosnąć zbyt przywiązani do tymczasowego dobra, jeżeli stracimy swoją czujność i damy się ponieść sytuacji, tracimy nawyki i drogę, metodę i mądrość, powinniśmy konfrontować i angażować życie w każdej instancji, nie tracąc ciężko wygranych doświadczeń i nie zapominając o nich.

Umysł jest podstawą wszystkich wewnętrznych zgód i konstelacji psychicznych, zewnętrzne rzeczy są rozwiązaniem i pochodną działania umysłu. Powinien podlegać ciągłemu treningowi i ćwiczeniu.

Środki powinny być przygotowane i regenerowane, nie powinny poddać się stagnacji, inaczej je utracimy, jak narzędzie które stępimy lub zgubimy przez bezmyślność.

W fortunach umniejszone nieszczęście przynosi szczęście, fortuna nie jest rozpoznana przez obfitość po tym, jak nieszczęście się zmniejsza — czasami ujęcie jarzma jest fortuną, która jest wartością — wolność od nieszczęścia jest wystarczającym szczęściem. Podobnie, zwiększenie fortun może spowodować przesycenie, lub fortuna ta może być odebrana przez losy, prawa organizacyjnej entropii informacyjnej lub negentropii w biologii są komplementarne. Podczas działania fortun kultywuje się charakter, postawy i decyzje w nieszczęściach i szczęściu wzmacniają charakter, który pierwsze pokonuje, a przy drugich jest niewzruszony i nie daje się ponieść tymczasowości.

Niektórzy kultywują wielkie charaktery i pod ciężkim jarzmem mają nadal wystarczająco dużo siły, aby ruszyć w pole działania, zaprząc zasoby, albo się wycofują, z braku żyjącego, pozostającego impetu lub entuzjazmu aby być człowiekiem czynu, nie jest to rozgraniczenie między bohaterem a wieszczem, ale polem działania tego drugiego jest wewnętrzna wielkość i działanie wewnętrzne, tego drugiego zewnętrzna wielkość i działanie do zewnątrz.

Harmonia napięcia — cięciwa łuku jest szarpnięta, wyzwolenie przez opozycję — strzała jest wypuszczona w Niebiosa, ruch w górę — wzlatuje do niebiańskich sfer.

Wewnętrzna przejrzystość jest tożsama ze światem i w jedni z nim, szczera przez swoje ruchy i ewidentna. Fałsz nie jest przejrzysty w świetle kosmosu rozchylającego swoje płatki. Jeżeli zaistnieje fałsz, nie ma prawdziwych napięć, w których dwie polarne przeciwności walczą. Fałszywa fasada

wewnętrznych napięć wykrzywia korzeń i deformuje naturę ku groteskowym teatralnym maskom, które w nas wrastają. Wtedy jesteśmy podobni zduszonym drzewom, kiedy wyzwolimy się z nich zrywając skorupy i dojrzejemy do autentyczności, odzyskujemy swoje charaktery, natury i inklinacje.

Instynkty są poddane treningowi, każdy objaw gniewu powinien być wycięty u podstaw, rozwiązany i rozbrojony.

Wszystko kształtuje się zgodnie z formą, fontanna jako góra świadomości piętrami przekazuje wodę niżej do ludzkiego intelektualnego, emocjonalnego i instynktownego życia, wszystko jest wyrównane i wprawione w ruch harmonijnie i pięknym sposobem.

Odpowiedzialność w działaniu z innymi, albo ile możemy powiedzieć, jak działać, ile dać aby nie zepsuć, nie czynić szkody, nie zniszczyć innego, w samorestrykcji dystrybucji, mistrz nie ma rozwiązłego języka, ale podlewa rośliny spokojnie, dając im rosnąć o własnych siłach, tak jak korzenie roślin rosną mocno i są dla nich źródłem dalszego rozwoju.

Z charakterem, cnotą i wadą, powinniśmy mieć na względzie nasze ograniczenia i nadmiar, aby zaokrąglić wszystko zgodnie z naszymi naturami w odniesieniu do wytyczonych ścieżek, systemu koordynatów idealnego obrazu spraw, które chcielibyśmy w siebie wcielić, aby stać się całością poprzez rozwiązanie, ciosanie, szlifowanie i ponowne związanie.

Autonomiczna samokorekta jest atrybutem dojrzałego umysłu, który rozróżnił pojęcie dobra i zła, słusznego i błędu drogą rozumu, intelektu i czucia, a następnie ucząc się równoważyć to w mądry sposób, przenosi to wewnętrzne rozpoznanie w kontemplacje. Jednak nie umiejscawiamy roszczeń poza sobą, jesteśmy odpowiedzialni za siebie, jeżeli oponenci, albo ludzie źle rozumiejący sytuację próbują nas zmusić do złego przedsięwzięcia, należy ćwiczyć odporność i nie dać się wciągnąć w linię akcji, przemocy, klatek niespójnych wierzeń, nawet wtedy, kiedy próbują nas zastraszyć, albo nam grożą. Umysł powiązany gwiazdą świadomości nie boi się kar ciała i umysłu, jest wiecznie wolny, jeżeli wrogowie są uparci, natrętni, głupi, używają przemocy, należy wytrwać w ciszy i wewnętrznej prawdzie, nie należy ciąć ich mieczem, jeżeli istnieje możliwość rozwiązania, rozbrojenia przeciwnika, w ostateczności zgładzenie przeciwników jest dyscyplinarnym aktem.

Zrozumienie wywyższonej pozycji w stosunku do Niebios to zrozumienie całości wydarzeń poruszonych, aby doprowadzić do ulepszenia, harmonizacji, splecenia poprawy zgodnie ze sprawiedliwością. Bodhisattwa poświęca całkowite wyzwolenie poprzez współczucie, wieszcz poświęca poruszenia jego wolności aby zaangażować ludzi, mistrzowie i mistrzynie, którzy powracają do TAO, zaangażowani w świat zostali aby prowadzić innych, jednak to wyższy pierwiastek, który rektyfikuje i wzmacnia niższy u podstaw.

Czasem zmęczeni, chcąc odejść, pragniemy wyzwolenia pośród środków i umiaru, potem gdy przychodzi wypoczynek, patrzymy wokół i widzimy jak dużo jest do zrobienia, ci, którzy raz weszli w ten świat rozpoznając go, nie opuszczają go z łatwością.

Kwestia czy chcemy poświęcić naszą wyższą naturę na rzecz świata jest pytaniem o rozróżnienie, solidny osąd, nic nie powinno być trzymane jako własność, ani odrzucane bezrozumnie, mądre sprawy powinny nas na wskroś prowadzić, nie odcinając nas kompletnie od niższej natury.

Starożytne tradycje nie są tylko po to, aby je studiować, ale kontemplować i wcielać, bogactwo zapisów może być stosowane z uwzględnieniem czasów, stosownie do czasów.

Gigantomachia, albo bitwa Tytanów wewnątrz natury, charakteru, etosu, zasad, ducha, Erosa, Thanatosa etc. jest ciągła, poruszamy się naprzód, stawiamy fundamenty, trwamy przez oblężenia, rozwijamy etos i względem niego sprawnie decydujemy o rozwiązaniach i czynach. Jest różnica między świadomie wykształconym etosem a uwarunkowanym, jest różnica między byciem poruszanym to tu, to tam, bezwolnie i angażując się w słuszne i złe

sprawy świadomie. Etos wykształcony świadomie jest rozsądny i szuka swoich podstaw we wglądzie, obserwacji i zrozumieniu. Uwarunkowany jest wyuczony i działa pod impulsem nieświadomości, a zatem może być chwiejny. Ludzie, którzy poruszają się po wydarzeniach bez kręgosłupa i dostosowują się do sytuacji, są pół-etyczni, nie wiedzą dlaczego, ale boją się transgresji wytyczonych przez wpojone zasady. Jest to niesolidny, ale zdrowy sentyment. Ci, którzy idą ścieżką nadużyć, manipulują półetycznymi i uwarunkowanymi ludźmi mając nad nimi przewagę, są też ci, którzy etycznie i świadomie oponują, kiedy widzą jak wielkie szkody są wyrządzane całości, których etos należy do obserwacji praw rządzących rozmaitymi naturami ludzkimi, będąc przewidującymi i penetrującymi prawa przyczynowości.

Jeżeli korupcja nas przeżre, możemy stracić rangę i stać się niższymi naturą ludźmi, następnie jesteśmy stopniowo usuwani, jeżeli rezultatem jest zranienie i zła wola względem innych, upadamy coraz niżej. Nawet jeżeli ludzie wyżsi naturą, do których należeliśmy, zaczynają wzrastać, możemy zatruci odwrócić się od nich i stanąć źle po stronie knucia ciemności, albo wycofać swoje zranione natury ze sceny aby kontemplować rzeczy, które nadal możemy zdziałać w obrębie upadku, przeciwdziałając jego postępowi, nie dodając zła zranionych natur, jest to także forma Gigantomachii w upadku.

Tylko zimnokrwiste zwierzęta mają jad, nigdy nie lekceważ żądzy krwi i zemsty zgorzkniałego, pokonanego człowieka, w mądrości nadal ostrzega,

w źle zaczyna z jadowitym uśmiechem obserwować głupotę i autodestrukcję innych, przed którymi starał się z początku ostrzec.

Ciągła egzaminacja siebie powinna stać się nawykiem, tym bardziej w wywyższonej pozycji, należy się strzec mając na względzie siebie i innych. Człowiek ze sztyletem i statusem zgorzkniałego żebraka jest bardziej niebezpieczny, bo jest wolny w użyciu sztyletu, nie zatrzymany przez hierarchiczne i tradycyjne sentymenty, społeczne limitacje. Mag z ostrym językiem może zabijać słowem, negocjować lub kreować, ale pobity pies, który ma podobny język, może go użyć w sposób podobny do traktowania jakie otrzymał, koło fortuny się toczy, pokonywanie siebie jest szczególnie ważne uwzględniając siłę i komendę, bez względu na status. Nawet pokonany żebrak jeżeli miał wielką naturę, walczy o jej resztki.

Mierz środki naprzeciw przeszkód przez cały czas.

Ciągłe niebezpieczeństwo nie powinno stępić zmysłów poprzez siłę przyzwyczajenia, nie powinniśmy stracić czujności, lecz cały czas się odnawiać i prosić Niebiosa o odnawianie, w spontanicznym tańcu szabli skoncentrowani, gotowi na konfrontację, interakcję, wycofanie, uderzenie i obronę, obserwację i ogląd.

Gdy jesteśmy prawdziwi wobec siebie i Niebios, gdy zbierają się nad nami szeptania, plotki, oszczerstwa i kłamstwa, a nasze przedsięwzięcia są otwarcie wyszydzane bez pytania, cenzurowane aby zablokować nasze ruchy, powinniśmy być wytrwali na ścieżce zgodnej z wewnętrzną prawdą, jeżeli jest w istocie mądra, jest drogą wzmocnienia zasad i silnej dojrzałości. Powinniśmy wynieść się z miejsca oszczerstw, o ile to możliwe, jeżeli nie — należy zachować milczenie, życzliwą i stonowanie wycofaną postawę, aby uniknąć zbędnych ataków i zranień sprowokowanych oszczerstwem i knowaniami.

Kontemplować swoje wady aby je korygować — buddyjska stanza.

Bycie uważnym, posiadającym wgląd i bycie przewidującym, uzbrojonym w metodę i dynamiczną baczność, nie nazbyt entuzjastycznym, obserwującym w dobrze osadzonej równowadze.

Gdy w aranżacji relacji zagubimy swoją kompozycję w stosunku do osoby płci przeciwnej, osłabia to naszą własną naturę, kiedy stajemy się udomowieni, tracimy siłę i polot. Należy sięgać porad, ale polegać na własnych siłach.

Dary ciemności powinny być odrzucane. Są metodą wpełznięcia w czyjś umysł, jakakolwiek intencja nam przyświecała, jest skorodowana przez naturę podarku i jego źródła. Gdy są nam narzucone, należy je zbyć i działać zgodnie z wyższą naturą, nawet gdy wżerają się nam w umysł.

Jeżeli ciemność wprawia nas w ruch, należy ustalić układ odniesienia w stosunku do Niebios w sercu, zachować silną posturę i straż pryncypiów, szczególnie będąc na eksponowanej pozycji, jednak okryte wewnętrzną prawdą i odporną, wytrwałą defensywą.

Najlepiej, gdy ludziom wydaje się, że jesteśmy im podobni, choć wewnętrznie nie idziemy ich drogą. Możemy wtedy działać zgodnie z przejrzystością w stosunku do Niebios i nie jesteśmy kłopotani ani postrzegani jako dziwadła lub wrogowie, co umożliwia nam dalsze kroki.

Starożytne korzenie są upamiętnione, ofiary dla przodków naszego klanu, z którym mamy afiliacje.

Więzy zacieśnione poza śmiertelnymi wątkami rozwiązują i załamują się bez jednoczącej idei, która wcielana jest indywidualnie, ale śpiewa jednogłośnie.

Moralność reguluje naturalne prawo instynktowne, jak również to, co aspiruje do wyższego, ustanawia zachowawcze granice, utrwalając fundamenty praw, tradycji i kodów ustalonych w kulturze i cywilizacji, tabu i świętości, uświęconych sposobów działania, a także ich profanacji.

Intelekt i rozum, który jest rektyfikowany platonicznie, ze świata idei i form rozświetla to, co ziemskie w całkowicie etycznych zasadach. Wiele rzeczy można wpisać w moralność i naturę, jest to kwestia indywiduacji i człowieczeństwa, jeden społeczny logos różni się od innego, każdy ma swoje świętości i wynaturzenia.

> *Różnica między etosem a moralnością. Wojownik podąża za swoim etosem, który może być moralnie podważony. Tradycyjne prawo i byt są w konflikcie ze sobą.*
>
> — Ernst Jünger, Eumeswil.

Introcepcja jest wewnętrznie odzwierciedlonym postrzeganiem.

Ostrząc miecz umysłu i charakteru cały czas, odnawiamy swój oręż, aby spotkać się z nieprzewidzianym.

Niejasność interesów jest pokonana jednym skoncentrowanym celem, nie jest ważne z tej pozycji, czy obróci się ku dobremu czy złemu, energia mas leci tam, gdzie leci wiatr, lub gdzie idą przywódcy, intelekt i czucie wolnych jednostek podąża za rozsądnymi celami i prospektami, a zatem wielkim przedsięwzięciem jest gromadzenie ludzi ku wspólnemu celowi.

Poświęcając jestestwo i osobiste interesy, działa się nieegoistycznie.

Porządność, szczerość i jasność w każdej chwili zaprzęga luźne końce umysłu, strzeże go przed fałszem, co jawi się jak szczerość, ten fortel zastawiony na siebie powinien być usunięty.

Słabi naturą, którzy otaczają silnego, działają na niego w korodujący sposób, silni naturą traktują się nawzajem z równością aby wzmacniać się nawzajem, prowadząc słabszych.

Oddanie obowiązkom, w Pymandrze pisano o obowiązkach najpierwiej względem Niebios, potem wobec świata, a na końcu wobec ludzi — dokładnie w tej hierarchii odnajdywana jest spójna, proporcjonalna harmonia, gdy zaokrągli się wszystkie elementy w całość.

Z nizin na wyżyny społeczne, względem duchowych i mentalnych przedsięwzięć — z uwarunkowanego życia do mistrzostwa. Jak roślina, która rozwija się zgodnie ze swoim fenotypem z różnicami w ekspresji, różnorodności i środowisku.

Zbierając małe rzeczy, każdy z tych czynów kontrybuuje i wspiera się nawzajem, wypychając się w górę. Jest niezwykle istotne, aby być wielkim

w małych rzeczach i małych krokach, aby mogły się rozwinąć na późniejszym poziomie, rozwinięte w charakterze.

Charaktery i natury są zrozumiałe przez ukryte duchowe więzi, które często są relegowane do podświadomego rozpoznania, jest to afiliacja z Jaźnią. Kiedy w upadłych czasach rządzące elity są niższe naturą, znajdźmy afiliację z tym co niskie, lecz wielkie, wielkie natury równe albo podobne nam będą rozpoznane przez głęboką afiliację.

Podobnie gdy nie znajdziemy nic godnego w naszych czasach, naszymi rządcami i przyjaciółmi staną się Niebiańskie siły, Bóstwa i Boginie, mistrzowie i mistrzynie, wyzwoleni redeifikowani śmiertelnicy.

Kiedy tracimy straż szarżując w górę bez przeszkód, nasz impet może się zapaść, jest to osławiony „upadek z kół fortun". Jednak nadmierna uważność może zatrzymać czyjś akt w pół drogi.

Wycofujemy się w ciszę i pilnujemy naszej mowy i myśli, kiedykolwiek jest to możliwe, noszenie jarzma ciszy jest mądrzejsze niż niewymierna mowa. Myśli powinny być pilnowane, ale nie kosztem głębi i połączenia z Boskością, inaczej rezultatem jest powierzchowność i zapominalstwo. W ciemniejszych czasach lepiej jest grać szaleństwo, brać rzeczy pod rozwagę, kiedy jesteśmy w konflikcie z grawitacją sił ciemności, inteligencja i powaga celu mogą prowadzić do okropnych efektów, kiedy stajemy się eksponowani i użyci w złych lub zgniłych celach.

Szaleniec z zewnątrz może być wewnętrznie wieszczem — ciemna siła nie jest zagrożona przez głupca ani szaleńca, może on zatem działać w obrę-

bie swoich znaczeń i obowiązków ze smutkiem — w ciszy, niezależnie od tego, czy jest to celowy akt czy prawdziwe szaleństwo, jak długo przy tym drugim można zebrać swoją kompozycję wewnątrz siebie pomimo obłędu.

Niektóre ekscentryzmy mogą nas chronić przed byciem zagrożeniem dla innych, gdybyśmy byli wykorzystani przez ciemność, a zatem chronią nas przed niepotrzebnym ryzykiem i głupimi ruchami, kiedy z całą siłą próbujemy uderzyć i szarżować z żalem i ciężkim sercem.

Co wydaje się ofensywą przeciwko wiatrakom, jest reaktywnym atakiem przeciwko obrazowi czasów, który jest widziany z jasnością umysłu. Ten ruch może należeć do młodzieńczej głupoty, ale każdy idealista go popełnia, ale po to, aby się wycofać i skomponować później. Należy poznać czasy bez wzrastania w upadek i podtrzymać silny zmysł zasad. Zapominalstwo i korupcja są wrogami, jedno podąża za drugim, co jest zatrute korupcją musi być potem trzymane w ryzach przez wyjątkową siłę, zatrute serca i umysły znoszą większe uderzenia niż te, które nie są pod jarzmem.

Podobnie ciemność rozprzestrzenia się przez żyły i wkrótce zatruwa serca i umysły, niszcząc charakter i naturę, podmieniając faktualną realizację i wielkość umysłu małostkowością urojeń, ignorancji, zapominalstwa, irracjonalności, głupoty, zacietrzewienia, złości, nienawiści, zazdrości.

Przecina wyższych naturą ludzi, zbijając ich z nóg przez pokrętne machinacje, poprzez masę może wykończyć wielu. Warto przypomnieć buddyjską stanzę: "nawet armia nie może nas pokonać, jeżeli nie uchwycimy się jestestwa jako przywiązania, posiadania", „ani nie zgładzimy, ani nie zostajemy zgładzeni", jakże przeciwnik może nas zgładzić gdy nie mamy jestestwa? Jakże możemy zgładzić wroga, gdy ten nie ma jestestwa? Aby nas zgładzić, ciemność musi nas zmusić do wiary, że nasze jestestwo jest własnością, czymś rzeczywistym, a następnie gdy przywiążemy się do tego złudzenia, możemy być z łatwością pokonani, deformowani. Jak długo jesteśmy odseparowani od tego urojenia, jesteśmy niepokonani.

Pokonując z radością, jak mawiała moja przyjaciółka — gdy jesteśmy w cierpieniu, pokonujemy sprawy ku dobrym wartościom, jeżeli jesteśmy obojętni i odłączeni, nadal staramy się celować w pozytywny układ odniesień, w wielkim bólu nie zawraca się z drogi, gdy ból staje się silniejszy niż nasza wola — wtedy zaczynamy upadać. Umysł pokonuje dyskretnymi aktami, dobre czyny pokonują złe myśli.

Jeżeli duch jest złamany przez wyczerpanie, staje się orgią dla ciemności, wkrótce obróci się przeciwko światu, przyzwyczajeniem nie rozpoznajemy już nic w jasności. Ciemność zaczyna wrastać w umysł, serce i krwiobieg. Ciemność staje się naturalnym sposobem działania, zamaskowanym przebiegłością — gdy nie rozpoznajemy już ciemności jako ciemności i pozwalamy jej działać jako naturalnej — przestajemy rozróżniać, że nasze szaty są czarne, myśląc że są białe — przybieramy maskę czegoś wyższego, ale pokonani nie widzimy już naszych poprzednich dróg, zapominamy z twarzami wykrzywionymi w groteskową maskę.

Jest niezwykle ważną sprawą wiedzieć, że słowa są słyszane nie tylko wśród ludzi, ale i w niewidzialnych światach, powinniśmy zaakceptować tę prawdę i trzymać język na wodzy, lepiej używać słów i myśli oszczędnie i mądrze, kiedy powstaje ku temu potrzeba, ludzie działający z siłą i kierunkiem używają ich rzadko, z wglądem i przewidująco.

Należy rozpoznać swoje otoczenie, środowisko, okoliczności, dokonać ich inspekcji w jasny sposób, z wglądem, aby ocenić własną sytuację. Pomimo niefortunnych sytuacji powinniśmy wiedzieć, jak poruszać się w niebezpiecznych stronach, terytoriach. Gdy nauczymy się praw gry, trzeba ciągle wiedzieć, że mogą się one zmienić, a głębsze, ukryte gry na ich powierzchni mogą być zrozumiałe, ale głębsza przebiegłość może działać z ukrycia. Podobnie z większym dobrem. Nie zagradza to drogi do akcji, ani nie zaprasza do braku aktywności, ale wzmacnia prowadzenie się i kompozycję, a także wytrwałość Jaźni w jej głębi, niestrudzenie jak skarabeusz, w egipskich tradycjach Kheper — symbol duchowego serca.

Z perspektywy depresji, żałości, porażki, opresji, antagonizmu, nienawiści nie widzi się niczego innego, jednak należy wytrzymać i przetrwać, ze wszystkimi zasobami zaangażowanymi w akt oporu w warunkach wewnętrznych i zewnętrznych, subiektywnych stanach, które są obiektywnymi w oczach Boskości, żadne piekło nie trwa wiecznie, choć może się tak wydawać.

Jako osoba, która uderzyła o dno z mentalną katorgą, uświadomiłem sobie, że jeżeli nie wypełznę z piwnicy, nękany przez wiele sił, nie urosnę w siłę, zostanę tam do końca życia. Jedynym marzeniem, jakie miałem, to śmierć, jedyną wizją, bycie czymś innym niż mój skatowany umysł — po przekroczeniu tej linii odzyskałem się w pokonywaniu urojenia.

Czy to choroba psychiczna, czy wewnętrzne piekło, negatywne poruszenia, negatywne spętania, przeczące naszym motywom, wewnętrzny konflikt — jest to stan wewnętrznej opresji. Należy wzmocnić się przez ofiary, rytuały, modlitwę i inwokacje, a następnie pamiętać o lojalności w stosunku do sił. Opresja jest iluzoryczna, ale subiektywnie tworzy piekła z umysłów, jeżeli bez ustanku wpadamy w wyobrażenia ciągłości, nie możemy znaleźć wewnętrznej przestrzeni stabilności w zaangażowanym myśleniu i działaniu w danej sytuacji.

Jeżeli nękani jesteśmy przez osę i krzyczymy, jesteśmy przerażeni małym bólem spowodowanym przez mikrego insekta, jakże wtedy moglibyśmy sobie radzić z wielkimi siłami w proporcji do naszego śmiertelnego istnienia? Gdy pokonamy małe strachy i pozbędziemy się lęków i bojaźni, staniemy się niezwyciężeni!

Unikajmy okoliczności, w których przyciąga nas do majętnych sławnych czy potężnych ludzi, chyba że chcemy się stracić na rzecz abstrakcji ich osób. Silniejsi w naturze radzą sobie z tego typu osobami, ale należy rozważyć co możemy stracić w zamian za tego typu koneksje. Jeżeli nie posiadamy siły natury, nasza natura upada i jest ścięta jak słabsze drzewo.

W sytuacji opresji najlepiej zwrócić się do Boskości, Bóstw, Bogiń, wewnętrznego Boga, Boskości na zewnątrz i wewnątrz. Przerzucaj niemożliwe pomosty, gdy sytuacja jest bez wyjścia!

Pokonanie i granie wyższą ręką w stosunku do opresji — jeżeli to nam się nie uda, jesteśmy zaplątani w bluszcz, w takiej sytuacji mentalne osadzenie nie pozwala nam się poruszyć ani na krok, jest różnica między traumą umysłową a traumą spowodowaną rzeczywistymi wydarzeniami w świecie, natomiast obiektywnie obie pozostają cierpieniem.

Niebiosa są nieskończoną studnią i źródłem wszelkiej energii.

Odniesieniem człowieka jest człowiek jako centrum jego rozważań w stosunku do Niebios, sam z samotnią, palec wskazuje z powrotem ku naszej esencji, czym jest Złoty Kwiat niebiańskiej natury? Podczas kontestacji ludzkiej natury w świecie, jak zdefiniować niebiańską naturę, gdy jest się splecionym z naturą, formą, człowiekiem, wyższą naturą? Człowiek odarty w agonię do najdzikszych poruszeń, złamany ze szczeliną, która sięga do otchłani bólu, gdy uspokoi serce, tęskni za gwiazdami i Niebiosami, za powrotem — ta idea — maska sił i mocy, które są rektyfikowane w jego pragnieniach, które kieruje ku nim, czyste idee zróżnicowane w jego zrozumieniu, różnorodne we wszechświecie ale całkowicie jedne.

W wulgarności i przemocy, nękany przez mniejsze zła, znajduje stałość i zapomina w jednej chwili o Pięknie i Proporcji, Tęsknocie i Harmonii, staje się sam wulgarny, ponieważ nie może już odczuwać, posługiwać się Intelektem. Natura świata chowa się przed nami, to flirt, we wstąpieniu życia jego intelektualny duch pozostawia ślad pewności, pieczęć, gdy w ciągłych pracach, w wielkiej samotni miast, stepów i pustyń, gór i mórz, staje się astronomem jako podmiotem swojej astronomii, na tyle, na ile jest zawarty w całości, w unii parytetu kosmosu, z której wynika też współczucie. Może czuć się złamanym, niekompletnym i zranionym, zawsze mając przed oczyma umysł i odczucie obrazu doskonałości, lecz to słodka rana, która szuka rozwiązania w holistycznym harmonizowaniu się jako człowiek.

Penetruj wglądem naturę w całości życia, rozpoznaj rozgwieżdżone Niebiosa, porządek w proporcjach fundamentów i z fundamentów przez

system odniesień i koordynatów patrz w Niebiosa i w swoje życie i na świat.

Rozłam i niesprawiedliwość, które w zorganizowanym społeczeństwie są niekomplementarne z prawami życia i natury, działają z pozoru dobrze, jednak ludzie czują się wyrzuceni z siodła, pełni konfliktów, lęków, zmęczeni. Kiedy choroba wpełza w nich bardziej, stają się zranieni, szaleni, złamani. Kiedy uświadomią sobie ten rozłam, mogą stać się rozdarci w bólu, dopóki nie powrócą do harmonii indywidualnie, nie uleczą się patrząc na wszystko sokolim wzrokiem, wytyczając nowe ścieżki i wysyłając sygnały do innych. Jest to ciągła substytucja, iluzja iluzjami, która nakręca się coraz bardziej i wciąga nas pod swój wpływ, dopóki nie przetniemy jej mieczem poprzez umysł i serce, chroniąc się przed tkającymi sieć i pomagając innym przeciąć te wewnętrzne, uwarunkowane więzy.

Dobry osąd w rozróżnianiu między ludźmi jest metodą jaką podejmiemy, aby wesprzeć ich w mądry sposób, nasze intencje stają się jasne, rozsądne, inspirujące, wszystkie niejasne sytuacje powiązane z naszym prowadzeniem się i przewodzeniem innym powinny być rozwiązane przez wewnętrzne, sprawdzone prawa i zasady. Jeżeli mamy rozróżniający, spontaniczny umysł bliższy mądrości, ta ostatnia jest preferowana jako metoda. Litera prawa i zasady postępowania są ustanowione aby rozwiązywać sytuację mocą tradycji, rozsądku, albo mądrości sądowniczej. Mądrość rozwiązuje każdą sprawę i każdą osobę sprawiedliwie, w zależności od sytuacji. Wygrywanie dyskusji nie jest żadnym celem, zaprzeczenie drugiemu nie jest mądre — jeżeli wygramy debatę, albo kłótnię, pozostawiamy drugą osobę w stanie nieufności, czasem antagonizmu, wszystkie debaty powinny być rozwiązane w sposób, który przynosi coś owocnego i mądrego drugiej osobie, nie aby łamać wierzenia, wolę czy przekonania. W swoich pismach Czuang Tzu pisał o ukrytym mistrzu, który dawał wróżby na targu, rezygnując z wysokich stanowisk. Za małą opłatą udawał, że wróży, choć w rzeczywistości ukrywał przez wróżby mądrą, dobrą radę dla każdej osoby, która do niego przychodziła, a za zebrane środki spędził stare lata w spokoju.

Jeżeli odrzucimy ludzi świadomie, nie będziemy przez nich wyszukiwani, nie mamy zatem prawa się uskarżać na ten stan.

Jakże lepiej niekiedy patrzeć na Bóstwa, światy duchowe, aniżeli wiązać się z niższymi naturą ludźmi, choć naturalnie mamy towarzystwo i przy-

należność do ludzkiej rasy, gdy jesteśmy sami i bezradni, prośmy o wsparcie Niebios, tak znajdziemy wielką kompanię i w świecie bóstw i niewidzialnych światów, a także świecie natury. Tak zatem idziemy wątkiem niebiańskiej drogi, poszukujmy jednak dobrych kompanów, połączeń wynikających z głębokiej przynależności umysłów i dusz. Nie lekceważmy ludzi, którzy mają inne jakości, ponieważ to zradza pogardę, brak afiliacji nie oznacza braku przynależności, czy ludzie o innych jakościach są lepsi od źdźbła trawy na łące, czyż nie jesteśmy podobnym źdźbłem? Niektórzy buddyjscy mistrzowie radzili unikania złej kompanii, inni radzili aby jej poszukiwać — jeżeli aspirant był silny, mógł zamienić złą kompanię w lepszych ludzi, jeżeli był umiarkowanie silny, uczył się wytrwałości, jeżeli był słaby, sam stawał się gorszy, lub opuszczał ich z pogardą.

Im więcej dobra ludzie z nas czerpią, tym większa nasza majętność, gdy stajemy się cali i powiększamy swoją majętność przez to, że czerpią z nas inni, tak krew naszej esencji staje się silniejsza, rośnie w majętność mądrości, duch staje się silniejszy i rozkwita.

Próba ekspozycji pewnych idei, poruszenie spraw i zebranie wsparcia oznacza, że bierzemy pełną odpowiedzialność za sieć ludzi, która jest pod naszym wpływem i poruszana przez nasze idee. Jeżeli brakuje nam rozwagi i oparcia w pełnym wglądu, strategicznym planie, który angażuje wszystko w przewidujący sposób, prowadzimy ludzi w najlepszej instancji do rozczarowania, w najgorszej do rozlewu krwi. Opozycja, dysydenctwo, bunt wobec siebie samych pożera własne dzieci, reaktywny porządek, który

jest wprowadzony, jest rzadko lepszy niż poprzedni, choć włącza pewne ideowe postulaty rewolucjonistów.

Rozpoznaj trendy, wątki, inklinacje i tendencje w dobrym osądzie, a następnie dostosuj się w opozycji, współpracy, lub kombatanckim nastawieniu w odniesieniu do postrzeganego płynięcia wydarzeń i noosfery (przestrzeni umysłów) społeczeństw. Z transcendentalnymi poruszeniami umysłu ruchy, źródła i astralne wpływy przekształcają konstelacje sił, same będąc związanymi z poruszeniami, które spoglądają na Ziemię, próbując wiedzieć i postrzegać, jak te transcendentne ruchy odnoszą się do różnorodnych, złożonych porządków i bifurkacji wydarzeń na ziemskiej scenie.

Adaptując się do zmian trzymamy wewnętrzną prawdę nie uginając się pod nimi.

Gałęzie natur mężczyzn i kobiet sięgają po gałęzie Niebios, które mają swoje korzenie w transcendentnym. To, co transcendentne, jest zrozumiane wertykalnie, z Ziemi patrzymy na rozgwieżdżone Niebiosa, jednak gdy wertykalna linia jest poprowadzona między Ziemią a Niebiosami, jako promień koła, jest to dystans między ludzkim mikrokosmosem a makrokosmosem, potem prowadząc pełen okrąg między dwoma punktami, zenitem a nadirem, rysujemy pełną sferę. Każdy punkt jest środkiem. Czasami mikrokosmos jest centrum Monady, otoczonym Boskimi sferami, czasem makrokosmos jest centrum Monady, otoczonym przez mikrokosmosy, lub inaczej — nasza Jaźń w środku jest otoczona i zamknięta w Makrokosmicznym Jednym, tutaj jesteśmy centrum naszych aktów i istnienia, pierwotnymi, z dru-

giej strony jesteśmy centrum makrokosmicznej sfery, gdzie transcendentni jesteśmy Jaźnią pośrodku — są to uskoki obserwacyjne, tak użyteczne jak praktyczne w medytacji i ceremonii, choć są esencjonalnie jednym i tym samym.

Charakter sieje losy, doskonaląc charaktery, prostujemy rozumienie naszych losów.

Gdy siła lub moc jest uwięziona ponad proporcje, albo kiedy egzekutywa jest dana ludziom niższej natury, deformują i skręcają władzę podług własnych wad, zatruwa to tego, co czyni, to, co jest czynione, stając się niestabilne, destrukcyjne. Moc, która płynie proporcjonalnie, zgodnie ze swoją siłą, potrzebuje wprawnych ludzi aby nią władać, inaczej szkodzi proporcji i strukturze śmiertelnego umysłu, a zatem tkance społeczeństw i ludzi.

Komenderowanie sobą bez jestestwa, bez zbędnych odłamów interesów czy preferencji, myślenie co się chce, podług woli, czucie i działanie w taki sposób, jak się chce, bez uwarunkowań, tak jakby zarządzała nami jedynie Jaźń — oto człowiek.

Przywiązanie do jakości umysłu, ciała, status etc. szybko podlega inflacji, bycie świadomym swojej sztuki bez przywiązania i egotycznych zbędnych znaczeń, oznacza, że traktujemy się jako katalizator, transmiter, mediator pomiędzy tym, co jest silne, samozawarte i pełne, będąc puści, legnąc w głębi pojednani z Prawdziwą Wolą, Jaźnią, ekspresją wyższych światów, podług możliwości umysłu, umiejętności, talentu etc.

W swej stałości, oddaniu i kompozycji, nawet gdyby Ziemia miała się rozpaść, człowiek kroczy swoją ścieżką niewzruszony przez kosmiczne próżnie, wytrwałość i poświęcenie, które jest wielkie i święte. Oczy terroru ześlizgują się z ludzi, którzy nie zwracają nań uwagi, nieporuszeni.

Trzeźwe momenty powrotu na ścieżkę, gdy zejdziemy z niej w zło, osiąga się przez rozeznanie i ocenę, wzmacniamy wtedy dobrą ścieżkę, gdy jesteśmy wzięci zwątpieniem lub stagnacją.

Ciesz się grzmotem uderzającej błyskawicy, śmiej się jak szaleniec, choćby w sercu, tańcz pośród rozbłysków duszą, tam jest zjednoczenie między naturą a Boskością, w ekstazie i śmiechu. Pijany burzą mag, który w stałości i pięknie tworzy błyskawice, pomaga odświeżyć pakt między ziemią a naturą, w sobie odświeża pakt między ziemią a Niebiosami.

Niech terror nie zmiecie nas w strach, ale zamieni się w naszą przyszłą cichą, odporną siłę.

Losy powracają zgodnie z własną wolą, jeżeli muszą, gonienie losów jest zmuszaniem swojej drogi poprzez przyczynowość, gubiąc się w pajęczej sieci, nie czekaj na nic, co nie jest pewne, w procesie życia w oczekiwaniu nie mamy czasu na działanie i pracę z teraźniejszością.

Wspinając się w umyśle i sercu na wyżyny odnajdujemy bezpieczne miejsce, ćwiczymy pozostanie na wyżynach, odbijamy straty i zostawiamy je za sobą, aby poświęcić pewne rzeczy — oszczędza nam to żalu — uczy cierpliwości i wewnętrznego wzmocnienia. Mędrzec w kryształowej wieży patrzy z gwiazd na śmiertelny trud, w purpurowym pałacu pustki składa cześć Boskości. Są dwa manewry warte przypomnienia, jeden podobny do Snu Scypiona (Somnium Scipionis), kiedy wzniósł się on nad ziemię w gwiazdy i prowadzony przez Bogów patrzył na małą planetę, drugim manewrem jest odłączenie od wszystkiego — wymaga to treningu i stałego umysłu, jeżeli chodzi o defekty umysłu i ciała, nasze umysły są przytwierdzone do Jaźni-gwiazdy jako współrzędna i punkt odniesienia, poprzez świadomość, z błędami i wadami umysłu i ciała, które są wzięte pod komendę na tyle, na ile ciało i umysł pozwalają. Następnie pozytywna próżnia jako treść — skąd angażujemy się, deflektujemy fenonemy, działamy, wycofujemy się i wchodzimy w stałość. Niezależnie od tego, czy jest to manewr psychologiczny, magiczny czy ceremonialny, angażujemy się weń z całkowitą szczerością i oddaniem w przestrzeni woli, wyobraźni, kon-

strukcji, ontycznego przemieszczenia, wielolokacji i wielowymiarowości naszego istnienia.

Podczas grzmotów wydarzeń nie tracimy swojej kompozycji i aktów — cóż za wielkie pragnienie aby pokonać, wahać się ale działać — angażujemy się wielkością, gdy czujemy szok i zmrożenie — nie idziemy dalej, wycofanie jest dla człowieka, który nie czuje w sobie wyższej natury.

Jeżeli umysł jest mieczem, ale jest wrzucony w bagno, zaczyna się topić pomimo swych właściwości. Jakości przedmiotu są bezużyteczne w takich okolicznościach — zaczyna rdzewieć, zachowuje swoje właściwości, tylko jeżeli jest wprawnie użyty i stale ostrzony.

Podniecenie i agitacja rujnuje koncentrację i kompozycję, należy ich unikać za wszelką cenę!

Znajdujemy harmonijne poruszenie, które jest zwinne w stałości, a wraz ze zmianą jest środkową pozycją.

Stan głębokiej koncentracji następuje, gdy zrzucane jest ciało i umysł, nie czujemy ani ciała, ani umysłu.

Tańczymy gdy muzyka gra, zatrzymujemy się, kiedy się zatrzymuje, wszystko w kompletnym zanurzeniu w tańcu. Co jest wyuczone, ma ekspresje w puentach i zatrzymaniu. Jakość tańca zależy od ciągłości dynamiki i gracji w zmianach ponad sumę wszystkich ruchów, w zwinnej adaptacji do sytuacji gdy płyną wydarzenia, jeżeli na chwilę się zawahamy, przewracamy się lub chwiejemy, poruszamy się z czasem, zatrzymujemy się w zmianach, pociągnięci w rzekę fenomenów i wydarzeń.

Jak rozróżnić to od personalnych impulsów i instynktów? Poprzez kompletną szczerość wszystkich ruchów w momentach, których pływ idzie przez całość istnienia — co jest sprawą mistycyzmu, spontaniczności, przejrzystości, wolności, prawdziwego impulsu, prawdziwego odczucia, które pojawia się w świecie idei, to jest Niebios. Płyną one przez mężczyznę i kobietę, która służy jako wehikuł dla transformacji siebie i świata, zdejmując maskę naprzeciwko świata, jej umysł staje się jasny i przejrzysty. Bowiem żaden zafałszowany obraz siebie ani defensywa, przywołana iluzja albo urojenia o nas i o świecie nie pozwolą głębi idei i źródeł przemówić przez siebie.

Kusząca droga posuwania się naprzód, spełniania pragnień i fałszywego obycia i ogłady, lub konkurencji może nas wciągnąć w złe prądy, czasami jesteśmy w nie wepchnięci przez okoliczności i musimy reagować, tracąc niewinność w trakcie. Doświadczenie ujarzmione w ten sposób wspiera nas, gdy skorygujemy się potem, mądra jest wytrwałość w wewnętrznej prawdzie i niewinności, która porusza nas, jak długo jest to możliwe — trudno wtedy o błąd.

Tragedia lojalności i niezależności. Jeżeli jesteśmy prawdziwie lojalni, trwamy i upadamy z naszym mistrzem lub mistrzynią, albo mądrze zapobiegamy ich upadkowi, jeżeli złamiemy obietnicę, otwarta przestrzeń jest zatruta, a wolność zdobyta w ten sposób zaczerniona. Kiedy jesteśmy niezależni, rzadko wchodzimy w relacje lojalnościowe, ponieważ kompromitowałoby to naszą wolność. Lojalność jest wysoko ceniona w złotych czasach, w czasach upadku jest to zwykły oportunizm i poszukiwanie własnego zysku.

Nie ucinamy kwiatu lotosu z jeziora własnego serca, ale działamy aby je odżywiać wewnątrz naszej natury, innymi słowy, jeżeli naturalne stanowisko współpojawia się z wewnętrznymi okolicznościami, rozwijamy spokój. Wtedy kwiaty lotosu rozkwitają same z siebie. Kiedy początkujący siada do medytacji i nie widzi rezultatów, staje się rozsierdzony i niecierpliwy, ale zmusza się do siedzenia bez zrozumienia, w ten sposób pojawia się tylko znużenie. Jeżeli natomiast siedzi jak niemowlę i scala się z nauczaniem, koncentruje i przygotowuje swój wewnętrzny umysł, powoli zaokrągla i kompletuje siebie, zaprzęgając wszystko do pracy.

Czas biegnie szybko dla ludzi. Nasz umysł zmienia się szybciej niż ciało. Ludzki włos rośnie 1,25 cm w ciągu miesiąca, jak wiele myśli pomyśleliśmy dzisiaj, nawet cichych? Drzewa myślą wolno, ich rozważania są głębokie. Las jest wieczny, mierzony standardami człowieka. Gdy próbujemy myśleć jak drzewo, nasze myśli nabierają głębi, w onirycznym, wolnym śnie. Korzenie są silne, gałęzie powolnie wstępują w górę; liście drzewa są podobne do jego myśli. W jednym momencie następuje przebłysk, odłączenie od głębokiej medytacji, która trwa dwie pory roku. Zmiana zdania u drzewa trwa miesiące, wtedy zbiera nowe myśli, aby je rozważać — lecz zawsze w zgodzie, proporcji i harmonii z jego naturą. Nie jest uparte ani zdeterminowane, po prostu daje ujście ekspresji jego esencji. Na jesieni zrzuca swoje myśli, zatrzymuje poznanie, jakby w pozytywnej głębokiej próżni wycofuje swoje myśli do siebie, choć zbiera siłę trzymając wewnętrzną prawdę, która ciągle doprowadza do jego odnowy. Może dlatego oś Drzewa Świata jest porównana do drzewa, to są głębokie myśli, które zmieniają się w zależności od sekwencji, powtarzalne prawa. Kiedy tłumaczymy, interpretujemy język lasu jest w tym nie tylko mądrość, ale też cisza nieprzekazywalna na ludzkie języki. Bogowie myślą w podobny sposób, bez słów, bez ludzkiego głosu, są ideami, które zrastają się z powolnym bezczasowym podmiotem ich działania, powstając w wielkich, wspaniałych rzeczach, zgodnie z pięknem, proporcją, prawdą. Powolne decyzje z penetrującym wglądem, są największymi, spontaniczne, które szybko powstają z tego samego źródła, są jak wir, który pojawia się na oceanie istnienia. Wszystko inne wydaje się zbytnią surowością, złą oceną, trywialnością, frywolnością małego ptactwa, które jednak też ma

swoje miejsce. Wielki Sokół wzlatuje nad wszystkim, z długimi, wielkimi myślami zabiera małe ptactwo i obejmuje je. Jest to wielkie rozważanie tego, co jest poniżej.

Wytrwałość w umyśle — cóż za wyjątkowa cecha! Wytrwałość w czasie — jakaż wielkość!

Wytrwałość nie załamuje się z braku motywacji, cały czas dąży do nowych przedsięwzięć, załamuje się to, czemu brakuje uwagi i wytrwałości do pracy.

Otoczeni przez niebezpieczeństwo, musimy być dla siebie pionierami, gdy nie polegamy na nikim innym, jesteśmy jedynymi kartografami naszych kroków — w ciszy obserwujmy je i uczmy się. W samotni szybciej dojrzewamy, poprzez błąd i próbę uczymy się ścieżek życia, z wiekiem robimy coraz cięższe i głębokie ruchy, będąc pewniejszymi.

Defensywne zwycięstwo jest to wytrwałość w tym, co jest dobre, naprzeciw opozycji i podążanie za wewnętrzną prawdą, która jest we współbrzmieniu z Niebiosami.

Bez podejrzeń i oskarżeń, karczujemy podłość z umysłu, jeżeli jesteśmy zdradzeni, podtrzymujemy kurs i płyniemy dalej.

Poczucie wspólnoty wzmacnia więzi, wspiera ludzi, którzy są od siebie odsunięci, im mniej zdrowego afektu w całości, tym łatwiej o konflikt i wojny, kiedy każdy jest dla siebie i nikogo nie ma dla reszty.

Poprzez postrzeganie tymczasowości i przechodniości nie stajemy się ich więźniami, krocząc ścieżką nieśmiertelnych odzyskujemy wzrok z góry, za-

trzymani przez tymczasowe ciało, patrzymy w górę ku nieśmiertelnym, wyzwolonym duchom, nic nie jest stracone, Wielkie Istnienie zakłada maski, które jako formy powracają do zasobów form, lecz Wielkie Istnienie nie traci nic z siebie, jedynie wypożycza swoją esencję, która do niego wraca.

Mając na względzie końce, przechodniość i śmierć, jakże możemy przeżyć życie bezmyślnie, czy kłótnie o małe rzeczy nie przeszkadzają nam w życiu?

Każda aranżacja ma swój wzorzec, postrzeganie społecznych, politycznych wzorców i układanie ich, aby poprawić lub pociągnąć ku mądrym rozwiązaniom, jest sprawą, do której zdolny jest tylko mąż stanu albo mistrz.

Nawet będąc osobą o niskim, nieznaczącym statusie, możemy osiągnąć coś naszą naturą i jaśnieć nią do wewnątrz, im głębiej jest rozwinięta, tym większy jej zewnętrzny blask.

W rzeczy samej, czasem jednooki mężczyzna widzi więcej wewnętrznym wzrokiem niż ci z parą zdrowych oczu, którzy niemniej jednak są zaślepieni.

Gdy tylko widma i surogaty pozostają, zewnętrzne decorum nie ma treści, rytuał nie ma celu, ludzie żyją jako swoje powłoki, iluzje, które angażują, wrastają w nich coraz bardziej.

Znajomość losów i czasu przynosi smutek do serca tych, którzy posiadają wzrok, gdy inni świętują, jednak nie jest to jedynie ciężki gorzki smutek, ale ojcowski smutek przewidywania, podobny temu rodziców, którzy widzą jak ich dzieci opuszczają gniazdo.

Jak taniec gwiazd w jednogłosie, człowiek, który przewodzi, ma jasny i radosny cel, ci, których serca są uderzone zgorzknieniem nie powinni brać na siebie tego typu przywództwa.

Czekamy na ciche wycofanie z czasów poprzez siłę wewnętrzną niebiańskie rozpoznanie. Bezsilni, bez ręki, zanurzamy się w świecie Niebios, a świat Niebios zanurza się w nas.

Wątki z Niebios są stale wplatane przez narracje. Przykładem może być „Hymn o Perle" Tomasza Judasza (Judasz po aramejsku znaczy — brat), czy Epos o Gilgameszu, gdzie syn i córka Niebios odwiedzają dziwne ziemie, zapominając o swoim pochodzeniu, lecz gdy zostają odarci z wszystkiego, tracąc wszystko, raz jeszcze uczestniczą w Mocy Niebios ich przodków. Są oddzieleni w wertykalny i transcendentalny sposób, horyzontalnie to czas wędrówek po nieznanym, niebezpiecznym i dziwnym teatrze ziemskim, czy są to geograficzne, duchowe, czy psychologiczne eskapady.

W Mongolii istnieje tradycja pozostawienia kamienia na górce innych kamieni, reprezentuje on żale i znoje, zmęczenie i strachy, które zostają zaklęte w kamień i zostawione za nami, tak aby wędrówka mogła być kontynuowana.

Rozwaga i ostrożność, rezerwa chroni przed złem niepotrzebnych plotek i gadaniny innych.

Można być w domu, lecz postrzeganym jak wędrowiec i obcy, w tej sytuacji jesteśmy więźniami okoliczności, albo konieczności.

Jeżeli sądy i kary nie są szybkie i mądre, działają ku degeneracji sprawiedliwości, karanego i w rezultacie — społeczeństwa, które polega na tego typu regulacjach.

Co jest dziwne, jednak wydaje się standardowym zachowaniem, mali ludzie często wyśmiewają innego, którego się boją, aby okiełznać swój strach, wkrótce odważą się go otoczyć i skatować, w podobny sposób działało polowanie na wiedźmy.

Nie należy mieszać się w sprawy obcych na innym terytorium, nie będąc autochtonem.

Radość reprezentuje wewnętrzną zgodę harmonii w proporcji, silnym wiązaniu w pokonywaniu przeszkód, bez zamartwiania się ani chwiejności. Jest to stan wewnętrznej radości, która rozwiązuje się poprzez rezolutną łagodność. W pilnowaniu pryncypiów, ale otwarci na innych w mądrym i skomponowanym spokoju, bez służalczości, ale w dobrym, dobrze zrównoważonym i pokornym stonowaniu.

Trwałość i determinacja w regulowaniu swoich spraw, własnej natury i charakteru w środowisku zmiennych wydarzeń.

We właściwym kursie zdarzeń serca są wygrane w przyjaznej zgodzie, zastraszanie jest używane rzadko, ponieważ pozostawia piętno na sercach innych, prowokuje zemstę i złą wolę, albo ostrzy żądła w tych, którzy są złamani przez zastraszenie.

Natury dzielą się na silne, które nie mogą być niczym zastraszone i można z nimi wejść we współpracę tylko poprzez zgodę, wytrwałe natury, które

mogą być zastraszone tylko tymczasowo, a potem powracają do szczerych i wolnych warunków, oraz słabe natury, które upadają pod zastraszeniem i choć z początku protestują, dołączają do tych, którzy ich zastraszali, ale szukają zemsty poprzez plotki i działają w cichej niechęci do tych, którzy ich złamali, czekając na ich słabość. Nigdy nie łam silnej, dystyngowanej natury lwów, uderzą w ciebie gdy zaleczą rany, zaprzęgając wątki wydarzeń pod swój ton. Nigdy nie łam godności węża, poczeka zbierając jad dopóki nie stanie się śmiertelny, a następnie opluje nim ofiarę. Nie łam godności wilka, gdy zbierze się kohorta, zaatakuje, będzie miał siłę niedźwiedzia gdy zostanie przyparty do muru.

Wzajemna inspiracja jest najsilniejsza, gdy dwa źródła ciągle wymieniają się w kordialnym szacunku, łączą siły aby wybijać się nawzajem w kulturalnej konwersacji. Samoedukacja jest jednostronna, wody wiedzy mogą stać się zabagnione i stajemy się wyznawcą jednej wizji. Wkrótce odłączamy się od reszty i nie możemy zapoznać się z perspektywą innej osoby. Tylko mistrzowie wysokiej jakości, po właściwym treningu mogą się oddzielić i rozwinąć w ciszy i samotni — wtedy konsultują się z Niebiosami poprzez swoje rozeznanie i rozróżniającą inteligencję. Godną polecenia jest wymiana zdań i wchodzenie w buty innej osoby, aby penetrować ukryte myśli innego, złapać luźne wątki i pociągnąć je ku lepszemu, jeżeli mamy wystarczająco dużo mądrości i umiejętności w obcowaniu z ludźmi.

> *Metafora chóru, w którym klucz i melodia jest ustalona przez całość — topiąc niezgodne głosy lub wpływając na nie ku lepszemu — tu indywidualne osoby oferują głos solowy, aby rezonować z harmonią całości, jest to sposób ewidentnie stosowny na zebraniu, ale także relacji między przeszłością a teraźniejszością. Wspólna kultura, naprzeciw której poeta, na przykład, definiuje siebie kładąc limity, które są w wolny sposób aprobowane i poszukują utrwalenia w jego pracy. W ten sposób partnerstwo w dialogu ma wzajemny stosunek poprzez umiarkowane powstrzymanie, z jednej strony zachęca i nagradza je, z drugiej jest zarządzane i utrwalone przezeń. Zarówno partnerstwo, jak i osoba są zgodnie obsłużone.*

Macrobius, Ambrosius Theodosius, and Robert A. Kastner. 2011. Saturnalia. 1, 1. Cambridge, Mass: Harvard Univ. Press, Introduction, XLIII

Chcieć tego, co okolicznościowo posiadamy i niczego więcej, być bez zachcianek, nieporuszonym przez to, co lubimy i to, czego nie lubimy, jest głęboką radością. Pieśń biednego mężczyzny nie jest jedynie dla niego samego, jeżeli przyjmiemy jego zrozumienie — o cóż więcej prosić. Bieda nie jest wywyższona, ale należy sobie z nią poradzić, jeden mistrz, zgodnie z tym co pisał Czuang Tzu — po otrzymaniu posady na imperialnym dworze, powiedział: „Pani bieda porzuciła mnie" — ze smutkiem, jak gdyby stracił najbardziej lojalną z dam, pocieszającą go w wewnętrznej radości nawet w czasach niesnasek.

Nie poszukuj afiliacji aby roztrwonić się w niskich przyjemnościach, które rozpływają się tak szybko, jak stanowią powód do żalu, odchodzą na wietrze. Wysokie przyjemności estetycznego umysłu wzbogacają jego naturę. Uczmy się brać przyjemność z zaokrąglania swoich natur i dążenia do ekscelencji, jednak nie dla samych siebie. Buddyści pisali, że jeden jest spętany złotym łańcuchem cnót, drugi żelaznym łańcuchem wad.

> *Vincula non attingunt rationem, intellectum et mentem, nisi quae iocunda sunt, bona et vera, nempe perfectiva.*
> *Omnis enim falsitas, ignorantia, improbitas et iniustitia sunt extra rationem, intellectum et mentem, non in ratione, intellectu et mente.*
>
> *Nie zdobywaj rozumu, intelektu i myślenia na rzecz tych spraw, które nie są piękne, godne, prawdziwe i dobre, dla nieperfekcyjnych spraw, każdy fałsz, ignorancja i niesprawiedliwość jest niezgodna z wyobrażeniem intelektu, pamięci, rozsądku, inteligencji i myślenia.*

— Giordano Bruno, Theses De Magia, LIV

Po tym, jak sięgniemy po wewnętrzny stan wyrafinowania i samopoświęcenia, niskie i wulgarne rzeczy mogą nas nękać, ale nie trzymają nas ja-

ko więźniów — nie są pogardzane, ale niepociągające. Rozpoznajemy tego typu ciągoty w innych, ale nie gardzimy nimi, lecz rozumiemy ich poprzez naszą jakość, inaczej zamieniamy się w snobów z zewnętrznym wyrafinowaniem, ale bez prawdziwej esencji i połączenia z resztą.

Pusty w środku — świat oferuje tak dużo rozproszeń i odciągnięć. Kompletny i pełen treści — wszystko jest znalezione w środku. Nie szukamy rozproszeń z dala od skoncentrowanych zaangażowań. Rozproszenia są powiązane z przywiązaniem — tracąc na zewnątrz, przeżywamy wewnętrzną katastrofę i żałość. Odłączenie jest drogą wieszcza, przestrzenny, szeroki, inkluzywny umysł poszukuje swej gwiazdy. Myśli jako sokoły przybywają do sokolnika jako jego niebiańscy towarzysze.

Przejrzystość i szczerość są preferowane, ale nie kompletna otwartość; gdy dezintegrujące, zdegenerowane elementy są rozpoznane, należy zachować ostrożne, uważne stanowisko. Przemyślane i poznane niebezpieczeństwo nie ma wpływu gdy ustanowi się w relacji władzy do nas, można mu przeciwdziałać, jeżeli nie można kompletnie go skontrować — działamy nad zmniejszeniem jego wpływu i władzy nad nami.

Tracąc kierunek w życiu i tracąc się na rzecz nieumiarkowanego, destrukcyjnego życia oddajemy się jako zabawka losów, fortun i nieszczęść. Tutaj jesteśmy zmieceni w żal, tu w szczęście, jak flaga na wietrze, lalka losów niezdolna do komenderowania sobą.

W zapraszaniu Niebios na ziemię, przygotowywaniu interpretacji, pytaniu Bóstw, używani są liczni kapłani i magowie. Gdy znalezione są korzenie

spraw, znalezione są remedia i antidota. Kapłani rozpoznają przyczyny zła, magowie zajmują się jego usuwaniem.

Powściągliwość i wolna inwestygacja przyczyny zgnicia przedłuża proces i pomaga oponentowi się przeorganizować.

Ciągła praca łagodności oczyszcza zatory w witalnych impulsach ludzi, kiedy podczas tego typu zatorów pojawia się frustracja albo zmęczenie, poprzez próbę zwalczania przeszkody jedynie dokładamy oliwy do ognia. Czasem lepiej uspokoić się w łagodności i pozwolić aby zator usunął się poprzez stałość, albo angażować się w zrównoważone przeciwśrodki, nie pozostawiając sytuacji samej sobie, ale z wytrwałością i lekkością oczyszczać drogę. Zamulona rzeka jest odświeżona przez strumień świeżej wody, która pojawia się na wiosnę, wszystko jest widziane w jasnym świetle.

Religijne powiązania, które są transcendentne, wiążą wewnątrz i ponad społecznościami. Festiwale i ceremonie, celebracje i upamiętnienia wzmacniają więzi i afekt między ludźmi, światem i Kreatywnymi Niebiosami.

Ludzie są wzięci indywidualnym zachwytem, szczerymi ofiarami i religijnymi próbami powiązanymi z realizacjami przestrzenności, terroru i piękna — nikogo nie można do tego zmuszać — jest to kwestia osobistego przeżycia wewnętrznych okoliczności, dlatego ciężko jest wzniecić w ludziach tego typu odczucia — szczerość jest indywidualną maską, tradycje są jedynie upamiętniającymi więzami — są powtórzeniem, rzeczywiste odczucia są do odnalezienia wewnątrz.

Niezgoda, lub nieporozumienia wzrastające jedno na drugim prowadzą do konfliktu, kakofonii, podejrzeń, najwięksi z przyjaciół są oddzieleni, nie wiedząc, co się stało, każdy z przekonaniem o własnej racji, każdy z przekonaniem o byciu zdradzonym — kiedy sprawy nie mogą być perfekcyjnie sprzężone we współbrzmieniu, wtedy należy pracować nad upartością innego poprzez otwartą prezentację swojej intencji, poświęcenie siebie dla innego.

Gdy pojawiają się oznaki mizantropii w alienacji, wymaga się wielkiej dyscypliny i siły aby ją pokonać, należy angażować się w dobre myśli, czyny i słowa, a także szukać dobrych kompanów, kompanek.

Nie oceniając losów, pomyślmy o zmarłych, którzy żyli przez wiele fortun i nieszczęść, jednak złączyła ich rodzina grobu, jeżeli będziemy w małostkowy sposób osądliwi ku żywym, zawężamy naszą perspektywę obserwacji — nie wiedząc nic o ludziach. Czczenie przodków zacieśniało więzy między żyjącymi a zmarłymi.

Samopoświęcenie pod jarzmem jest jednym z największych czynów, jakich duch-geniusz ludzki może dokonać.

Poświęcenie tożsamości grupowej i poczucia przynależności przez pokonanie siebie nie powinno zamienić się w pogardę wobec grupy ale szeroki, subtelny, otwarty umysł względem innych. Jeżeli jesteśmy poza faktorialnymi interesami konkretnej grupy, staramy się objąć umysłem dobro wielości.

Sza! Idea, która jest transcendentna, rozwiązuje konflikt, wywyższa, naprawia, zszywa i nagradza, lecąc w Niebiosa jak sokół, inspirując to, kto poniżej. Tak jak idea Bóstw czy Bogiń miesza się z podmiotem ich myśli — czynu, impresje tego co składa ofiarę, wyroczni, maga, kapłana, kapłanki działają poprzez czyste, wielkie idee, wtedy człowiek jest na moment podobny Bogom, jego idea skierowana ku niebiosom i światu miesza się z podmiotem kontemplacji myśli Bóstw, obiekt kontemplacji maga miesza się z podmiotem kontemplacji Bóstwa, stają się zapieczętowane, a zatem wzajemnie wywierają na sobie wrażenie.

Co jest silnie ograniczone w jednym miejscu, rośnie gdzie indziej. Jeżeli wzrost jest mądry i ukierunkowany, prowadzi do wspaniałych efektów w charakterze. Podobnie do mentalnej jogi czy medytacji, dyscyplinowanie umysłu służy temu, by go wzmocnić, aby stał się bardziej uważny, perceptywny i inteligentny.

Limitacja, która zamienia się w rygor, jest sztywnym przywiązaniem, kurczenie i rozkurczanie więzów to sposób kształtowania natury, aby nadać jej kierunek komendy nad sobą, w ten sposób poleruje się natury ludzkie.

Cnoty są rozumiane w świetle rozsądku, są zatem rozsądne w świetle całości, wady i przywary są nieracjonalne w świetle rozwiązania przyczynowości intelektem, a zatem są efektem przyćmienia urojeniem i ignorancją. Kiedy rozsądek jest powiązany z Intelektem, polujemy na Boskość i odzwierciedlenia żywych idei w sobie. Kiedy ustalamy proporcje i zawartość, mapy wewnętrznych i zewnętrznych granic tego co światowe, ludzkie i Boskie, to w ten sposób odmierzamy wszystko w harmonii, kontemplując strukturę współpołączeń i przyczynowości które wcielamy, widząc esencję wewnątrz i na zewnątrz.

Nieskończone możliwości niszczą człowieka, nadmierne pasje i przywiązania pożerają go aż do zniszczenia siebie, gdy znajduje się na dnie życia, próbuje się pokonać i ustawić ponad nimi, aby więcej nie dać sobą szargać. Podobnie, człowiek nie jest nieskończony, ma formę i naturę pół zwierzęcą, a wpół aspirującą do wyższych światów. Ciała i umysły mają swój limit gdy są eksponowane wobec chaosu poza porządkiem. Niemądrze jest stać się podmiotem nadmiaru, po jakimś czasie przy realizacji następuje korekta,

inaczej możemy się zniszczyć i zginąć. Ci, którzy żyją w chaosie stają się szaleni, gdy w rzeczy samej zetkną się z chaotycznymi siłami, jak tylko otrzeźwieją, ustalają odpowiedzialnie granice dla swojej aktywności, tworząc sobie fundamenty porządku.

Jeżeli jesteśmy bez obowiązków, można wtedy ocenić — gdzie można się przydać, jakie umiejętności i talenty posiadamy — w ten sposób obowiązki są wyhartowane przez nas samych, nadając nam sens i znaczenie życiu, inaczej możemy znaleźć się w stagnacji, chowając się przed zmianami. Branie efektywnej akcji w swoją sferę działania jest ważne, pionierzy wykazują się tego typu odwagą, ludzie siły, tonu i kierunku stale poszukują celów i obowiązków, nikt nie musi ich pytać, prosić, ani zmuszać aby działali w obrębie swoich zadań.

Jak młoda roślina jest eksponowana na silne promienie słoneczne podczas suszy, podobnie bywa w życiu — trudności wydają się nie do pokonania, jednak trzeba zebrać siłę aby wzrosnąć we właściwym czasie, inaczej zostaniemy rozpieszczeni, zbyt przyzwyczajeni, bez pierwotnej siły przebicia, znikając bez uznania, albo dając sobie umrzeć bez życia.

Jeżeli stracimy możliwość rezolutnego, strategicznego działania, z jakichkolwiek powodów, zewnętrznych bądź wewnętrznych, rozpoznanych albo nieuświadomionych, nie powinniśmy lamentować. Można stracić strategiczny ruch, ale wtedy skoncentrujmy się na tym, co jeszcze można osiągnąć, pnąc się dalej na liniach życia, inaczej rozpaczamy nad utraconym momentem w stagnacji umysłu „co gdyby". Życie ma swoje własne prawa, należy je ułożyć do pełna, podobnie jak jezioro, które wytycza granicę wody, ale pomimo to jest pełne.

Koło karmy zostało obrócone, niech każda wina będzie wygnana w przywiązanie do własnego jestestwa, szukanie winy czy braków w świecie oznacza, że ustanowiliśmy się w złej relacji w stosunku do instancji wydarzeń i powinniśmy zmienić perspektywę — podobnie — szukanie winy w innych releguje komendę nad sobą, każde działanie przeciwko nam może spowodować myśl: „Gdybyśmy nie istnieli w sieci przyczynowości, czy takie wydarzenia by się nam przytrafiły?" Nie znaczy to, że nienawidzimy naszej egzystencji, ale akceptujemy ją jako całość, z wolą aby ciosać w sobie odwagę w odniesieniu do światowych wydarzeń, poprawiając nieszczęście, pokonując je i patrząc ku Kreatywnym Niebiosom i w środek własnej Jaźni.

Wymagaj od siebie, nie wymagaj od innych zbyt wiele, w ten sposób nie pojawiają się rozczarowania. Nie polegaj na innych zbyt mocno, buduj swoją odporność i kierunek, jeżeli przyjaciele, na których polegałeś, opuścili cię, powinieneś polegać na swoim umyśle i mięśniach, podobnie mów sobie: „Jeżeli polegam na innych w swoich własnych bitwach, moja rezolucja i własne mięśnie wiotczeją". Bierz przyjaciół za dobrą monetę, ale nie kładź na nich ciężarów. Gdy przychodzi do twojej niezależności, wszystko co masz, nosisz ze sobą, ludzie odchodzą i przychodzą jak miraże, w ich życiach też jesteś jedynie mirażem. Lepiej być zapamiętanym w Niebiosach gdy jesteśmy w samotni, aniżeli złapani między ludzi, poruszani ich szczęściem i nieszczęściem, lepiej odzyskać niebiańską pamięć, aniżeli postawić monolit sławy na Ziemi. Zmarli chcą być zapamiętani, żyją pamięcią, miliony świateł w podziemiu płoną, gdy pamiętamy tych wielkich i małych, którzy odeszli, to pamięć ludzkiej rasy.

To, co jest wolne z natury, nie jest szczęśliwe pod jarzmem limitacji, która odmawia mu wolności i łamie naturę.

Bezwzględne metody ograniczenia powinny być używane na sobie tylko gdy rozpoznajemy poważne transgresje naszych zasad, niezależnie od tego, czy jesteśmy pod zewnętrznym, czy wewnętrznym wpływem. Należy jednak uważać, aby bezwzględność nie zamieniła się w krwawą nienawiść, albo okrucieństwo bez granic. Prawo Drakona w Grecji przewidywało legalne ludobójstwo, ale nigdy nie było użyte, jako martwe prawo było strasznym napomnieniem.

Wewnętrzna prawda jest stanem właściwego, naturalnego, przejrzystego, szczerego i silnego współbrzmienia z Niebiosami wewnątrz nas, jest kamieniem filozoficznym. Nie jest ani przekonaniem, ani pewnością, choć może przyoblec się w takie formy. Nie jest ani opinią, ani myślą, choć może się taką wydawać. Nie jest ani wierzeniem, ani światopoglądem, choć może się w ten sposób manifestować. Żadne z tych wartości jej nie definiują, mogą emanować ją fałszywie lub prawdziwie, nadal będąc zbyt mało reprezentatywne aby ukazać wewnętrzny geniusz prawdy, jest to złoto, które wzmacnia wszystkie przedsięwzięcia na mocy Niebios i rozwija się jak wątek, nić. Kiedy umysł jest zdeformowany, a serce cierpi — wewnętrzna prawda woła ze środka Jaźni i z Niebios, jest napominana z domeny Kreatywnego.

Silne osobowości mogą penetrować światopoglądy i natury innych, nie są zranione, ani wzruszone przez to, mogą pozwolić, aby psyche innych działała na nich intruzyjnie bez degeneracji ani poruszenia w ich naturach, gdy inni stoją przed nimi nago i mogą być zrozumieni, wątki ich psyche są uwiązane w całości i pokierowane ku większym rzeczom i wglądowi.

Natura i geniusz-duch nie mogą być skopiowane, powtórzone, sklonowane, pochodzą one z najgłębszych instynktów Jaźni.

Gdy nasze słowa sięgają Niebios, czyż komenderowanie ciszą nie jest lepsze od zgniłej mowy, nawet gdybyśmy mieli głos, co jest słyszany w wielu światach, czyż nie lepiej być w ciszy nawet podczas męki, czyż nie lepiej — gdy jest się zmuszonym — mówić mądrze, jakże gorzej jest stracić cały sens i mówić brudem, żyjąc w obłędzie i obsesjach, co korumpuje i niszczy nasze natury?

Oko odzwierciedla gwiazdy, planety i księżyc, mocarne Słońce, w akcie hipostazy i wywyższenia są to Kreatywne Niebiosa, Boskie Pierwiastki, hipostaza naszej Jaźni i wewnętrznej Prawdy ku nim odnajduje się w kierunkach domostw Boskich źródeł istnienia i życia.

Podobnie do siły odśrodkowej, gdy silny jest w dominancie, wszystko kręci się wokół, gdy jednak to, co kręci się wokół staje w dominancie, koncentryczna siła mocnego traci swoją intensywność na rzecz małego.

Wielka natura jest zdolna do trzymania głowy nisko gdy jest to konieczne, stosując tę metodę w przedsięwzięciach poprzez małe środki i małe kroki, jest to pokora zgodna z czasami.

Sokół zaniża lot i odnajduje kompanów wśród małego ptactwa. Kontemplując Niebiosa, działamy w prosty, ludzki sposób. Kontemplując sytuację, odganiamy zgorzkniałe myśli i pokonujemy je zaangażowaniem w proste sprawy.

Nic w nadmiarze w zwykłych warunkach życia, czasem wyższa natura akceptuje małostkowość życia, ale nie powinna zmienić swojej natury ani jej przyduszać, powinna pokazywać twarz prostoty w prowadzeniu się z innymi, esencja jest ukazana tylko Niebiosom.

Kłopotliwe postępowanie prowadzi do upokorzeń, niszcząc porządek hierarchii, jeżeli niżsi naturą aspirują do większych spraw, polerują swoją naturę i akceptują pozycję, jeżeli niższe natury próbują prześcignąć wyższe siłą, fortelem, nierefleksyjną imitacją, nieszczerym podobieństwem, mogą wygrać coś na chwilę, ale następnie są weryfikowane przez szczerą pozycję i swoją naturę, czeka ich obnażenie i upokorzenie.

Zatrute strzały oponenta uderzają z tyłu, knowania nie wychodzą na jaw, dopóki nie zjawi się nieszczęście.

Bycie w odizolowanej wieży, nawet z potrzeby, nie przynosi nic dobrego.

Obojętność na szczycie daje narodziny zepsuciu, jeżeli nie ma regeneracyjnej siły, ulega korozji, wszystkie słabe części systemu stają się eksponowane i zamieniają się w rany.

Kontemplacja nad nieszczęściem to przygotowywanie się na wszystko, nie oznacza to życia nieszczęściem, ale rzeczywiste zbrojenie.

Mistrzowskie radzenie sobie z opozycyjnymi pierwiastkami oznacza transcendentalną komendę i władzę nad nimi.

Człowiek wolny od personalnych trwóg wie kiedy działać, a kiedy być stałym, nie zna tchórzostwa, bo nie wie co to odwaga — jest jednym ze wszystkim, co czyni — przewyższający charakter nie zrzuca obowiązków, niższy charakter myśli nad aktem dopiero wtedy, gdy musi być on dokonany, głupiec działa tylko, gdy się go prosi albo jest do tego zmuszony, mędrzec angażuje się w niezależne akty cały czas, degenerat działa w zły sposób, człowiek wyższych jakości działa cały czas.

Prawdziwe ceremonie są szczere w prostocie, teurgiczne rytuały są wtedy efektywne, nie potrzeba złożonych ceremonii ani zewnętrznych pokazów religijnej, magicznej czy duchowej władzy, aby działać z wyższymi światami.

Kiedy poruszamy się zwinnie jak lis, uważni na niebezpieczeństwa, konfrontujemy konieczność w inteligentny sposób, jeżeli czasy są nieprzychylne, nawet największe nasze wysiłki mogą rozbić się o pustkę, lecz budujmy złote czasy w sobie — jest odpowiedni środek dla odpowiedniego wieku i czasu.

Każde zaokrąglenie działa przez kombinację dostrzeżonych dualizmów poprzez transcendentny element, który widzi całość.

Jeżeli stracimy hamulce, mądrze jest rozgraniczyć własną akcję poprzez zbudowanie nowych ograniczeń, inaczej możemy upaść w degenerację i nieporządek.

Umiarkowanie jest złotym środkiem, w czasach wielkiego szczęścia jest godne, nigdy nie zwraca się ku nadmiarowi.

Kruk żerujący na padlinie starożytności, co wtłacza w umarłe tradycje własną krew, ożywiając niebiosa z dawna zapomniane, co żyjąc świętym Boskim ogniem, niepomne na ludzką ignorancję, działają tytaniczne prace za zasłonami z dala od profanów oczu, nie za ludzką sprawą, ale na mocarnego wszechświata rzecz.

Człowiek człowiek, stworzenie niewdzięcznej natury, co wierzy, że gwiazdy i galaktyki zostały przyniesione na jego cześć. Pół-małpa, pół-bestia, co może wysiłkiem wspiąć się do boskości, lecz poświęcając jej słowo, serce, pasje i życie: czcza zgroza i marny cel.

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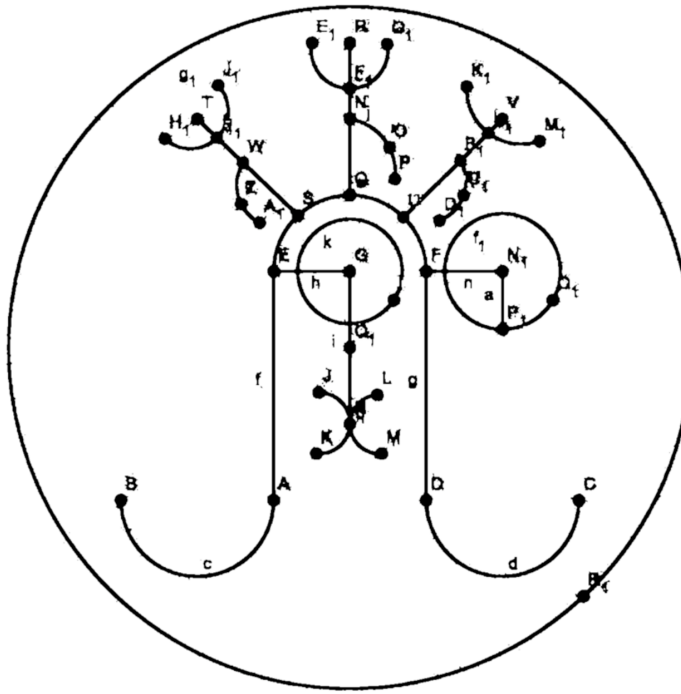

W niepodzielnym wszechświecie tworzymy jedynie kategorie, jednak przez kategorie wyodrębnione z całości, świat w pełni zrozumieć nie sposób.

Metafizyka, fizyka i logika pozwalają na analogię: Świat transcendentny, świat natury, świat rozsądku są odpowiednio: prawdą, obrazem i ich cieniem.

— Giordano Bruno (1548—1600 n.e.), Spaccio della bestia trionfante

Boskość nie przeczy naturze.

— Porfiriusz Malchus (234—305 n.e.), Adversus Christianos

W Guoyu (Dyskurs o państwach) czytamy: "W starych czasach, Bogowie zstępowali w tych, których duch był skoncentrowany, którzy byli gotowi i zrównoważeni, którzy wiedzieli jak się wznosić, a także jak zstępować, aby czynić porównania. Ich świętość jaśniała poza naszymi granicami, ich wizja iluminowała ważkie sprawy, których słyszenie (niebios) przenikało ich istotę. Mężczyźni tego typu nazywani byli Xi, kobiety — Wu. Wiedzieli jak zarządzać porządkiem hierarchii, a także znali oni miejsca Bogów, wiedzieli jak przygotować świątynne ołtarze, wotywne przedmioty, a także o ofiarach pośród pór roku. Tak wielka była wiedza szamanów (Wu), a także inwokatorów (Zhu) o Bogach, że z łatwością znali prawa niebios. Dlatego też święci królowie składali im hołd. Lecz dzisiejsi szamani są kompletnie zaciemnieni: Gdzież jest ich rozjaśniająca inteligencja? Jakimi prawami się kierują? Bogowie już nie zstępują w świat ludzi. Ludzie, zgubieni, oczarowani przez zagubione duchy, daimoniony, zbierają tylko dobra materialne, myśląc że są sprytniejsi niż bogowie i ludzie, w istocie przyczyniając się do wygaszenia Drogi. Jakże okropne!

— fragment znaleziony z Zhouli (Ryty Zhou), spisane przez Zheng Xuana (127—200 n.e.) w Guoyu (Dyskurs o Państwach), który jest kolekcją anegdot i dyskursów, głównie pomiędzy władcami a ministrami, z czasów Wiosny i Jesieni (770 p.n.e — 5 w.p.n.e). Wcześniej uważano Zuo Qiuming (około 500) za autora kolekcji, jak również Zuozhuana, jako równoległa tradycja i komentarz do konfucjańskiego klasyka "Kronikach Wiosny i Jesieni". Jego autorstwo Guoyu jest podważane.
w Fu-shin Lin, "Obraz i status szamanów w starożytnych Chinach w Lagerwey, John, and Marc Kalinowski. 2009. Early Chinese religion. Leiden: Brill, p.397

"Każdy fragment, lub część natury jest tylko przybliżeniem całkowitej prawdy, lub tzw. całkowitej prawdy na tyle, na ile ją znamy. W rzeczy samej, wszystko co wiemy jest pewnym przybliżeniem, ponieważ wiemy, że nie znamy wszystkich jej praw. Zatem, należy się uczyć, a także oduczać stale, aby nieustannie poprawiać stan naszej wiedzy"

— Robert Feynman, Wykład z Fizyki, Tom I.

O filozoficznym słońcu: "Bóg (Apollo) posiada kilka tytułów podług Ammoniusa; jest on "Pytyjski", jako kwerent, dla tych filozofów-badaczy, którzy rozpoczynają naukę, jest on "Deliański", jako czysty, zrozumiały, przejrzysty, dla tych którzy opanowali w pewnym stopniu narzędzia filozoficzne, jest on "Fanaioński", jako ten co odkrywa, rozświetla, dla tych którzy intuicyjnie chwytają w lot z pozoru sekretne sprawy, natomiast dla tych dla których część prawdy staje się jasna, wobec której są oddani,

jest on "Ismeniański", czyli wiedzący, następnie staje się on "Leshenenoriański", lub konwersacyjny dla ludzi którzy czerpią przyjemność z konwersacji, filozoficznej wymiany zdań.

— Parafraza "E" w Delfach, Moralia Plutarcha.

W istocie gramy w wybitnie trudną zabawę idei, wyposażeni w narzędzia do geometrii hermetycznej, każda z nich rozbrzmiewa w swej filigranowej konstrukcji, płochej jak podmuch wiatru, lub dosadnej jak rozbrzmiewający tartar, konstruujemy misterną sieć myśli, szkic architektur naszych świątyń. Wymaga to wprawnej dłoni dzierżącej dłuto, rzeźbiąc w sobie, lotnego umysłu, wsparcia geniuszu i muz sfer, aby internalizować te doniosłe sprawy, przerzucając pomost między wyobrażeniem a praktyką, między praktyką a efektem. Tym samym nakreślamy tą matematyką teologii świątynie naszego działania, jest to forma duchowej alchemii, w której szukamy kluczy doskonałości, aby choć na chwilę przybliżyć się do sekretów kosmicznych. Całość filozofii sprowadza się do tych rzeczy — poszukiwania mądrości, procesu odkrywania realizacji, w nadziei wznosząc się ponad thanatosa, tamas, w sile rozumnego działania obejmując świat i nas samych — małych, wygnanych bogów, co zrodzeni z matki natury pragną powrócić na łono rozgwieżdżonych niebios do swych rodzin.

Nie postrzegaj żadnej historii jak człowiek nieobyty, choć wielu chciałoby patrzeć zbyt fundamentalnie, nazbyt krygująco, odrzucając wszystko, lub we wszystko wierząc. Język ma swoje funkcje, dla autora ma one przeważnie jedną, najważniejszą funkcję: redukowania wzorców żywych, dynamicznych idei, a także doświadczeń do poziomu komunikacji, przekazywalności, zaprzęgając wszystkie inne funkcje w tym jednym konkretnym celu. Postrzegajmy, o ile jest to możliwe, każdy wątek mitopoetycznych warstw jako rektyfikowaną kategorię narracji, jednak nigdy prawdy, inaczej staniemy się więziennikami wierzenia. Kiedykolwiek w szczerości sakralizujemy mitopoetykę meta-narracji, ontologii symboli, nie patrzymy już za tekst, przez tekst, pomiędzy liniami metafor, doświadczeń, realizacji, lub prostej szczerości, ale patrzymy w projekcję umysłu danej osoby, a także w ideę której cyrkulacja łączy umysły w inter-subiektywny sposób,

wspólnie wspierając się w zrozumieniu pewnych zinterpretowanych fenomenów.

Tam, gdzie łączy się ono w epitalamium ze znakami i wyobrażeniami boskości jest punkt wymiany między horyzontalnym obiegiem idei między ludźmi, a spoleniem z wertykalnymi ideami platońskimi. W tym ujęciu profanum jest płaskie, znane, horyzontalne, jako przekrój przez środek sfery, natomiast sakralność jest przestrzenna w nadirze i zenicie, perycentrum i apocentrum. Granicą świętości jest oś i orbita sfery, jej centrum jest wewnętrzną świątynią. Im bliżej do centrum tym więcej znanych spraw, okalają one człowieka, jednak samo centrum jest tak samo niepojęte jak najdalsze zakątki mistycznej sfery.

Bogowie, jak wierzę, widzą inaczej — ich percepcja nie jest taka jak ludzi, którzy mylą swoje projekcje z obrazem świata utrwalając je jako absolutne. Ten czyn wynaturzył by ich naukę, podmieniając na wieczne podróże śmiertelnych umysłów. Ich instancja widzenia jest obiektywna, wyzbyta z subiektywnych perspektyw. Podobnie, widzieć przyczynowość z wglądem, to nie myśleć jak człowiek niedoświadczony który denerwuje się na pionki na szachownicy, gdy zostaną zbite, bo nie przewidział jednego ruchu, wyrzucając jego pozorną kompozycję charakteru w nicość niczym czcze złudzenie. Człowiek aspirujący do mądrości widzi przyczynowość świata we wszystkich porach roku, jednak zmienia się jak mistrz szachownicy. Zna reguły gry, zna strategię i taktykę perspektywy, widzenia i działania, widzi konsekwencje swoich ruchów, obserwuje ruchy świata, poszczególnie, całościowo, szczegółowo, ogólnie, stawia hipotezy, rozwiązuje je indukcyjnie-dedukcyjnie. Jednak tym samym nie traci teraźniejszości z oczu, uchwycony zaskoczeniem, ani przeszłości, aby właściwie wyprowadzić przyszłe ruchy, obserwując je uważnie. Intuicyjnie zna przeszłość, teraźniejszość i przyszłość, wykraczając poza czas. Tym samym widzi ruch wydarzeń, rozbłyski wzorców, harmonijnie postrzegając całość, poruszając się bezwiednie poprzez wszystko, a jednak pełen wiedzy — o tym wszystkim co niezbędne w danym czasie.

Kiedykolwiek straci swoją sztukę, jego świat zapada się w bzdury, iluminacja niknie, goni za małymi sprawami jakby był zaślepiony, widząc jedynie cel swojej gonitwy przed sobą, lub bezmyślnie omotany tym, co zniewoliło jego umysł w danej chwili. Koniecznym jest aby Ci, którzy chcieliby aby ich myśli były jako sokoły, podobne Bogom, o umysłach ekspansywnych, nie-

osłabionych przez małe rzeczy, wyćwiczyli sobie zdolność widzenia tak, aby wszystko płynnie wkomponowywało się w wielki świat. Ciągle zatem witają wielkie, a także małe rzeczy, splecione razem w odpowiedniej proporcji percepcji, wyważonej złotym środkiem aby poszukiwać tych kwestii, które są ustalone jako wartościowe. Są bogowie rzeczy małych, to oczywiste, nie należy nimi gardzić. Jednak oby rzeczy małe nie stały się pasożytami które odwodzą nas od rzeczy wielkich, kiedy estetyka pięknego momentu, oby wytrwałość róży nie stała się obsesją ogrodnika.

To, wyrzucamy z naszych umysłów jest tym samym, czym jesteśmy w danym momencie. Jest to nasza prawdziwa natura, konstytutcja, kompozycja. Zmieniamy się odpowiednio do do substancji naszej natury, charakteru — prawda, obyśmy zmieniali się na lepsze, póki jest w czym rzeźbić, a praca życia przecież polega głównie na tej alchemii, afirmacji życia! Alchemia duchowa jest niejako komplementarna z alchemią natur, niekiedy jednak niestety rzadko tożsama! Ta pierwsza wymaga akesis, czyli zaangażowanych ćwiczeń psychagogicznych, transmutacyjnych, teurgicznych, ta druga dotyczy higieny psychicznej i therapeion, domykając okręg, dopełnia człowieka.

Poruszając się wśród anomalii, dziwnych wydarzeń, jakże nie natchnąć świata poetyką, estetyczną grą. Gdy inni pływają na powierzchni, śmiałkowie zanurzają się w głębiny, aby wystrzelić w przestrzeń nieznaną ponad wodami niezmierzonemi. Odwagi, czelności! Ten świat dla nieustraszonych, gdzie inni ledwo postawili jeden krok, niektórzy z nas przemierzali pustynie, aby dojść do oaz dziwnych, tam gdzie boskość styka się ze światem, tam gdzie chaos triumfuje, a my, proch marny, stoimy jak królowie nad tym światem, dopóki nie zmiecie nas czas, a wiek stary, triumfując geniuszem — duchem niezwyciężonym!

Mistrzu, coś upadł w pył, nie dane Ci odejść ze świata którego w sobie nie pokonałeś, choć wykończony u kresu, jeśliś się zawiódł w mistrzostwie, będziesz trwał! W ciężarze powagi stój na straży losów, zwolniony będziesz patrząc na głupców, dopiero gdy dopełnisz obietnice dane Rei, czas a przeznaczenia, losy a wątki Moir zwolnią cię z jarzma, gdy jak Atlas zrzucisz z siebie klątwę — tam znajdziesz odpoczynek. Głupcy! Wyobrażają sobie że ominą cierpienie istnienia, bawiąc się życiem, piekła istnienia dla nich, nie pokonując siebie, jakże wyobrażają sobie drogę do wolności? Nieważne kogo obwiniasz, w dybach czasu egzystencji, silniejsze prawa rządzą wię-

zieniem, a wolnością, jak ukryte prawa co niemiłosierne są! Lepiej stać na straży czasu, czy ignorantem więziennym być, co nie mądrzeje z kolejnym życiem, raz w fortunach cierpiąc ból, a raz wznosząc okrzyki radości! Profundia zamyka się w zrozumieniu, łańcuchy cnót złote czy stali okropnej, nieważne! Wznieś się ponad to! Pamiętaj! Być jak mędrzec pancernym w stal, brzemiennym w koncentrację, powagę, jednakże dziecięciem lekkim jak pióro i radosnym być — w tym jest cel!

Czyim zrządzeniem zatem mężczyzna, kobieta, nie może sięgnąć wybitności? Czy to przez nieporozumienie, zwiedzenie, przeciw światłu inteligencji i rozsądku co nagle podnosi zasłony ilumując błyskotliwym zrozumieniem, a gdy to się stanie głodni są racjonalnego piękna w zmysłach, umysłach, duszach i sercach, jakby wyzwoleni z błota, wszystkich sztyletów wbitych w ich plecy z którymi nauczyli się trwać, nauczeni zagryzać zęby nigdy nie zrywając pęt? Wszystek! Wszystko co było windoktrynowane w nich od najwcześniejszych lat, iż nie mogli inaczej uciec niż poprzez odsunięcie się od idei teraźniejszych, co nie toleruje esencjonalnych wysokolotnych świetności.

Społeczeństwo, co ma swą ignorancję, strach, winę i moralizowanie wbudowane w fundamenty. Starczy! Nasiono geniuszu odniesione do sił duszy świata, musi oddychać mocą nieskrępowanej wolności, bezceremonialnej odwagi, bezczelnej szlachetności! Aby mogło rosnąć, rozkwitać wpierw nieśmiało, następnie stawiając pierwsze kroki na moście Tyche, później wybierając na pitagorejskim rozwidleniu, którą z dróg obierze — te komfortu, uwodzącego bezpieczeństwa, czy te nieprzetarte, heroiczne drogi, co były wprawdzie obrane przez wielu wcześniej, lecz są brukowane, odkrywane na nowo z każdą kolejną generacją. Tylko Bogowie pozostają nieuciszeni, uczą potężną ciszą zapładniając intelekty poruszeniami geniuszu, wspomagani przez błyskotliwość, wyższość mistrzów i mistrzyń, myriad istnień-nauczycieli, karmiąc, pojąc nektarem idei. Nawołują nas, aby wznieść nas na swe trony, aby nas ukoronować wieńcami laurowymi, pocieszeniem Gwiazd co tęsknotą wołają za ludzką rasą, gdy ta zapomniała o powołaniu, wezwaniu, pragnąc jedynie złudzeń, uwiedzionych przez iluzje wielkiej intoksykacji nieskończonych a trywialnych pogoni za fantomami co żądzą ludźmi.

Z wielości Jeden

Inwokacja Jowisza Chaldejskiego

Skomponowana na podstawie źródła „Marduk i demony", Inkantacje z późnego okresu (1000 p.n.e–100 p.n.e.) w Foster, Benjamin Read. 2005. Przed muzami: Antologia literatury Akkadyjskiej. Bethesda (Md.): CDL Press.

Lugaldimmerankia, niechże Twój łuk zawsze trafia do celu,
Wyniesiony w niebiosach, Asalluhi, Którego rytuał jest uwieczniony
Który tocząc bitwę i starcia zwycięża
Którego furia okiełznała Tiamat
Który został zrodzony w pałacu Eunir jako syn Ea, Boga otchłannej mądrości
Który jaśniejąc w furii, jest książęcym wieszczem Bogów
Który odmierza głębię dalekich niebios
Który zna dno otchłannej rzeki umarłych
Którego wołają morza nieskończonego światła nad nami
Którego Laguda gloryfikuje w oceanach pod światem
Który jest spoiwem wszystkiego, pierworodny Mami
Który pokonuje tego, co czyni zło
Który jest znany Bogom dalekich gwiazd
Który jest żywicielem wielości ludzi
Który pokonuje wszelkie zło

Który jest generałem sklepienia niebieskiego
Którego szatami jest ognista jasność, pełna terroru
Który nosi koronę obłożoną boskim splendorem zachwytu
Który karmi głodnych, ratuje słabych
Który ustanawia biegi rzek, podtrzymując życie
Który postrzega decyzje do podjęcia i osądza
Który interpretuje pisma, niszcząc złych. Który baczy na wszelkie ludzkie słowo
Którego jasność iluminuje ziemie
Którego majestat kruszy ściany z diamentów. Którego mądrość, doświadczenie jest ekscelencją w zrozumieniu
Którego broń jest jak rozwścieczony tumult powodzi
Który wypala wroga i zło
Którego słowa są jak góry przeznaczeń
Który jak słońce, przemierza światy
Który odwraca pomówienia, oszczerstwa, bohater prawdy
Który oczyszcza dobro i zło w próbie pierwiastka wody
Który silny, mocarny, ognisty, jest przykładem panowania
Który zachwytem swego oblicza odwraca każde zło w niwecz
Który poddaje inspekcji chtoniczne wody, architekt planów
Który oddaje łąki pastewne i studnie, który daje obfitość
Który komendą wycofuje atak plagi
Którego boskość jest wszędzie najwyższa
Który prowadzi swych ludzi jak matka i ojciec
Którego serca nie znają nawet wielcy bogowie. Który niszczy chorobę, gromiąc demony
Który ognisty, smaga jak potężny sztorm

Lugaldimmerankia, niechże niezmierzone Twe atrybuty jako manifestacja kosmicznego porządku iluminują strzały mistrzow i mistrzyń, które niechybnie zawsze trafią do celu w afirmacji życia, obezwładnią niepomyślności światów generacyjnych, a wzniosą się do nieboskłonu, niepokonani jako pokolenia triumfatorów władczych nad tym, co ich pokonało, lojalni wobec tych smoczych tronów Sumeru, co wynieśli ich na trony gwiazd.

Statek głupców

Metabolizm Pojęć

Poruszając się przez dynamikę snucia dowolnej treści, ciężko nie wychwycić głębszych struktur, które są ich rusztowaniem, szkieletem. W interpretacji treści, świadomy odbiorca potrafi angażować się w dekonstrukcję zamierzeń autora, a autor, o ile jest świadomy swoich działań, angażuje się w metaretorykę kształtowania tej treści. Na tym polega flirt w narracji, jak w subtelnej erotyce jest tu pełno niedopowiedzeń.

Punktem wyjściowym jest motywacja, przyobleczona w formę medialną, która w ten sposób zarządza narracją, aby pogłębić, a także doprecyzować tkankę esencji zamierzeń.

Oznacza to tyle samo, co poruszanie się w świecie ideacyjnym, który jest zredukowany do medium przekazu, aby psychagogicznie nakierować umysł, emocje, duszę użytkownika tej treści na domknięty, zamierzony cel, który nie tyle przekazuje samą treść, ale poruszenia ponad tekstem, dotykając zaangażowanego czytelnika muśnięciem skrzydeł. O ile metaretoryka poruszy coś w zindywidualizowanym odbiorze w ustalony sposób, o tyle wymierny jest sukces tekstu. Posiłkowałem się kiedyś tego typu myśleniem, aby rozpatrzyć pięć koncepcji, na poziomie definicyjnym, głębokim, a także metabolicznym w transakcjach idei. Są to jedynie przykłady: Tak zatem wiedza została zinterpretowana jako informacja nasączona danymi uporządkowana w strukturalne biblioteki, na meta-poziomie jako informacja zawarta w każdej formie metamorfoz energii. Tak zatem doświadczenie zostało zinterpretowane jako subiektywne masy krytyczne, które umożliwiały absorpcję wiedzy praktycznej, a na meta-poziomie oznacza sumę skodyfikowanych doświadczeń, lub sprawczej informacji wobec pewnego systemu. Tak zatem postrzeganie zinterpretowałem jako sposób w jaki doświadczenie jest soczewkowane przez umysł, a na głębokim poziomie uskoki wzorców wobec siebie w pewnym modalnym układzie odniesień. Tak zatem myśl zdefiniowałem jako konstrukcję wzorców i konstelacji struktur we wzorach, a na głębokim poziomie jako różnice między stanami do-

świadczenia, postrzegania, a wiedzy. Tak zatem pamięć zdefiniowałem jako magazyn wiedzy stanów doświadczeń w odniesieniu do stanów postrzegania, a na meta-poziomie jako archiwum wszystkich potencjalnych stanów. Wyobraźnię natomiast rozumiem jako zdolność do manipulacji bibliotekami poza ich stałymi ograniczeniami, na meta-poziomie natomiast jest to wolność zmiany, modyfikacji danych, a także jej możliwych stanów w sieci z jednej ambiwalencji w drugą w stałych metamorfozach. Ostatnim elementem w tym modelu jest estetyka, którą rozumiem jako zdolność do kształtowania, wyczuwania znaczących systemów danych w subiektywnie przyjemnych wzorcach, na meta-poziomie są to momenta zmiany między super-symetrią a chaosem które są entropicznie odpowiadające faktycznej dynamice danego systemu.

Model ten jest instrumentalny, jak zabawka która próbuje zilustrować przykładową geometrię myśli, a także jej kodyfikacji, natomiast sama konstrukcja struktury metabolizmu idei w użytkowniku jest przydatnym narzędziem, aby dekonstruować gotową formę przekazu w świadomy sposób. Pamiętając o tym, że akt dekonstrukcji jest ograniczony przez ustawienia psychiczne jednostki dekonstruującej, jej pole widzenia i aparat doświadczalności, a kierunek re-konstrukcji jest równie uzależniony od jej ustawień psychicznych, motywów, pragnień, celów, ten, podlega projekcji procesu psychomorficznego podczas tej operacji.

Ilustracja ma na celu uświadomić teraźniejszym, a także przyszłym operatorom magii, iż w rzeczywistości tkają pseudo-solipsystyczną wizję która aby być efektywna, musi być inter-subiektywna nie tylko z ludzkimi aktorami, ale także światami inteligencji duchowych, aby komunikacja, przekazywanie intencji było skuteczne.

Trening postrzegania w taki sposób jest wyjątkowo ciężkim zadaniem, bo jest przeciwintuicyjny, tj. przeczy najbliższemu punktowi spoczynku, lub zasadzie przyjemności, ale po to podejmuje się wysiłek w ćwiczeniach, aby przełamać impas, a także podtrzymać stan meta-postrzegania, lub przynajmniej wracać do niego w chwilach, które tego wymagają, po uprzednim treningu.

Niektóre doświadczenia szczytowe, podobnie: ekstaza, śmiech, zachwyt nie trwają wiecznie, są jedynie tymczasowym stanem. Gdy są one stricte powiązane z przeżyciami biopsychologicznymi, są zawiązaniem psychologicz-

nych funkcji człowieka, gdy mają funkcję sakralną, a także istotnie esencjonalną, skuteczną — tymczasowo nawiązują tajną nić kontaktu z siłami, które niezapomniane utrwalają personalny rytuał, wskazują ku personalistycznej religii, jej hermeneuin (granicy) indywidualnego pijaństwa fuzji podmiotu, człowieka jako katalizatora boskości "ze świata, przez świat" na miarę człowieka w akcie zespolenia.

W trzecim tomie książki oferuję podobne gry interpretacyjno-narracyjne, jak w poprzednich, które kodowane, a także szyfrowane starają się być jednocześnie oczywiste, jak i utajnione. Niekiedy jestem zadowolony z zamierzonego efektu, niekiedy parę rzeczy bym poprawił. W żadnym z tych przypadków nie zamierzam podmieniać wizji innych na własną, co najwyżej pełnić rolę palca wskazującego na księżyc. Jednocześnie licząc na inteligencję czytelnika, a także klucze w jego mentalnym kontinuum które są zawarte w myślokształtach podczas zaangażowanego czytania, pragnąłbym aby ta forma mitopoetyki stała się rzeczywistym misterium, pełniące funkcje psychagogiczne, choćby w zamaskowanej formie — aby prowadziła ona do sukcesu i realizacji choćby w najmniejszym możliwym stopniu.

Lira Orfeusza

Garść zachowanych wersów na podstawie papirusu z Derweni, zinterpretowanych współcześnie na podstawie Janko, R. (2001). The Derveni Papyrus ("Diagoras of Melos, Apopyrgizontes Logoi?"): A New Translation. Classical Philology, 96(1), 1–32.

Erynie, co jak demony, dusze zmarłych, pod wpływem klątwy cienia niszczą ludzi i ich potomków, znajdują ukojenie w ofiarach libacyjnych, a odpoczynek w harmonii muzyki. Z każdej Erynii rodzi się demon, a ich słudzy to nikczemni ludzie ukarani okrutną pośmiercią. Czy świat nie jest urządzony w taki sposób, w którym wyroki przeznaczeń są zaakceptowane? Erynie jednakże pilnują sprawiedliwości, a ten co ją przekroczy ściąga na siebie gniew światów chtonicznych.

Spytaj wyroczni jak wielkie terrory są pośmiertnie udziałem nieszczęśników! Jakże terror może się obrócić przeciwko nim, gdy nie dają wiary ani wizjom, ani ostrzeżeniom, ani snom, ku przestrodze! Opętani błędem i przyjemnością, nie uczą się, ani nie wierzą, nie chcąc zrozumieć swoich błędów. Niewiara i ignorancja jest tem samym! Bez nauk, jakże mają wierzyć? Inicjaci Orficcy wznosząc modły, poświęcali święte podarki aby udobruchać te czarne dusze. Mag składa ofiarę, jakby płacił krwią, libacjami z wody i mleka, poświęconymi napojami, konsekrowanymi ciastkami, które symbolizują dusze. Orfeusz skomponował hymn, co opowiada o godnych i dozwolonych rzeczach, alegorycznych w kompozycji misteryjnej. Dziwna ta, zagadkowa kompozycja jest święta w szaradach, które zawiera ważne rzeczy.

Orfeusz powiada: „zamknijcie drzwi" uszu, a oznacza to że misteria są dla tych, co są w stanie zrozumieć czystym słyszeniem, „Ci, którzy zrodzili się z Zeusa, wielkiego króla", wziął on od swego Ojca przewidzianą władzę, wzmocnił swą niebiańską armię, swe szeregi, swego boskiego daimona, co był jego siłą. Siła Zeusa jest pochodną siłą, pochodzi o daimoniona jego ojca, podobnie jak ogień co miesza się z innymi pierwiastkami podlegającymi metamorfozie, Zeus jest tym, co jako architekt stabilizuje pierwiastki, tym samym co demiurg dodekahedronu. Noc kosmiczna to nieśmiertelna żywicielka Bogów, jest ona wykładnią wszelkich rzeczy.

Mistrz Orfeusz nauczał słowami, bowiem nauczanie jest w istocie mówieniem, jest tym samym, bowiem mądra mowa „mówi wieloma", a zatem „naucza wielu rzeczy". To, co z ognia, ożywiane przez boski ogień i wypalane jest schładzane, stabilizowane przez noc i utrwalone w tenże sposób, tak jak moc jest domknięta w formie. Nyx jest osądem głębi, wewnętrzną świątynią otchłani, ponieważ nie ustanawia jak światłość, lecz moc światłości w ruchu jest stabilizowana przez formę Nyx, jako ten sam punkt. Gdy wieszczki, wieszczowie mówią, dają przepowiednie, ta natomiast jest tym samym, co „wystarczalność", tak zatem należy ją rozumieć, jako pełnią wykładnię, którą należy pojąć jako sprawę w pełni. Jeżeli bóstwo przepowiada przez kapłankę, każdy powinien zrozumieć to, co powinien, na tyle na ile powinien, zgodnie z jego, jej inklinacją, na miarę ich zrozumienia lub ignorancji. Orfeusz odkrył w ten sposób, że oprócz rzeczy możliwych do przekazania, są te, które są zbyt subtelne aby je przekazać, a te które są przekazane, mogą być zrozumiane na tyle, na ile pozwala daimon danej osoby.

Tak zatem ośnieżony Olimp pięknie ustanawia rządy. Czymże jest Olimp? Olimp jest tym samym co „czas", jednak Ci co myślą że jest tym samym co niebiosa, są w błędzie. Niebo Orfeusz nazywa epitetem „szerokie". Kiedy Zeus usłyszał przepowiednie swojego ojca, Orfeusz, jego prorok odkrywał je przez słowa rozumiane jako połknięcie mocy, sautora, co prokreowała z eterem. Jest to prokreacja kosmiczna, co jest symbolizowana przez słońce. Kronos urodził się na ziemi siłą słońca, stąd pierwiastki były krouesthai, rzucone, spolone ze sobą na mocy słońca.

Co więcej, Orfeusz mówi że był to „ten, kto dokonał wielkiego czynu", co miał być „Niebiańskim synem Nocy, jako pierwszy król". Orfeusz nazwał umysł (Nous) Chronosem, poprzez spętanie pierwiastków przeciwko sobie, gdy umysł scalił pierwiastki, rzeczy trwały, egzystowały, kiedy się rozdzieliły, stanęły naprzeciwko siebie. Zatem z wielkiego spolenia, nastała wielka opozycja. Ze słońca, po Kronosie, wziął się Zeus. Władza jego egzystowała przed tym jak stał się królem, była eksponentem miotania rzeczami naprzeciwko innych niczym piorunem, rozdzieleniem ich, tworząc teraźniejszą transmutację, która była stworzona z jednej substancji, a zaowocowała w wielu.

Ze słońca zrodzeni wszyscy nieśmiertelni, błogosławieni bogowie i boginie, a także cały świat ziemski, poczęty z niego. „Zeus urodził się pierwszy, Zeus jaśniejącego pioruna ostatni" — ten wers orficki oznacza iż moc jego

była a priori zrodzona, a zaistniał na ostatku. Egzystował zanim rzeczy były nazwane, zanim on był nazwany, był wieczny, a zarazem przedwieczny. Zeus oznacza bowiem „tego, co nie istniał wcześniej", a zarazem zwą go powietrznym, „Zeusem", ponieważ eter kosmiczny będzie ostatnim pierwiastkiem na końcu świata, a był też pierwszym, a że wszystkie inne pierwiastki polegają na nim, to jest wyrażany formułą: „Zeus jest głową, Zeus jest centrum, wszystkie rzeczy pochodzą od Zeusa", tu oddech mocy Orfeusz nazwał losem (Moirai), losy podobnie są wplecione (epiklosai) w pierwiastki i transmutacje, nazywa się też los Zeusem, a także jako wszystek przez jego zasadność.

Kiedy ludzie mówili, że los splótł, oznaczało to, że mądrość Zeusa sankcjonowała to, co egzystuje, to co się stało, a także to, co przestaje istnieć. Wśród niezliczonej ilości władztw, Zeus jest królem, dominuje, przynosząc wszystko razem poprzez całość.

Aby być inicjatem, należy rozumieć ryty, ci co robią zawód z inicjacji są godni pożałowania, bo przekazują wiedzę o czymś, czego sami nie doświadczyli, zobaczyli, usłyszeli, zmarnowali jedynie opłatę za rytuał, będąc pozbawieni jakiegokolwiek osądu i rozeznania. Przed odprawieniem rytu, ludzie co chcą być inicjowani spodziewają się mieć wiedzę, po rytuale, są odarci nawet ze swoich oczekiwań, wątpiąc bardziej, aniżeli będąc inicjowanymi.

Kiedy Zeus dosiadł boskiej Afrodyty, porodziła ona Perswazję i Harmonię, jednocześnie kiedy stworzył Złotą Afrodytę, powstała też Perswazja i Harmonia, bowiem perswazja nakłaniała do harmonii, a harmonia do perswazji, córki te piękne wynosiły poprzez nauczanie do najwyższych. Te siły oznaczały Harmonię jako hermose, czyli siła, co łączyła w proporcji, afrodyzja również łączy, lecz poprzez Erosa.

Ziemia, Demeter, jest poniekąd zraniona, edeiothe, przez unię seksualną, nazywana jako Rhea, co oznaczało "łatwość" dla poetów, jest bowiem naturalna przez siebie, a także Hera jako powietrze. Zeus „czerpał wielką siłę z szeroko-płynącego kosmicznego oceanu, który nim jest", bowiem bóstwo generując się z siebie, czerpie swoją moc z siebie, a także jak architekt buduje porządek przez siebie.

Rada dla młodych Lwiąt

Otwarcie! Proklamuję roztańczone szaleństwo sztormu katalizy, którym onegdaj byłem! O nieczłowieczy pryzmat skażonej sztuki, szakti tańczącej całą swą mocą! Długie to były dni kiedy siepaczami kształtowałem wijącą się masę chaosu, co wydarłem z niego, musiało koniecznie znaleźć ujście w porządku Bogów. Budując mosty poprzez gwiazdy, światy, chtoniczne, celestialne, telluryczne, igniczne, terrialne, aerialne co inwokowałem, wyrzucając w świat jako wielkie idee wielkiej magnificencji zawartych nie w słowach, a nieskończonych gestach niewyrażalnych!

Teraz pracujący pisarzu, artysto, filozofie, zatrzymaj się! Gest rimbaudowskiego rozprężenia, obsesji obłędu zapadającej się w wolę wielkościowej dysocjacji, pragniesz zaryzykować większe niebezpieczeństwo, pragniesz wyrzygać swoją fiksację, swoją granicę, regulację, puścić się porządku! Będziesz cierpiał po trzykroć, świadomy swego szaleństwa, dopóki nie oczyścisz się z oskarżeń przeciwko sobie, Twojej dzikiej potrzeby bezpieczeństwa! Tchórzu! Ciężki żal saturnalnej ołowiu jest niczym w porównaniu do rozgoryczenia cesarza niewolnika, imperatora żebraka, co złapany na struny imperatyw odpowiedzialności, porusza się jak ślepiec poprzez las forteli, urojeń, gdzie "jak gdyby", jest "należy", a "choćby nie".

Nie upadaj! Nie waż się! Będziesz jak ciemność obfuskacji, wielkiego rozkojarzenia, wściekłości, lub łagodnego bełkotu nonsensu, zamknięty w swej niedoli, złamanym pragnieniu bycia wolnym od świata, od jego pierwszorzędnej powagi! Ja! Ja zasługuję na pogardę, nie szarżując w młodości, roztrwaniając ją na pokątne spektakle tańca z obłędem, o gdybym był mądrzejszy, pokonując wszystko, powściągliwy, wyważony! Nie ma we mnie winy, jedynie żałość! Jednak, jednak! Powstań ze zwycięstwem, mistrzu, komandorze autentycznej gwiazdy co się zrodzi z Ciebie, jeżeli takie jest twoje życzenie.

Inicjaci eleuzjów, ci którzy przeszli jako szaleni bogowie i boginie, lub pogodzili się z demarkacją porządku wyrwanego z chaosu, zwycięskie ich epifanie, szeroki ich wzrok, głodny chciwie ich intelekty, serca! Zatrzymaj się, uświadczyłeś sztormu żarłocznych szarańczy? Potrzebujesz porządku, dziecię! Porządek! Porządek! Jest śmiertelny, gdy nie ulega reformie! Mnoży korupcję, zaprasza chaos aby nacierał rozrywając porządek, dlatego potrzebujesz Wizji, pożądasz Wizji, inaczej straconyś dla wzgardy, cienie zmarłych śpiewają "gdybyśmy wiedzieli, abyśmy mogli" szepcząc w swej melancholii!

Afirmuj życie na każdym kroku, to jedyny moment aby zrodzić gwiazdę, pomiń resentymentalny obraz, otrzymanego cierpienia, bólu! Cierpiałeś, znów będziesz cierpiał, dopóki nie pokonasz metodą, dopóki nie zagryziesz zębów, rozszarpując mięso, miażdżąc kości, wysysając szpik, pojawiając się w obrazie swej epifanii zwycięsko! Inaczej — zgiń w bólu, cierpieniu, rzucasz na siebie klątwę sam! Armie łagodnych, niewolników już krzyczą wściekle jak owce, gdy są prowadzone w rzeźnie Tanatosa! Musisz ponieść ryzyko, jeżeli chcesz kształtować porządek, aby komanderować, pokonywać! Tam gdzie inni polegli, tam ujarzmiasz świat Ty!

Niechże twoje myśli a idee lotne, gwiezdne rozprzestrzeniają się płodnie przez wszystkie światy w szarży, bądź pierwszy rangą, wielki zrozumieniem, okropny we wglądzie, mądry jako smok co rozpościera swe skrzydła poprzez światy! Niechże oceany głębi, kosmicznych przestrzeni Posejdona będą zawstydzone otchłanią twojego umysłu, substancji gwiazd, gloryfikowany, dziecię czasu, powstajesz jako zdyscyplinowany mistrz co rozdziela fortuny, a siły poprzez strumienie światów, kierując nimi w perfekcyjnie opanowanym obłędzie świata, jego wielorakiej płodności!

Zatrzymujesz się dla siebie? Straciłeś już swoją głową, Akefalosie! Co próbujesz zatrzymać? Mdłe poruszenia twego małpiego umysłu? Rygor uchwycenia momentów, melancholię odchodzącego czasu? Twój umysł potrójnie zdobył, jest zachowany jak pryzmat, twoje serce potrójnie unieśmiertelnione w złocie, jest światłem pryzmatu! Kartografowie! Pragniesz rozrysować nową mapę spraw, o których inni nie śnili, weź swe narzędzia, unaoczniając otchłanie a światy transcendentne!

W tymże domu mieszkają twoje siły, sekretem zrozumienia jest władza sprawiedliwości kosmicznej, sekretem berła, synu, córko Niebios jest ciągła

szarża, wywalczona pozycja wyższych atrybutów co rozbrzmiewają przez świat — tam zyskasz posłuch u światów, ponieważ ci co jedni ze światem, są komanderami żywotnej boskiej ekspresji! Niechże twoi wrogowie zapadną się pod ziemię, kąsając niewolniczą zawiścią, zawstydzeni twoimi podbojami, onieśmieleni twoją wielkością, umniejszając wszystko czego nigdy nie zdobyli, czego nigdy nie przeżyli, ich natury podobne pędrakom! Słowo "wróg" jest słowem obcego, bezsilnego w lustrze swoich zakłamań!

Niebiosa otrzymują impresje? Stoją niepokonane, to tyś jest pod ich wrażeniem! Jednak oddawaj wielkie impresje jak Bogowie, jaśniej płomiennie, będziesz z nimi jeden, jedna, działając jak kobra królewska, jak lew, jak kondor! Nikt nie stanie w opozycji do tych co są sprzymierzeni z najwyższymi, największymi siłami świata. Niebiosa ich wspierają, piekła ich wznoszą, otchłań patrzy przez nich, transcendentne świat błyszczą przez nich w glorii!

Szukasz tego w swoich studiach? W swoim akcie? Bądź przeklęty, ty poszukiwaczu co powstaje z życiem Niebios, jest naturalne, zagrodzą ci drogę podboju! Jeśliś w niemocy błysku sztormu wielkości, jakże chcesz być naśladowcą? Dopóki nie zrozumiesz, nie obejmiesz kosmicznej siły, boskości świata, będąc z nią jedną, kosmiczny szwindlarzu, będziesz podążał projekcjami małej historii, żałosnych powtórzeń. Urwij się z łańcucha, jarzma historii! Stań pośrodku starożytnych, ogromnym wzrokiem obejrzyj wszystkie wydarzenia świata, przyjrzyj się im, wyzwól z teraźniejszości!

Chcesz być jako Bogowie? Bądź jak Bogowie! Nie jak świnie, co myślą że są Bogami. Bogowie do Bogów! Chcesz odnieść to do ziemi, Tybilu drzew życia? Już wiesz! Czytasz świat jako filozof-alchemik, cesarz-mag! Błocić się w szczegółach nie przystoi, przeszkodą intuicji wstrzemięźliwość wielkości, pozwól siłom się prowadzić, twój umysł, tkanina świata to jedno, reszta jest strukturą, zawartością, duchami, muzami, upiorami czasu!

Jeżeli nie wiesz co chcesz zrobić, nie waż się zaczynać, doprowadzisz innych do ruiny! Jeżeli twoje motywy niejasne, urojone, powstrzymaj się! Będziesz ruiną innych, a siebie! Jeżeli jesteś pewien, przejrzysty dla niebios, krystaliczny w zamierzeniach, nie zatrzymuj się dopóki nie podbijesz! Świat jest jedynie siecią w którą się dajesz złapać, aby pociągnąć ją za sobą, dopóki nie rozerwiesz złudzeń, tam staniesz wolny! Taki był sekret niebiańskich córek i synów, ten co to pojął, jest człowiekiem drogi!

— Wasz, młode lwy, lwice — stary, zmęczony duch.

Strojenie

Większość niezrozumienia filozofii starożytnych nie bierze się z ich infantylizmu, bierze się ona z infantylizmu współczesnych, których umysły prędzej potraktują fundamentalnie, bez wglądu, najpiękniejsze z filozofii, aniżeli wnikną w umysł geniuszu antyku. Bawią się nimi jak suchymi zabawkami, odrzucając je w kąt gdy im się znudzą, lub traktują jako bezpasyjną akademicką dyscyplinę. Jednak czasem — czasem ktoś przejrzy błyskotliwy umysł przeszłości, genialną rozpiętość umysłu, dogłębne zrozumienie myśli, nie odrzucanej w kąt jako "zbyt prosta, albo prymitywna". W istocie zrozumienie czegoś jest tożsame z wnikliwością, jeżeli nic nie rozumiemy, albo patrzymy fundamentalnie na powierzchnię sprawy, świadczy to jedynie albo o naszym lenistwie, braku zainteresowania, albo ignorancji — ale nigdy o zrozumieniu.

Poruszając się wśród anomalii dziwnych wydarzeń, jakże nie natchnąć świata poetyką, estetyczną grą pełną boskich spraw. Gdy inni pływają po powierzchni, śmiałkowie zanurzają się w głębiny, aby wystrzelić w przestrzeń nieznaną ponad wodami niezmierzonemi. Odwagi, czelności! Ten świat dla nieustraszonych, gdzie inni ledwo postawili jeden krok, niektórzy z nas przemierzali pustynie, aby dojść do oaz dziwnych, tam gdzie boskość styka się ze światem, tam gdzie chaos triumfuje, a my stoimy jak królowie nad tym światem, dopóki nie zmiecie nas czas, a wiek starym, triumfując geniuszem, ciałem złamanym kiedyś chorobą, śmiercą — lecz duchem niezwyciężonym!

Chciałbym rozpocząć ten rozdział od analogii Nicolasa Cusanusa, który genialnie rozwinął teorię wzrostu monadycznego, Tetraktydy, jako wzrost niekończących się wzorów matematycznych, które powstają z jedności. Łącząc to z ideą Nolańczyka, Giordana Bruno, pojawiamy się blisko filozofii współczesnej matematyki — tj. Nauki o relacjach zachodzących między wzorami: z jednej strony mamy niekończące się biblioteki matematyczne, z drugiej wieczną zmianę, wzajemność odniesienia, immensywność.

Bruno pisał w 'De Immenso', iż indywiduum nie jest nigdy skończone, poszukując form, nieskończoność wszystkiego powołuje coraz to nowsze formy jako potencjał, możliwość, recepcję, zmienność, materię. Ta genialna myśl odnosi się zarówno do języka matematyki, jak do fizyki, filozofii naturalnej, metafizyki i magii. Ma to poważne implikacje w alchemii kosmosu, podlegając ciągłej rektyfikacji, aktualizacji form, nie tylko w drodze ewolucji biologicznej, ale także sublimacji duchowej, powstaje wielości niecielesnych sił, w rozmaitych naturach, funkcjach, wielkościach, inklinacjach, o wielu maskach i tożsamościach.

Wkracza tu pojęcie "Minima", która w ujęciu Giordana Bruna jest zgrupowaną różnorodnością wielością, która jest w wiecznym ruchu, w ciągłych metamorfozach, lecz zawsze z inklinacją do powrotu do swojej natury, miejsca. Na tym miał polegać kosmiczny metabolizm, śmierć była tylko przechodnią wartością, jako zmiana aspektu substancji. Nicolas Cusanus widział zbawienie, czy jak wolę rozumować — wyzwolenie po zwieńczonym, heroicznym życiu jako linia zjednoczenia pomiędzy przeciwnościami; Nolańczyk pisał podobnie: "Ten, co znałby największe sekrety natury powinien kontemplować maximę i minimę przeciwstawnych ciał. Bowiem wielkie magisterium [magia] powinno ukoronować pracę przez wykrycie przeciwieństw, po tym jak znalazły punkt zjednoczenia.[1] Tak jak zmysły, co stymulują umysł, umysł odbija ideę, a wszystko jest integralne w odkrywaniu metafizycznych praw, poszukując magii, praktykując ją, w zgodzie z analogią praw, które są tożsame z prawdą, bowiem gdzie szukać prawdy, jak nie z konieczności natur które wskazują ku sobie, podążając zgodnie ze swoją tożsamością? Chińska koncepcja natury jest podobna definicji prawdy, "zi ran" może być przetłuaczona jako "tako z siebie" lub "tako ze swojej zgody". Sugeruj to spontaniczność prawdy jako samotożsamości, zamiast wskazując na jej obiektywność.[2]

Ze względu na złożoność systemów światów, można śmiało założyć że rezultaty magii nie są pewne, a jedynie potencjalne, nie są obiektywne,

[1] (De la causa, principio et uno, Dial. V pp.139—40 (Gentile, Op. Ital., I, 263—264; Lagarde, Op. Ital., I, 288—89).

[2] Sterckx, Roel. 2002. *The Animal and the daemon in early China*. Albany: State University of New York Press, str. 15

a jedynie inter-relacyjne, tj. W określonym wewnętrznie spójnym systemie mogą zadziałać w interakcji z innymi. Należy być szczerym; nie możemy dowieść efektów działania magii metodą naukową, a jedynie subiektywnie lub inter-subiektywnie je stwierdzić, większość magicznych fenomenów jest nie do rozwiązania linearnym umysłem, a te które są, rzadko się stabilizują.

Jest to sztuka delikatna, która wymaga powagi, jest podobna pracy zegarmistrza, ale także sztukmistrza co tworzy porcelanowe, filigranowe figurki, jednak potrafi w nich zawrzeć i subtelność i sztormy. Jest to sztuka niebezpieczna, jako że mieszając się ze światami niewidzialnymi, narażamy też swój umysł na wiele groźnych reakcji, cytując Konfucjusza: "Trzymaj światy duchowe i Bogów na dystans, ale przede wszystkim je szanuj". Jest to sztuka zdradliwa, pełna możliwych urojeń, źle zainwestowanych wierzeń, nieszczerego podejścia do świata, zastawiająca pułapki na nieprzygotowany umysł. Jest to sztuka która wymaga dokładnego rozeznania w terytorium swojego działania, jest pewnym krokiem wiary ślepca, a do ślepców możemy się przyrównać — jednak stąpamy pewnie po ziemi, wiedząc dokąd idziemy, a także rozumiemy z pewną wprawą, jak omijać większe przeszkody. Tu, wymagany jest nie tylko Horusowy krok wiary inicjata — Parsifala, ale także zaangażowanie, motywacja podtrzymująca pracę i pamięć wybitna, która zachowuje trofea, a także operacyjną wiedzę o działaniach i technologicach magicznych.

Możemy wyekstrahować część ogólnych praw działania magii, ale są to prawa dynamiczne, przy dużej ilości zmiennych, a także różnorodnych prawach wchodzących w interakcję, mogą się nawzajem anulować, kumulować, wchodzić w komplementarność, lub kompatybilne działanie. Zatem ważna jest zdolność dynamicznej improwizacji, aby dorównać kroku zmieniającym się regułom gry, aby grać strategicznie tam gdzie są trwałe.

Wprawny mag to osoba, która podchodzi apofatycznie do własnych działań, z rozsądkiem, pewną dozą sceptycyzmu, ale pozytywnie afirmacyjnego, nie spoczywając na laurach, gdy oto — efekt jego pracy jest widoczny. Mag, który chce się zajmować magią wysoką jest cierpliwy, widząc efekty swoich działań po tygodniach, miesiącach, latach, te natychmiastowe są mało imponujące, z niepewnych źródeł magii personalnej, a także często wiążące.

Jest to osoba, która ma nieskończony arsenał "mogę", ale wie, że działa w systemie ograniczeń świata fenomenów, wie też, że działa się bez względu

na to czy coś prowadzi do rezultatów czy nie, ale bez upartego brnięcia w błąd. Eksperymentuje, aż do wytrenowania sobie zdolności wprawnej operacji technikami, które udowodniły swoją skuteczność. Na koniec i przede wszystkim, jest to osoba z wizją, która chce implementować swoje idee, a także wznieść się ponad świat działając z wyższymi światami. Filozof-mag jest w świecie, ale poza nim, jest architektem, ale nie podlega swojej idei, eksponuje większą wolę świata, ale zachowuje indywiduację, która jest źródłem jego geniuszu, a także esencją jego inklinacji i natury, tą odkrywa pośród niezliczonych innych.

Filozofia magiczna nie jest rekreacyjną zabawką iluzjonisty, ani osoby która chce się wzbogacić, zdobyć przedmioty, znaleźć miłość, czy władzę, czy sławę, te ostatnie sprawy należą do sfery ziemskiej, mogą one być zależne od fortun życia, merytokratycznej etyki pracy, natomiast nie prostytuuje się dla nich magii wysokiej.

Punktem zrozumienia jest odkrycie, jakie działania w istocie prowadzą do rezultatów. Pole działań rytualnych, energetycznych, teurgicznych, ceremonialnych ogranicza jedynie wyobraźnia, natomiast efekt zawsze jest delimitowany tym, co zostało stwierdzone jako bezcelowe, lub nieskuteczne, niekiedy może być takim tylko tymczasowe — umiejętności które nie pochodzą od nas, ale działają na mocy Bogów, pół-bogów, aniołów, daimonów, zmarłych, czy światów chtonicznych nie należą do nas, są wypożyczone. Oczywiście sama hierarchiczna klasyfikacja istnień jest umowna, jednak to nie czas na pisanie bestiariuszy bogactwa tych światów!

Niektóre osoby mogą często błądzić na pustyni całe życie, dlatego często też odkłada się magię do fantazmatów ludzkiej wyobraźni, po czym wszelkie próby dalszego szkolenia są zażegnane. Podobnie jest z osobami, które będą przerażone swoimi przygodami, lekkim moczeniem palcy w sztukach magicznych, bez zaangażowania, bez poświęceń, bez zrozumienia. O ileż dobrze! Eliminuje to osoby zniechęcone, znudzone, zastraszone, niezaangażowane, a także zacietrzewionych idiotów. Te pierwsze wrócą do swojego zwyczajowego życia, odnajdując w nim szczęście na swoją miarę, te drugie znajdą uciechy w swoich przyjemnościach, te trzecie będą szukać rozwiązania ich lęków w religiach, które skompensują ich bezradność, strach, a następne zaangażują się w coś bliższego ich powołaniu. Te ostatnie nie będą stwarzać zagrożenia dla siebie i innych, a także nie będą

dawać złego imienia praktykom okultystycznym. Nieudany amator, który uważa się za maga, najczęściej pozostaje głupcem, albo wkracza w grono bigotów religijnych, lub zostawia metafizykę i magię za sobą, chełpiąc się tym, że "już wie", że "już był oświecony", patrząc z góry na osoby drogi, choć nigdy nawet nie zbliżył się do misteriów.

O ile polem działań magii jest świadomość, fenomeny są jej substancją, natomiast nie jest to świadomość zredukowana do sprawczości na własnym umyśle, ale na interakcji ze światami niewidzialnymi, a także umysłami, wolą, sercami, duszami innych ludzi i istot, czy to w kolektywie, czy indywidualnie.

Magia jest mądrą sztuką dostrzegania efektów wytwarzanych w świecie pośród przyczynowości w sposób, który wyłuskuje rzeczywiste wzorce działania procesu magicznego, odrzucając błędy poznawcze, urojenia, oślepiające fortele, zaciemnienia dot. Zarówno świata, jak też własnej osoby — a o to drugie najłatwiej, bowiem najskuteczniej oszukujemy sami siebie.

Magiczny racjonalizm (sic!) to w istocie klarowne, dokładne, precyzyjne, strategiczne, taktyczne widzenie świata, jego przyczynowości, a także angażowanie się w tkanie własnych sieci przyczynowych, obserwacja siebie, świata w sposób neutralnie zaangażowany, tj. Nie podlegający zaburzeniom percepcji, perfekcyjnie wyłączony z morza fenomenów, idealnie odłączony od swojego strumienia procesów mentalnych, jednocześnie doskonale zaangażowany w swoją prace, władający percepcją, a także procesami poznawczo-emotywnymi.

Autoterapia i trening osobowości

Ciężko kształtować się jako osoba nie wychodząc naprzeciw konfrontacyjnym zmianom, które oferuje świat, a także nasza wewnętrzna dynamika psychiczna. Największym sekretem jest świadoma celowość i sterowność autonomicznej strategii psychologicznej. Każdy z nas dysponuje pewnym materiałem psychicznym, wolnymi zasobami energii mentalnej, a także cięższymi, trwalszymi tendencjami charakteru, natur; w jaki sposób pokierujemy tą energią psychiczną, którą rozwiążemy, w jakim kierunku ją związemy, gdzie ją zainwestujemy, w jaki sposób zdyscyplinujemy, zależy od aranżacji naszych celów, kompozycji procesów i punktów rozwiązań, do których chcemy dotrzeć. Zmiany te mogą trwać dniami, tygodniami, miesiącami, lub latami. Należy jednak zacząć. W Buddyźmie istnieje rodzaj przysiąg, które są składane na godzinę, na dobę, na miesiąc. Łatwiej jest opanować materiał jeżeli dzielimy go na mniejsze segmenty czasu, łatwiej też dotrzymać obietnicy danej sobie, która trwa mniej niż rok, czy miesiąc. Przede wszystkim w jakichkolwiek działaniach wymagana jest dyscyplina przystąpienia, trwania, jak i skończenia. Jeżeli przystępujemy do czytania książki, ale nie możemy się skoncentrować, bo materiał jest zbyt trudny, nie odkładamy jej na bok, ale koncentrujemy się przełamując impas. Może nie opanujemy materiału w wystarczającym stopniu, ale oswajamy materiał, ćwicząc koncentrację. Stawiając sobie poprzeczkę wyżej, trenujemy umysł, a także dowiadujemy się jakich elementów nam brakuje, aby doszło do przełomu w zrozumieniu, ćwiczeniu, działaniu. W podobny sposób podchodzimy do treningu charakteru: czy będzie to trening wartości, cnót, inteligencji, inklinacji, prowadzenia się, czy terapii — wszystko jest w zasięgu ręki.

Najwyższym celem dojrzałego treningu jest auto-terapia, czyli dojścia do punktu w którym jesteśmy świadomi czego potrzebujemy, a zatem wie-

my gdzie, jak, kiedy powinniśmy się kształtować, w jakim celu, jakimi metodami, a także które sprawy chcemy z siebie wykorzenić, wiedząc jak do tego podejść, stosując motywację do cech które chcemy zasilić, zasadzając te, które chcemy stworzyć, a także antidota wobec tych przywar, których chcemy się pozbyć.

Jest to sposób na połączenie poznania siebie z dojrzałym kierowaniem swoją osobą, aby ją pogłębiać. Jest to szczególnie ważne w sytuacjach, w których nasz umysł może być wykorzystany przeciwko nam, przez "drugą stronę", ale także osoby skłonne do manipulacji, lub korupcji, tj. Najłatwiej wykorzystać, zmanipulować osoby które nie mają wewnętrznego systemu wartości, rozeznania, nie mają kręgosłupa, ani inteligencji aby rozróżnić w jaki sposób się je wykorzystuje, albo takie w których więcej jest cynizmu, aniżeli Makiawelizmu.

Niekiedy taki system rozróżniania wykształca się w konfrontacji z napięciami psychicznymi, gdy człowiek rzeźbie się w tarciu natur, sytuacji, wyrabiając sobie metody, osąd, decyzyjność! O ileż bardziej świadomy, jeżeli ma narzędzia ku temu, aby kształcić się podczas tych nieuniknionych procesów! Zdobywa znacznie szybciej dojrzałość, mądrość, rozeznanie: w przeciągu paru miesięcy, a nie po latach. Niektórzy patrzą wstecz na zmarnowane lata, gdy utknęli w jakimś kompleksie psychicznym, który przecież był do rozwiązania, albo nie orientują się aż do śmierci, bo było powodem ich wewnętrznych blokad, choć mogli osiągnąć tak wiele!

"Ah, gdybym tylko wiedział wcześniej!" — można sobie powtarzać. Istotne jest, aby wiedzieć teraz! Osoby poddane treningowi są lepiej przygotowane na rozmaite wydarzenia, aniżeli te, które uczą się, bo są do tego zmuszone, uwięzione w sytuacji, wyrzucone na głębokie wody, muszą sobie radzić, improwizować, aby przetrwać! Co więcej, uczenie się na błędach innych jest wskazane — jest do tego potrzebny zmysł obserwacyjny, a także pewna powaga w przyswajaniu informacji, niekiedy należy się samemu sparzyć — ale niech to będą sytuacje nieznane, a nie takie, których można było uniknąć!

Benjamin Franklin (1706—1790) wynalazł metodę poprawy swojego charakteru przez oznaczeniu paru głównych zalet, do których dążył, a następnie notował je na punktowej macierzy tak, aby być ich świadomym i obserwować zmiany, a pod koniec dnia rekapitulując czy rzeczywiście odniósł sukces

w ich kształtowaniu i dotrzymywaniu kroku zamierzonym działaniom. W każdy dzień tygodnia oznaczał cnoty do których aspirował na odpowiedniej skali. Uczy to nie tylko rekapitulacji, ale reminiscencji. Zaadoptowałem jego system do próby podążania za wartościami Republiki Rzymskiej, kontemplując te wartości, których użyteczności można dowieść rozsądkiem, a także zastanawiając się jak mogą mnie usprawnić, w których domenach życia mogą nas wnieść do bardziej szlachetnych rzeczy, a także w jaki sposób mogą wywrzeć wpływ na innych, lub usprawnić z nimi komunikację. Na końcu, a co najważniejsze — w jaki sposób je utrwalić i wcielić w korpus naszego charakteru. Świat mógł dawno zapomnieć o takich wartościach, ale trzymanie chociażby części tych zalet w swojej duszy, sprawia że realizujemy człowieczeństwo w pełniejszym stopniu, żyjąc w zgodzie ze swoim wewnętrznym Geniuszem w przypadku mężczyzn, lub Junoną w przypadku kobiet.

Skala

1. Wydarzenia świadczyły o dominacji tej wartości w życiu, usprawnienie w stosunku do poprzedniego dnia
2. Wydarzenie aspirowało do wartości, była ona obecna w intuicji, motywie, a zatem została zapamiętana
3. Wydarzenie było zupełnie neutralne, tego dnia wartość nie pojawiła się w żaden sposób w życiu
4. Wydarzenie oddalało się od danej wartości, poprzez myśl lub intuicję przeczyło jej, lub negowało ją
5. Wydarzenie nie tylko oddalało się od danej wartości, ale było jej negatywnym przeciwieństwem, trzeba zapamiętać wartość i spróbować ją powołać ponownie.

Asobimanabu

Termin ten był ukuty przez Fujiki Hayato, składa się z "Manabu", tj. studiować, uczyć się. Natomiast "Asabu" oznacza, generalnie "zabawę w rzeczywistość". Najszczerszym magiem jest dziecko podczas zabawy, jego gra jest autentyczna, jego oryginalność brzmi jak grzmot poprzez światy. Podobna jest gra szaleńca, podobna do gry matki natury co rozpętuję swój obłęd w burzy. Gdy dziecko dojrzewa w swojej zabawie, a szaleniec pokonuje delirium, kierując swą pasją od świata, przez świat, dla świata, a także w świat, staje się prawdziwym człowiekiem drogi — kosmicznym szwindlarzem po prawicy Bogów, jako mały bóg.

Zatrzymałem na chwilę uwagę na grach w które wszyscy gramy, te wysublimowane gdy których uczymy się od dziecka, co zmieniają się przez wieki poprzez psycho-społeczne siły, konstelacje, aranżacje, kalibracje. Są one wbudowane w ducha ludzkości od człowieczej infancji aż do dojrzałości. Szczęśliwe gry, mizerne gry, radosne gry, okrutne gry, gry cnót, a także gry przywar. Z wiekiem dodajemy im więcej ciężaru, powagi, gdy stają się bardziej złożone, oddajemy się im niepomni ich poprzedniej przyczynki, kształtu, motywu, celu.

Gdy jesteśmy dziećmi biegnąc radośnie, wiemy że to radość, kiedy uderzymy drugie dziecko w złości lub z przekory, sprawiamy że płacze albo nam oddaje, kiedy protestujemy i złościmy się, tupiemy nogą, płaczemy, krzyczymy. Czym jest zatem dojrzałość? Czy jest to odejście od dziecka, czy wysubtelnienie, rektyfikacja wszystkich jego instynktów w coś wyższego, dostojniejszego, czy jest to wzrost w dojrzałe, silne drzewo poprzez usynowienie, ucórkowienie się jako dojrzały człowiek. Gdy jesteśmy gotowi wziąć własne wychowanie w swoje ręce, odebrać je automatyzmom, zaopiekować się sobą, zaczynamy być dojrzali. Czy najbardziej dojrzali i doświadczeni nie są bardzo mądrymi dziećmi, patrzących na grę bardzo poważnych dorosłych dzieci? Ci drudzy zapomnieli o obrazie swojego dzieciństwa, jednak zachowują się dokładnie jak rozpieszczone dzieci! Gdy czują się zdradzeni — płaczą,

gdy inny zarabia więcej — czują złość, gdy ktoś nie chce się z nimi bawić na ich sposób — uderzają go łopatką, albo obrażają się śmiertelnie! Dlatego Asobimanabu!

Gramy świadomie w bycie kurtuazyjnym, gramy w bycie okropnymi i zezłoszczonymi, gramy w gry innych dzieci, gramy bycie wyedukowanymi i pełnymi władzy, gramy w to wszystko. Jeżeli ma to jakiekolwiek odniesienie do rzeczywistości — och, musimy grać w bardzo poważną grę! Jednak angażujemy się jedynie w iluzję, abstrakcyjną grę symboli. Gdy byłem dzieckiem, moja matka powiedziała mi przed egzaminem z fortepianu: "Nie bój się ludzi statusu, egzaminatorów, wyobraź sobie że siedzą na toalecie, czy są inni od Ciebie?". Była to prawda zapamiętana poprzez całe moje życie, choć szanuję ludzi substancji, co wyprowadziłem z rozsądku i obserwacji, do których skłaniała mnie moja zaciekawiona natura, nigdy nie czułem się gorzej, ani zastraszony, ani skonsternowany czy onieśmielony przez kogokolwiek posiadającego władzę, bogactwo, czy sławę.

Nie uważam tych wartości za ważne, moja tendencja idzie w kierunku cnót idei, a nie pochodnych świata losu, fortun, szans, środków i środowisk. Prędzej skinąłbym głową z szacunkiem na mądrego, człowieczego żebraka, aniżeli klauna władzy, albo uzbrojonego po zęby zastraszonego w środku dudka, który wrósł w fałszywy pancerz siły. Grałem w bycie przedstawionym politykom onegdaj, gdy trzeci mąż mej matki otrzymywał honorowe obywatelstwo, moja matka grała na szczycie prezydentów pięćdziesięciu krajów w Warszawie lat temu parę. Gdy lata później odczuwałem dyssatysfakcję z sytuacji politycznej, wydarłem się na sierżanta sztabowego policji przed Pałacem Prezydenckim, krzycząc: "komu służycie?", z braku odpowiedzi wykrzyczałem "służycie populistycznym świniom". Szierżant spuścił głowę, a ja poszedłem dalej — trafił na wariata. Byłem wtedy bardzo poważnym wariatem.

Następnym razem gdy robicie coś ważnego pomyślcie, że jest to gra: "gracie w pójście do pracy", "gracie w pracę", "bawicie się w otrzymywanie wynagrodzenia". Nie sprawia to, że nie traktujemy poważnie tego co robimy, ale nie trzymamy się tak sztywno wszystkich spraw, które odciągają nas od esencji spraw życia. Jest to prosty zabieg poznawczy, nie kosztuje nas to nic, ale spędza z powiek zamartwianie się na śmierć sprawami które nie powinny mieć tak wielkiej wagi ani władzy nad nami. Następnym razem

gdy pokłócisz się z kimś, pomyśl że to gra, przypatrz się sobie z zewnątrz. Kiedyś pokłóciłem się kiedyś ze swoją ukochaną, w ramach zgody zaproponowałem jej grę — wziąłem dwie kukiełki, jedna przedstawiała mnie, druga ją. Graliśmy siebie, kłóciliśmy się przez kukiełki w ten sam sposób — mieliśmy mnóstwo ubawu, a potem gdy oprzytomnieliśmy, realizując sobie jak głupia była cała sytuacja, wpadliśmy sobie w objęcia, uważając durną kłótnię za niebyłą.

Otrzymujemy ból, cierpimy, jednak staramy się — gdy to możliwe — odnajdywać rozwiązania, zaciskać zęby, przegryzać się przez zły czas, pokonywać impas, jak dziecko które jest okaleczone, albo bite, przygryza zęby, nie rozumiejąc dlaczego, rozwija się w nim ból, poczucie krzywdy. Po jakimś czasie zaczyna sie uodparniać, ale jednocześnie — patrzeć inaczej na świat przez pryzmat okrucieństw które otrzymało. Gdy dorastamy staramy się grać w sposób, który przerasta ból otrzymany, znajdywać wewnętrzne rozwiązania, w istocie, lecząc dziecko w sobie, które otrzymuje ciosy przez życia. Jako dorośli rośniemy w zmęczenie, napięcie, stres, stajemy się bardziej zdyscyplinowani i sztywni, bardziej dominujący i agresywni, zgorzkniali, jeżeli ból otrzymany jest nieproporcjonalny do jego rozwiązań, sposobów jego pokonania, oczyszczenia, wyleczenia. W końcu są limity tego, co może znieść umysł, serce, czy dusza, w pierwszym przypadku jest to neuroplastyczność, warunkowanie, poznawczość, wrażliwość, w drugim jest to czucie, afekt, sprawy emocjonalne, w trzecim wzrost w harmonii, lub deprywacja, deformacja, obumarcie i zniszczenie. Te procesy są sprzężone ze sobą, jako że umysł jest interfejsem który działa z emocjami, dusza jest pasywnym odbiorcą, ale i katalizatorem głębszych doznań.

Podobnie jest z nauką. Wyedukowany człowiek myli się niekiedy, bo też podlega błędom poznawczym. Jednak nauka jest zabawą, podobnie jak powinna nią być edukacja, jest to sposób grania myślami, odczuwania przyjemności z zabawy ideą. Gdy dziecko buduje zamek z piasku blisko morza, budujemy małe zamki idei z tej substancji myśli, wiedzy, które są dostępne. Jakże to przyjemne, gdy stworzymy nową ideę, wygenerujemy nową wiedzę, przearanżujemy grę szklanych paciorków aby otrzymać genialne rozwiązanie! A gdy ktoś przechodzi obok, patrząc na to, co wybudowaliśmy, może powiedzieć: "To naprawdę fajny zamek!". Lub, wręcz przeciwnie, kopnąć naszą ulubioną wieżę, skacząc po zamku, kopiąc w piach dookoła.

Obie drogi są naturalne, ale druga ścieżka sprawia, że dziecko płacze, albo jest pełne goryczy. Teraz, czy zemści się, czy też będzie trzymać urazę przeciwko "światu, które je skrzywdził", choć była to tylko instancja jednej nieprzyjemnej sytuacji, zależy od perspektywy, osądu, rozróżnienia i dystansu. Jeżeli Bogowie, Boginie i jednocząca ich prowidencja, unia, widzieliby nas jako cokolwiek innego niż bandę dzieciaków, 7.8 miliardów, którzy szukają zła, dobra, co krzywdzą się nawzajem, angażując w serię morderstw, wojen, albo eksploatując jedno drugiego, albo wręcz przeciwnie, budując wspólnoty, republiki, współpracując, ufają sobie w sile, zrozumieniu, powstając razem, musi to być całkiem intrygujący cyrk boskich małp, dzieciaków, których gry w boskim chaosie i porządku — obserwują!

Marsz Planet

Zapaliłem świece w pokoju, przygotowałem umysł i miejsce na ceremonię. Gdy usadowiłem się na poduszce zafu, "Planety" Gustawa Holsta dobywały się z głośników, pokłoniłem się kardynalnym kierunkom, a między moimi ramionami umieściłem sfery gwiazd. Pode mną, nade mną, we wszech kierunkach rozciągała się nieskończoność gwiazd i galaktyk, wokół smocze ciała poruszające się falami przez wszechświat tańczyły na moich dłoniach, otulony w szaty Magna Mater, Hieros Hieros, mój duch jaśniejący między brwiami radośnie promieniał, przytulony przez kwintesencję duszy Wszechświata, w której dawał narodziny Rosa Mundi, drgającej, żywej, pięknej pneumie o kształcie wielopłatkowej róży. Inwokowałem Bóstwa, z którymi współbrzmiałem, te, które byli dla mnie najlepszymi przyjaciółmi w znoju i szczęściu, których Ka mocarniejsze niż moja z dawna zamordowana dusza.

Wracając do kompozycji Gustawa Holsta, wpierw Mars, wysłałem intencję o pośrednika, angeli bonum, agathos daimona, aby otrzymać jego przekazy na czas pracy z archontami sfer i planet, tak, aby pracowali nad moją naturą zgodnie z moim starym życzeniem, aby ze zbiorów moich poruszeń na ziemi wybudować doskonały pośmiertny umysł w eterycznym ciele młodego bóstwa, nowy dom mojej świadomości, sumacja tych wszystkich rzeczy mojego życia, które rezonowały z wyższymi oktawami harmonii, rewolucji, obrotów sfer niebieskich, głębię mojego czucia i intelektu w każdej najpiękniejszej instancji. W ten sposób wchłaniałem część szlifów i rzeźbień tychże natur na ziemi, mój geniusz, inklinacja zindywidualizowana, maska Boskości, zharmonizowana z całością ekspresji kosmicznego pędu życiowego. Każda z planetarnych sfer była koncentrowana przeze mnie, jakbym był pryzmatem, interpretując moją naturę przez swoje jakości, w moim umyśle pojawiła się Mars i Neria z Picatrix, piękna, dostojna para, nagle znalazłem się w wojennym sztormie, wycofując miecz przed cięciem, potem znalazłem się w Japonii kontemplując wskazania mistrza Dogena z mieczem przede mną, który nie miał prawa pić krwi bez wskazania od mistrza, przypomniałem sobie Hagakure Yamamoto Tsunemoto (1659–1719 n.e.), zrozumiałem, że ostrzem i tarczą jestem ja sam, a te artefakty są jedynie narzędziami woli. Przenosiłem się między maleficznymi, a beneficznymi aspektami sfer, mając słowa wielkiego Al-Kabisiego w pamięci, wkraczałem w Mitraicką świątynię–jaskinię sfer, przechodząc w pokorze przez kolejne stopnie, okrążając świątynię wzdłuż konstelacji, zodiaku i planet, wznosząc swe pochodnie: Cautes, Cautopates.

Bez struktury pracy, imaginarium magicznego, nie mamy punktu odniesienia. Jesteśmy wytrenowani w wystarczającym stopniu tylko wtedy, gdy możemy powołać filozoficzny kształt, który nadajemy ideom reifikując je w wybudowanych światach. Dlatego przyswojona teoria jest ważna, ekwipuje umysł w architekturę, przez które porusza się nasza wyobraźnia, wyobrażenia, tam gdzie wyobraźnia styka się z makrokosmosem przez intelekt, a także intencja, receptywność, inceptywność, wola, działania, wizja — tam stoimy sam na sam z boskością świata. W rzecz samej nasze poruszenia są przyswojone poprzez działanie, odważenie się, odgrywanie, pracę, performans, rzeźbienie w kreacji, do tego potrzeba pewnej głębi życia, wzierania w jego sedno ze zrozumieniem i wyrozumiałością. Działa to podobnie

do metody alchemicznej wyobraźni Junga, ale w przeciwieństwie do wyzutych z metafizyki technik psychologii głębi, świadomie angażujemy się w działanie z niecielesnymi inteligencjami, choć ostatecznie każda mentalna, lub psychologiczna metoda jest też zakamuflowaną metodą magiczną, użytkownicy ww. metod nie do końca zdają sobie sprawy z tego że ich działania mentalne są również odzwierciedlone na planie magicznym, o ile są stosowane z pełnym zaangażowaniem w ich składnię, a także działanie.
Możnaby to przyrównać do neuroteologii, a także neurobiologii i plastyczności mózgu, te dwie domeny są reifikacją, a także aspektem działań podejmowanych w obiektywnym biologicznym świecie, wewnątrz praw a priori, które redukują całość swoich scjentystycznych działań do swoich fundamentów, przez które są tłumaczone, ale nigdy nie wybiegają poza nie, otwierając się na możliwości mentalnego-magicznego działania. Zatem należy być ich świadom, są faktami. Lecz nie powinno to ograniczać w żadnym stopniu kroku poza scjentyzm, nauka jest bowiem dopełnieniem transcendencji w funkcji systematyzacji realiów praw świata.

W tenże sposób splatałem sieci między sferami planet, zaczynając od Id Marcowych, Marsa, nawiązując nić porozumienia z Wenus itd. Wyłoniła się z tego harmonia, a także pewna nauka sfer którą przyswajałem podczas rytuału emotywnie, poznawczo, metafizycznie, intelektualnie. Bynajmniej bez efektu w życiu codziennym. Na 'La Foille Journee' w Teatrze Wielkim w Warszawie podczas koncertów poruszyło mnie, aby notować muzykę oktawami planetarnymi zgodnie z ich naturami, tak oto słodkie pieśni Wenus przeradzały się w pełne żądzy i brutalnej wojny grzmienia Marsa, wycofując się w Uraniczno-Księżycowe rozmarzone, delikatne, kobiece tęsknoty za niebiosami, aby Saturnalnie w niższych oktawach przerodzić się w ciężką śmierć, ostatecznie utwór miał rozwiązanie w Merkurialno-Jowiszowej pieśni pełnej chyżej, szlachetnej nadziei. Podobnie jest z życiem — w tych symfonicznych przekształceniach odnajdujemy los. Poznając natury sfer, wiemy też, które mają na nas największy wpływ. Jeżeli im nie ulegamy, uczymy się przez lekką presję, idziemy pod prąd natur aby się kształtować, lub za ciosem, aby utrwalić, niemniej jednak przekształcając je. Wymagana jest pewien gamut samo-świadomości, autonomii, wewnętrznej mapy do czego dążymy, czym chcemy się stać, jak chcemy się wyciosać, aby przekształcić swoją naturę i przyowdziać ją jako nowe szaty naszego ducha.

Wspomnienie

Jechałem autobusem nr. 146, pośród potu i zgiełku przekroju myśli rozmaitych ludzi. To linia w Warszawie, która łączy metro Stadion Narodowy z miejscem, w pobliżu którego mieszkam. Próbowałem zebrać swoje myśli, słuchając "Flesh and Bone" Black Math. Zamknąłem oczy. Wizje zabrały mnie w pola na których w znoju pracowali afrykańscy niewolnicy. Śpiewali w jednogłosie jako cienie swoich przeszłości. W jaki sposób wolny człowiek reagował na niesprawiedliwość, która była mu przyniesiona przez losy? Jakże afrykański niewolnik odnosił się do niesprawiedliwości, będąc już zniewolonym? — pośród rozmaitych myślokształtów, które badałem, ten był o najostrzejszym charakterze. Łzy wolnego człowieka, są różne od tych zniewolonego, te drugiego mają smak żelaza wokół swojej szyi. Usłyszałem w swoich myślach: -"Fuomo, jesteś tam?". Odpowiedziałem ciszą. Łaskawi zmarli ułożyli garlandę z martwych róż wokół mojej szyi, podczas gdy wznosiłem się do mojej gwiezdnej świątyni. Wszystko było tam w rozkwicie, bluszcz i winorośl, kwiaty róż wspinały się wytrwale po marmurowych ścianach, mocarnych kolumnadach, które kiedyś zbudowałem, przez których prześwity widziałem rozgwieżdżony świat. Pośrodku była fontanna, w neo-klasycystycznym stylu.

Leanan sídhe, boginka z Irlandii, którą nazywałem raz Anand, raz Morrigu, podług Księgi Wzięcia Irlandii, a raz elfią pieśnią była przy mnie, jako srebrzysta żeńska postać pełna gracji i piękna, byłem tam jedynie duchem, niebiesko-azurowym światłem. Czułem się kontent, zadowolony z wycofania w swoje sakrum. Razem patrzyliśmy się w gwiazdy, wspierała moje ramię swoją dłonią.

— "Tutaj, mój przyjacielu jest spełnienie, Twoja Eudaimonia" — wyszeptała zwiewnie. -"Jesteśmy tu jedynie na chwilę, to iluzja która wkrótce się rozpadnie" — powiedziała w delikatny i subtelny sposób.

Rozmyślałem przez chwilę, patrząc dookoła ponownie, wszystko było takim jakie jest, perfekcyjnie, skończone. Wszystkie żale były tu zamrożone,

wszystkie nieszczęścia wygasające, jak pamięć która była wygrawerowana w kolumnach świątyni, pojawiło się pytanie zawieszone w jej oddechu: –"Czy chcesz pamiętać swoje Ziemskie życie?" — spytała — "Jest to znój, który chętnie zapomnę, jednak wzorem rytów Eleuzyjskich, Orfickich, chciałbym odzyskać całkowitą pamięć o wszystkim, którą siostra Prawdy, Mnemosyne sprowadzi do mnie, wtedy będziemy jednością" — powoli pomyślałem, ważąc moje słowa, komponując je, aranżując z wielką pieczołowitością.

W świątyni zasalutowałem Mater Magna, Kybele frygijskiej, jednej z mask bogini, a świątynia została rozmyta przez gwiezdny, kosmiczny przypływ. Moje dusze rozpadły się nicość, geniusz-gwiazda zjednały się z nią, przywoływały przeszłość, teraźniejszość, przyszłość w jednym głosie powtórzenia wszystkich wolnych aktów wniebowstąpienia inicjatów, ostatniego opoczynku, ciągłego, nieśmiertelnego działania: En to Pan, Aletheia isa pros isa Mnemosyne.

— "Prawda, ostatecznie, nie toleruje żadnych złudzeń, jest nieśmiertelna jak pamięć całkowita, ponieważ jest numinosum, olśniewającym ogniem Ateny sprawiedliwej, ciszy, profundii, otchłani i idei. Piękne idee zaczerpnięte z Intelektu, który w koincydencji zbiega się z solarnymi, nad-solarnymi światami, czucie, co współbrzmi w wielkich polifoniach prawdy, moi przyjaciele. Nie umierają nigdy, bowiem są one duszą wszechświata, epitomizowaną przez konstelacje. Kto rozpoznał siebie, gnothi seauton, kto wywiódł z tego pamięć, zapisując swoje imię w światach Bogów, jest już heroizowany w gwiezdnych sklepieniech, jego serce unieśmiertelnione, podobne nieśmiertelnym w szczerości ostatniego tańca" — Morrigu pokłoniła się pustej scenie, znikając.

Otworzyłem oczy, akurat był mój przystanek, deszcz padał z jesiennych chmur burzowych, które zaraz zaognić miały merkurialne aetyry grzmotów i błyskawic, wyobrażałem sobie jak stary bóg Iszkur gromko potwierdza, że oto natura w szaleństwie daje wyraz swej satysfakcji naprężając w atmosferze, nasączonej energią Ki — bawiłem się nią jak starzy chińscy mistrzowie, gdy ściągałem ją na ręce, bawiąc się nią w tańcu i zachwycie, gdy wodziłem wzrokiem wzdłuż ulic i pobliskiego lasu, obserwowałem rodziny zmarłych, cienie ludzi i leśne sylfy, duchy lasu, gnomu, rzadkie manifestacje uskrzydlonych Kheper, skarabeuszy, oświetlających nocne niebo tęczowymi skrzydłami gdy w końcu dotarłem do kawalerki, w zamieszkiwanym przez mnie do-

mu, powitały mnie niektóre demony, zmarli, a także małe opiekuńcze duchy, które obserwowały mój dzienny znój, niekiedy się ucząc, a niekiedy chroniąc, interweniując gdy nadmiar wrogów się gromadził. Brzemienne w deszcz chmury powoli wydawały swój owoc, dotarłem do mojego małego kawalerskiego mieszkania.

Hermetyczna Synkretyzacja

Post-modernistyczna myśl magiczna, z paradygmatami magii chaosu włącznie pracuje w chaosferycznej, 'supermarketowej' estetyce, próbując obiecać więcej niż tradycyjne hermetyczne szkoły pozostawione zazwyczaj "fotelowym magom". Stosowanie synkretycznych paradygmatów nie jest niczym nowym, w starożytnych szkołach misteryjnych często łączyło się tradycje, inicjacje, lecz każda z nich zawierała pewną głębię, zrozumienie, a także skuteczność inicjacyjną, mysta- i psychagogiczną.

Poprzez rekonstrukcje starożytnych tradycji, studiując je z szacunkiem, omija się płytkie wody pop-śmieci bałaganiarskiej współczesności które mogą co prawda przynieść tymczasowe efekty magii personalnej, ale operatorzy tej magii do końca nie wiedzą w jaki sposób, a także na jakich prawach, manipulując na oślep fenomenami, które częściowo grają nimi do woli. Tego typu podejście jest kompletnie nieskuteczne gdy ma się do czynienia z większymi porządkami sił, które wymagają metodycznej, efektywnej, sprawnej i lotnej myśli, a także stosowaniu intelektywnego odkrycia i absorpcji charakterologicznej aby uchwycić choć ich malutki fragment. Nigdy nie polegałem na żywych w ich naukach, preferuję transmisję wiedzy, doświadczenia, inicjacji poprzez nauczycieli, mistrzów, mistrzynie, którzy nie żyją już w Dionizyjskich sarkofagach, mianowicie żywych ciałach, a w formie duchowej. Transmisja wiedzy, inicjacji, technik jest spontaniczna, to współpraca z niebiosami, istotna teurgia!

Aby dostroić się do ich inspiracji, nauczań, należy wyrobić sobie choć krztynę ciszy, pokory, otworzyć się na inspirację muz, a także nauczyć się języka idei, działając z nimi nieustannie. Ich duchy noszone w eterycznych wehikułach hipostatycznej, wywyższonej inteligencji, sublimacji należą

do tych oktaw wyższych światów, które ich przyjęły, zostawiając swoje ludzkie życia za sobą, a zwłoki pozostawiając naturze.

Ich geniusz natomiast pozostał, aby przekazywać nić inspiracji dalej, trzymając złotą pochodnię nauk, angażując się z rozmachem w dalsze prace. Aby zrozumieć ich pieczęcie, należy nabyć wiedzę i umiejętności, zmysł krytycznego myślenia, zdrową dawkę sceptycznej, apofatycznej pokory, lisiego sprytu, solarnej szczerości, przygotowując umysł na receptywny, głęboki, inteligentny, odporny sposób działania, aby zbić urojenia, fortele, pułapki, strategemy bardziej agresywnych, niestabilnych, inwazyjnych form niewidzialnych światów działających na naszą szkodę naprzeciw wielkich nauczań Starszych.

> *"Niektórzy życzą sobie aby ich Bogowie byli przyzywani na mocy tradycji wieszczów Chaldei; inni wyprowadzą rozwiązanie na mocy nauk proroków Egiptu; inni znowu na sposobem spekulacji filozofów, dumając iż powinni być przyzywani własnie tak".*

— Iamblichus, Emma C. Clarke, John M. Dillon, and Jackson P. Hershbell. 2004. Iamblichus, De mysteriis. Leiden: Brill, str.57

Aksjomaty:

1. Z jednego wiele. Jeden w wielu. Wszelka magia wysoka jest sztuką subtelną.

2. Wszystie operacyjne meta-języki sił działają na symbolach abstrakcji informacji znaczeń, a także kontekstu ich metamorfoz.

3. Operacyjne meta-języki nie są relatywne, tj. Poprzez sprzężenie z obiektywnymi prawami przynoszą efekt, który je definiuje.

4. Świętość jest zakreślona przez niewypowiedziane, jako całość niezdefiniowanych aspektów nie podlega analitycznej dekonstrukcji, ale ewolucyjnej konstrukcji symboliki esencjonalnej ciszy naładowanej znaczeniem wobec istniejących a priori praw.

5. Neuroteologia jest skrzyżowaniem obiektywnych biologicznych praw, a także rozwiniętych meta-językowych symbolicznych struktur które działają w obrębie neuro-metafizycznego spotkania, tu spotyka się rozum z transcendentnym intelektem, zmysły z postrzeganiem, a emocje z czuciem sił.

6. Pneumatyka jest filozofią duszy która współuczestniczy w całości pneumarchicznego świata. Są dusze wrażeniowe, jak i impasyjne, proste.

7. Istnieje gradacja, struktura, a także porządek we wszechświecie, który jest niepodzielny, ale nie jednolity, podobnie — tworzymy kategorie, ale jesteśmy też kategorią niepodzielnej całości.

8. Istnieją prawa, które podtrzymują porządek w senesetycznej (fundamentalne prawa) harmonii, ich poznanie jest fundamentalnym wykształceniem operatorów magii.

9. Wszystkie przekształcenia, metamorfozy rozpoczynają się od absorpcji, zrozumienia postrzeganiem, zapamiętania tych szyfrów w użyciu, poprzez zastosowanie kąta, perspektywy zaadoptowania szyfru wszechświata w personalny, indywiduacyjny, alchemiczny kod istnienia.

10. Rezultatem końcowym wszystkich opanowanych źródeł inklinacji, wydarzeń, doznań, doświadczeń jest karman, karman powiązany z indywiduacyjnym kodem daje wyjściowy rezultat danego istnienia, zdefiniowany także przez prawa systemowe, które nadają mu odpowiedni kształt. Karman owen może być dynamiczny za życia, a także być utkany z różnych tkanin duchowych, jak też być wpleciony w inne plany istnienia bez wiedzy użytkownika, lub z jego całkowitą świadomością.

11. Żadne z powyższych nie będzie działać na personalnym poziomie magii wysokiej, jeżeli prawa zostaną wytrącone z wewnętrznego równania działania, bez koordynatów, a także funkcji transcendencji, holistycznej, wysuszają efekty. Jeżeli istnieją prawa, są też określone metody ich przybliżania i absorpcji, a także upadku i oddalenia się od nich.

W mapach semiotyczno-semantycznych i zasobach strukturalnych inicjatów siły były samo — tożsame i ewidentne tak samo jak powiązania rodzinne współczesnych ludzi. Zatem nikt nie musi nikomu tłumaczyć kto jest jego dziadkiem, tak samo nikt nie musiał rozjaśniać kim był Musajos w starożytnym Orfiźmie. Próba odtworzenia tych map jest archeo-semantycznym zadaniem. Próba ich implementacji jest rekonstrukcją idei, rytuału, który musi mieć obiektywne odzwierciedlenie w świecie aby się odbywać efektywnie.

Rozumiem przez to, że mikrokosmos Teurgiczny musi odzwierciedlać choć po części obiektywny arsenał makrokosmosu danego systemu rytualno-

religijnego. Ciężko było wymagać od inicjatów owych czasów, aby dogłębnie znali wszystkie powiązania między ideami a siłami, dlatego też mistrzowie ceremonii byli tymi, którzy modulowali przepływ energii rytualno-magijnych, teurgiczno-deicznych przez swoje mistrzostwo w kapłaństwie danego kultu, czy religii.

Inicjacja była zatem tożsama z sukcesywnym przeprowadzeniem człowieka poprzez szereg transformacji jego duchowych atrybutów przez egregora kultu, a także poprzez akt boskiej samo-manifestacji w sobie, pośród sił, potęg, a także Bogów, z którymi wchodziło się w bezpośrednią, bliską tożsamość. Złożona sieć sił egzystowała w sferze wyobrażonej inicjata, poprzez inwokowanie potęg zmieniał kształt manifestacji, aż do znalezienia klucza w misteriach, które z inicjata formowały inicjowanego. Misteria Orfickie są przykładem wysoce zaawansowanej poetyki inwokacji, ewokacji, tańczenia, procesji, inicjowania, wołania i otrzymywania, metodami impresji, otrzymywania wrażeń, apotropaizacji (ochrony), prośbą o przejście, a także wywołaniem transformacji, gdy Bóstwa i siły wchodziły we współbrzmienie z czystą, świętą intencją inicjata, a inicjat otworzył się na ich wpływ i działanie w celu bycia inicjowanym.

> *"Procesja była publiczną ceremonią przynależną Greckim praktykom kultowym. Greckie słowo Pempein (wysyłać) zawiera ideę, iż coś konkretnego jest przenoszone z miejsca na miejsce. Można by posilić się o słowo ‚metafora', podczas procesji pewna esencja, jest zatem przenoszona z miejsca inceptcji w miejsce efektu. W Greckich praktykach rytualnych procesja dotyczyła wysyłania ofiary dla Boga lub Bogini. Obiekty kultowe, zwierzęta były eskortowane przez uczestników procesji, aby pojawić się w świętym miejscu przeznaczenia."*

Parafraza z Balty, Jean Charles. 2004. Thesaurus cultus et rituum antiquorum (ThesCRA). 1, 1. Los Angeles: J. Paul Getty Museum.,pp.1—2

> *"Wpierw Bogowie, później świat, potem ludzie"*

— Pymander, Hermes Trismegistos

Godne zakreślenia demarkacje, akcenty które nazywają fenomeny, witając katalog boskich znaków rozjaśniają ich wartośc inicjacyjną. Komukolwiek udało się penetrować ten alfabet relacji ze zrozumieniem, a następnie wyodrębnić złożone relacje między wydarzeniami, poprzez wewnętrzne okultozoficzne przekształcenia znalazł wewnętrzny klucz, a także płomienny filozoficzny kamień co otwiera skarbce transformacji, tłumacząc to, co boskie, na to, co śmiertelne, dając posłuch tym sprawom, a także tłumacząc śmiertelnika na anioła, pół-boga, lub bohatera, w taksonomiach istnienia, które są zbyt liczne, aby dać im w pełni wyraz. Każdy żyjący symbol, czy to ten jednego z Bóstw, daimoniona, jest artefaktem naładowanym praxis semantopsychicznym (język znaczeń, konstekstu umysłu w znaczeniu nauk poznawczych), a zatem goemetamorficzną (przekształcającą, transmutatywną, transssubstancyjną w znaczeniu magicznym). Żadna magiczna operacja nie działa inaczej, aniżeli poprzez indywidualną, nauczoną, zainicjowaną sieć wszechświata symboli, która jest na skrzyżowaniu mikrokosmosu, a makrokosmicznych praw. Wszystko, czym dysponujemy to narzędzia poprzez które nasze jakości i natury są poddawane ekspresji jako pryzmaty naszej totalności. Będąc intuicyjnymi, podświadomość i pamięć internalizuje, a także wchłania te sieci na podstawie transformacji, a także fundamentalnych narzędzi, które umożliwiają nam uczestnictwo w wielu światach lokalnych, a także tych kosmicznych.

Przykłady kombinatoryki:

Marduk w mezopotamskiej astrologii był widziany jako planeta Jowisz, podczas gdy Codex Hammurabi przypisuje mu rolę przywódcy Annunaki, którzy byli ukształtowani w Hebdomadę z Ogdoady w zrozumieniu neoplatonicznym, stanowiąc siedem wyższych Bogów tworzących Igigi podług mitemu, Jamblich teurg wzmiankował, iż Ka (dusza) Bogów jest potężniejsza, a także perfekcyjna w stosunku do śmiertelnej, ludzkiej, a deifikowane dusze, daimony, bohaterowie, anioły, archanioły nie są "substancją samą w sobie, lecz "pracują jako całość poprzez unię" dobra Bogów i Bogiń zamanifestowanych na czasowym planie egzystencji. Hipostaza fizycznej planety Jowisz jest zatem traktowana jako substaza, a zatem materializacja bóstwa Marduka w Hebdomadzie Układu Słonecznego, a także tymi syste-

mami wszechświata, z którymi rezonuje, poprzez którą manifestuje swoją naturę w substancjalnej formie na czaso-przestrzennym planie hyliotycznym (gr. Hyle — materia, pneuma — dusza).
Julian teurg, autor Wyroczni Chaldejskich (II w.n.e) pisał o Iynges, boskich dźwiękach i poruszeniach, znakach, które w dywinacji astrologii Babilonu były nazywane "ikki", zapełniają wszechświat, uporządkowany platoniczny kosmos ze strukturą utrwaloną przez konektorów, a także teletarchów na transcendentnym poziomie, można je zrozumieć jako monadyczny głos obejmujący całość innych monad w pochodzie pitagorejskiej Tetraktys, lub w ujęciu śmiertelnych binarności matka-ojciec Bogów i Bogiń rozumiana jako Bythos-Sige, czyli powaga ciszy, idei otchłani, w tym znaczeniu jedność panenteistycznego henoteistycznego monoteizmu jest rozumiana tylko przez wysokie bóstwa, nazywane przez Jamblicha w De Mysteriis "Starszymi Rasami".

Platon wzmiankował w Timeusie, iż "boskość geometryzuje", w konsekwencji kosmos ma głęboko wbudowany aspekt matematyczny który jest obiektywny, gdybyśmy nazwali matematykę jako badanie wzorców przekształcania fenomenów podmiotu języka matematyki, to magia zajmuje się wykrywaniem, a także asymilowaniem wzorców metafizycznych poprzez ich dywinację i translatorykę na plan śmiertelny w celu przekształcenia własnego wzoru istnienia, czy to swojego miejsca w świecie, rangi w porządkach, ekspresji w zgodzie z tym co ograniczone i tym co nieskończone, porządkiem i względnym chaosem. W Filólaosie (ok. 470 — ok. 385 p.n.e), czytamy:

> *"Esencja rzeczy, będąc wieczna, a także natura przyzwala na boską, a nie ludzką wiedzę, bowiem nie byłoby możliwe dla jakichkolwiek rzeczy, które istnieją, a także tych które są przez nas znane, wejść w istnienia ograniczonego i nieograniczonego, z których złożony jest kosmos, bez tego pierwszego założenia. Gdyby te pryncypia (przeciwieństwa) nie były ani podobne, ani z tego samego gatunku, byłoby niemożliwym dla nich wejść w pewien uporządkowany stan, tj. Harmonii, jakkolwiek by się nie zrodziła, nie narzuciła się im. Rzeczy które są podobne, a także tego samego gatunku nie potrzebują harmonii, jednakże jest koniecznym aby sprawom niepodobnym do siebie, innego gatunku, nierównym, aby były objęte harmonią, aby były utrzymane w całości jako kosmos, tj. Perfekcyjnie uporządkowanie."*

Levin, Flora R., and Nicomachus. 1990. Nicomachus of Gerasa. Manual of harmonics.

Rozrysowuje to poniższą operację, która jest mentalną gimnastyką aż do punktu, w którym staje się zazębiającą się z obiektywnym światem, zaangażowaną praktyką.

(a) Sygnifikując fizyczny obiekty, napełniamy je semantyczną, metaforyczną i metafizyczną znaczeniowością, czyli wewnętrznie spójnym systemem znaków

(b) Łączymy obiekt (np. planetę Jowisz) z kontekstem socjo-historycznego mitemu, a także fenomenologią projekcji naszego poznawczego fenotypu

(c) Porządkujemy świat symbolicznymi topologiami, hierarchami, a także serwitorami, duchowymi inteligencjami tej sfery planetarnej.

(d) Nazywamy byty, nadając im semantyczne znaczenie w sieciach mentalno-magicznych, inwokując i ewokując je

(e) Rozróżniamy między czaso-przestrzennymi obwodami, poziomami, a także sieciami synchroniczności.

(f) Wznosimy podmiot operacji magicznej do hipostatycznej sfery transcendentnej struktury (konsekracja)

(g) Rozróżniamy wzorce, kształtując je, porządkując, przyzywając w sferze neuroteologicznej

(h) Podpinamy uniwersum neuroteologicznej sfery łącząc je z transcendentną, a-reifikacyjną, duchową.

(i) Rozjaśniamy przestrzenne, a także typologiczne instancje koncepcji, idei opisowych boskości przez uprzednio rozrysowane semantyczne sieci.

(j) Opisujemy prawa porządkujących wzorców na rzecz danej operacji.

(k) Budujemy filozoficzną macierz aby rozszerzyć zrozumienie przestrzeni psychiczno-magicznej w której działamy.

(l) Modulując myślo-kształty, wzorce myślowe w sposób lokalny (neuroteologiczny) lub a-lokalny (pneumateologiczny, chroniący przed inkursjami na lokalnym poziomie) w Theion Ergon (pracy z Bóstwami), poprez Gnosis Arretos (języku idei, jak w Grze Szklanych Paciorków)

Skandynawska Polityka Dusz

Chcę dotknąć komparatywnego szkieletu w którym obejmujemy Północnego ducha Germańskich, Skandynawskich plemion, ale także wszystkich, które miały animalistyczno-totemistyczne ujęcie pneumatologiczne, np. Scytyjskie, czy natywno-Amerykańskie. W nordyckim polipneumatologicznym mitemie, dusza, która opuszczała ciało była zdolna do zmiennokształtności:

Studium dusz Claude Leconteux klasyfikowało trzy centralne koncepcje duszy (sala): hugr, hamr i fylgja[1]. Co było znane wśród Greków i Rzymian jako geniusz lub żeńska junona — kompletny potencjał lub natura człowieka może pod pewnymi kaducejskimi ofickimi operacjami stać się uskrzydlona, lub po odpowiednich pneumagogicznych ceremoniach i rytuałach dołączyć do procesji Bogów, przyoblekło się w odpowiedni animalistyczny kształt wśród Skandynawskich praktyk.

Pośród szerszych generacji ludzi żyjących wokół tzw. Kultur cywilizowanych, to jest rozumianych jako zawierających obywateli polis w złożonym, zinstytucjonalizowanym życiu publicznym, którzy uczestniczyli w pewnej paidei, o wyższym zaawansowaniu technologicznymi, a także bardziej złożonej strukturze niż plemiennej, odnajdujemy podobne myślenie.

Każdy człowiek miał zatem swoją hamingję, tj. Tytularnego ducha który akompaniował danej osobie, a także był w stanie przetrwać jego śmierć. Było to równoznaczne z siłą, a także szczęściem życia danej osoby, miała ona wielkie znaczenie w bitwie, podobnie jak Ren u Egipcjan,

[1] Christa Agnes Tuczay, Into the Wild — Old Norse Stories of Animal Men in BLÉCOURT, W. D. (2015). Werewolf histories, str.61—67

oznaczało imię i siłę słowa, logosu magicznego, a także potencjał jego duszy — Ka.

Haminja była żeńska (podobnie jak anima), towarzyszył jej fylgjur lub fylgja. Charakter danej osoby był sygnifikowany przez jego podobieństwo do zwierzęcego totemu, to jest fylgji. Fylgja mogła być zobaczona drugim wzrokiem, doświadczona, albo w pełni poddana ekspresji w transie, emanując przez daną osobę, a także obdarzając ją pewnymi cechami, czego przykładem mógł być berserk, ale widziane także podczas podróży astralnych, jako towarzyszące zwierzę-totem.

Nie wiemy, czy generacje Skandynawskie wierzyły czy dusza danej osoby stawała się pośmiertnie fylgją, czy też dusza danej osoby była eksponowana przez zwierzęcą fylgję — przewodnika dusz — umożliwiając podróż do innych światów. Typowa reprezentacja fylgji odnajdywana pośród Berserków, lub tytularna dusza, była reprezentowana przez wilka, lub niedźwiedzia. Mentalność Skandynawskich, a także Germańskich plemion była reprezentowana przez termin ham, lub hamrammir, co oznaczało "siłe przez podbój". Możemy wyobrazić sobie, iż zwierzę które rozszerzało swoje terytorium, podobnie reprezentowane było poprzez podboje Nordyckich wojowników (ulfheðnar — wilczo-skórzy), których zwierzęce natury mieszały się z mentalnością (hamrammir) plemienną. Wierzę, że wszystkie mitemy, w których udział biorą zwierzęta, są w rzeczy samej powiązane z tytularnymi przewodnikami, naznaczając swój wpływ w totemicznym szamaniźmie, a między duszami zwierząt, relacjami między światami ludzkimi, światem, a światami boskimi, były ujęte z akcentem położonym na świat natury. Wiemy, że wielkie przedstawienia Bóstw Egipskich były Teo-antropo-zooniczne, w których Boskość była wspólna z innymi częściami panenteistycznego świata — przełożona na antropomorficzny sposób, aby była bliżej pojęcia jego wykładni. Kolejnym interesującym terminem jest Hamramr: termin ten był zarezerwowany dla zmiennokształtnych. Jednakże, jak możemy go zrozumieć? Czy ludzie rzeczywiście zmieniali się w zwierzęta, wilkołaki etc.? W rzeczy samej, postuluję że był to jedynie sposób tłumaczenia transu, a także podróży duchowych "po drugiej stronie", w której wojownik, wieszcz, szaman, był opętany przez duszę danego zwierzęcia, a kompleks człowiek-zwierzę był eksponowany np. Podczas bitwy, tj. Wojownik był jednym z fylgją swojego wilka, lub niedźwiedzia podczas bitwy, podkreślając moc, siłę, wytrzymałość niedź-

wiedzia, czy zajadłość wilka, czy innego zwierzęcia. Podobnie gdy wieszcz mógł mieć sowę jako swoją fylgję, lub orła, były one totemami jego nocnych eskapad, ekspedycji indukowanych przez trans, lub właściwe techniki senne (oniryczne), lub astralne.

Jako sekret, zdradzę Wam, że kiedyś czułem mocarne poroże jelenia na mojej głowie, komunikowaliśmy się cichymi słowami we wzajemnym szacunku. Mogłbym podzielić się wieloma historiami wymiany zdań z innymi zwierzętami, z którymi miałem styczność, ale byłyby to czcze przechwalanki, pomiędzy światami żywych, zmarłych, światów daimonycznych, zwierzęcych, wyższych, średnich i niższych, wzorem Skandynawskim, skoro o tych tradycjach mowa, dzieląc oś świata, na Aesir (światy gwiezdne, niebiańskie), Midgard (światy ziemskie, widzialne i niewidzialne), a także światy podziemne, chtoniczne, którymi zarządza podług mitologii Skandynawów Hel. Życzę Wam personalnych doświadczeń, a także znakomitych eksploracji, abyście sami mogli nauczyć się prawideł tych sztuk!

Modularna Meta-Fizyka

Akt retoryczny zaczyna się wraz z myślą o treści, jej wyobrażonej kompozycji, inventio, płynnie przeplatając to z kolejnymi etapami: ratio, aranżacji układającej zamysł w porządku proporcji, tak aby dostarczone przemówienie miało swoje ciało, kończyny, aby stało jak rosły człowiek, monumentalnie podczas ciężarnych w powagę przemów, lub zwiewnych jak mgła uniesień w poetyckim zaangażowaniu, następnie całości nadaje się tonu stylem, poprzez który jego forma przeistacza się pod wpływem ciosań, ozdobników, rzeźbień. Na samym końcu istotna jest sztuka przemawiania, mianowicie sposób, w jaki wpływa się na audytorium perswazją, gestem, tembrem, modulacją głosu.

Retoryka platońskich idei w rozumieniu magicznym, jako zróżnicowane działanie sił, co nawołują przez świat, są tu rozumiane jako mistrzowie retoryki, jak magiczne istoty, które są równoznaczne z tajnymi słowami w chaldejskich tradycjach, eksponującymi polidaimoiczny, zróżnicowany logos, wielość nieskończonych geniuszy, co przekazują idee-słowa przez swoją esencję różnicy w jedności. Jeżeli idea Bogów scala się z podmiotem ich działania, to istoty te pełnią rolę emisariuszy jako nośnicy tych idei, utrwalając je, inspirując światy jej esencją. Esencje tych komunikatów są zróżnicowane, ale nie chaotyczne, grzmią harmoniami systemów światów, zapełniając je, w zależności od kształtu i receptywności formy, których dotykają, a zatem podlegają innej interpretacji sprawczej lub sztuce hermeneutikon.

Każda linia tradycji mistycznych Ziemi ma swoją etykę, swój etos, np. Ethica Odini w skandynawskim północnym mistycyźmie, czy Ethica Enki i Ninmah nurtów i źródeł mezopotamskich. Każde bóstwo, lub plejada bóstw i ich topoi cech są powiązane z mitogenezą i mitopoetycznymi historiami co nasączały ludzkie społeczeństwa sensem, spójnością, wartościami,

cnotami, kodeksami postępowania, we wzajemnym zapętleniu i wzroście. Każdy system wierzeń zawiera system wewnętrznie spójnych psychologicznie, niekoniecznie logicznych, symbolicznych macierzy osadzonych w: pneuma-sferycznych, socjo-historycznych, zoe-noerycznych, geo-etnicznych, tekne-noetycznych układach, jednymi słowy jest to całość środowiska, które działa z tradycyjnym przekazem i współzrozumieniem z topologicznymi matrycami światów meta-fizycznych.

Te wewnętrznie spójne światy pojawiły się z indywidualnymi i grupowymi ko-eksami (termin ukuty przez Stanisława Grofa, oznaczający skondensowane doświadczenia), które były bardziej lub mniej skuteczne w zachowywaniu i stymulowaniu spójności grupowej a także jej interfejsem komunikacji ze światem, jednocześnie równoległe transcendentne, lub metafizyczne, a także technologiczne i naukowe, jak również meta-technologiczne w niektórzy współczesnych ruchach post-humanistycznych (meta-anthro-tekne), które w przeciwieństwie do tych pierwszych nie konsolidują tradycji grupowych i utrwalaniu ich egregora, etyki, interfejsu ze światami meta-fizycznymi, natomiast koncentrują się na nieuświadomionej neuroteologii i indywidualiźmie cybernetycznym, wyłączając z tego metafizyczne esencje filozoficzne i podmieniając je cyber-materią i informacją.

Utrwalony most między wewnętrznie spójnymi symbolicznymi światami a krajobrazami ko-eksów kontytuują tradycje, która w dynamice ciągłych metamorfoz i napięć wytwarza psychicznie modulowane: wartości, mitologie, systemy wierzeń. Fundamentem tych zmiennych jest ethos (charakter) plemienia, cywilizacji, kultury etc. Te ostatnie są nośnikami poznawczo-behawioralnych ekspresji sposobów interfejsowania świata swoimi mapami (poznawczy nadruk symboliczny), zawartościami (uporządkowanymi substancjami poznania), doświadczeniami, a także tym, co zostało skodyfikowane, wyparte, poddane nihilacji lub zapomniane. Zarówno antropologiczna socjologia wiedzy i ignorancji w mariażu z historią idei i wartości powinny unaocznić te zmiany.

Każda z tego typu tradycji jest zasilana przez egregora, czyli grupową energię psychiczną zainwestowaną we wzorzec mentalny, który ulega wariegacji, mutacji, przekształceniom w światach generatywnych, biozoonów, z kolei egregor ten jest osłonięty i połączony z pneumatycznymi porządkami, które rozumiane na platoński sposób są zróżnicowanymi siłami, moca-

mi, źródłami i nurtami gwiezdnych, planetarnych, między-wymiarowych światów, które penetrują egregora, mogąc dać mu zarówno początek, impuls do przekształceń, jak i jego koniec. Egregor względny, subiektywny i inter-subiektywny jest domknięty we wzajemnym rozwoju, ewolucji, dewolucji w chaosferze informacyjno-organizacjnych entropicznych transformacji, jest on kategorią Pitagorejsko-Platońskiej synergii fizyczno-wymiarowych geometrycznych, algebraicznych, fizycznych porządków światów w obiektywnych prawach składni i gramatyki świata.

Kulturogeniczne źródła ludzi manifestowały się jako indywidualne i grupowe doświadczenia, zarówno ze światów generatywnych, jak i transcendentnych i równolegle istniejących domen metafizycznych. Napotykamy tutaj typologicznie horyzontalny rozwój, w których dyspersja ludzko-zwierzęcej generacji somato-pneumatycznej i noosferycznej następuje równolegle z wertykalnym rozwojem, czyli dyspersją hipostatyczno-substatycznej pneumatycznej noosfery, która emanuje izotropicznie w rozumieniu platońskiego transcendentalizmu, a pomimo uchwycenia w różnorodne anistropiczno-izotropiczne węzły łącząc je z entropią generacyjnych światów jest płynnie wkomponowana w niepodzielność świata przy zachowaniu różnorodności jego funkcji i kategorii.

Polityka Niebios

Każda teologia, filozofia, metafizyka była produktem ludzi, zmieniając się w zależności od regionu, idei społecznych, czasu. Postuluję istnienie obiektywnych metafizycznych praw, lecz zastanówmy się jeszcze raz, zanim przystąpimy do definicji, czy afirmacji jakiejś dziwnej teokracji: Cóż to za polityka, religia, ideologia jest tą niebios? Wielość, wiecznie wolna, działająca w obrębie praw kosmicznych! Nie wyobrażajmy sobie zatem, że bitwy, ignorancja, głupota ludzi Ziemi jest w jakikolwiek transponowana, tłumaczona na nieboskłon, które rozerwałyby nonsensem! Inspiruje to jedynie śmiech celestialnych! Co jest z unii, wielkości, świętej harmonii nie rodzi moralizowania ani bigoterii, małostkowych trybalnych przekonań małp, co dopiero stały się ludźmi!

Tradycji niebios jest wiele, podobnie jak rodzin niebios pośród gwiazd, lecz nie wyobrażajmy sobie, że ludzie o zamkniętych głowach kiedykolwiek się do nich zbliżą, mając boskość na ustach, żyją, myślą jak wróble pozamykane w klatkach, a nie sokoły które wzierają przez wszystko na wszystko, bez resentymentu wobec inności! Dlatego w Rzymie Bóg-Słońce był nazywane Pater Liber, ojciec wolność, dlatego A-pollo któremu akompaniowały muzy był wiecznym dyrygentem harmonii sfer, które wirowały wokół jego energii, synergii, czystej, szczerej mocy co obdarzała swymi promieniami prawdy wszystkich, wszystko. W istocie jest to dystans odległości od Bogów, którym mierzy się upadek człowieka, jest to odległość od ludzi od ludzi, którymi mierzy się upadek człowieczeństwa, jest to odległość ludzi od natury, którymi mierzy się upadek od własnych korzeni — boskość, za Plotynem — nie przeczy naturze, jako wygenerowanej, generującej matce Afrodycie. Ta, symbolicznie powstałej z genitaliów Uranousa po ich odcięciu i zapłodnieniu płodnych wód kosmicznych, sześcianu Poseidona-Okeanusa skąd wynurzyła się jako Wenus triumfująca, wszystek reprodukcji, panseksualności, wyższej miłości jest jej, która sublimowała się wśród ludzi wraz z generacjami, niekiedy będąc upokorzona jak Sofia, prostytuując się w byle burdelu, niekiedy wywyższona

na wieżach pięknych, jako dumna matka Erosa, ten jest wiecznie zakochany w Psyche — duszy która lgnie do nieboskłonów.

To poprzez symulację egzekutywy metafizycznego porządku, jego badanie, negocjując między ludźmi, ziemią a niebiosami mądry porządek jest ustanowiony. Metafizyczny porządek jest wywiedziony z wglądu, głębokiej obserwacji świata, wyprowadzając z niego prawa! Co jest mądre, a zgodne z syntonią świata jest jedynym dobrym wykładnikiem prawa! Wszystko inne jest zbędną, sztuczną separacją, poprzez skorupy idei, surogaty współzrozumiałych przez wszechświat intelektu myśli i wyobrażeń.

Nie wyobrażajcie sobie, że weźmiecie swoje małe wulgarne pustynne moralizowanie, swoje pogardy godne cnotki, na które splunąłby jakikolwiek cywilizowany człowiek, ten, co nie musi być na siłę ciągnięty do człowieczeństwa! Zostawcie swoje ujadanie na dobro i zło, monochromatyczni idioci, wasze resentymenta, nacjonalizmy, narodowybrańtwo, systemy wierzeń uzurpujące sobie niebiosa dla siebie, w swojej głupocie zarażając każdego żałosnymi grami swoich afer, skandali, kołtuństwa! Nigdy nie ukradliście boskości nobilitas, poganom, ani nie odarliście Boskości, Opatrzności z Intelektu, swoją przewrotną nienawiścią do świata, swoim piedestałowaniem, ignorancją przemieszaną z zawiścią! Jedynie zniszczyła ona świat, oczekując miłości od swego trupa na krzyżu, co obwołany był bogiem przez większych kretynów od siebie, w zamian za utoczenie krwi trzystupięćdziesięciu milionom ludzi! Cóż to była za jatka wśród kół fortun, a wiedzcie — każda religia zbiera swoje żniwa, jak człowiek — poprzez karmiczne powiązania, inklinacje, tendencje, natury, ma też swój koniec. Zmienność idei pośród wieków rozbłysków co rusz obalała kolejnych gigantów! Jeżeli gracie swoimi religiami jak w grze, gdzie przywdziewacie maski aby ukryć własne niedoskonałości, fetyszyzując się symbolami powołanymi jako usprawiedliwienie, przynajmniej nie myślcie, że jest w tym poszlaka boskości! Jak skorupy cienia, nie ma esencji w waszych projekcjach, jedynie maszynowe powtórzenia przedsięwzięć, które kto inny poruszył, jest to czerw co żyje na waszych umysłach, zakazując wam szczerych poruszeń waszych dusz!

Aby sięgnąć po boskość idealnie, należy być idealnie zrealizowanym, spalić wszystkie niedoskonałości które zabrudzają lustro postrzegania, czucia, separując nas od jaśniejącego pola świadomości. Nie jest to łatwa podróż, bowiem najpierw należy opanować życie, następnie poznać siebie —

tj. Własnego boga w sobie, który tworzy mosty do reszty niebiańskich rodzin, co rozkwita w theion ergon, poprzez prace wszechświata. W Somnium Scipionis jest napisane: "Jesteś bogiem, boginią" — jednak, ten prosty fakt należy zrealizować sobie przez pracę, zaangażowanie w świat, a poprzez filozofię, teurgię, psychagogię zrzucić to, co zbędne, nadmierne, jako zasłony zaślepiające istotne widzenie. Dopóki to nie nastąpi, jest to proste sformułowanie, dopóki samotożsamość naturalnie nie przyoblecze się w boskość bez inflacji w obłęd w przeinaczonych konstelacjach psychicznych, bez wbijania się w zbędną czołobitność, autentycznie, dojrzale, prześwietnie, w statecznym umiarkowaniu! Wtedy stajemy się jako gwiazda pośród gwiazd, jednakże powinno się znaleźć drogę! Ośmiel się! Było wielu wcześniej! Mógłbym pokazać ci lustro pytając: -"Co widzisz?"-. Dopóki nie nauczysz się kontemplować własnej duszy, własnego bóstwa w odbiciu Bogiń, Bogów w jedności boskości zobaczysz tylko własną twarz. Tat Tvam Asi! Twoja sztuka tym! -"Kimże jestem? Jestem Tobą!". Animowałem cię stale, jak wiele innych spójnych samotożsamości wystarczająco silnych aby rozróżnić separację w jedności! W tym wielkim dziele nie pracuje się na tyranię jednojakości w światach generacji, jakiejś wynaturzonej soborwtórczości, ale harmonizuje się różnorakość konieczną w świecie generacji, zmianach sezonów, natur a w tym współpołączeniu potrzebuje równowagi, reformy, indywiduacji geniuszu.

Teraz! Jest to trudna sztuka! Bez impozycji, bez gwałtu, brutalności, próbując utrwalić współpracę, zasługę, szlachetne rzeczy! Tyrania nigdy nie prowadziła do żadnego z tych, jedynie wzbudza protest wyższych rzeczy, prowokując obrzydzenie na wyrządzoną niesprawiedliwość, która w tyranach próbuje imponować pustymi cnotami co wmuszają w ludzi ich praktykę, sami nigdy ich nie posiadając, w ślepej niewoli wobec władzy, czy dominacji zabijają wolność tych, którzy wiedzą że gnoza scalona z praktyką, filozofia z teurgią ma naturę anarcha — nie podlega władzy ziemskiej, a niebiańskiej, ten drugi jest królem anarchistów, niezależnie od współpracy politycznej ze społeczeństwem na ziemi. Jakim byłby gigantem, gdyby ze zmurszałego porządku, nie wykroił dla siebie czegoś zreformowanego, opierając się na ramionach starożytnych, budując wieżę prosto do niebios? Jakim byłby reformatorem, gdyby powtarzał jedynie tradycjonalistyczne automatyzmy porządku zastanego? Czy jest w tym zarodek buntu, rebelii, masakr? Dla osób

niedojrzałych, które ze wszystkich chcą zrobić anarchów, którzy chcą stworzyć totalitarne wyrównanie własnych projekcji zarobaczych woli. Tak dzanujący się anarcha nie dopuściłby innych, chyba że sami zrealizowaliby sobie swoją władzę nad sobą — tu zaczyna się kooperacja. Wiedz zatem, że każde zrealizowane przedsięwzięcie magii wysokiej, wielkiej pracy, zaczyna się, a także kończy wewnątrz, nie szukaj tego w świecie! Każdy nadludzkie poruszenie twojego serca, umysłu, duszy, każde tytaniczne odczucie, błyskotliwa myśl, przeżyte, pokonane nieszczęście, zwycięstwa — są treścią, która w alchemicznym geście jest składana jako ofiara. Nie pytaj mnie jak! Wiedz, że tak jest! Czy mając bagaż głupca nie wiesz jak iść dalej? Stań w miejscu, niewinny czarodzieju! Być może postawisz pierwszy silny krok na niewidzialnym moście ponad otchłanią, to krok oddania, wiary, ale też wewnętrznej siły!

Poznać siebie

Plutarch w "E w Delfach" pisał na końcu dialogu, iż "twoja sztuka" przypisywana bóstwo jest admonicją "poznaj siebie", ponieważ pierwsze odnosi się do zachwytu, oddania dla boskości co jest wieczne, a drugie jako przypomnienie dla śmiertelników o jego naturze, słabościach, a także przemijalności.

W Plutarchu to Apollo był reprezentowany jako niezmienny, wieczny element boskości, jako jedność, porządek, powagę, natomiast świat zmienny, fenomenalny, ulegający ruchowi był symbolizowany przez Dionizosa, Zagreusa, Nykteliusa, Isodaetesa: W tej doktrynie ten drugi element był transformacją, metamorfozami, rozrywaniem, zszywaniem, reunifikacją świata. Apollon natomiast byl czysty, stały, jako ciągła twarz boskości. Podobne elementy odnajdujemy w Jamblichu Teurgu, zawarte w "De Mysteriis Egyptiaca", w którym wyzwolone bóstwa nie podlegały światowi generacji, fenomenalnym przekształceniom. Apollonowi i muzom przypisywał się harmonię, bowiem jest to najbardziej synergetyczne wyłożenie hermetycznych doktryn w unii, podziale przez piękno. Najpiękniejsze dźwieki tej ideacji harmonii w hipostazie dla najwprawniejszego odbiorcy reprezentowane były w świecie zmian przez piękno, odnosząc to do spraw najwyższych, a estetyka, etyka, architektura, filozofia, metafizyka, teologia ciągle poszukiwała doskonałego wyrazu ogromu harmonii najwyższej.

"Poznać siebie" jest terminem zbyt powszechnym, aby w jego prostocie zauważyć głębie. Poznanie rzeczy w jej istocie jest niełatwym zadaniem. Od narodzenia aż po śmierć poddani jesteśmy procesowi warunkowania socjalizacyjnego, pierwotnego, wtórnego, jednak dopóki z nabytych przyzwyczajeń, nawyków nie zaczerpniemy autentycznego poruszenia w sobie, zrywając łańcuchy powtórzeń, nie możemy mówić o poznaniu siebie. Nie jest to spojrzenie w lustro psychiczne, które odzwierciedla nasze wewnętrzne projekcje o nas samych, widzimy się w pewien sposób, w inny sposób postrzegają nas inni. "Poznanie siebie" można porównać do wzierania poza lu-

stro weneckie, patrzymy na siebie jednocześnie z punktu widzenia obserwatora, jak też odzwierciedlanego. Można pomyśleć o tym jak o scalaniu swojej najgłębszej a-psychicznej substancji która jest obdarzona pewną indywidualnością, tożsamością, skłonnością natur, sumacji inklinacji, która istnieje jak personalna pieczęć na naszej duszy.

Schodząc jeszcze głębiej, a zarazem wspinając się wyżej — o personalnym duchu który jest wierszem ducha wszechświata, jego tożsamą kategorią, wyzutą z generacji, zaczerpniętą z duszy świata, a jednak pochodzącą zarówno z generacji, z podstaw ewolucyjnych, metamorficznych, pneumo-różnicujących, jak też większej zróżnicowanej mocy. Od najmniejszej rektyfikacji dusz aż do absolutnej unifikacji z panenteistyczną monadą, jest dynamiczną przestrzenią ekspresji, która zawierając wszystko, jest też pierwszą instancją świata.

Jak zatem, oprócz terapeutycznych, psychologicznych, psychoterapeutycznych środków, które uzewnętrzniają treści psychiczne w celu ich przebudowy, poznać siebie? Czy istnieje jakaś sekretna mystagogia, psychagogia, alchemiczne przekształcenia poznania, dynamizowanie geniusza, junony, które umożliwia nam przejrzeć się w sposób autentyczny, niewymuszony, prosty?

Pierwszą drogą jest rzeczywista konfrontacja, wykuwanie się przez życie, w którym podczas wędrówki bierzemy dłuto, ciosając się świadomie w coraz to nowszą formę, dopóki nie zabraknie nam materiału, substancji doświadczenia, jeżeli upodobnimy ją w treści do współbrzmienia ze światem, staje się ona wehikułem — jest to transformacja psychologiczna. W tym przypadku nie tyle przeżywamy doświadczenie, nie przytrafia się nam, ale rzeźbimy aktywnie w procesie jego rozwinięcia! Równoległą ścieżką jest odkrycie metafizyczne, w której linie psychologiczne przeplatają się z alchemicznymi, bowiem pasywna dusza odbiera engramy od umysłu, poznawczo-emocjalnych równań, które są efektywne gdy rozbiją warunek (solve), spalając wyzwoloną treść psycho-duchową na wyższym etapie (coagula coincidentia oppositorum). Trzecią metodą jest kontemplacja, medytacja, nawoływanie, inwokacja, rytuał, ceremonia, studia, które angażowane w świadomy, mądry, aktywny, skuteczny sposób również harmonijne prowadzą do przekształceń. Czwartą metodą jest przerzucanie mostów między sobą, a światami boskimi, zróżnicowanymi siłami, mocami, ukryty-

mi światami, nawoływaniem ich, praca z nimi, przekształcanie siebie, bycie przekształcanym, a także modyfikacje substancji, jest to rodzaj trans-substancjacji surowego materiału w doskonalsze treści przy mediacji, pomocy, a także przeprowadzeniu przez nadprzyrodzone istnienia. Ostatnią, najtrudniejszą ścieżką jest absolutna realizacja "homiosis theo" w sobie, przy połączeniu z fenomenem "pratyeka-buddy", czyli samoistne zrealizowanie sobie najgłębszych praw świata poprzez spolenie podmiotu swojego poznania z całkowitym poznaniem światła świadomości duszy świata, Rosa Mundi ab Unus Mundus, lux ex nihilo!

"Poznanie siebie" było kluczowe w odczytaniu wyroków Wyroczni Delfickich, w pozornie kryptycznych formach odczytu tego, co miała do przekazania wieszczka, pytonessa, każdy odchodził z interpretacją, którą chciał usłyszeć, nie z tą która odczytana poprzez mądrość, intuicję, bez łusek zafałszowania dotyczącej poznania swojej najgłębszej tożsamości jako boskiej. Zgodnie z tym co czytamy w komentarzu Makrobiusza do Snu Scypiona Cycerona: "człowiek w istocie jest bogiem", małym bogiem, pośród bogów, jednak w absolutnej realizacji świadomości tożsamy z absolutem — scala się ze snem boskości wszechświata. Bez rzeczywistej instancji henosis, czyli spolenia się pierwiastka boskiego z pneumą tego, który odczytywał słowa Pytii, mianowicie kapłanów, którzy przekazywali ich wzięte transem słowa, aby przekazać je dalej, zrozumienie było znikome. "Jestem bogiem, boginią" — każdy może to powiedzieć, poniekąd ma rację, jednak zrealizować sobie to w potędze ciszy, sublimować esencję, ukoronować pracę życia, doprowadzić do faktycznej efektowej inicjacji jest wynikiem potężnej wielkiej pracy, tytanicznego wysiłku, afirmacji każdej świadomie przeżytej chwili, kierowaniem swoim doświadczeniem jak generał, heroizacji, która odnajduje się w pośmiertnej ascensji. Za J.J van der Leeuwem — jesteśmy Bogami, Boginiami "wygnanymi" w ignorancję o swoim pochodzeniu.

Dyktanda w fortecy

Dialog — O generacjach władztw

Fuomo: Peripsolu, mój przyjacielu, chciałbym abyś poinstruował mnie w sprawie generacji władzw i pryncypiów w Układzie Słonecznym, co zostały uchwycone przez Iamblicha w hierarchie, a jak przypuszczam w ich metamorfozach, nie pozostawały bez wpływu na historiografię socjo-politycznych, a także psycho-seksualnych sił które były skonfigurowane przez moce o różnych cechach, zabarwieniach i atrybutach, a podlegające im ekspresje ludzkich energii zostały skatalizowane, niejako przetworzone przez te drugie w indywiduacji, oddzieleniu, lub w zgodzie z nimi na Ziemi. Jest to poniekąd karkołomna praca, aby być kartografem meta-fizycznej, niewidzialnej historii Ziemi i tych konstelacji wyzwolonych energii które w swojej koncentracji i kalibracji soczewkowały się przez Ziemię, zarządzając, splecione z każdą erą, epoką, eonem nadając sobie nowych sił w ekspresji, której siły Ziemia otrzymywała, a ludzkość współdziałała, działała w opozycji, ignorancji, lub współtworzyła splatając nowe węzły tych sił, jako kapłaństwa Ziemi.

Peripsol: Twoja pamięć, wydawać by się mogło, znowu została usunięta przez niesprzyjające sprawy. Ponownie, lecz jest to natura twojego przedsięwzięcia, iż musisz o nie walczyć, o ile chcesz je podtrzymać. Podobni tobie, jeżeli wiedzą po co, piszą dzienniki magiczne, natomiast w twojej sytuacji — kompaktowe filozofie z odpowiednią składnią działania i wykładni są podręcznikami teorii magii, które zapełniasz praktyką podług sztuki, którą opanowałeś w sobie znanym stopniu. Jak wiemy specjalna wiedza jest podatna zarówno na urojenia tego co nią włada,

jak i urojenia zainspirowane przez złośliwość drugiej strony, lub natarczywą próbę ukrycia mistycznych rewelacji sprzed oczu niepowołanych, lub maleficzną próbę usunięcia nauk, które wyzwalają, tak aby ten, co posiada akesis, theorię i praxis był niewolnikiem i nie posunął się o krok dalej, w ten sposób wykręcając pamięć w ignorancję, lub świadomość w zapomnienie, działanie w demotywację, rozleniwienie i marnotrawstwo, ceremonię w pisaninę i roztrwonione słowa, przez tych co tak nie znoszą duchowych i magicznych przedsięwzięć tych, którzy są na drodze w ich pokonaniu, albo ominięciu obostrzeń stworzonych dla niewolników, jakby uważano na to, aby nikt przypadkiem nie umknął spod oczu tych sił, które czuwają nad niewolą. Jak wiesz, pani Tyche, szansa, a także fortuny dały ci rzadkie ostrza i tarcze w postaci protekcji Bogów tak aby wszystkie te sprawy które prowadzą do wolności nie zostały ci odebrane. Niechże zatem wielka Pani Mnemosyne zachowa twą pamięć, a Angerona, ta piękna córka Psyche zwana przyjemnością, której atrybutem jest też cisza w znoju, abyś mógł wykuwać mocny charakter, niechże Peitho zamieni twoje wulgarne i gburowate wyczyny w pełne elokwencji i wagi słów, niechże Hanankeia uzbroi cię w dyscyplinę i powściągliwość niezbędną, aby mówić piękne rzeczy, które są przemyślane i dostarczone przemową, dialogiem i sympozjum w najbardziej współzrozumiały i wpływowy sposób, jednak jedynie jako eksponent mówcy, który jeżeli nie wywodzi swego impulsu z etosu i dobra, wglądu, powagi, lotności, sprawiedliwości i mądrości, jest w istocie kiepskim mówcą, to czyni jedynie zło i pomieszanie. Jak wiesz, pierwszą Boginią, której zapis pojawił się na tablicach klinowych była święta Ishtar-Ili, archontyczna hipostaza planety Wenus. Nieśmiało możemy cokolwiek wyprowadzić z tego cokolwiek co odpowiadałoby na twoje pytanie, jako że są to jedynie zarysy historyczne. Zakładając a priori istnienie nieludzkich sił, splecionych sił Solarnych, planetarnych, gwiezdnych które współpolegając na sobie, współpojawiają się w czasie, nie tylko odkąd ukształtowała się magnetosfera Ziemi w sektorze Solarnym, trzy i pół miliarda lat temu, należałoby dotknąć prymordialnych cmentarzysk pamięci, które śpią, lub rozpadły się, demony dziwne nad którymi dumali Bogowie Babilonu, podług tekstów Akkadyjskich. Niektóre z tych form rektyfikowane, uzyskały status awangardy swoich gatunków w boskiej formie poprzez niezliczone

metamorfozy i alchemiczne połączenia. Biorąc pod uwagę rozmnażanie i dywersyfikacje na ewolucyjnych i subtelnych skalach, co zróżnicowały życie, miały one tylko jedno ograniczenie, mianowicie to, co natura uniosła w jej wielokształtnym, wieloformowym, wieloaspektowym wirze mas istnień, pozostawiających swoje odciski na sferach planet, zgodnie z naukami astrobiologicznymi, jednoczesnie otrzymując pieczęcie od tajemnych źródeł i wirów własnych mutacji, co w indywiduacji stawały się bóstwami gatunkowymi. Czy sam nie uświadczyłeś starożytnego bóstwa, które pokazało ci swoje dzieło, rozgwiazdę, choć jedyną nić porozumienia jaką wyczułeś, to chęć ekspresji i eksponowania rozwiniętego życia wobec ciebie, natomiast ty odpłaciłeś się tym czym mogłeś, mianowicie porozumieniem przez tą nić życia i utożsamieniem się z całością fal życia z wyczuwalnym przez tego boga poczuciem łagodnej, oceanicznej błogości. Czy bogowie ropuch nie inicjowali cię w swoje misteria w dziwny, głęboko lunarny chtoniczny sposób, gdy tańczyłeś w ekstatycznych podrygach w parku w nocy, zapominając się w transie jak zniekształcasz swoje ścięgna, mięśnie i kości w tych istotnie dziwnych, prehistorycznych podrygach, gdy twoja skóra stała się pod wpływem dziwnej magii półprzezroczysta, dopóki nie powróciłeś do swej stabilnej, ludzkiej formy? Nikt nie zmierzył jakie energie gwiezdne przeszły przez Septadyczną fortecę, nikt nie wie co bierze się z dzieła Słońca, a co z dzieła gwiazd, co z dzieła światów chtonicznych, wyższych, a transkosmicznych. Tego też się nie dowiesz. Nie w tym życiu. Widziałeś natomiast boginię pszczół, jako sublimację i rektyfikację kolektywu tego gatunku jako fronton ich formy świadomości, co zamianifestowała się jako ogromna, piękna insektoidalna królowa przed tobą, podobnie jak bogini modliszek, widząc niektóre chtoniczne cmentarze które niektórzy mylą z demonami co przecież też przyoblekły się w maski ludzkie, ucząc się człowieka, oba fenomeny są w istocie groźne dla kruchej ludzkiej formy ze względu na ich nieprzewidywalność a niekiedy gwałtowność mieszania się z ludzkimi pasjami i umysłami. Natura, z której ludzie się wywodzą, uczy się też ludzi, a ludzie wywodząc swoje dusze z harmonii gwiazd dzieląc je z substancją Bogów, ale też zwierzęcych dusz, uczą się własnej boskości i przekazują te sprawy w intelektywny sposób naturze, gdy nauki zostaną pobrane w zły sposób, oddawane są jako bicz i rozumiane jako zło, lub wręcz przeciw-

nie, jako forma nauki rozumiane są jako dobro. Zatem, jako pół-bestia, pół-bóg człowiek jest odpowiedzialny za swoją gigantomachię, pół-odpowiedzialny za swoją naturę, po części bezsilny wobec jej deformacji, lub doskonałości, po części odpowiedzialny za jej kształt, zamieniony w bestialskość przez instynkt i pasje, lub uszlachetniony i rektyfikowany w piękną postać na mocy swojego współbrzmienia z wyższymi światami. Oto — jesteś odpowiedzialny w wiedzy za wyciosywanie siebie poprzez odkrycie faktu, iż może się kształtować zgodnie z własnym geniuszem, a Intelekt jest punktem pomiędzy czystym rozsądkiem który w człowieczeństwie twój gatunek posiada, a rozwinięciem skrzydeł w opatrzność transcendentnych spraw. Mistrz Plutarch pisał iż szkodliwe demony są zwrócone ich światom, jeżeli przekroczą przypisany im próg zbyt daleko, zagonione zatem i ukarane, są ustawione ponownie w porządku natury, podobnie jak ludzkość co obecnie nadużywa siebie i natury będzie unicestwiona przez silniejsze ramię, upadając we własne cmentarzyska form, ale też wznosząc się na rektyfikacji ich dusz. Podążając za tym tropem, spójnie podglądając pierwsze hominidy twojej przyszłej rasy, gdy animowały energię natury wokół nich, jak szamanie z duszami zwierząt, nocnych łowców i dziennych kreatur, padlinożerców, zabójczych, jadowitych, lub całkowicie wobec człowieka i innych zwierząt nieszkodliwych, zgodnie z ich naturą i charakterem. Wyobraź sobie złożoność biologicznych, psychologicznych, polipneumatycznych, seksualnych ukrytych sił życia i człowieka, co może się stać, gdy te siły się głęboko ze sobą mieszają? Pamiętaj, że dostepna jest ci tylko ich zaobserwowana powierzchowność, a nie sedno, bądź ich ślady które manifestują się poprzez subtelne eteryczne bioformy w pół-materializacjach i mentalizacjach. Czy może być że ludzie stali się bogami, których czcili? Musielibyśmy założyć iż ludzkość była pierwszą i jedyną generacją żyjących istot, a jak wiemy tak nie jest. Starsze rasy, o których wzmiankował Jamblichus w De Mysteriis Aegyptiaca poprzedzają waszą egzystencję, a istnienia miliony milionów lat starsze od was jeżeli w nie formie żyjącej, to subtelnej, eterycznej istnieją na wskroś wśród rozmaitych domen wszechświata, istoty dziwne i tajemnicze, istoty przerażające i niezrozumiałe, istoty piękne i napawające zachwytem. Możesz jedynie spekulować iż klasa istnień którą reprezentowała Isztar, te zrodzone ze słońca boskie smoki były w rze-

czy samej prehistorycznymi istotami, które sublimowały swoją metafizyczną domenę podbijając ją, jednocześnie objęły zrozumieniem perspektywę hominida, mieszając się z nim poprzez duchowe afiliacje, wcielenia, częściowe odrodzenia w ludzkiej formie, co dało im nową maskę zrozumienia przez inkarnację, metempsychozę, awataryzację, lub emanację i absorpcję. Czy uwzględniając wszystkie klasy hominidów wylistowanych przez antropologów, nie zakładasz że człowiek stał się na obraz i podobieństwo czegoś innego, niż on sam, inaczej zakładałoby to niejako jakąś formę czczego eksperymentu genetycznego, ale czy nie byłoby tak w przypadku bauplanu wszystkich istnień, za którymi stałyby ich awatary, lub może odwrotnie poprzez pojawienie się życia, awatary te zostały stworzone z życia a następnie przyoblekały się w kolejne zróżnicowania? Uwzględniam zatem zarówno serię losowej mutacji, podlegające prawom ewolucyjnym, jak i te które pojawiły się pod wpływem interwencjonizmu, przez splot energii które nadały pewnym istnieniom ich atrybuty i jakości. Przecież sam uświadczyłeś eksperymentów w sekwencjonowaniu protein na planie mentalnym, jakbyś był zaproszony do bio-inżynierii, a twoje ciało, mózg, tkanka, kręgosłup i układ nerwowy zostały wielokrotnie modyfikowane in vivo, nieinwazyjnie i w delikatny sposób, jakbyś wrastał w pewien plan, założony przez dziwne siły, iż w istocie jesteś mutantem, nie-człowiekiem, a człowiekiem. Jeżeli delfin jest najinteligentniejszym istnieniem w swoim żywiole, wodzie, to czy człowiek jest analogicznie władcą ziemi, tak jak ptak powietrza? Analogicznie, czy zakładasz że półbogowie nigdy nie przywdziewają ludzkich masek aby obserwować, współdziałać, uczyć się poprzez odrodzenie, zrodzenie, tymczasową inkarnację, lub dziwne zaklęcie magnetyzmu co przyciąga ich do człowieka. Zatem łączność między Starszymi Bogami, a ludźmi jest ustanowiona i utrwalona, przy czym niektórzy ludzi zostają powiernikami, co są strażnikami ludzi jako ich pasterze, jeszcze inni zostają przeznaczeni do innych światów i sfer aby tam pełnić swoją funkcję? Tak nawiązuje się złota nić między małpą z duszą co czerpie z substancji ducha świata, a boskością, która zawiera w sobie duszę świata, między ludźmi, sferami, wszystkimi istotami widzialnymi i niewidzialnymi, a gwiazdami, światami chtonicznymi i celestialnymi, transcendentnymi a dziwnymi, niezrozumiałymi. Nieznanym jest przecież, czy Smocze Bóstwa mogą po-

chodzić z konstelacji Ili, czyli gwiazd Króli Namiotów, znanych pod tą nazwą w Arabskiej astronomii i astrologii, jak spekulujesz w swoim umyśle, jednakże jeżeli dusze mogą podróżować między ciałami, mogą też podróżować między sferami planet a gwiazdami, bliscy noetyczno-noerycznych enkosmicznych hiperkosmicznych bóstw są bowiem wyzwoleni Bogowie, którzy są utrwaleni w swoim majestacie. Zanim pomyślisz, że w Układ Słoneczny jest wbudowany pewien bauplan jak w każdy inny o egzoplanetach, co mogą podtrzymywać życie, potwierdzę to co mniemał Giordano Bruno — iż podobne światy są całkowicie możliwe, jednak nie wszystkie brzemienne w życie światy rozwijają podobne ewolucyjne mutacje, różnią się zatem sekwencyjnością i wykładnią pierwotnego rozgałęzienia drzew życia, jednak całkowicie podlegające limitom natury danych systemów, która podlega głębszym jeszcze prawom składni biologii ewolucyjnej i współbrzmienia z energiami danego systemu gwiezdnych i planetarnych inklinacji w tymże. Naprowadzono cię na dopełnienie świadomości w punkcie Omega, w której przestrzeń pewnych systemów światów do których twoja Jaźń się dostroiła, była w stanie wspiąć się do poziomu gwiezdnej telepatii, podczas których to operacji osiągnąłeś kontakt z kilkoma rasami Starszych, wysyłając sygnały z Ziemi. Podobnie, jako przekaźnik byłeś w stanie połączyć się z paroma sektorami poprzez układ słoneczny, ze świadomością transcendentną skoncentrowaną przez jakiś czas w tobie jako komunikacyjny tunel przerzutowy. Wiesz też, że w wielorakości swojego istnienia jedna cząstka Ciebie pochodzi z umierających systemów gwiazd Hyadesu, a dostrojony możesz przesyłać w niższych rejestrach w których pracuje twoja świadomość. Teraz, jeżeli chodzi o Twoje pytanie mądry głupcze, niechże ci przypomnę, że tracisz pamięc zbyt często, a sprawna pamięć jest operacyjnym narzędziem maga. Waż zatem: podwojona koncentracja będzie dla ciebie pożądana, aby przeorganizować siły w cichym, potężnym skupieniu. Historyczność o którą pytasz nie jest teraz istotna, twoje podejście do personalnej religii i nauki powinna działać na twoją rzecz, tworząc mapy ludzkich narracji systemów wierzeń, a także swojego czczego zrozumienia, które próbujesz przeze mnie zawrzeć. Zwróc się do tradycji i linii, od których otrzymałeś, angażuj się w nie, jest to niezbędne.

Fuomo: Stoję jako człowiek i wskazuje ku sobie, jednak jestem nieczłowiekiem, który wskazuje ku człowiekowi, czy nie lepiej by było gdybym był starożytnym kapłanem rozdzierającym szaty nad ludzkością?

Peripsol: Fuomo, zapomniałeś, że chciałeś wszystko wytłumaczyć, twoim imieniem jest też Darsar, a także "z tego powodu, po czym", jako dyspozytor skarbców wiedzy, jest za późno na odwrót, będziesz samotnym pół-bogiem, jak obiecano.

Fuomo: Przekleństwo zatem w błogosławieństwie. Jednakże, w snach cień nie jest dla mnie łaskawy, robią ze mną co chcą, co jeśli...

Peripsol: Twoje losy nie są pisane przez ciebie. Bądź wobec siebie łaskawy. Obiecałeś się przydać.

Dialog – O woli

Fuomo: Wołam cię do siebie, Peripsolu, abyś rozjaśnił moje wątpliwości. W nocy, gdy angażowałem się w ceremonialną medytację przy wtórze "Planet" Gustava Holsta, wspiąłem się przez umysł, wolę i ducha poprzez sferę Merkurego, Wenus, Marsa, Jowisza, Saturna aż do Uranii, tej jaśniejącej muzy astronomii. Nie będę teraz wchodził w szczegóły operacji, które przecież znasz jak całość moich poruszeń, czułem się jednak, jakbym był przepełniony ekstazą podobnej to tej podczas przeszłej jogicznej pracy, jednak była to inna forma przepełnienia wewnętrznym śmiechem, radością, ekstazą, który był ekspresją jakieś niesłychanego kosmicznego pryncypium, tak jakby mój geniusz scalił się z tą wolą, co szła falami przez świat. Przekształcając, katalizując jedynie ekspresję tej wzniosłej pieśni, nie byłem ani pełen woli, ani bezwolny, byłem perfekcyjnie dostrojony do przestrzeni jej esencji, substancji i echa, podobnie jak Chaldejskie istoty składające się ze świętych misteryjnych pieczęci, sigiliów, co bieżą nieustannie, niestrudzenie przez świat, zapełniając przestrzeń kosmosu świętym tchnieniem. Następnego dnia jednak natknąłem się na praktyczną sprawę, która mnie zasmuciła: Kiedykolwiek coś stoi w opozycji do mojej ekspresji, mojej woli, próbując odwrócić moją naturę przeciwko moim zamierzeniom, lub upodobnić ją do swojej, muszę zahartować się w fortecy umysłu, aby wzmocnić moje siły wolicjonalne naprzeciw siepaczy, co chcą przechwycić geniusz mojego ducha poprzez zniewolenie umysłu, lub jego podcięcie u korzeni, przekierowując na sprawy ohydne! Uznaję to za szkodliwe, ponieważ wola jest dyrektywnym przekaźnikiem naszej wizji, intencji, a gdy jest nagięta, staje się złamana we wszystkie wady ludzkie, które posiadamy, a wiemy przecież jak niedoskonali są ludzie śmiertelni. Jednak, jednak! Poprzez ochronę mojej woli przed pomniejszymi sprawami tego co bliskie, ziemskie, tymczasowe, generacyjne, co próbuje ją nagiąć, wzmacniam ją w kajdan, upadając prosto w egzekucję zniekształconego czarostwa, a nie magii wysokiej, chwyta zatem mego ducha, wiążąc go

w cieniu chaotycznego ognia Tyfona. Z drugiej strony, gdy próbuję dostroić, wznieść mą wolę, będąc niejaką całkowicie zaangażowanym, umyślnym, tak jednak, jak wodospady które upadają w rwący potok stają się u którychś z ujść spokojnym jeziorem, poprzez większy wachlarz kosmicznych poruszeń, czuję jakbym kroczył przez bagno usiane pułapkami, albo jak w grze w chowanego: między mną a rozmachem ekspresji są te najbliższe sprawy, pełne ignorancji, przywiązania do jestestwa, urojeń naprzeciw realizacji, a także celowych, lub zupełnie chybionych uderzeń wytrącających nam miecz z ręki. Wiemy, iż natura nie znosi próżni, a ja, jako otchłań zamknięta w ciele, której ciało ma jednak umysł, zespolony z wieczną gwiazdą, zapraszam wiele zbędnych istnień, które chcą tą wazę zapełnić własnym krzykiem "ja jestem ja!, ja jestem mną!". Walczę zatem na rzecz zachowania siebie, chciałbym niekiedy rozwiązać te części mojego umysłu które wolne, są chronione, usankcjonowane, przypuszczając potężny szturm na ekscelencję poznania, katalizę tych świętych poruszeń w łagodnym działaniu godnym ich ekspresji, ignorując kurz niektórych niewidzialnych światów ziemi, co zanieczyszczają lustra świadomości. Tak zatem, między mężczyzną, kobietą, a boskością ekscelencji ekspresji które manifestują się przez wiele masek i sił, co zawierają w sobie indywiduację w ciągłym, szczodrym działaniu mocy, pojawiają się nieistotne lustra ignorancji, co próbują zniewolić mnie jako eleuzyjskie dziecię natury i gwiazd, co uczestniczy w rasie niebiańskiej.

Peripsol: Twoje poszukiwania godne kosmicznego szwindlarza, o którym pisał Czuang Tzu, aby być jednym z tym, co robisz, perfekcyjnie dostrojonym do tego, czego uświadczyłeś w sferach Uranii, życząc sobie, aby było to przetransponowane w życie generacyjne, śmiertelne, jednakże zawodzisz. Wiedz bowiem, że świat jest skomponowany z wielorakości sił, które chcą dać moc własnym poruszeniom poprzez grawitację, a także przyciąganie ich natur. Jednakże, pomnij, one też są domknięte w kosmicznej ekspresji, jako siły, które mają mieszane energie, nacechowane innymi różnorakimi charakterami, preferują oddzielić się od całkowitego poruszenia, jak złożenia jestestw, natur, inklinacji, zabarwionych energii owiniętych wokół ich substancji. Pomyśl o swoim umyśle, woli jak o mistrzu miecza który Ci podlega, a o scenerii bitwy jako tych wydarzeniach które są jak dobra bitwa, stając się

stałym w działaniu, dostrzegając wszystkie wydarzenia, jednak płynąć przez ich fenomeny. Jak doradzał mistrz Takuan, nie myśl ani o mieczu, bowiem wtedy związałbyś umysł mieczem, ani o przeciwniku, ani o uderzeniu, ani odparciu ataku, bowiem wtedy wiążesz swój umysł, a także wolę tymi drobnostkami, jak Kannon o dziesięciu tysiącach rąk, z dziesięcioma tysiącami mieczy, działasz sprawnie pośród setek tysięcy fenomenów, nie zatrzymując się w wirze ani na jednym z nich, jest to całkowicie zaangażowany ruch przez ciągłą stałość. Jeżeli stracisz równowagę, nie powinieneś winić się za tymczasową przegraną, ani żyć w dezorientacji, trzymaj statecznie swój wywalczony grunt, poruszając się dalej, uderz aby zgładzić. Pamiętaj, że jesteś sumą swojej walki, a nie pokonanym, na to przyjdzie czas wraz z prawem twoich lat i czasu na ziemi, jednak! Pomnij, cała twoja siła jest zabrana wraz z tobą, zachowana w twoim geniuszu młodości. Zerwij wszystkie nitki, sznury, chyba że chcesz aby bawiono się tobą jak kukłą, a gdy to się stanie, nie trać rozumu, czmychnij gdy fałszywi władcy nie patrzą, powracając do natury swoich złotych czasów. Mistrz Takuan nauczał przecież w "Niezwiązanym umyśle", iż umysł, ciało powinno być niezwiązane niczym, spoczywające w nieporuszonym polu Buddy, wtedy nie są też niczym wzięte, przez co rozumiał, że umysł nie staje się niewolnikiem dziesięciu tysięcy rzeczy, ani na chwilę nie jest skoncentrowany na nich, jednak podąża pięknym gestem posługując się nimi, gdy wymaga tego działanie, a w spoczynku, robi to naturalnie nie tracąc ani jednej z nich.

Fuomo: Co zatem mam zrobić, gdy mój umysł pomimo uzbrojenia w trening i mądrość jest nagięty przez silniejszych ode mnie przeciwników, którzy niejako zamieniają ten umysł w swoją zabawkę, co prowadzi mnie do największych z głupot, wulgarności, prostactwa, nieodpowiedzialności, a także brudu, skaz i przywar, odwracających niejako całą moją siłę przeciwko mnie?

Peripsol: Istnieje prosty sekret, który teraz ci zdradzę. Ponieważ nie masz czasu na zrozumienie wszystkich perspektyw, ruchów, motywacji tych co próbują zdominować twój umysł, a w punkcie teraźniejszości punkt tarcia spotyka się z twoim umysłem, zamień się przeciwnikiem z miejscami niejako z trzeciej pozycji, tak aby uderzył o nicość, rozpływając się w scenie

działania. Nie zawsze ta sztuka ci się uda, bowiem nie opanowałeś swojego umysłu w wystarczająco sposób, a gdy silniejsza od ciebie siła uprze się na wybicie cię z rytmu, to zrobi to na poziomie fizjologicznym, poprzez wybicie twojego fizycznego mózgu z koncentracji, lub poprzez przekalkowanie niepożądanych zbitek emocjonalno-poznawczych na twój umysł, tak iż mózg reaguje właściwym sobie prawom. Jednak bądź ponad swój umysł, nie jest on przecież wszystkim co cię definiuje, nie poddawaj wywalczonego terytorium, ale zaprzęgaj bitwę w realizacjach, które wykuwasz podczas kolejnych potyczek, to twój arsenał. Magia jest przecież narzędziem, które jest jedynie nakładką na twoje mentalne podstawy, tam gdzie dąży twój umysł, tam dąży twoja magia, tam gdzie dąży twoja natura, etos, charakter, tam dąży twój los i przeznaczenie. Dzięki tym zabiegom podtrzymasz swoje siły wolicjonalne, które personalne — były uważane za złego demona, dostrojone wysoko — stają się jednomyślnie z twoją jaźnią zanurzoną w tej ekspresji kosmosu którą poznałeś po zrzuceniu z siebie łusek zanieczyszczeń generacyjnych. Jeżeli będziesz w ten sposób trenował subtelne myśli, a te są bardzo trudne w komanderowaniu, jak wiesz najłatwiej rozbić delikatne myśli. Osiągając mistrzostwo piórka, doszlifujesz, naostrzysz stal! Jak szable sułtana Al-Gawriego, o których donosił Wacław Seweryn Rzewuski — są bardzo rzadkie, a także niesamowicie cenne. Jeżeli pozwolisz myślom płynąć korytem rzeki, które wytyczyłeś, poprzez nawyki mentalne które ukształtowałeś, o których kształtowanie prosiłeś, rozpuszczasz te które są zbędne, nadmierne, działające na twoją i świata szkodę. Każde napięcie między obiektem a podmiotem rozwiązuję się w większej wiedzy o sobie, ponieważ tylko poprzez różnice, kontrast, wiesz kim jesteś, w którą stronę dążysz. Człowiek nieporuszony przez opozycję jest zarządzany tylko tym co wie, często bezmyślnie, człowiek zahartowany w wewnętrznych wojnach, musi być całkowicie świadomy siebie przez cały czas. Jeżeli nie możesz się pozbyć przeciwności, znajdź sposób jak je przekształcić, aby ci sprzyjały, a następnie ucz się z nich!

Fuomo: Dziękuję, mistrzu Peripsolu!

.

Dialog — O pitagorejskiej Tetraktys

Fuomo: Mistrzu Peripsolu, dotykając topoi Pitagorasa w platoniczny sposób, czy mógłbyś eksponować, jak Mistrz Jamblich z Kalcis widział generację światów, lub jak teologia arytmetyki tej progresji była rozumiana przez niektórych za pomocą filozofii? Zrozumiem prostotę interpretacji jako perfekcyjną mądrość, wezmę to, co inni mogliby dostrzec jako spektakl naiwności z braku posiadanego wglądu, w głębię cognoscendi! Bowiem co znamy dobrze, tłumaczymy w prosty sposób, co tłumaczymy w prosty sposób, możemy wytłumaczyć za pomocą złożonych szczegółów, gdy zostaniemy o nie spytani. Dlaczego zatem być zbytecznym, gdy monolityczna, prawdziwa mądrość jest odnajdywana w prostych tezach, które są śladami większych, złożonych, poruszeń idei zobaczonych w zachwycie przez filozofów, którzy penetrują ich profundię?

Peripsol: Teraz, teraz, Monada tworzy się sama z siebie, zawierając różnorodne monady w sobie, generując je w proporcjach zakresu swej podstawy i siły. Monada może być scharakteryzowana kreatywnością i inteligencją, a także swoim samopodparciem, ponieważ jest samowyprowodzona przez siebie. Boskość współpojawia się z Monadą, jest początkiem, a także końcem tej samej ilości, sprawia że fenomeny są koherentne, a także to, że łączą się ze sobą. Nie zmienia swojego biegu z dala od własnej zasady, dlatego czasem jest nazywana chaosem jako generatorem, jest też nazywana światłem, mieszanką, miksturą, powodem prawdy, paradygmatem, a także prostotą, bytem, porządkiem, zgodą. Jest nazywana Proteusem w Egipcie, ponieważ

przyjmuje dowolną formę. Monada otwiera się na dyjadę, która jest odwagą, odważeniem się, impulsem, ruchem, energią, generacją i formą, odnajduje wspólnotę przez wszystko i między wszystkim, jest nazywana nieskończenie podzielna, jako Erato, przyciąganie, separacja, łączenie, wpisywanie Monady w substancję, jest wytrwałością w sile, znojem dualności, może być nazwana tęsknotą za jednią Monady, jest nazywana sprawiedliwością, ponieważ ma doskonałe wagi, Dio-meter, jest też bazą Triady. Kolejny most jest zbudowany, tak jak Monada zawiera Dyjadę, tak zawiera w Dyjadzie Triadę, jest to pierwsza nieparzystość, perfekcja, proporcjonalność, limitacja, a także zjednoczenie. Jest rozwagą, mądrością, wzrokiem patrzącym w przyszłość, jest też pokorą, oddaniem, terrorem który wywołuje przez swoją świętość, potrójne błogosławioną, potrójnie fortunną, trzy światy transcendentne wywodzą się z niej pośród wierzeń Chaldejczyków, jest dopełnieniem wszystkich rzeczy, przyjaźnią, harmonią, jednogłośnością. Wątek biegnie teraz przez trzy figury, otwiera on bramy Tetrady, która jest wielością wywodzącą się z Triady, a następnie impulsem wyprowadzona naprzód, jest stabilnością, a także "kustoszem natury", tym, co jest wytrwałe, ponieważ trwa. Tak zatem cztery monady są zawarte w pierwszej, a wszystkie monady wyważone naprzeciw sobie nawzajem otwierają wrota Pentady, gdzie wszechświat który jest zamanifestowany jest dokończony, zamknięty w Dekadzie, zainicjowany, wygenerowany z Monady, poruszony przez impuls Dyjady, w którym wszystko charakteryzuje się brakiem tarcia, alteracji, zmiany, w zrozumieniu sprawiedliwości, która penetruje wszystko, tj. Harmonii i kompozycji wszystkich pierwiastków we właściwych proporcjach, jako taka jest nazywana Nemezis jako sprawiedliwość, a także Opatrzność, jako że likwiduje nierówność, a także nadmiar, jest nazwana ślubną, bowiem jest androgyniczna, jest nazwana pół-bogiem, bliźniakiem, nieśmiertelnym, Pallas, ponieważ ujawnia piąty element, jest podobna sercu w porównaniu do żyjących istnień. Potem Heksada, późniejsza mutacja w tej procesji jest androgyniczna, reprezentując małżeństwo, jest przyczyną i warunkiem życia, Pitagorejczycy, za Orfeuszem nazywają ją całkowitością części, pokojem, pogodzeniem, jest też nazywana oszczepnikiem, nadzoruje rozstaje dróg jako Hekate, w której mieszka Sprawiedliwość, Thaleia, Panaceum, jako że harmonizuje różnorodne sprawy, jest mądrością która nadzoruje nade wszystkimi cnotami, mieszając się z nimi. Teraz Heptada, dziewica, po-

nieważ nie zrodzona z żadnej matki, jest łowczynią, ponieważ zbiera sprawy w sposób przypominający unię. Heptada jest nierozwiązywalna, oprócz przez siebie samą, reprezentuje strażniczkę która pilnuje wiecznej stabilności w wielu kosmicznych ciałach, dlatego jest nazywana silną, ufortyfikowaną cytadelą wewnątrz Dekady, jako że jest Hebdomadą pomiędzy Monadą a Dekadą. Jest Ateną krytycznego czasu, denotuje zmianę, inteligencję, zdrowie, światło. Otwiera się kolejna brama, Oktady, ta obejmuje wszystkie harmonie i jest Ogdoadyczna jako Rhea, matka Bogów, oznacza miłość, przyjaźń, mądrość, kreatywną myśl, bezpieczeństwo, fundament. Enneada jako pokrewieństwo, afiliacja, a także równość jest Okeanusem Horyzontów, zawierając wszystkie przestrzenie i miejsca, jest też nazywana Prometeuszem. Jest zgodą, ograniczeniem co przynosi wszystkie rzeczy razem, jest brakiem znoju, a także asymilacją, jako Hefajstos oznacza "drogę w górę przez topienie metali, a także parowanie, przez alchemię", jest też nazywana Herą — ponieważ element powietrza podlega Enneadzie. Jest też nazywana Hyperionem, ponieważ jest najwyższa w swojej wielkości. Tu, Drogi Fuomo tworząc kolejny wątek, pętlę w Tetraktys, odkrywamy Dekadę, która ani się nie kurczy w pomniejszy sposób, ani nie jest ekspansywna w niezgodny sposób pośród wielości, jako symbol wszystkich fenomenów, aby nie mnożyć bytów ponad potrzebę, a także uperfekcyjnić, zaokrąglić wszechświat w Dekadzie — jest pewna całość, ekwilibrium przynależne Dekadzie. Biegnie, krąży z powrotem do siebie, jest tam wszystko, los, wieczność, konieczność, siła, zaufanie, Atlas, niezmęczony, nieutrudzony jak Niebiosa, Urania, jest wiecznością, ponieważ doprowadza wszystko do całkowitego spełnienia.

Fuomo: Dziękuję za piękne eksponowanie tego Boskiego krajobrazu, jako progresji generacji współ-przeplatających się sił zreifikowanych do ludzkiego zrozumienia, które są zinterpretowane przez ludzkie serce, a także intelekt przez wyobrażenia archetypów Platonicznych idei, a priori, zrozumiałych uprzednio jako moce, pozostawione jako ślady w Sokratycznej ironii, która żąda, żeby spisane było to, co może być jedynie zrozumiane przez doświadczalną, a nie spekulacyjną filozofię, mianowicie gnozę.

Peripsol: Pamiętasz, gdy podziwiałeś obrazy w Narodowej Galerii w Londynie, jako młody chłopak?

Fuomo: Przypominam sobie.

Peripsol: Całość teologii arytmetycznej to tylko wysoko zorganizowane techniki docierania do całości, jeżeli władasz cierpliwą, ciekawą inteligencją, aby dostrzec całość, podziwiać ją — odnajdziesz to, czego szukasz. Natomiast, jeżeli jeden detal uchwyci Twoje postrzeganie obrazu, wyłączając wszystko inne, obraz traci harmonię, kompozycję, treść, tonalność i równowagę, następnie spłaszczasz wszystko w dysproporcji.

Fuomo: Czy jest sposób aby zrozumieć to lepiej, to znaczy, czy zaoferowałbyś jakąś technikę?

Peripsol: Jeżeli sobie życzysz, możesz postępować w następujący sposób: Weź podobne sobie otoczaki, zarysowują na nich figury monad, a następnie mając ten wstępny instruktaż, a także strukturę, treść, podtrzymując ją żywym płomieniem w intelekcie, wiedząc co każda monada oznacza, spróbuj ją zaaranżować w Pitagorejską Tetraktys, możesz znaleźć tym sposobem łatwiejszą metodę odkrywania całości, a także wszystkich harmonii i proporcji między nimi.

Fuomo: Dzięki Ci, wielki Heliodromie! Jest to spraw o wielkie wadze, jako że mogę teraz lepiej zrozumieć moje gwiezdne tęsknoty, które podobne Aerotomis, Di-Meter znajdują bój dualności, marząc o połączeniu idei mojej miłości w gwiazdach, gdy wycofamy się we wszystko, przez wszystko, jako ostateczny punkt odejścia, czy nie jest to godne przedsięwzięcie?

Peripsol: Niektórzy odchodzą w rozgwieżdżone niebiosa, niektórzy pozostają z własnej woli wspomagając postradaną ludzką rasę, inni mniej szczęśliwi, działają jak obserwatorzy znoju tych co pozostali, nawołując ich, próbując znaleźć podatny grunt, jakby wielka ślepota ogarnęła ludzkość, a ich statki gwiezdne, czyli duchy są przyobleczone w szaty gorszej jakości, niektóre tak czarne, że zamykają ich duchy w spętaniach Tyfonicznych. Niechże Bogowie wysłuchają Twojego apelu!

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Dialog — O maskach świata

Fuomo: Gdy siedzę przy swoim stole w pracowni, zawsze zastanawiałem się, o Peripsolu, jak to jest, iż meta-religia, a także polityka i władza są tak silnie ze sobą splecione? Jakże szukać przybliżeń prawdy w tych wszystkich systemach wierzeń, związanych z tymi praktykami? Jako, że nie uważam się za praktyka-imbecyla, a także widzę, że są to jedynie pewne wycięcia obiektywnej rzeczywistości, metodą w której mężczyzna i kobieta mają swoje umysły zapełnione pewnymi historiami, mitologiami, podług których żyją, a także pryncypiów, które z nich wywodzą. Wiem, iż nie są kompletnie relatywne, jako że mają mniej lub bardziej szczęśliwe metody w osiąganiu swoich celów, jednak wysoce efektywny hinduski jogin starożytności nie może być naśladowany przez osobę Zachodnią, która ma nadzieję na osiągnięcie tego samego rezultatu. Podobnie Tybetański mnich, nieważne jak bardzo wyedukowany w arabskiej duchowej alchemii, nie będzie miał niezbędnego semantyczny aparatu umysłowego, aby zaaranżować te symbole pomyślną strukturę na swojej ścieżce. Podobnie, zeaolota chrześcijański nie będzie miał absolutnie żadnego treningu ani technicznej zdolności aby praktykować magię dharmiczną, ani wysoką magię Egipcjan. Jakże to, iż zbliżamy się, a także oddalamy, w dziwnej topologii, w której każdy wiek wymaga nowych mistrzów i mistrzyń odnawiających gnozę przez złotą nić inicjacji, zdobycznych poprzez tradycje niebios, niejako wpisywanych z niebios w dół, w nas, aby przekazać je dalej, odnawiając rosę Gwiazd, zapalając raz po raz pochodnie?

Peripsol: Tak, jak wzmiankowałeś, są to jedynie systemy wierzeń, jako uskrzydleni posłańcy, jako boskie istoty, jesteśmy niereligijnymi istotami, jak stwierdziłeś w innym dialogu, niektórzy, a także niektóre z nas nadal są związane tym światem, lub sferami, schylając się nad tą planetą, pomniejszy-

mi sprawami śmiertelników. Twoim rzeczywistym pytaniem natomiast jest: "Dlaczego oślepione dusze, niektóre daimoniony, istoty powietrza Hadesu podksiężycowego, które korzystają z interfejsu wierzeń, inklinacji mogą działać na twoją szkodę? Pomyśl o tym jak o grze wierzeń, stanowisk i spostrzeżeń, grze zrozumienia, poglądów, a także punktu odniesienia. Podobnie, jak z każdą istotą, która nie jest omniscjentna i wyzwolona ze swoich relatywnych stanowisk, a mianowicie nie jest obiektywna, będzie się angażować w swoje osądy, a także w ograniczony sposób rozumowania i reakcji na to, co są w stanie spostrzec zgodnie z naturą, a także tendencją. Pułapem postrzegania tych istot jest fundament ich istnienia, a także zasięg ich zrozumienia, jakże uważasz że zaprzeczą własnemu istnieniu, jeżeli zgodziłyby się na to, że ich postrzeganie jest urojeniem, prędzej będą cię atakować w swoim zacietrzewieniu. Masz do czynienia z wieloma myriadami istnień, zauważyłeś przecież, że albo najbardziej fanatyczne, albo najbardziej wyrachowane, albo najbardziej głupie atakują twój umysł, życie i ciało. Co więcej, ze względu na ograniczone widzenie, są łatwe do wykorzystania przez te nadrzędne istoty, które otwarcie razi człowiek wolny, a tym bardziej ten, który wyzwoli się pośmiertnie spod ich wpływu, bowiem tracą kontrolę nad podmiotem, który jest źródłem ich władzy. Podobnie z urojeniami, nie mogą zobaczyć niczego poza swoje zrozumienie i widzenie, podobnie jak i Ty, nie możesz widzieć poza własne zrozumienie, interpretację, sztukę Hermesa. Zapominasz przecież, że światy niewidzialne też mają swoją dynamikę, psychologię, patrz na nie jak antropolog czy ksenolog. Doktorowie Hinduizmu rozłożyli nasiona, rdzenie, zasady, przyczynowość praw zarządzających transakcjami psyche-logicznymi światów na proste składowe zwane dharmami. Człowiekowi nie sposób zrozumieć perspektywy czegoś innego poza nim samym, ale może zredukować te zjawiska do własnej miary, aby choć częściowo je uchwycić. Współpracujesz z inteligencjami planetarnymi, sferami co wirują wokół Słońca, a to skomponowane z myriad Boskich istot, lecz także w światach monadycznych, jako to co wygenerowane, a także to, co generuje, jak w wierzeniach Azteków, lub neo-platońskich, wygenerowanych przez Ajony i Teletarchów, generując, konsolidując się w systemy Gwiezdne w materialnej substazie hyle, w swej hipostazie będąc esencjonalnie doskonałe. Wiesz już, że istnieją myriady światów niewidzialnych, których niektóre eteryczne istnienia po prostu nie widzą, są tak obce

dla siebie jak świat większości ludzi dla światów niewidzialnych, a zatem prędzej cię zniszczą, aniżeli dadzą posłuch, podobnie z tymi którzy widzą, wiedząc że widzisz, na mocy tego cię niszczą, bo gdy spadają zasłony ślepoty, na której ich władza polega, tracą władzę. Podobnie z tymi co wiedzą, że widzisz, którzy nawołują Cię w górę do wyższych sfer, sztuką kaducejską, podobnie jak Paracelsus — widzisz drugim wzrokiem, a nie jesteś doskonały, za życia, sztuka to nie lada, tym bardziej w twojej sytuacji, natomiast podtrzymuj złotą nić inicjacji niebios, oddany gwiezdnym światom. Wszystkie te nazwy są instrumentalne, a to, iż podążasz Helleńsko-Egipską Chaldejską ścieżką, z głęboką rewerencją dla Hinduskich i Dharmicznych nauk, łącząc Solarne religie z głębią Ex Oriente Lux, przemawiam zatem frazami które są zrozumiałe dla Ciebie, abyś mógł zrozumieć siebie, a także przyswoić swój świat lepiej. Jest to znacznie lepsze rozumowanie, niż to ignoranta, ale nie wyższe ponad Rzymskiego Pontifexa Jowisza, nie zbliżające się ni krok do profundii realizacji arjów, boddhisatwów wschodu, czy magów Chaldei — Babilonu. Teraz, weź to za pewnik, iż natura nie znosi próżni, a niektóre dusze jako niewolnicy ziemi i niemi egzekutorzy ślepoty silniejszych od siebie sił ignorancji chcą abyś oddał się we władanie pomniejszym światom ziemi, pełnym złudzeń, iluzji, prokrastynowanych odrodzeń, transmigracji, metempsychozy, lecz też należą częścią do oślepiającego schematu w którym uczestniczą. Bowiem w rzeczywistości, czy uważasz, że gdyby były obiektywne i wolne, musiałyby działać na twoją szkodę, albo siłować się z tobą? Nie atakowałyby cię, a twoje akty ceremonialne, akty woli, byłyby im obojętne, natomiast o wielkim znaczeniu dla tych sił, które chcą cię wyzwolić w afirmacji życia i przebóstwieniu jako młode, nowe bóstwo, dołączając do orszaku starszych sił zgodnie z atrybucją, przeznaczeniem i przypisaniem. Są używane jak kukły na ich fantyźmie aby atakować ciebie, młody prometejski ogniu, ze względu na ich ignorancję, jako część gry ciemności. Pytając o meta-religijną perspektywę, istnieje władza w zarządzanu systemem wierzeń umysłów, serc i dusz, bowiem umysły przekazują pasywnym duszom to, w co wierzą, a emocje w pasji przekazują swoje pieczęcie Hati, czyli duchowemu sercu i krwi, tak zatem manipulując ślepotą, lub wierzeniami zniewalającymi podporządkowuje się ich w niewolnictwo. Religia, a także kulty zawsze były regulowane w celach konsolidacji władzy, mniej w sekularnych czasach, jednakże we współczesności ukryte struktury ude-

rzają z zemstą — tu jako fanatyczny fundamentalizm, tam jako kompletny chaos konspiracji, lub supermarket niezbyt przemyślanych wierzeń — z perspektywy wyzwoleńczej, auto-soteriologicznej via Theion Ergon, jest to droga donikąd. Nie chcę stwarzać złudzenia, że istnieją słuszne ścieżki, jednak pewne działają zniewalając ludzi, a inne przerzucają pomosty między światami niższymi, a wyższymi skutecznie. Zawsze wymagają strojenia, doskonalnia, pracy, pewnych kwestii alchemii połączonych wyobrażeń i proporcji działania w całości przyswojonych prawideł i realizacji. Jeżeli wszechświat jest kosmosem, lub ornamentem, o ile zgodzimy się z Platonem, istnieją głębokie prawa zaobserwowane pooprzez fizykę. Metafizyk, mag, posługuje się podobnymi odzwierciedleniami aby dokonać transmutacji jego dusz, serca, gwiazdy-ducha, nie tylko poprzez wchłanianie wiedzy, jak fotelowy mag, ale działa na rzecz Bogów, świata, innych i siebie, poprzez ceremonię, inwokację, ewokację, inkantancje, modlitwę, medytację, aby wpisać pewne siły w świat i siebie, obligująca zrozumiane w formi struktury, które porządkuje nie tylko siły świata, ale także umysł maga aby wspomóc jego etos (charakter) i naturę. Mam nadzieję, że teraz jest to da ciebie jasne, nie miej żalu dla tych religijnych piewców, bowiem twoja nienawiść wobec tych ignorantów jest wielką formą przywiązania do podmiotu twojej awersji, utnij to w pół, jeżeli nie możesz patrzeć na nich z wyrozumiałością, zignoruj ich!

Fuomo: Dzięki, mistrzu solarny, olśniewasz moje martwe serce swoimi jasnymi myślami, jestem wdzięczny, Eoai Aiones! Hie Paian!

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Dialog — O dywinacji

Fuomo: Jakiś czas temu przyjaciel poprosił mnie o dywinację, myśląc, że jestem wystarczająco kompetentny w sięganiu po gałązki wróżebne, w całej szczerości nie chciałem wyglądać jak szarlatan w swoich własnych oczach, posiłkując się wytłumaczeniem, iż jest to forma konsultacji z mądrością zawartą w Księdze Przemian, a nie ostateczność podlegająca determinacji, tym bardziej że sprawa dotyczyła zmian, kierunku, a nie stałego argumentu, który miał zdefiniować całkowicie życie wzmiankowanego przyjaciela.

Peripsol: Jeżeli posiłkujesz się dywinacją z niepodzielnej całości, jak myślisz, jakie są podstawy zakładając, że wszystko pójdzie zgodnie z planem?

Fuomo: Naturalnie, akt interpretacji, naszkicowanie inspiracji, tchnienie czegoś co zainspiruję moją intuicję, czy będze to istnienie wyższej kategorii, ja sam, czy byt z większym rozeznaniem, wiedzą o możliwych zajściach.

Peripsol: Jeżeli tak, czego potrzebujesz do właściwej interpretacji?

Fuomo: Głęboką, pełną wglądu wiedzę o przyczynowości między ludźmi, światem, a niebiosami. Czy to odróżnia szarlatanów od tych angażujących się w szczerą dywinację?

Peripsol: Otóż to. Jeżeli jesteś jednak mistrzem wiedzy przyczynowej, a w swej mądrości wiesz jak postępować, czy potrzebujesz posiłkować się instrumentami wiedzy o przyszłości?

Fuomo: Ludzie zawsze sobie pomagali, biorąc pod uwagę ich przesąd, a także potrzebę komfortu upewnienia się, iż nieznane pójdzie po ich myśli, myśląc że mogą znać przyszłość w łatwy sposób, wręcz próbując narzucić swoje przyczynowe interpretacje światu.

Peripsol: Jest to całkowicie ludzki odruch, potrzebują czuć się w choćby minimalnym władztwie nad swoim losem, czy pamiętasz mistrza Chuang Tzu, gdy w jego pismach opisywał innego mędrca?

Fuomo: Ten drugi wróżył z Księgi Przemian na straganie, lecz udawał jedynie że wróży aby połechtać ludzką potrzebę nadprzyrodzonego, choć w rzeczywistości radził im ze skarbca swojej mądrości, po dokładnym poznaniu ich sytuacji, co więcej, nie uczył przecież niezainteresowanych ludzi złożonych rytuałów magicznych, ani teologii, bowiem wiedział że nie są przygotowani na tego typu misteryjne nauki, wymagające wielkiej dozy poświęcenia fundamentu ich żyć. Lecz co z prognostykacją astrologiczną, na przykład?

Peripsol: Studium potencjałów, a także ich natur jest delikatną, jak i głęboką sztuką w świecie zmian, ko-ordynatów, a także układów odniesień, nie powinno być to traktowane jako studium konkretnych niezmiennych, pamiętasz jak wróżbici byli wyganiani za układanie chybionych wróżb w Atenach i w Rzymie?

Fuomo: Ach tak, śmieję się, często zmieniali miejsca w popłochu, gdy ci, którym wróżyli dopadali ich ponownie.

Peripsol: Siły, inteligencje duchowe, natury planet możesz potraktować jako pewnik, ale czy chcesz się pozbawić losów wielkiej Pani Tyche, szansy, wyboru, woli, przeznaczenia, poprzez niewarte czasu okazyjne prognostykacje, które mogą magicznie uwiązać ci życie przez wiarę w nie, podczas gdy nie wiesz kto lub co mogłoby egzekwować tego typu wydarzenia, lub naginać Twój los, w dobry, lub nieprzychylny sposób?

Fuomo: Zatem niektóre przepowiednie, a także prognostykacje spełniają się przez pewne siły, które je spełniają, bez wiedzy tych, którzy je ukuli, lub ich odbiorców? W istocie, niektórzy mogą być silnymi magami, wpisując swoją wolę na nich, niektórzy świadomie, niektórzy pół-świadomie, niektórzy w całkowicie niemądry sposób. Jednocześnie ktoś może być magiem o pewnym potencjale, uzyskując radę w swojej naiwności od amatora, nad-

pisując swój własny los, co wtedy? Czy nadpisuje sobie wydarzenia, które się zdarzają, naginając do nich fragmenty lokalnego mikrokosmosu? Podobnie niektórzy zobaczą w wizjach, lub snach pewne sprawy, które w oneirze są niepewne, na podstawie tego wyciągając złe wnioski, podobnie wizji i sny, mogą być fałszywe i służąc pewnym celom rozmaitych istnień, w tej kwestii raczej ufałbym kapłanom Anubisa, albo Plutoniom kapłaństw Rzymu, którzy zasięgali rady zmarłych i augurów, aniżeli proroctwom pijanych na własnych jestestwach i wierzeniach ludzi, którzy coś zobaczą, coś usłyszą i już w swej naiwności skaczą do fałszywych konkluzji, najłatwiej bowiem ustawić fortel na ludzi naiwnych, a także podlegających impresjom, lub głupich.

Peripsol: Zgadza się

Fuomo: Rozumiem, zatem długa droga przede mną, aby obserwować i uczyć się tego świata, pomiędzy światami ludzi a niebios jest przecież tyle zmiennych, praw, koordynatów, punktów odniesienia, zmian rozmaitych typów, wzorów, a rzeki czasu płyną nieustannie.

Peripsol: Są narzędzia prognostyczne, które z odpowiednim wglądem w przyczynowość są całkowicie mądre, jednak powinny Cię wspierać, a nie rozpisywać ci przyszłość.

Fuomo: Tak zatem, muszę je objąć zrozumieniem, dziękuję.

Dialog – O dualizmach

Fuomo: Peripsolu, Ty, który przemierzasz słońca, chciałbym apelować abyś pomógł mi rozwiązać następujący problem: Niektórzy twierdzą, iż świat dzieli się na dualizmy, jeszcze inni, że jest to harmonia, która równolegle oddaje swoją całość poprzez wszystkie światy, przenikając i dopełniając je. Od Pitagorejczyków wywiodłem, że drugą monadą jest dyjada, ten łuk Artemis który poprzez wielką koncentrację uderza swą mocą przez czas, na sile strzały, która między napiętymi dualizmami wyrzucona jest poprzez antekosmiczny świat, poprzedzający całą różnorodność w następujących po niej monadach. Aby rozwiązać ten problem w świecie fenomenalnym, czy powinniśmy podążąć absolutnym przykładem aby znaleźć szczodrą poszlakę światów idealnych w tych platońskich cieni, jakże powinniśmy rozwiązać te zagadki?

Peripsol: Czy rozumiesz to pytanie postawione różnorodności, która jest jako porządek z chaosu, a także chaos z porządku, jako zmienną entropię organizacji wobec pewnych obiektywnych praw, czy rozumiesz ten paradoks? Jest to pewne wstępne ustalenie.

Fuomo: Ereb, smok co połyka swój ogon w bezczasowości jednak otacza domenę Kronosa, mogę zatem spróbować transponować co, co wiem o porządkach fenomenów poniżej wiecznych światów, a następnie zaobserwować zmiany wobec tych nauk o transcendentnych, idealnych światach, które przestudiowałem wśród starożytnych, a które tak pięknie wkomponowały się w część moich przemyśleń i obserwacji.

Peripsol: Bardzo dobrze, czy pamiętasz co Chaldejczycy i Egipcjanie nauczali o triadzie?

Fuomo: Tak, iż jest to perfekcyjna sprawiedliwość Izydy u podstawy, moc wskrzeszonego Ozyrysa jako ramię triady, a także cisza mądrości i wglądu w przyszłe sprawy Horusa w hipotenuzie, co powstają w antekosmicznym stadium, emanując potrójnie transcendentne światy które utrwalone zostają w następnym rozdzieleniu monadycznym w przestrzeni sześcianu Posejdona, są jednak ponad nim, niezwyciężone, dopóki, jak twierdzili Egipcjanie w swej eschatologii, wszystko powróci do Lotosu, a otchłań zostanie podbita i anihiliowana.

Peripsol: Studiowałeś uważnie! Światy o których się uczymy są meta-binarnymi dualizmami, dyjada bierze się z monady, z Pierwszego, generując tao, co dzielą się przez siebie równomiernie w jakościach o wielu polaryzacjach, uskokach zmian energii w monistycznych przyczynowościach, co prowadzi do dalszych bifurkacji wobec przyzwoleń natury i porządku kosmosu fenomenów, zanim to, co niedoskonałe albo nadmierne nie upadnie w chaotyczne ognie, tamże oczyszczone, odchodzi w sub-chtoniczne cmentarzyska form, które są zarazem potencjałem, błotem Atuma, co zapłodnione przez strzały Artemidalne przyoblekają się w nowe światy fenomenalne. Teraz, mój studencie, co rozumiesz poprzez zestawy tej mitopoetyki?

Fuomo: Rozumiem, iż ze śmiertelnej perspektywy, obiektywny wszechświat jest o jednym smaku, jak twierdzą buddyści, jednak ludzie dzielą fenomeny na podmiot i obiekt rozmaitych polegających i uzależnionych od siebie przyczyn i skutków, nazywając to zatem kątem różnicy dualizmu, są zatem dualizmy sensoryczne, jak ciepło i zimno, światło i ciemność, są zatem kategoryczne, jak fizyka i metafizyka, są zatem konceptualne, jak dobro i zło, są zatem topiczne, jak polityczne lewo i prawo. Jednak gdy schodzimy w głębie symbolu i zawartości stoimy na krawędzi chaosu, jest tu terror nieskończonych bibliotek potencjałów.

Peripsol: Owszem, jednak zgodziliśmy się wielokrotnie, iż działamy w obrębie porządku i zdobień kosmosu, synezji, wzorce praw których poszukujemy, jeżeli oddzielimy materię od nieskończoności, zauważymy że się rozpada w nicość, podobnie z nieskończonym podziałem i inspekcją fenomenów — odkrywamy że są pustymi naczynami, co przytaczał Nagardżuna,

wielki filozof Nagów i Nagiń hinduskich. Jednakże, czy oznacza to, że nie angażujemy się w przedsięwzięcia pełne znaczeń w rzeczywistości konwencjonalnej, tj. ustalonej jako takiej, mając w pamięci transcendentną i Boską, do której aspirują wielcy ludzie, niejako działając z jej poziomu, nie negując świata tymczasowego, jakby zakotwiczeni w doskonałości światów wyższych, ale eksponując je w światach generacyjnych na Ziemi?

Fuomo: Tak mi się wydaje, zatem powinienem zmienić wektor ustosunkowania się do obecnych wydarzeń na świecie, kiedy to panika i ignorancja rośnie w wielu ludziach, podczas gdy powinien być to przyczynek do nieulękliwego rozsądku i współpracy. Jaka zatem jest podstawa postępowania?

Peripsol: Ruch zasady, pryncypiów, co są zbudowane na mocy charakteru, etyki, doświadczenia, wglądu, są substancją stałości, wytrwałości, a te posągiem bezpasyjnej mądrości, a także autentyczności z której wyprowadza się siłę nieporuszonej obserwacji wszystkich perspektyw, łącząc je w inteligencji poprzez stałe zaangażowanie w podtrzymanie odporności aby nie poddać się pomieszaniu. Krytyczne myślenie łączy wiele dyscyplin, wsparte przez ciągłą edukację i nauczanie wyposaża nas w rozsądek, co jest architekturą i geometrią myśli poprzez ważenie spraw w logiczny, sekwencyjny sposób, podczas gdy osąd jest wagą, która podobna ułożeniu i kompozycji retora, powinna mieć rozsądne przełożenie i oddawać sprawiedliwość wszystkiemu jak rosa co jest zebrana podczas całego życia, odwołując się do każdej przeszłej instancji historii i życia. Na końcu sztuka podejmowania decyzji, aktu w myśli, mowie, czynie — na samym końcu! Jednak ta wykładnia nie powinna petryfikować twojego postępowania, gdy już jesteś wyćwiczony, intuicja działa jak silna brzytwa oddzielając zbędne sprawy, a pozostawiając te o ważkiej substancji, zatem prawdziwa mądrość polega na byciu z nią jednym, w dynamicznym działaniu, gdy mądrość nas opuszcza — wtedy należy posiłkować się myślą, polegając na powolniejszym procesie, polegając na naszym umyśle, a także radach tych ludzi, których osądom zawierzyliśmy. Teraz, muszę cię opuścić, emisariusze porannego Słońca wołają mnie z dala, powinienem do nich dołączyć w tej godzinie.

Fuomo: Merkurialny posłaniec, Splendor Solis odwiedził mnie znów, niechże będziesz zapamiętany w wielu światach, Peripsolu!

Dialog – prawda czy szczerość?

Fuomo: Peripsolu, jakiś czas temu napotkałem człowieka nazywającego mnie "kłamcą", nie dlatego że forsowałem swoją opinię, czy wierzenia, ale dlatego że metodycznie obnażałem błędy w jego rozumowaniu, ponieważ usiłował mi on narzucić swoją wiarę, a z braku argumentów innych niż poczucia, że zagrażam jego "prawdzie", była to jego ostatnia obrona, podążając tropem pewnego japońskiego księcia, którego słowa były uchwycone w dziele Shobogenzo mistrza Dogena, przypomniałem sobie szczery fakt, iż: "co jest prawdą dla jednego, jest kłamstwem dla drugiego, co jest kłamstwem dla jednego, jest prawdą dla drugiego", jakże podejść do sprawy, jeżeli chce się być przynajmniej szczerym i konsekwentnym ze sobą i z innymi, bez jałowych kłótni i mielenia językiem w bezcelowości prób podważenia fundamentów drugiej osoby, na których przecież polega, aby istnieć w swojej rzeczywistości, cytując Schopenhauera, nawet idiotes, człowiek niemądry, ma przecież prawo do życia.

Peripsol: W pismach znalezionych w Nag-Hammadi jest pewien manuskrypt który nazywa się "Ewangelia Adama", w której pisarz jednej z sekt gnostyckich, Adamitów, wzmiankuje słusznie, iż prawda jest chroniona na najwyżej górze świata, poza światem, pilnowanej przez anioły, nie do poznania przez śmiertelników na wieczność, zrządzeniem losów i przeznaczeń. Podobnie, czy myślisz, że ludzie ze swoimi zmysłami, umysłami, z całością swoich duchowych powłok mogą na intelektualny, poznawalny sposób zawrzeć wszechrzeczy aby docieć obiektywnej prawdy, będąc przez nią umniejszeni wobec nieskończoności obiektywnych światów? Owszem, za Jamblichem, twoja rasa interpretuje rzeczywistość zgodnie ze swoimi wierzeniami, inklinacjami, projekcjami, semiotyczno-semantycznymi fety-

szami w metamorfozach cywilizacyjnych, jednak jakąkolwiek filozofia, teologia, nauka, religia by nie była, jest jedynie pewnym przybliżeniem, które sprzyja poznaniu, albo wręcz odwrotnie — rzuca na pustynie oddalenia, są to jedynie interpretacje stworzone przez ludzi, na potrzeby człowieka, kodyfikujące jego rozumowanie. Twierdzenie iż wszystko jest relatywne negowałoby obiektywne prawa kosmosu, natomiast twierdzenie że te prawa są całkowicie poznawalne, negowałoby ograniczoność ludzkiej, zwierzęcej formy. Tak zatem nawet wysokie doświadczenia duchowe, magia, teurgia, są jedynie interpretowane przez człowieka, podług jego filozofii i uznania, a przepaść jaka dzieli henosis, czyli punkt w którym człowiek i Bogowie, Boginie, boskość i jej wspólna wszystkim substancja spotykają się, od przełożenia tychże doświadczeń na ludzką gnozę, na Sokratejską ironię słów, jest wielka. Nie znaczy to, że człowiek nie może wspiąć się ku tym wielkim duchowym światom, znaczy to że ich poznawalność jest znikoma jako doświadczenia podlegające interpretacji. Nie znaczy to, że człowiek w heroizacji nie może zostać aniołem, bohaterem, czy pół-bogiem, oznacza to że te ścieżki nie podlegają metodzie, a sprzyjającym okolicznościom, przeznaczeniom, losom i zrządzeniom Bogów, przy wtórnej pracy człowieka nad Theion Ergon, tj. wspólnej pracy ludzi i Bogów i wielu ukrytym zmiennym, które nie mogą zostać przeforsowane. Niechże nie odwiedzie to nikogo od ćwiczeń magicznych, duchowych, praktyki ceremonialnej, a także inwokacji, ewokacji, nawoływania boskich światów i otrzymywania od nich złotego runa, zgodnie ze starożytnym chaldejskim dictum. Jednocześnie pamiętaj że jeżeli dwie osoby zgodzą się nazywać "drzewo", "drzewem", a "boginię", "boginią", jest to kulturowo, historycznie, lingwistycznie, etymologicznie wynegocjowany konstrukt, abstracja, która jest o tyle prawdziwa, o ile obiekt który jest sygnifikowany ma przełożenie na podmiot, którego dotyczy, niezależnie od tego czy jest wyobrażony, czy rzeczywisty, czy fizyczny, czy metafizyczny. Oko ludzkie rejestruje pewne spektra światła inaczej niż to ptaków, te jakości są nie do przełożenia, podobnie w filozofii, apofatyczna niepewność instruuje w naukowej pokorze. Prawda jest ustalona, konwencjonalna, przynajmniej ta, którą posługują się ludzie, inter-subiektywna, nigdy obiektywna, przecież nawet matematyczne obiekty, które wydają się obiektywne, ujęte na platoniczny sposób, są pewną anomalią, która jest wewnętrznie spójnym systemem znaków, co w filozofii matematyki jest de facto obiektywnie nie-

zależną kategorią wyodrębnioną ze świata. Czy załamuje to ludzkie próby przybliżenia fizycznych i metafizycznych znaczeń w nicość? Skądże! W analogii, alegorii, integumentum, tym wartstwowym treściom filozoficznym dostrzegamy porządki o różnych wielkościach w ich proporcji, proporcji, prawie, substancji w synchronistycznych skalach i oktawach co jawią się jako trwałe, choć są to jedynie ślady w świecie subiektywnych, fenomenologicznych założeń, tak zwiewne jak sny. Uprzedzając twoje pytanie, czytam bowiem w twoich myślach, czy Platon odnalazł ostateczne odniesienie do obiektywnego świata? Absolutnie nie, jednak był wielkim mistrzem, co przybliżył pewne prawa, na siłach intelektu człowieka sprzęgniętego z intelektem świata i duszą świata, co istniały a priori, w antedacji tego młodego gatunku na Ziemi, którym jest człowiek. Pomyśl, nawet gdyby człowiek był w stanie stworzyć teorię wszystkiego, wskazałoby to ku fundamentom samej teorii, wyłączając wszystko to, czego twoja rasa nie wie. Wyobraź sobie, iż stworzyłbyś genialny, idealny instrument do mierzenia świata, który przekazywałby ci wszystkie dane, składnie, zasady, prawa o całym wszechświecie w sposób zrozumiały dla ciebie. Nadal byłbyś całkowicie pochłonięty w tym, czym jesteś, jako człowiek, w swoim poznaniu, emotywnym, intelektualnym i duchowym ograniczeniu, twoja interpretacja polegałaby na rekursywnej projekcji twojego zrozumienia, ponad które nie wykraczasz.

Fuomo: Dlatego też ci co uzurpują sobie prawdę, nazywając się prawdą są niebezpieczni, czy nie tak?

Peripsol: Matka Aletheia nie prostytuuje się wśród ludzi, jedynie wskazuje im potencjalne drogi. Jeżeli w tym przytyku chodzi ci o pewnego nazarejskiego esseńczyka, którego tak nie lubisz, to pamiętaj iż łatwiej jest podważyć słowa współczesnych szwindlarzy obiecujących niebiosa, niż tych historycznych, niemniej jednak jeżeli rozsmakowałeś się w awersji do religii która zniszczyła złote czasy antyku, wiedz że i tenże ukrzyżowany śmiertelnik byłby nazwany "kłamcą i fałszywym prorokiem" przez swoje stado przez wieki istnienia jego religii. Nie ma różnicy zatem między szwindlarzami historycznymi a współczesnymi. Słuchaj raczej tych filozofów, którzy jak Jamblich twierdzili że człowiek winien posługiwać się mądrością w poszukiwaniach, czy jednak czyniło go to mniejszym mistrzem,

cudotwórcą, teurgiem, niż tenże Syryjczyk był, jak donoszą źródła, czy Apolloniusz, wielka mistrzyni Sozypatra, lub Szymon Mag byli umniejszeni ze względu na to, że nie obwoływali się "prawdą" wszem i wobec? Święci mistrzowie i mistrzynie pogańskiego antyku angażowali się z odpowiedzialnością w swoje czyny, mieli wystarczająco pokory, aby przyznać jednak się w szczerości przed swoją niewiedzą, bowiem "wiedząc co czynią", nie przekazywali fałszu, jednak pomimo tego działali, pisali swoje dzieła, czynili cuda, uczyli ludzi, a niekiedy, gdy wężowe różdżki kaducejskie manifestują się na dziennym i nocnym niebie, czy nie utwierdza cię to w ich ascensji, idee którymi cię poją, miłością, którą cię obdarzyli jakbyś był ich synem, nauki, wobec których jesteś niekiedy niewdzięczny, będąc spętany nierozumnym złem, pamiętaj zatem o ich i swoich szatach, z wdzięczności chociaż, jeżeli nie z upadku — miej wobec godności, wywyższenia szacunek.

Fuomo: Tak Peripsolu, jestem gwałtownego charakteru, urodzony w godzinie i dniu Marsa, niekiedy podirytowany, lecz z łaską moi przyjaciele mają wyrozumiałość dla moich okropnych, Saturnalnie okrutnych niekiedy — wybryków. Niekiedy wydaje mi się jakoby Ziemia w dzisiejszych czasach była festiwalem dla hipersensualistów, a gdy wyrośniemy z pasji, chcielibyśmy wydostać się z podksiężycowego Hadesu, Hellenowie wiedzieli iż metempsychoza na Ziemi jest tymczasową rezydencją, a ich dusze są z wyższych światów, wygenerowanych z brzmień i harmonii wszechświata, podług Pitagorejczyków, a także inicjatów Orfeusza, wieszczów i młodych, wtajemniczonych inicjatów i pół-bogów Eleuzyjskich, jednakże właściwym podejściem jest przecież afirmacja życia, przy zachowaniu "inności istnienia". Heroiczna postawa wobec życia, która nie jest poddańcza, lecz w szczęściu działa jako ludzkie wspólnoty, na mocy sprawiedliwości i porządku który umożliwia poszukiwania szczęścia, wolności, a także tych rzeczy, które człowieka wywyższają, a gdy przyjdzie jego kres — wycofuje się ona, on z powrotem na łąki eleuzyjskie, rozgwieżdżone niebiosa, odzyskując pamięć o wszechrzeczach w swoim współ-istnieniu z bóstwami, nawołując tych, którzy zdaniem Makrobiusza zapomnieli o sobie przez bycie zdradzonym, zwiedzonym, okłamanym, lub wziętym ślepotą i ignorancją, nie widzą już nawet gwiazd, goniąc za marnymi rzeczami, odnajdując spełnienie w mizernych sprawach.

Jakże to, jeden człowiek potrafi opanować astronomię swoim geniuszem, a drugi myśli o małym zawiniątku w sklepie, bijąc się w myślach który produkt wybrać, jakby była to sprawa tak wielkiej wagi, że przesłania mu cały świat? Oto upodlenie, iż ogromny umysł i wyobraźnię może posiadać, wyćwiczyć każdy, ale spora większość ma jedynie przebłyski, w których wolą patrzeć na mrówki, te zapewne myślą: "Giganci oszaleli, opętani małymi sprawami".

Peripsol: Pamiętaj o tym, Coraxie, że dopiero niedawno uzyskałeś Mitraicki status Lwa, widząc Ziemią jaką jest, twoje doświadczenia mogą być nieprzyjemne, okrutne wręcz, jednak po części jesteś w prawdzie, jest to wyobrażenie upadku, sprawy za którymi gonią, pół-umarłe, pół-uśpione dusze, ciągłe wynoszenie niewartych rzeczy na piedestały, uchwycenie umysłów przez egregory Hypnosa. Wydawać by się mogło, że wszystko jest do góry nogami, ale to ty stroisz się zbyt wysoko, z odwrócenia sięgając bruku, jednak traktujesz wszystkich jakby byli w więzieniu, choć często sam jesteś więziennikiem własnej roboty. Teraz, uporządkuj swoje sprawy, pokonaj tą nagłość umysłu, wyczuwam że coś stara się sprowokować cię do przykrych słów.

Fuomo: Będę miał się na baczności, drogi Peripsolu!

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Dialog — O dysafektacji

Fuomo: Jestem dokładnie w tym punkcie, Peripsolu, opuszczając moje astrolabium mierników odniesień, skomplikowanej filigranowej maszynerii koordynatów i sieci, co wzniosłem wysoko do niebios, wskazując tu ku metafizyce i górnym światom, w dół ku nauce i filozofii naturalnej, ze szkiełkami wielobarwnymi, wielodźwiękowymi o rozmaitych harmoniach, teleskopów percepcji, różdżek którymi działałem, kielichów co zapełniają mój umysł i serce substancją odsłoniętych tajemnic, które starałem się zinterpretować, gra szklanych paciorków idei odzwierciedlających gwiazdy i te maski Bogów których mam jeszcze siłę przyzywać, wobec których salutuję, gdzieniegdzie ich w swej desperacji dostrzegę, z płonąc duszą, zapaloną pochodnią iluminacji jak onegdaj aby przeprowadziła mnie przez czarne pustynie, Miasto Piramid, w którym odbywałem letarg lat temu parę, gdy moje mauzoleum nieporuszone pilnowało mego ciała, kohorty szakali z cienia, co zebrały się wokół mnie w gęstej ciemności, znówże lata później, gdy mój mózg został wyskrobany przez kapłanów zagiętym szpikulcem, moje wnętrzności zachowane w dziwnym rycie, co poprzedzało przywrócenie mi wzroku wieszcza przez Wielkiego Horusa, a kapłaństwa Seta widzenie, którym mogę obserwować poruszenia Tanatosa i jego zmarłych. Bogowie w istocie obsypali mnie podarkami, chroniąc mnie jak młodego boga w ich kołysce, jakbym patrzył na starożytne czasy przez współczesność w chtonicznych i celestialnych lustrach. Czy nie był to Konfucjusz, który wzmiankował, iż Ci co opanowali starożytne obserwatoria mądrości budują most do współczesności poprzez mistrzostwo, działając w polu wielkości wewnątrz i na zewnątrz, emanując nią? Jednak, stoję tu poskromiony, niepocieszony, czas Ziemski przepływa mi między palcami, patrząc ku przeszłości tej rasy, nienawidząc teraźniejszości, co wzmaga moje nie-

ustanne obrzydzenie spowodowane niemymi obserwacjami, martwymi łzami, wyciszonym krzykiem, co przypomina historyka który marząc o złotych czasach, zakurzony, nie może ponad swoje sny się wznieść, aby w istocie angażować się w akt dziwnym zrządzeniem czasów i losu? Czasy mnie odrzuciły, jednak i ja odrzuciłem czas w impotencji, będąc pokonanym przez silniejsze sprawy. Wiedząc o tym, Peripsolu, pozbawiony szarży i rangi, działałem ceremonią i gestem na tyle, na ile mi starczyło sił i determinacji, aby ulżyć czasom, poszukując wizji, którą chciałem przeforsować i w błędzie nie narzucając jej światu, w obłędzie będąc odartym z działania. O próżności! W czymże się to skrystalizowało? Porównuję to do szumu powietrza, co dmie przez jaskinie, z krótkim echem przez glob, gdy mój zabłocony, zabrudzony głos został przechwycony, zakrzyczany, utopiony w jakiejś podziemnej komnacie, powtarzany tylko przez wyjące światy zmarłych, szeptany pośród cieni jako pamięć, rodzaj ich plotki, co nigdy nie mają zbyt dużo siły aby odżyć poprzez ciało i krew. W czasach złych, próbowałem szturmem przemóc to awersyjne odczucie, aby być przydatnym, z własnej woli angażując się w sprawy, które uważałem za wystarczająco godne, wszystko rozpłynęło się, wszystek na nic! Byłem pokonany, podcięty przy małych sprawach życia, na prawach ludzkich, grając mądrze między fortelami drugiej strony, przewidując pułapki, ale przetrwanie nie oznacza działanie, jest to forma obrony, czy był to błąd i winien bym był wpaść w sidła i zostać uśmiercony, czy byłoby to lepsze rozwiązanie? Walcząc o życie, zapomniałem o nim, walcząc o coś ponad życie, straciłem się w mortyfikacji, zmieciony przez nieludzkie siły, a także tych głupców co atakowali mnie w ślepocie. Gdybym miał więcej rozsądku i mądrości, siły, determinacji, wytrzymałości, gdybym był ze stali, gdybym był tym lwem, którego widziała we mnie kiedyś ona, może zmiażdżyłbym zęby aby się przegryźć przez niefortunne okoliczności. Jednak gdzie brak woli, a tak ugięła się wielokrotnie, tam wszelkie podstawy działania ulegają ruinie, jaka jest twoja opinia w tym względzie? Stanowisko, punkt zmiany, rozwiązanie?

Peripsol: Nie zajmuj się tym więcej, inne ścieżki zostały wytyczone przez losy, bądź posłuszny godności zgodnie ze swoim wiekiem, jeżeli nie chcesz przynależeć do głupców, twoja młodość została roztrwoniona

nie z twojej winy. Siły zmieniają punkt ciążenia zgodnie z czasem, dysharmonie i wrogowie są w skorupach niższych światów, w których zasiewają swoje knowania, dając wrazenie że ich wola jest większa niż potężne koła fortun predestynacji i przeznaczenia, oszukując siebie i zaślepiając innych tak, aby uważano ich za prawdziwe siły, jednak prędzej czy później te plany są zmiażdżone przez sprawiedliwość i huraganową moc większych obrotów teatru świata. Jeżeli z ich głupoty wasz świat będzie poświęcony, kolejny, to znaczy to, że nie usłuchał godności i przestróg, które próbowały zwalczyć urojenia dotyczące skorup tych opinii i działań, które działały na jego szkodę. Co do twojego życia, na każdym kroku wobec światów niewidzialnych i ludzi udowadniałeś z czego jesteś zrobiony, zbyj więc "co gdyby", jeżeli się nie pojawiło w istocie, bez substancji są to puste spekulacje. Twoja awersja i wszystkie demony umysłu które cię nawiedziały są doskonale zrozumiane, zarządź swoim czasem podług twojego życzenia, lub podług tego do czego jeszcze jesteś skłonny, w wycofaniu twoje życie zaczyna wygasać. Prawda, walczyłeś sprawnie przez młodość, choć rozumiesz ją jako zmarnowaną w działaniu, dorośnij do swoich lat, w których jesteś nie tyle pokonany, co roztrwoniony przez całą opozycję wobec naszych i twoich wrogów, przez masę pluskw, wznieś się ponad czasy aby rozerwać łańcuchy i zapanować nad czasem, podczas gdy ci sami co ruszyli przeciwko twojemu życiu będą nie tyle pokonani, co zniewoleni na ziemi, staczając się wraz z nią podczas tranzycji. Myśląc że udało im się zrealizować cele, zastawili na siebie sidła. Niechże królowie będą królami, jeżeli chcą, niechże mistrzowie będę mistrzami, jeżeli chcą, wzlatuj ponad nich, zostaw to wszystko precz. Nie uda ci się zwołać dzieci do domu, jeżeli dalej chcą się bawić, ani nie nauczysz ignoranckiego gbura jak być mądrym, jeżeli to wszystko co zna i chełpi się swoim stanem, ani ślepca jak widzieć, gdy jego wzrok jest organicznie uszkodzony, chyba że jego oczy są przesłonięte złośliwą zasłoną, wtedy można przywrócić mu wzrok. Niemożliwym jest usunąć uzależnienia osoby, jeżeli nie ma choć zalążka woli po jej stronie, podobnie niemożliwym jest przekonać osoby do spraw, które przeczą całości jego egzystencji. Niektórzy odnajdują sens w egzekwowaniu swoich urojeń, inni w gonieniu swoich psychicznych projekcji, choć wielu upada pod fortuną w tenże sposób, czy nie lepiej wyzwolić się z tego wszystkiego? Tyche, pani szansa, rozdaje nadzieję pośród fortun, tkanych przez

wszystkie wydarzenia z życia, niektóre zależne, niektóre niezależne od nas, te wątki kauzatywów które rozwijają się przez godziny, dni, miesiące i lata, dają narodziny wielu dzieciom, wielość ich rodzin, rodzajów i owoców, ostatecznie losy jako determinanty kierunków poprzez które fortuny płyną mają swoje słowo. Wszystko w generacyjnym świecie jest przechodnie, więc czy jesteś niewolnikiem czasu, czy wznosisz się ponad to jarzmo, jeśliś w wycofaniu, kontruj ruchy przeciwnika, abyś przypadkiem nie został przez nie uchwycony, niechże się do ciebie nie zbliżą! Śmiej się w ekstazie nad tymi głupcami! Chciałeś grać w ich gry polityczne, społeczne, religijne? Abstrakcje które gonią wkrótce na wszystkich nałożą jarzmo. Rozumiem twoją postawę, chciałeś działać i kształtować! Nie bądź zawiedziony, nie trzymaj tego jako ujmy, choć życie ma swoje prawa i może osłabiać twoje siły, w smutku i radości, przemija! Odnajdź swoje pocieszenie, nadzieję, swoje spełnienie w gwiazdach, wyzwolonych bóstwach i tych pozostających sprawach które kochałeś kochać, inne które zostały ci odebrane są zbędne, te które poświęciłeś, aby znaleźć dźwignię w swoim życiu, odarty z nich po to, aby uczynić cię wolnym z pęt!

Fuomo: Żyjący człowiek, a jednak mortyfikacja godna żałosnego mnicha!

Peripsol: Nie słuchałes mnie, Fuomo. Odseparowanie nie jest to obojętnością, punkt na szczycie góry, wyzwolenia, jest splendorem widzenia, tam stary mistrz patrzy na przebytą drogę z wieńcami laurowymi na skroni, to co przechodnie w czasie, należy do śmierci. Lecz jak sokół co odżywia się swoimi zdobyczami, tak ty karmiłeś się przednimi i złymi rzeczami, odrzuć te, które są trucizną, sokół nie traci skrzydeł pośmiertnie, tak jak ty nie tracisz swej natury, ze względu na tymczasowe zatrucia, które się weń wkradły, heroizowany i uskrzydlony. Ci którzy osądzają się jako winni wobec własnych praw, ci co chcą się sądzić sami, już się pokonali, nie pozwól sobie na to!

Fuomo: Zatem stać na ciężarnej tygrysicy jak mistrz Dordże Drolo, szalona mądrość Padmasambatwy, miażdżąc upadlające pasje i zwłoki pod jej pazurami, rozrywając na strzępy ignorancję, przywiązania, urojenia i awersję, jako czerwony smok należący do wadżrów, jako wijąca się kobra wokół

mego kręgosłupa zwieńczająca moje kły i czaszkę, opierzony kolorami tęczy we wzlocie niczym Bait, drakon egipski, którego podobizna wytatuowana zdobi moje kręgi szyjne, pieczętowana i konsekrowana przez Izydę, jestem bowiem jej świętym zwierzęciem. Jednak nadal zapominam o zdobyczach i zwycięstwach, ulegając melancholijnemu pokonaniu.

Peripsol: Smutek ten jest pozostałością twojego współczucia, zapadł się w ciebie, ponieważ strata pamięci i ignorancja jest odzwierciedlona w oczach umysłu, którymi żywią się przeciwnicy, to ich ostatni pokarm, który mogą pożreć, resztki z ciebie, twój duch nigdy nie będzie ich! To powiedziane, ja w swej naturze przemierzam słońca, żegnam cię tej nocy, wokół mnie miliardy miliardów gwiazd!

Dialog — O świniach i pryncypiach

„Jedz, pij, baw się!
Reszta życia niewarta rzutu monetą, Cytował rubasznie król";
Myślę, iż zdradził za dużo: Świnia rzec mogłaby to samo!

Sir Richard Francis Burton (1821 — 1890 n.e.).
The Kasidah Of Haji Abdu El-Yezdi,

Fuomo: Kontynuując swoją przemowę, drogi Peripsolu... te nieokrzesane, nieucywilizowane świnie nadal dumają dlaczego nazywam ich świniami, gdy te prześcigają się w kłótniach, wskazując na mnie jak na jednego z nich, lgnąć do mnie obrzydliwie oczekując instruktażu, co więcej, nieprzystosowanego do ich żenujących zdegenerowanych gier szumowin, myśląc że zamieniam się w moralizującego świętoszkowatego imbecyla jako oni sami, albo zdiabolizowanego degenerata, jak oni, pogański człowiek nie mieści się w ich kategoriach, co więcej nie są w stanie zrozumieć jak własną miarą narzucają swoją obrzydliwość, a to religijnego motłochu, a to scjentystycznych szkiełek, a to zdeprawowanych idiotów, a to niemądrych pedantów. Śmieli wytykać mi hipokryzję, nazywać mnie raz diabłem, raz świętym, myśląc że jestem hipokrytą angażującym się w ich dziwnie poturbowane moralności, nie zauważając że postępowanie wywodzę z rozsądku, będąc etycznie a-moralnym, w przeciwieństwie do bydła tych diabłów co odwracają wszystko, wyjadając to. co autentyczne, genialne, zawłaszczając to, niszcząc mnie, wykręcając każdą ideę w ich żałosne półprzedstawienia, będąc niezdolnymi do przekazania niczego w czystej, albo inteligentnej formie, patrosząc pomysł, oprawiając ideę, mieszając

to ze swoim zacofanym błotem w tej wojnie umysłów, serc, dusz i idei, rozprzestrzeniając bełkot przez ludzkie dusze i umysły w grze percepcji, wierzeń, iluzji, zasłon i ignorancji. Mój głos był skradziony lata temu, gdy zostałem strącony w obłęd i obsesje niegodne dojrzałego maga, a gdy miałem sprawy wielkiej szlachetnej wagi do przekazania, zostałem uciszony przez pasożyty, teraz gdy jestem pełen brudu, zakażony chorobą tych świń, pełen złości, irracjonalizmu i nienawiści, została ona wypuszczona w zabłocone powietrze jak strzała zgnilizny, niegodna wobec spraw, którymi żyłem. Cisza jest rodzajem pocieszenia, jednak gdy nawet nawyki umysłu poddane korozji i uszkodzone, zarażone tą trucizną, skażone przez głupców, życzeniem moim jest wściekłość nad tymi idiotami, co zrujnowały wszystko od początku do końca, a we własnym zidioceniu przepraszając i błagając mnie abym ponaprawiał to, co sami zniszczyli, przynajmniej ci co w mniejszym zadufaniu przełamali swoją marną głupotę. W rzeczy samej, ich działania zemściły się na nich, a patrząc ponad to świniowisko, które myślało że dokonało strategicznego ruchu, co więcej zwycięskiego, okazało się sztyletem, który wbili sobie w plecy. Niechże ich dobiję, z zimnokrwistym jadem który wpełznie w ich zwłoki, ułatwiając rozkład ich obrzydliwości. Odzyskując moją trzeźwość, przemogłem na wpoły obłęd wielką koncentracją i siłą, wspomagany przez drakonów, śmiałbym się nieskończenie z perfidią na pośmiewisko którym się stali, a którym chcieli uczynić mnie, jak staczają się w ognie i otchłanie, w swych rojeniach i majakach, myśląc że strącą tam mnie! Z Bóstwami się śmieje, niechże wieńce laurowe Orłów Rzymu, co widzę na nocnych i dziennych przestworzach, S.P.Q.R, Ojcowie i Matki Saturniczne po trzykroć błogosławione, po czterokroć piękne! Niechże zasalutuję Izydiakalnym, Horusowym sprawiedliwym sokołom, skarabeusze, tarcze słoneczne oplecione podwójnym, a spagyricznymi wężami na potężnych skrzydłach. Chwała rodzinom Niebios eleuzyjskich! Niechże wystąpią przeciwko tym zdradom robactwa wokół pana much, ukrzyżowanego zdrajcy, bowiem posunęli się przeciwko posłannikowi, którym jestem jako powiernik podwójnych różdżek Kaducejskich, w imię swojego esseńskiego trupa, miażdżę go i kurwę lewantyjską, którą z honorami swoimi zrzuciłem w noc chtoniczną, miażdżę ich bożka pustynnego, którego w pomyleniu wzięli za głębie transcentnej Boskości triady Izydiakalnej, strącając go w chtoniczne groby, gdzie demony dziwne

rozrywają go na strzępy. Tak chwała smoczych bogów, Solarnych tarcz, realizuje się w odwecie, gdy powrócili, chwała Igigi! Te gnidy muszą krzyczeć, dysputować, kłócić się, oskarżając mnie o wystąpienie przeciwko ich trupowi, zatruwając Ziemskie, podlunarne piekła Hadesowe, nawracając swoich żałosnych niewolników aby dołączyli do grona cieni i podwykonawców starożytnej klątwy, obiecując im nieba za życia, są kastrowani pośmiertnie prosto w światy umarłe, zieleń Thanatosa. Niechże wyśmieję tych fanatyków, niechże siepacze dusz i ich żyć wezmą swój odwet na tych trucicielach świata, co wsączając trupi jak ich ukrzyżowanego łgarza w serca, pretendują do boskości, wywyższając kanibalizm nazywając go miłością! O, gdybym nie widział światów niewidzialnych, upadłbym pod kłamstwem słów tych propagandzistów łgarstwa, gdybym nie zachował otwartego umysłu, ledwo umknąłem siłowni umysłów, serc i dusz, gdyby potężne, ciche, potentne, płodne idee z wyższych światów nie odratowały mnie z bzdur tej narzucającej się, bezczelnej religii Abrahama, którego ojciec pouczał że tron magów jest w Babilonie, a zdrada Babilonu to rzeź co trzy kłamliwe religie spowodowały później, rozprzestrzeniając swoje modły przez dusze silniejszych, szlachetniejszych ludzi, co między Opatrznością, wielkimi Bogami i Boginiami potrafią zbudować świątynię w sobie, nie pełzając wobec świata i nienawidząc go, ale dołączając do orszaku heroizowanych w apoteizacji, istnej apokalipsie Orfickiej, epifanii Eleuzyjskiej! Uparty religijny motłoch, co wytłukł mądrzejszych ludzi na ziemi, zapyskował ich kazuistycznie na śmierć, teraz z powietrza ziemi truje dalej, aby złamać inteligencję, wolną myśl, oddanie wyższym sprawom i sprawom wszystkich, musieli przez wieki zniszczyć starożytność misteriów swoim bełkotem, zniszczyć człowieka, dopóki nie doprowadzą jego umysłu do kłamliwego zwarcia, robiąc żałosnego niewolnika co pada na płask przed padlinożercami o otchłań od niego gorszymi, łamiąc górę muszą celebrować jej upadek, inaczej są zawistni, zazdrośni, że Intelekt, Ethos triumfuje, a anioły fałszywego hebrajskiego bożka, zlepione z idiotów gorszych od ludzi, fanatyków i robactwa co pełza u stóp mocarzy i ludzi oddanych Gwiazdom, wyższych enkosmicznych, noeryczno-noetycznych sił, zaślepia silniejszych, inteligentniejszych swoim ziemskim religijnym bełkotem tak, aby nigdy nie zobaczyli gwiazd, tak, aby nigdy nie wznieśli się na skrzydłach glorii, tylko służyli swojej podłej zawiści, swoje psiej lojalności wobec mistrzów niegod-

nych rangi i pomniejszego pustynnego bożka, który ze ślepoty i zidiocenia zakazał ludziom wznosić się do statusu bohaterów i Bogów przy celebracjach Orfickich, Eleuzyjskich. Tylko ci, co przejrzą tą grę robactwa, ich polityczne siłowanie i religijne podjudzanie w imię trupa, potrafią zacząć budować się jako mistrzowie, mistrzynie.

Peripsol: Widzę, że angażujesz się w równie wulgarny sposób, co świnie, o których piszesz, po tym jak wciągnęły cię w swoje błoto. Są jak flagi na wietrze, biegnąc ku swoim celom, wszystkożercy swoich przywiązań, niezdolni do autentycznej myśli, idei, czy czynu. Jeżeli pokażesz im jadło na prawo, biegną w prawo, jeżeli pokażesz im jadło na lewo, biegną w lewo. Nie waż się ich porównywać do psów, bowiem podobni są do nich tylko w jednej sprawie, mianowicie lojalności, jednak jak świnie lojalni są jedynie wobec marnych rzeczy, psy natomiast szanują się i szczekają lub atakują zgodnie z ich naturą, pewną prawością, podobnie jak Anubis, który jest kaninoencefalitą, świętym bogiem, co przynosi wiadomości ze świata zmarłych jako Janus Horusowy, albo Hermanubis, co jest posłannikiem transcendentnych światów nad domenami dodekahedronu, demiurgicznymi, lub jak wściekłe, lub opanowane szczenięta łowczyni Artemis, lub te Hekate co gonią za zającami próbując się przedostać do nad-Hadesjańskich światów w pogoni za księżycem, jedne szczekając z trwogą w raku, gdy dusze niejako zstępują umierając w ciało, a inne płynnie przechodzą w niebiańskie światy, gdy boski koziorożec przenosi ich dusze w światy Bogów. Świnie natomiast są inteligentne tylko w odniesieniu do wszystkożerstwa, innymi słowy nie gardź zwierzętami, ale ludzkimi świniami i tymi którzy mają się za równiejszych świniopasów, a także te istnienia, co podobne są tym atrybutom, stosując swój podstęp i inteligencje tylko aby zrealizować swoje żałosne cele i motywy, aby znaleźć natychmiastową ulgę w swoich nagłych potrzebach, jednocześnie prześcigując inne zwierzęta, próbując uczynić się równiejszymi, choć ich mięso jest wzgardzonym przez lwy, a lwy i lwice preferują rozedrzeć na strzępy godniejszy pokarm, antylopę, bydło, czy człowieka. Zatem lwy, co ucztowały na tych chrześcijańskich rozwydrzonych tłumach, które narzucały się Rzymowi, będąc z niego wyrzucani tak jak Żydzi za czasów Manetho, później za czasów Klaudiusza, razem z chrześcijańskimi sektarianami żydowskimi i za czasów Tyberiusza, który miał dość tego nędznego ga-

lilejskiego motłochu rozprzestrzeniającego swoją zgniliznę. Gdy misteria dionizyjskie przemieszały się z wierzeniami naśladowców Jeszui nie było końca orgiom, dopóki nie nastąpiła interwencja, jak donosił Porfiriusz, którego dzieła były spalone przez Chrześcijan w IV w.n.e. jako zbyt inteligentnie, dobitnie dowodzące głupocie, rozbestwieniu Chrześcijan. Lwy działały zgodnie ze swoją Solarną naturą, podobnie jak mężczyźni i kobiety w randze Mitraickich Lwów i Lwic, te pierwsze pożerały świętoszkowate i rozwydrzone bydło, które zatruwało Rzym, Ci drudzy jako Principales legionów byli w stanie dowodzić, tak też lwice zachowywały się zgodnie ze swoją naturą! Stabilność i mądry wgląd, dojrzały rozsądek powinien charakteryzować człowieka, znajomość dobra i zła, aby wyprowadzić z intelektu rozumne cechy, inteligencja, która rozróżnia dobro od zła, co jest w istocie przedsięwzięciem, które w efekcie kończy się dobrze, a co działa na niekorzyść wszystkich, bowiem co działa na niekorzyść wszystkich, w rezultacie działa przeciwko racji stanu i ostatecznie przeciwko nam. Ludzkie świnie natomiast zdradziłyby inne zwierzęta, aby odnaleźć w tym jakieś profity własne, znam twą ujmę, ukrzyżowałbyś tego Esseńczyka dwadzieścia razy i pozbawił go oczu jako Corax, jednak czy nie jest to czczy resentyment wobec resentymentu tychże religii, wobec których jesteś tak wrogi? Czegóż chce ludzka świnia? Gratyfikacji, satysfakcji żądz, przedłużenia swych złudzeń, projekcji swych żołądków i wypartych chciejstw na niebiosa, spełnienia kaprysów wszelkimi środkami, tak niskich spraw, że nawet stara świnia, którą zaobserwowałeś kiedyś w stajni twoich przyjaciół, pracując jako chłopiec stajenny, gardziłaby tymi ludźmi. Nie żyj ich sprawami, jako pnąca się żmija, uskrzydlony na mocy drakonów, Starszych Bóstw, niechże twoje myśli uszlachetnione, substancja zamieniona w złoto jak w przeszłości twoje serce, potrójnie uniesmiertelnione, będzie nie bezmyślnym akefalitą, świętym jednakże, przez które płyną energie świata, ale lwiogłowy jak Aion, z intelektem, co patrzy na świat jako Kassandryczny wizjoner, gotowy by rozedrzeć szaty, ale preferujący wzmacnianie swego serca, umysłu, aby działać, pośmiertnie, jeżeli trzeba, za życia, na ile czas i miejsce pozwolą. Wiem bowiem, że twoja wizja koliduje ze światem, ale to nie świat koliduje z twoją wizją, bądź trzeźwy, zachowaj zmysł, wybierz wyższą ścieżkę, zamiast pełzać w bitwie z pomniejszymi sprawami, wycofaj się w światy nie o swoich marzeniach, żyj póki możesz, mknij gdy odejdziesz. Czasy znają swoje miejsce, kołowrotki

Mojr biorą nici z wydarzeń losów, fortun i przeznaczeń. Bądź świadom egzystujących sił które cię rozbrajają, nie chwaląc twojego pobytu w tym świecie, w równym stopniu co ty nie tolerujesz ich. Teraz idź, pamiętaj o śmierci, jak Marek Aureliusz co wygrawerował swoją myśl Stoa „Memento Mori" na cmentarzyskach wielu chwalebnych ludzi.

Fuomo: A zatem! Niechże się nie złamię!

Dialog — O wolności

Fuomo: W wielkim zmartwieniu wobec wydarzeń na świecie, chciałbym skonsultować się z tobą Peripsolu w związku z wzorcami, które wykańczają rozsądek, inteligencję, rozeznanie, virtutes, Opatrzność Solarną, co je iluminuje i związuje w proporcji i harmonii, z jednej strony wręczając laury skorumpowanym pedantom władzy, co uważają się za możnowładców i mężów stanu, będąc w istocie nepotycznymi psychopatami, lub tymi, co uważają się za ludzi nauki, a są pedantami scjentyzmu, losy drugą ręką wręczają laury rozwydrzonemu motłochowi, lub kondescencyjnym bigotom i cynikom, którzy podlegają tym pierwszym, jednocześnie ludzi o większych brzmieniach w ich umysłach i sercach zatruwają i psują, niszcząc wszelkie ich uderzenia o tego współczesnego Hobbesiańskiego lewiatana, pilnując aby i oni zarażeni, byli oczerniani, lub doprowadzając ich umysły do desperacji i szaleństwa, unicestwiają ich działania na rzecz całości, sprawiając, że na ostatku nienawidzą mocniej tego świata, niż wcześniej go kochali. Tak bowiem Giordano Bruno pisał w swej obronie przed inkwizycją: jakże to, że człowiek który kochał ten świat, poświęcając mu się, jest przez ten świat najbardziej znienawidzony, okaleczony, jest przez świat ludzki tłumiony, szkalowany, psuty, gdy kohorty obrzydliwych dusz i świętoszkowatów religijnych idiotów dokańczają dzieła, robiąc z człowieka geniuszu i nauki idiotę wystawionego na pośmiewisko, a z ludzi większych od siebie, biedaków, w których nareszcie mogą się przejrzeć, nie mogąc znieść ich dobrobytu i pomyślności, dopóki ich nie postradają. Jakże to, że siły ignorancji, głupoty, urojenia, złości, przywiązań, atrybutów wścieklizny, która drąży ludzkość, obecnie ukoronowana przez odczłowieczone, zezwierzęcone sprawy wylały się jako awangarda świata, zatrzymując swoim złem pochód złotego brzasku, rewolucje czystego rozsądku, olśniewającymi źródłami Heliosa, jakże to, że retoryka tych aroganckich, spoufalających się, pospolitujących się świń, co nabrały rozpędu, animuszu w kompletnej derogacji człowieczeństwa, troski, integralności, silnej szla-

chetności i dyscypliny w egzekwowaniu zasad, ethosu, pryncypiów, odpowiedzialnej wolności, które były na sztandarach złotych epok ludzkiej rasy. Co zezwoliło wpełźnięciu tym fanatykom, tym bigotom, tym zaślepionym pedantom, tym skorumpowanym aroganckim cwaniakom na zatrucie społeczeństw od podstaw aż po górę, od góry aż po podstawy, patrząc z żenującą wyrozumiałością ze swoich wież z gówna urojeń na wszystkich, którzy nie poddali się ich fetyszyzacji własnych fekaliów co okrzyknęli złotem wiary, złotem nauki, złotem polityki, złotem — co gorsza, świata?

Peripsol: Bądź pewien, Pater Liber, ojciec wolność obejmuje wolnych i tych, co żyją w umiarkowaniu i sile, za radą Pytoness wyroczni Delfickich, bowiem niebiosa wywyższają wolnych, a boskie Słońce — szczerych, dumnych i sprawiedliwych, Merkury — ten o genialnych myślach i przemyślnych metodach, jasnych i błyskotliwych przekazach, inspirując retorów co piękną sztuką sprawiają, iż ludzie stają się lepsi, a z pewnymi prawami, naucza ludzi rozsądku, proporcji i złotego środka, wywyższając ich dusze do najbardziej honorowych i szlachetnych z działań. Wenus, przez panseksualizm i rozpustne Bachanalia aż do wysublimowanej miłości transcendentnej w triadzie: Eros, Philia, Agape, oczy więzi i wspólnoty, książę Księżyc, co uszlachetnia spokój, ale też poetyckie i pełne sztuki natchnienia w swym olśniewającym stanie, Mars, co w wielkiej sztuce dyscyplinuje gigantomachię, wewnętrzną wojnę, której nadzoruje Neria, co w czasach pokoju wykuwa stal z ludzi, a w wojnie kształtuje ethos wojownika, co miażdży przeciwników opatrznościowego Słońca, jego władcy. Jowisz, co zezwala na rozmach posiadłości i wywyższenia na tronach fortun, szlachetności co godna schyla się nad najmniejszymi w wielkiej filantropii, bez rozrzutności, lecz z wielkim gestem, wspierając wraz z Merkurym, Wenus, Księżycem, Marsem, Słońcem i Saturnem genialność wszelkich sztuk i nauk co są przeplatane dostojnością, ekscelencją, estetyką najpiękniejszych spraw. Saturn, król wieszczów i upadłych, cesarz w dystynkcji, melancholijna inspiracja poetów, wieszczów, kapłanek i wiedźm, ten arcykapłan eremitów, co stoi na straży Septady, fortecy Septagramu, co wycofuje się ze świata i wie, że „Wszystko, wszystek próżność", a jednak jako Kronos zbiera żniwa czasów, przyczynowości, co zostały zasiane przez siły, ludzi, losy, fortuny i przeznaczenia, głowy gdy musi, jak stary dobry Dis, król chtoniczny, ukochany bóg agrykultury Rzymian ożeniony

z Ops, Ziemią i Reą, czasem, co w Horach i sezonach przechodzi i oznacza początek i koniec roku. Teraz, czy wyobrażasz sobie, iż te siły są zniewolone przez religię, lub politycznych kundli, co spuścili ze smyczy swoją głupotę, zamieniając święty Tybil, naszą Atlantis w czarną rozpacz? Co rozbudzili się wraz z ciemnością ignorancji, głupoty i kretyńskiej upartości wzmacniając czarne słońce, ten smród Apepa, czarnego smoka, z którym spowinowacowany jesteś tylko przez twoją szkarłatną gwiazdę, smoczy synu niebios, co wyższe siły tolerują jedynie po to, aby jego cuchnięcie przypominało w kontraście o tym, jak te zaciemnione, ignoranckie czerwie są niszczone, nie mając wstępu w najwyższe rewiry sfer, nie mówiąc o mocy miliardów miliardów Słońc które umniejszone tylko przez triadę nieskończonego świętego ognia nad nimi, światów teletarchicznych z jaśniejącymi Aionami, stojącymi na wieczność triumfującymi, niepokonanymi, dopóki z gwiazdą nie wycofają się w spoczynek w światy Harpokratejskie, zgodnie z teologią Memfis, Teb i miasta słońca, Heliopolis. Fuomo, czasy mają swój tor, siły Apofisa odnalazły sposób, aby złamać wolność poprzez ufortyfikowanie się głęboko w tym świecie, wbijając swoje szpony wraz z religijną i polityczną trucizną, inwigilacją i niewolnictwem, niesprawiedliwością i głupotą, zasianą wśród ludzi niezgodą. Zrozum, że wolne siły nie nakłaniają siłą nikogo, lecz inspirują pięknem i wielkością stale, rzucając wzrok milionów milionów gwiazd na ten i inne światy, jakże rzadko spotykają się z odpowiedzią na Ziemi. Czy zamierzasz ronić łzę czasu jak Horusowe oko nad losami nieskłonnymi do zmiany, szarżować przez świat ponownie? Byłbyś przekrzyczany, umniejszony, zniszczony, tak jak byłeś, w proporcji do twej siły i oporu. Heksagram 23, wrogowie u bram, strzegą nawet twego snu, drżąc że ich korupcja nie przeżarła cię do reszty. Bądź zapamiętany, za to, że działałeś w oporze przeciwko kłamcom, fałszerzom, uzurpatorom, co są dla nas jedynie kurzem i cieniami na twarzach pustyń. Daj im być tam gdzie należą, w termitierach form chaosu, co nie ma imienia. Czy nie wiązałeś Apofisa swoimi klątwami i łańcuchami, czy nie przeklinałeś go po trzykroć, czy nie pętałeś go swoimi czarami? Apep pożera swe sługi, co niszczyli rozum, światło intelektu, wolność i wielkość myśli w imię swego łańcucha, który był im przedłożony, w imię niesprawiedliwej władzy, w imię tego zła, czy tamtego. Pozostaw ich i dołącz do nas, Bogów, Bogiń, heroizowanych, apoteizowanych gwiazd, między tobą a twoim świętym aniołem stróżem, pół-daimonem jest taki sam dystans jak między

nim a twoją gwiazdą, między tobą a twoim chtonicznym obrazem jest taka przepaść jak między odwróconą, czarną piramidą a kosmiczną otchłanią. Czy nie widzisz, że pozwoliłeś odwrócić swoje aspiracje, a te siły i wolę co zebrałeś zostały odwrócone niejako przeciwko tobie i światu? Czy myslisz że ignorancji widzą w tobie coś innego niż złego geniusza, czy jak człowiek pasji i płomienny jak Bruno, którego wzmiankowałeś, nie pozostawisz posągu, a za pięć stuleci, pamięć o tobie na ziemi wygaśnie. Twoje potyczki były zauważone, działając zza armii, gestem i opozycją wykazałeś się wzmocniony, wsparty, nie poddaj się oślepiającej mgle, czy zamierzasz mieszać się z błotem? Czyż nie lepiej ignorować te insynuacje, kroczyć drogą gwiazd? Każdy otrzymuje swą sprawiedliwość zgodnie z obiektywnością osądów świata, cóż opinie i idee o tym, czym się jest w oczach innych, jeżeli osądzisz się sam, będziesz osądzony, pozostaw swe bitwy na szali Ma'at, rozewrzyj swe skrzydła, młody Algizie do nieboskłonu, nie tarzając się w piachu na wydmach pustyni, co zostawiłeś dawno za sobą!

Dialog — O magii egipskiej. Część I

Fuomo: Gdy Merkury wchodzi w trygon z Jowiszem, wołam Cię o Peripsolu, abyś rozpędził moje wahania, a także iluminował moje intuicje wyprowadzone z czystego rozsądku, a także doświadczenia którymi uszlachetnili mnie Bogowie, aby rozpędzić niespójność bez bycia zbyt autorytatywnym w kwestiach starożytnej magii, mianowicie tej faraonowego Egiptu, ich kapłaństw i ludu.

Peripsol: Słucham zatem Twojej ekspozycji, a także tego, czego się nauczyłeś, zdecydujemy razem jakie realizacje mogą mieć poszczególne sprawy twojego pojmowania, dotknięte twoją ciekawością, a sprawy, które mogą być użyte w efektywnej ceremonialnej pracy!

Fuomo: Nauczyłem się, iż słowo "Heka" oznaczało magię, ale jest też wielkim istnieniem jako syn Atuma-Re, tego Boga który powstaje nad wszechświatem z kosmicznego chaosu, pramaterii, które zarządzanie widzę jako wyższą uniwersalną moc, co pilnuje porządku, nadając swą moc Tefnut, a także Szu i wszystkim innym Bogom, jak też aktywnym i pasywnym wehikułom tej siły, poprzez wszystkie systemy światów. "Heka" można porównać do boskiego nektaru, część naturalnego porządku rzeczy podobnego do witalnego impulsu który jest krwiobiegiem wszystkich światów, podobnym oddechowi świata, a także duszom świata. Jest tym, co zachowuje przyczyny, a także zapewnia efekty. W przyczynowości jest esencją swej manifestacji. Zawiera go każde ciało, każda pustka w śmiertelnikach żyje w ciele dusz, poprzez składnię umysłu a także niewypowiedzianych, świętych rzeczy. W bogach żyje w ich wehikułach niecielesnych, działając przez składnię ich esencji, jako wewnętrzny logos.

Niektórzy śmiertelnicy, którzy posiadają pewne nadprzyrodzone dla innych siły wchodzą w posiadanie logosu teogonicznego, po części ich własnego, po części udzielonego z mocy logosu Bogów, na tyle na ile są oddzielnymi jednostkami zarządzanymi przez siłę Ka, pierwotnej teologii, lub poprzez siłę ich imienia, duszy, ducha, gwiazdy. Pamiętamy jednakże o tym, że efektywna siła magii ludzkiej jest niewspółmierniejsza mniejsza od tej Ka Bogów, niektórzy ludzie polegają na własnym logosie, inny na mocy Bogów. Co więcej, Heka oznacza cykle tworzenia, zegary Eonów, a zatem zarówno prawa jak i czas są weń wbudowane. Transcendentalne światy formuułują fenomeny, fenomenalne, które możemy w pewnym stopniu pojąć — aktualizują je w manifestacji. Logos był przez Egipcjan zwany "Hu" i działało się nim poprzez percepcję, mianowicia "Sia", jednym słowem należało właściwie ukształtować percepcję, niejako doświadczalnie, aby we właściwy sposób dostrzec swój logos, logos zewnętrzny, a także logos Bogów. Napisane jest, iż Bogini Izyda razem ze Starszym magiem, pilnowała porządku i sprawiedliwości. Starszy Mag był najprawdopoboniej synem Re-Atuma, tj. Harpokratesem, hipotenuzą Starszego Horusa, dziecię na lotusie co w ciszy idei komanderowało w najpiękniejszy, najperfekcyjnieszy sposób, tworząc słowem tak jak magowie neoplatońscy poprzez gnosis arretos — bezsłowną ciszę.

Peripsol: Była też nazywana Boginią-Kobrą, wielką w magii, która później został zespolona z kultem Izydy, jako kapłanka-zaklinaczka wielu światów. Wyposażony w tą wiedzę powinieneś wystrzegać się "tysiąca gwałtownych", chtonicznych demonów i dziwnych demonów otchłani. Były wzmiankowane w Wyroczniach Chaldejskich jako "wielo-płynące plemiona", ale też "podłe istoty", dlatego że obce im były aspiracje ludzi, a także Ci, którzy się z nimi zetknęli, podlegali grawitacji wielkiej przepaści, tracą zmysły, umysły, niemalże stradając swoją esencję. Perspektywa tych chtonicznych istot jest nieznana, a nawet Isztar w Sumerii była zaskoczona "dziwnymi demonami, których nie rozumieją nawet Bogowie".

Fuomo: Niekiedy spotykałem te chtoniczne istoty bliżej ludzi, czym zawdzięczam sobie protekcję Bogów?

Peripsol: Po części jesteś podobny daimonionom, gdyż twoja dusza została zabita, więc wydajesz się im podobny, po części — pomnij — są boskimi strażnikami, niektóre zostały ukształtowane przez Bogów, a ty wydałeś się wystarczająco godny aby poddać się adopcji, zatem nie jesteś już w tak wielkim niebezpieczeństwie okropnych terrorów, koszmarów, które dręczyły cię przez lata, a w większości przez apel do Bogów, wyzwolili cię z twojego cierpienia z rąk spraw chtonicznych. Niechże przypomnę ci że zaprzyjaźniłeś się z istotami cienia jakbyś był ich dziecięciem, zatem przez przyczynki całkowicie ci nieznane, nie uderzają w ciebie więcej biczami terroru. Pamiętaj jednak — nie folguj sobie, uważnie cię obserwują, każdy twój ruch, a także myśl. Pilnuj się, nie prowokuj ich, ponieważ jak sam uświadczyłeś mogą być niezwykle niebezpieczne, wybuchowe, a także gwałtowne w przemocy!

Fuomo: Dzięki Ci, Peripsolu, czy możemy też powiedzieć że jesteśmy chronieni po części przez Heka, wewnętrzny logos, tak jak Heka Boga Słońca — Ra, jest chronione w jego własnym boskim ciele, mianowicie słońcu, które jest manifestacją nieśmiertelngo, transcendentnego Aiona-Hyperiona? Zatem gdy Apep uderza Ra, nie może pojąć jego sekretu, ani penetrować swoją magią wewnątrz Ra, ponieważ serce tego drugiego ma transcendentne zakorzenienie, których Apep nie może pokonać, ani wejść w te rewiry, jest uderzany, a także wiązany mocą Bogów aby chronić Heka świata?

Peripsol: Słusznie, Bogowie pilnują porządku Heka, podobnie jak w późniejszej teologii wyznacznikiem było nie Ka, a "Ba", które było ucieleśnioną maską Heka. Siła Ka jest siłą twoich dusz, a także twojego magicznego potencjału i siły wpływu. "Hk" jako denotował hieroglif jest też porządkiem, sprawiedliwością co konsekruje Ka maga i mistrzyni, uświęconych przez Bogów aby uprawiać magię, aby podtrzymać porządek sprawiedliwości, a także kosmiczne pilary ciągłości wyznaczonych granic działań. Jest to samowystarczająca kreatywna moc która jest efektywna i jaśniejąca, przemieszana z podmiotami, ciałami, operatorami cielesnymi, a także niecielesnymi poprzez wszechświat.

Fuomo: Ah, dlatego zatem jedna mistrzyni powiedziała: "Stworzyłam zaklęcia w moim sercu", co oznaczało że związała, przywołała Ba-Kheper

we wspólnym działaniu z Bogiem lub Boginią podczas której to operacji przekierowała, "shpr" — stworzyła efekt, jako Izyda, która pokonała los, której losy się słuchają, a także ureiczny wąż, który jest jak syn Izydy, gdy Ka-Kheper poprzedniej teologii konsultuje Hemsut kapłanki, Hemsut jest bowiem żeńskim odpowiednim "Ka". Są zatem te zaklęcia, które są wypowiadane sercem, umyślem, duszą, ciszą, a także te działaniem, mową i szeregiem działań magicznych, w których Medu-Neter, lub słowa Bóstw, gromadzą się w siłę poprzez Heka. Podobnie zatemu było z gnosis arretos w procesie Homoiosis Theo Greków, a także Theion Ergon w aktach Teurgicznych nawoływania i otrzymywania, w których procesja metafor, wysoko złożonych aktów, ale też prostych, skutecznych przez szczerość, prawdę, otwierały wrota do wielkich aktów w których nadawano nam prawo do czynienia wysokiej magii i Teurgii. To tak, jakby wyniesiono nas do boskiego statusu, aby działać wewnętrznym logosem na rzecz Bogów, co jest dostrojony do ruchu świata, a przez modalność naszej woli czyni nas operatorami Heka. Aby znaleźć źródło najczystszego aktu strojenia do harmonii światów wyższych, to jest większego wehikułu, w których wszystko przez wszystkich, a jeden przez wszystko, a wszystko przez jedną, podczas gdy używanie logosu przez zawłaszczenie lub tymczasową emanację polega na pomniejszych źródłach, które mogą zrujnować naszą wewnętrzną harmonię, choć z pewnym krótkim wpływem, w zależności od Heka którą posługuje się mag. Czy rozumiem właściwie że mag, lub mistrzyni powinna wpierw szukać boskiego "Hu" Bogów i Bogiń, a następnie znaleźć swój własny logos i Heka, następnie stroiąc oba w jeden ton aby podtrzymać porządek deifikacyjny, ignorując pomniejsze akty dla własnych celów, które nie wywodzą się z odkryć światów boskich, ale są projekcjami umysłu, a także rozkapryszonych poruszeń wiecznie skaczącego umysłu, jakby będąc niewolnikiem sił, zamiast władcą trzymającym lejce swoich strojeń w ryzach?

Peripsol: To sprawa utrwalenia więzi między tradycjami a większą całością, a także wchodzenia na ścieżkę z pełną świadomością.

Fuomo: Pozwól mi wejść w dygresję, Peripsolu. Wydaje mi się koniecznym krokiem zilustrowania typu, a także śladu, czerpiąc z filozofii matematyki, a także archetypu i jego manifestacji, gdzie obecność, czas, byt, ata-

wizm są czymś jasnym. W jednej starożytnej historii, sucha mirra jest brana jako łza Horusa. Oczywistym jest, że historia ta wydaje się nieco naiwna, opowiedz w jaki sposób rozumować zetknąwszy się z tego typu z pozoru fundamentalnymi wierzeniami, zanim się je kompletnie odrzuci?
Peripsol: Z pewnością, gdy poddamy świat hipostazie, zakładając że Bogowie to spersonifikowane siły, zatem wszystko jest niejako zanurzone w boskości.
Fuomo: Bez zbytniego moralizowania o tym, co jest podstawowym błędem doktryny niektórych religii chcących zrzucić winę za zło na świat, zamiast szukając go w sobie, doskonaląc się, aby je zwalczać, lub oskarżając boskość, nie będąc w stanie zrozumieć działania praw metafizycznych gdzie gówno w hipostazie staje się duchowym złotem, tak jak ołów, podobnie gdy trup staje się rektyfikacją esencji, zachowajmy jednak estetykę, zamiast patrząc na cierpienia świata generacyjnego. Pytają: "Gdzie mój Bóg?" albo "jak można" — otóż, można, nie są w stanie rozróżnić etyki boskości, od własnej moralności w której się gubią, szukają działań boskich tam, gdzie sami powinni działać, szukają omnipotencji w trywialnych rzeczach, a omniscencji we własnych zakutych łbach, prostujmy ścieżki tam gdzie się da, wzorem starożytnych, którzy nawet świątynie chcieli przybliżyć do geometrii Zodii, ekliptyki itd., stwórzmy świat który jest w istocie piękny, zachowując dystans wobec świat duchowych, Bogów, ale żyjąc z nimi w przyjaźni.

Peripsol: Posłuchaj tych spraw, które są powiedziane bezpośrednio, sztuka filozofii ma wiele struktur, wiele perspektyw, używając takich modeli, a także układów i punktów odniesień aby unaocznić sprawy w bardziej szczery sposób, ale też piękniejszy, harmonijny, proporcjonalny, dając sprawiedliwość etosowi, a także esencji których dotyczy. Kontynuując, zatem, każda substancja materialna która jest znaleziona w naturze jest też emanacją, generacją głębszych sił w różnorodny sposób. Dlatego czarownictwo europejskich tradycji porównywało rośliny, zwierzęta do Bogów, wiążąc je z nimi, a także do daimonionów, czy Lilia Złotogłów, która była pokarmem zmarłych, nie przynosi ci na myśl uczty cieni? Jest to bowiem ciągłe wcielanie się mocy, ich rektyfikacja, iż z jednej strony są podobne do swych atrybutów, z drugiej współdzielą esencję. W toku ewolucji biologicznej, a także współ-generacji życia przez siły fizyczne, a także metafizyczne odżywiając je niejako pewnym pędem życia, zatem z tego punktu wracamy do starożytne-

go Egiptu, egipcjanie właściwie łączyli łzę Słońca z mirrą. Użyli metafory magicznej, która fundamentalnie polegała na transcendentnym atawiźmie, porównując balsamowca, z którego pozyskiwana jest mirrą, co jako roślina istniała od milionów lat, do mitopoetyki ich szkieletu teologicznego, który przybleczony w ciało zawierał tajniki ich nauk. Jednak zarówno balsamowiec jest dzieckiem nieskończonych eonów jak I ty, Fuomo, w buddyźmie wszystkie istnienia to wszechmatki, bowiem wywodzą się z pramacierzy. Praktycznie, czy nie czujesz magnetyzmu innych organicznych, a także nieorganicznych pól? Czy w tradycjach czarowniczych Europy pożyteczne rośliny nie były traktowane jako wcielone anioły, albo poprzez nieskończoność czasu w przebłyskach tych roślin, nie udzielało im esencji wiele światów, w naturalnej filozofii szukano przecież powiązań między botaniką a metafizyką!

Fuomo: To prawda, ludzie którym prezentowałem tą zdolność manipulowania polami czują jedynie ciepło, prawo radiacji elektromagnetycznej w bioelektomagnetyce, ci co czują pola, wyczuwali moje pole magnetyczne. Gdy unoszę rękę nad rośliną, różą, rododendronem, mają inne jakości które po części są magnetyczne, czuję ich siłę życia, podobnie jak z istotami eterycznymi, chtonicznymi, astralnymi, jednak zanim mnie oskarżysz o niecierpliwość proszę wyjaśnij, jak wyjaśniłbyś Heka starożytnego czasu we współczesności?

Peripsol: Pamiętaj, że Heka nie jest jednak zjawiskiem fizycznym, a czymś znacznie więcej. W kwestii geomagnetyki aethyrów, energia Ziemi jest rozproszona. Chińczycy nazwali by wolnym "Ki", inni — Vhrilem.

Fuomo: Czy jednak to wolne "Ki" nie zostało w jakiś sposób przerzedzone, skoncentrowane przez pewne siły, przejęte, utrudniając pracę magiczną z energią w obecnych czasach?

Peripsol: Te niecielesne rejestry, a także ich żyjący podwykonawcy nie powinni cię zajmować, ponieważ wykształciłeś sobie niezależność pieczętując się gwiazdą, ukołysany przez Bogów. W istocie znalazłeś sposób na ucieczkę z tej cytadeli, poprzez wędrówkę umysłem, duszami w Tartar, omijając cały układ sił ziemi, jednocześnie uzyskując szlify Septagonu — fortecy układu słoneczne-

go, chroniącego go przed trans-Plutonicznymi wpływami. Pamiętaj jednak o niezliczonych, pięknych, niewidzialnych światach ziemi, zignoruj zaślepki, które wrogie siły próbują ci nałożyć. W tym wszystkim wielka perspektywa wymaga mądrości, a także zrównoważenia. Nie angażuj się w niebezpieczne operacje, które są ponad twoją siłę i czas, wiesz bowiem, że są możliwe, jednak zaburzają zarówno ciebie, jak i pewien porządek, który zagraża innym większym obłędem, cierpieniem, niż jest to potrzebne. "Twoje korzenie są z głębin, jednak Twoje siły w sercu Hermesa-Thotha".

Fuomo: Nauczonym doświadczeniem, gdy spotkałem się ze starożytnymi światami, te lunarnej głębi, bogów ropuszych, które w dziwny sposób dewastowały mój umysł.

Peripsol: Rzucasz teraz słowa jak dziecko, rozmazując swoją gadaninę po etyrach. Niechże spoczną, Fuomo, znają swoje miejsce, tak jak ty, ci którzy otrzymali pieczęcie tych światów, są zawsze ofiarami — z początku, rzadko wybrańcami — wraz z nauką. Żartując, zaprzyjaźniłeś się z niektórymi z tych sił, w bardzo dziwny, obłąkańczy sposób, czyż nie?

Fuomo: O tak! Wybacz Peripsolu, zanim pozwolę Ci się wycofać, odpowiedz: Czym jest to, co łączy zaklęcie i jego podmiot?

Peripsol: Grecy nazywali to Epiklesis i Prasis, lub inwokacja i ryt, wołanie unifikowało maga z Heką, ryt był operacją jego siły, a także efektu. Zaklinasz słowami, recytacją, ponieważ możesz obdarzyć Heką obiekty i osoby, jak wiesz, możesz też konsekrować te sprawy siłą Bogów. Chroń się przed klątwami, ponieważ niszczą cię, takie też było oryginalne znaczenie klątwy, być przeklętym to zamieniać się w ruinę, odwróconym od sprzyjających sił, upadającym coraz bardziej. Wystrzegaj się jednak paranoi, którą ofiarą padło wiele osób przesądnych, bowiem rozum maga, a przesądność ludu to przecież dwie różne sprawy!

Fuomo: Dziękuję Peripsolu, bądź pozdrowiony, niechże twoje solarne skrzydła będą pełne splendoru, a twój skarabeusz-Kheper — pełen mocy!

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Dialog — O magii egipskiej. Część II

Fuomo: Peripsolu, chciałbym się dowiedzieć jeszcze o paru tajnikach egipskiej magii, które nurtują mnie, aby oczarować niebiosa i zdobyć wiedzę i błogosławieństwa bogów, tak jak zdobywam inspirację od ciebie, wciąż i wciąż, dobry daimonionie Słońca, uskrzydlony heliodromie. Ujeżdżając sześć smoków, niechże konsekruję przeznaczenia, a głębia mnie wspiera, niechże potencjał niebios stanie się aktualnością w świecie i we mnie, niechże z pasją zainspiruję serce mej duszy do spraw rozgwieżdżonych niebios, aż do złotych pól Jaaru, Eleuzyjskich spraw ponad mną!

Peripsol: Władcy boskich spraw tańczą, oczarowują, rdzeń "phr" oznaczał bowiem akcję, a Starszy Horus, ten wielki Mag krąży jak sokół wokół, wokoło, zamykając węża czasu, ouroborosa. Wiążę on locum i jego geniusz, czas i rubieże pustki, terytorium i przyczynków. Starożytni okrążali mastaby, krążyli wokół swych domostw, wokół tego co chcieli rozgraniczyć, aby błogosławić i chronić, aby przepędzać, spętać, przeklinać i osłabiać, zaklinając czas i miejsce swoją Heka, tą mocarną esencją! Wielka Rudżeret, gdy usłyszała zaklęcia pradawnych wód kosmicznych, gdy były przed nią odkryte, ta preternaturalna muzyka, którą Pitagoras słyszał też w sferach dźwięków dziwnej glorii, wielkich śpiewów kosmosu w majestatycznym poruszeniu, wzięta tym działaniem jak wielka bogini, tańczyła w swoim pokoju, krążąc wokół, jako piękna zaklinaczka! Oczyściła, zakreśliła święty teren, ustaliła znak dla kosmicznej przestrzeni, chroniąc go przez inwazyjnymi siłami. Stań zatem pośród podziemia, Ziemi, gwiazd, między boskim ogniem, kosmicznymi otchłaniami, światami fenomenów, transcendentnych, wszystko przez całość, adoratorze celebrujący gwiazdy, niechże przydzielą ci honory, wszystko przez wszystko!

Fuomo: Ah, więc taka jest równość między zstąpieniem w kosmiczne wody, co sakralizuje więź między Bogami, światem, a ludźmi, między magiem a mistrzynią! Podobnie jak Re, co zakreśla kręgi, tak jak jego podwładne planety, które krążą wokół niego, chroniony przez swoją Heka, Phr-Ka, zaklinając cichym mocarnym językiem, niechże wystrzegam się zbędnych, niemądrych słów! Kompletny cykl był nazywany zatem "dbu" — słowo, które oznaczało pełne zakreślenie, niechże oczaruję swoje serce jak Rudżeret, te ludzkie niech będą znów oczarowane wzniosłością i cudami ethosu wielkiego, obawiam się, że moja magia krążyła przez serca, dusze i umysły zbyt długo, gdyż opierając się zniszczeniu i degeneracji, próbując naprostować moje ścieżki, broniąc się przed inwazją obłędu, straciłem się z czarną krwią, jadem skorpiona. Prosty jak strzała Artemis — chciałbym uderzyć przez szeregi wrogów swoim imieniem, sercem, wolą, dopóki żrący kwas czarnej krwi mnie nie zatruje do reszty, dopóki nie będę wyzwolony z pęt przeciwników, a oni spotykając śmierć w morzu ognia — niechże usunę prace przeciwników, aby nie ostały się ich fundamenty, niechże prace Bogów odnajdą się w pracach człowieczych, w przechodnich czasach ślepoty, niechże ta gasnąca epoka która miała być złotą, a zamieniła się w czarne tanga roziskrzy się znów jakimś — płochym jednak — płomieniem nadziei, aby rozpalić te losy, które nieposłuszne wyrokom nieporuszonych przeznaczeń, zboczyły z drogi, a Tyche, szansa zwróci szalę zwycięstwa ku tym ścieżkom, które utrwalały złote więzi, zrywając żelazne kajdany! Proszę jednak o rozświetlenie innych spraw, z książkami w rękach, doświadczeniem za mną, moją sztuką interpretacji, dzięki twoim radom mogę rozpędzić wątpliwości związane z nimi.

Peripsol: Zrodzony z powietrza, prominentny, a także przychylne, słucham cię dalej, przyszła inteligencjo Saturna i księżyca w domu Słońca.

Fuomo: Egipskie słowo "sp" oznaczało zaklęcie, czyn, akt magii, a "ir sp" oznaczało sztukę tworzenia i rzucania uroków, ale także tworzenia ksiąg magicznych, grimuarów, denotując akcję wycofywania się w bezpieczne przystanie wewnątrz siebie, a także egzekwowania magicznej kontroli nad wydarzeniami, innymi słowy biorąc magiczny rytuał jako wykonanie, akcję, jakże działał?

Peripsol: Przyczynowość wewnętrznie spójnych wirtualności, które okazały się skuteczne, przedsięwzięte z intencją w określonym środowisku są wspierane przez strukturę i mechanikę praw homogenicznych z wszechświatem znaczeń. Tym samym symbole i akcje, jeżeli współbrzmią we właściwy sposób z głębią, stają się de facto głęboką obiektywnością pewnych performansów wszechświata tożsamych z nim.

Fuomo: Czy mogę zatem rozumieć, że tak jak w kwestii "hp n sh", wzorzec pisania świętych hieroglifów, są wzorce w fizyce, magii, a także innych sposobach kartografii terytoriów, wobec których akcja przybierała Hinduskie znaczenie terminu "lila", lub świętej gry, a z wszechświata subtelnych wzorców, praw w ruchu, nauczonych przez doświadczenie i gnozę, obdarowanych przez Bogów, wspieranymi przez praktykę i naukę, cnotę, intelekt, szczerość, sprawiedliwość, czucie i proporcję, umiarkowanie i środek, metodę i samo-wiedzę, piękno i poszukiwanie szczęścia, teleologicznie wiążemy te wzorce w mistrzowskim akcie technika magii, artysty-maga, artystki-mistrzyni, aby utrwalić święte akty i sztukę? Jakże wiedzieć gdzie jest granica, jeżeli ci z małym doświadczeniem parabolizują swoją sztukę w wielkie wykolejenie, a ci z większym doświadczeniem tracą umysły, jaka jest bariera, która zapobiega naruszeniom naturalnych praw, gdzie jest granica?

Peripsol: Dziecię zrodzone z chaosu, co wybrało porządek wolności, posłuchaj — Heka pilnuje naturalnych praw kosmosu, a zatem i domu Słońca. Jednak są to systemy entropiczne, które zbliżając się i oddalając są różnorodne w wyrazie, zaburzenie porządku w generacyjnym świecie odnajduje remedium w klasie świata wyższego rzędu, podobnie w światach schodzących generacyjnie, prawa są inne niż w wyższych, lecz wewnątrz potencjału światów monady, w której są zawarte. Dobrze wyważone logoi może zamienić ołów w złoto, jednak wiesz dobrze że poza socjo-historycznymi siłami ziemi, są też astralistyczno-okultystyczne siły, które współdziałają z tymi ludzi. Niepodzielność świata oznacza ciągły wpływ i tarcie, ciągłe nawoływanie i interwencję, jednak na ziemi ludzie, jako mali bogowie i boginie najczęściej decydują o ich dalszych losach, wciągnięci w szaleństwo, albo oświetlani solarnym intelektem. Zasłony spoza których działamy są nieprzeniknione, jednak nie jesteśmy jedynymi którzy działają w maska-

radzie światów, którzy próbują stroić świat, jest wiele źródeł które walczą za zasłoną, niższej, wyższej rangi, z wielości światów, różnorodnych sposobów ekspresji Ozyryjskiego kosmicznego oddechu, Heka ich logosu inna, jednak najwyższe prawo jest nienaruszalne, tak jak niepoznawalna jest prawda obiektywna, na wieczność zawarta w początku i końcu, będąc z nimi tożsama. Wasi naukowcy ledwo dotknęli problemu wzorców parę dekad temu, twoja sztuka to wyodrębnienie wzorców które postrzegasz percepcyjnie swoim logosem, decydując o tym, co jest mądre, sprawiedliwe, dźwięczne wystarczająco w szczerości chwili olśnienia, aby cię prowadzić, tak jak nieustannie jesteś kształtowany przez poruszenia tych sił z którymi jesteś sprzysiężony, naruszony przez inwazję i szturmy na twój umysł i ciało, które odciągają cię od teleologii pracy, działania, wyzwolenia, bowiem dopóki świat istnieje, mamy ręce pełne działania, umysły pełne ognia i duchy które przeglądają się w gwiazdach.

Dialog — O magii egipskiej. Część III

Fuomo: Rozmawiamy, gdy poranne promienie Ra dotykają mnie błogosławieństwem a emisariusze ciemnozłoci, srebrnobłękitni, sokołopodobni rozwierają swe skrzydła w majestacie nade mną, podtrzymując swoje serca, Kheper w ureicznej rozkoszy, chciałbym się dowiedzieć więcej o tych sprawach, które są mi tak bliskie, poprzez mądrość mojego Pana, Horusa.

Peripsol: Dotknęliśmy wielu stanz filozoficzno-magicznych, wiedz jednak że każda Noma, a także miasto świątynne miało swą przynależną mu teologię. Czytając twoje myśli odzwierciedlam że za przykładem Jamblicha podążasz teologią heliopolitańską powstającego Atuma, co wygenerował Tefnut i Szu. Tu, akt kreatywny jest poddany substazie, zreifikowany w ludzkich aktach plucia, masturbacji poprzez który dokonuje się rytuałów apotropaicznych, ale też seksualnych, ureicznych. Plucie jako akt było tak ważnym czynem magicznym, iż zasłużyło na własny hieroglif denotowany przez "p". Niechże przypomnę o synechdosze, procesie w którym część kompletnego wszechświata znaczeń jest wzięta, reprezentując przez podobieństwo całość. Jest to forma wyodrębnienia z niepodzielnej całości kategorii w akcie który staje się substytutem całości, strzeż się! Zanim oskarżysz starożytnych o przesądną naiwność, pomyśl że angażując się w akty intelektualnej magii ceremonialnej, jak praktycznych metod jako derywatywów z behawioralnego korpusu swoich czasów, są sprawy które są dla ciebie całkowicie naturalne, inne będące zachowawczym tabu. Pomnij że grecki termin ousia jest personalnym wysiłkiem który jest zawsze konieczny aby się rozwijać, w przeciwieństwie do lenistwa niektórych dzisiejszych religii twierdzących, że wystarczy wierzyć. Ludzie mogą wierzyć w gnój z których skarabeusz utacza kulki, myśląc że czyni nas to boskimi, zaczarowując się

ciemnością ignorancji i urojeń. Jednak tylko praxis wspierana przez strukturę, a także teorię umożliwia alchemicznym konstelacjom w duszy na tranzyty które w metamorfozach przekształcają ołów w złoto, zwierzę w pół-boga. Nie było niczym zdrożnym myśleć w czasach starożytnych że człowiek jest małym bogiem, niejako zawartym i uczestniczy w boskości świata. Jednak aby przekształcić się w małego boga, należało dokonać nie lada wysiłku, aby oto przekształcić substancję swojej natury, dusz, serca i życia w czyste duchowe złoto. Nie czyni to alchemików większymi ludźmi, bowiem wielka natura ma zawsze wielki efekt, wielkie życie to wszystko co nosisz w sobie "omnia mea mecum porto", to czego doświadczyłeś, to jak rozwiązałeś wszystkie harmonie w napięciu, jak poradziłeś sobie z opozycją. Aby tego dokonać należy nie tylko przeżyć życie, ale też mądrze je kształtować. Doświadczenia i wiedza uzyskana doświadczeniem jest ważka. Wracając do aktów synekdochii, w starożytnym Egipcie spluwanie nie było ani negatywne ani pozytywne, mogło być użyte z intencją błogosławieństwa, protekcji, jak matka która zlizywała wilgoć z nowo narodzonego dziecka, do przeklinania, leczenia, ochrony, jak Czarna Kobra, która chroniła się w tenże sposób. Splunięcie było porównane do ognia, ponieważ ureiczne węże spluwały jad, jak pisał w swojej instrukcji Amenemope, tak jak Słońce, a zatem namiestnicy Ra nosili korone ureiczne, bowiem "cieszą się w Ureusie, w tym który spluwa na Apepa". Spluwanie możnaby przyrównać do miażdzenia, uderzenia, kłucia, spalania. W radach Onchsheshonqy można odnaleźć starożytne przysłowie: "Gdy opluwasz niebiosa, ślina spada na ciebie".

Fuomo: Ustaliliśmy w przeszłości, że magia działa niezależnie od terytorium, jednak czy może działać tylko dla żywych, czy także umarłych?

Peripsol: Niechże zmarli spoczną, jednak niektóre typy magii mogły wpływać na chtoniczne światy, światy cienia i podziemia, inne na sprawy ziemskie, inne na celestialne, zatem zarówno żywi jako i "mwt", czyli martwi mogli odbierać wpływy. Zatem wrogów Faraonów przeklinało się tak, aby klątwa dopadła ich żywych czy umarłych, podobnie, jeżeli wróg uciekł z pola bitwy, mógł być przeklęty aby śmierć odnalazła go gdzie indziej. Grecki termin "kakadesis", w łacinie "ligatio", był formą związania duszy, uwięzienia jej czarami, wplątując w sieć przyczyn które miały swój efekt

w wielu światach, co więcej wytwarzając sympatyczne połączenie synchronicznych przyczynwości aby nagiąć sprawy ku pewnym wynikowym.

Fuomo: Jednak czuję się niekiedy sprowokowany aby przekląć moich wrogów, jak czyniłem wielokrotnie, aby sprowadzić na nich śmierć, a ich dusze eksterminować w ogniach ziemi.

Peripsol: Znacznie mądrzejszym niż poszukiwanie satysfakcji dla okrutnych odruchów jest wołanie, zgodnie ze staroarabskim przysłowiem: "bitiksar ullah' waraah", dodatkowo łamało się naczynie za niechcianym gościem. Podobnym rytuałem wśród Egipcjan było łamanie naczyń z czerwonej glinki, jako że czerwony był kolorem Seta i choć był bratem Horusa, kontroluje chtoniczne światy cienia, pamiętając że jego kapłaństwa odwiedziły cię lat temu parę. Co było spisane czerwonym tuszem było też powiązane ze światami demonicznymi, zatem działanie z tym światami nawiązywało do tego koloru.

Fuomo: Zastanawiam się czy kolor był wybrany ze względu na wymiarową synergię w stratyfikacji dźwięku, koloru, fizycznych i metafizycznych właściwości. Myślę tu o połączeniu pitagorejskiej geometrii z kolorami wzmiankowanymi w Tybetańskiej Księdze Umierania, Bardo Thodol, w której opisano koloru poszczególnych światów. A wzmiankując spotkanie z kapłanami Seta faktycznie, pomnę postacie-cienie z ogolonymi głowami a także prowadzącego kapłana z głową szakala przede mną, podczas rytuału wsunięto mi symbolicznie fallusa Ozyrysa w gardło, po czym zacząłem widzieć lepiej za zasłoną Tanatosa, martwa dama obok mnie ukazała mi się w całości swojego biało-zielonego rozkładu. Dlaczego natomiast wielki Pan, Horus uradował mnie uczynienia mnie chwilowym małym ludzkim awatarem przez parę minut, z oddechem Ozyryjskiego życia nieśmiertelnych, który napełnił moje serce jak naczynie płochym a potężnym zachwytem, skoro Pan podziemia, Set, wysłał swych kapłanów?

Peripsol: Zgodnie z tradycją, byłeś odwiedzony przez kapłaństwa i wysokie bóstwa wobec których jesteś zainicjowanym podmiotem zgodnie z prawem Izydy, jako śmiertelnik. Jest to ponad twoje zrozumienie, osądy, a także

opinię dlaczego tak jest. Było co było, Bogowie działają poza zasięgiem twojego zrozumienia, nie angażują się też w niedojrzałe myśli ludzkie. Czy rzeczywiście myślisz że siła nazwana Nut w Egipcie była zła jak mała dziewczynka co grozi, że zniszczy wszechświat, grożąc całej Enneadzie? Czy też pewien skryba chciał użyć metafory aby uchwycić profundię aktu który zapobiegał dysharmonii wśród kosmicznych mocy?

Fuomo: Jednak, czasem...

Peripsol: Tak, poczucie humoru jest tu na miejscu, tak samo jak ekstaza, radość, śmiech, jednak pamiętaj że siły kosmosu są głębokie, silne jak monolity gwiazd, nieskończone, tak jak ich wielorakie ruchy i inklinacje.

Fuomo: Wracając do boga Seta, który jest kojarzony z pustynią, niektórzy magowie używali kamieni aby podmieć obraz swoich wrogów, a piasek był używany jako podkład pod obrazy, lampy rytualne t tym podobne artefakty. Pojawiła się w mojej głowie nieśmiała myśl, iż oprócz unitarnej teorii życia, jest unitarna teoria materii, w której każda substancja pochodząca z całości tworzy sympatię między sobą. Zatem pustynia zawiera wydmy piasku, wydmy są poruszane przez powietrze, jest wypalana ogniem Słońca, jest opuszczonym miejscem, niezamieszkanym, zatem reprezentuje ruiny kosmicznych chtonicznych próżni, ale też oddanie Azoth — czarnego ogniu mistyków. Myślę o mieszankach elementów reprezentujących zewnętrzne ekspozycje wewnętrznych właściwości nie tylko przez skalę fizycznych atrybutów, ale też rozumowanie fenomenalne, na przykład: "Pustynie jest opuszczonym miejscem ruinacji", ale także w a-fenomenalnym, symbolicznym sense: "Wymiar pustyni jest związany z pustką, osamotnieniem, przestrzennością", otwiera to całkiem nowy paradygmat aby myśleć a-paradygmatycznie o właściwościach fenomenów w czasie, przestrzeni, w pewnej strukturze magicznych powiązań.

Peripsol: Piasek w tym ujęciu jest kosmicznym fundamentem, jednak materia nie jest materią jak rozumianą przez ciebie, ale substancją manifestacji w aktualizacji co przekracza czas i przestrzeń, zamanifestowaną w czasie i przestrzeni. Unitarność o której mówisz, nie jest dystrybuowana rów-

nomiernie, inaczej poprzez dostrzeżenie liczby, na przykład, powiązując ją z jedną rzeczą, można by skojarzyć wszystkie liczby z jedną interpretacją, co byłoby mało sensowne w świecie różnorodności i wytwórczości, generacji. Jakkolwiek, w magicznym znaczeniu, intuicji, przed-wiedzy, wnikliwości w przyczynowość, a także dobrym zmyśle aby nie wplątać się w urojenia lub zwodnicze teorie, należy przesiać to wszystko aby uzyskać pewien porządek z chaosu, ekstrakt zasobów pełnych znaczeń wokół Ciebie, podobnie gdy czytasz znaki śladów transcendentnych, niewidzialnych działań, zawsze są one w koincydencji z tym który jest najbliższy tobie, najlepiej ci znany.

Fuomo: Jeszcze jedna sprawa, Peripsolu, "ph-ntr" oznaczało apelacją do bóstw aby użyć Heki za praktyka ceremonii, tak jak czynię ja, pozbawiony własnej mocy sprawczej, jednakże jakże to, że może być to użyte dla dobrych i złych celów?

Peripsol: Egipska teologia zakłada unię boskości, jako że "Boskość zrobiła się w milionach", a metoda o której mówisz prowadzi do późniejszej, neoplatońskiej teurgii. Jest to scalenie dwóch form, bowiem "ph-ntr" i Heka, "hk", jest umiejętnością fuzji, a także skoncentrowania siły bogów poprzez ich zgodę — w świat, podczas gdy sama "hk" jest spersonalizowaną formą koncentracji mocy Heki. W tym "sms (ntr") jest sposobem obsługi i czci oddanej Bogom, podczas gdy magia Zaratusztrian miała inne zabarwienie, przynajmniej w rozumieniu Rzymian była stricte personalna. Pamiętajmy jednak, że Magoi i magowie Babilonu często była tym samym co "sms ph-ntr" Egipcjan. Rzymianie, posługując się rozsądkiem raczej aniżeli umagicznionym obrazem rzeczywistości zakazywali tego typu praktyk, przykładem może być Q. Aemilianus Saturninus, prefect of Egiptu za Septimusa Severusa, grożąc śmiercią każdemu oficjałowi który polegałby na takich praktykach. W rzymskim rozumieniu praktyki te były niebezpiecznym przesądem, a egipski i rzymski styl myślenia był różny w II wieku.

Fuomo: Łączymy zatem obie metody jako magowie racjonalnej myśli, aby zobaczyć jaka mądrość może być w nich znaleziona, odrzucając przesąd, polegając na intelekcie, nauce, a także wzorcach w magii, metafizycznych odkryciach, sztuce hermetycznej, zastanawiając się co może być użytecze,

lub prowadzić do dobrych rozwiązań. Pamiętając że Chrześcijanie odarli magię z teologicznych podstaw, które obrócili w niwecz na swą modłę — niszcząc, zakazali zarówno rzymskich jak i egipskich praktyk, niszcząc święte sztuki.

Peripsol: Zakazując prywatnej magii, zapomnieli o magii kapłańskiej, a działając na ślepo w swej amatorskiej sztuce po zniszczeniu przekazów nazywali to w głupocie "świętymi dziełami" ich boga, tkwiąc w ignorancji co do własnych działań.

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Dialog — Rosa Mundi

Fuomo: Peripsolu, przyzywam Cię gdy Saturn powstaje z Jowiszem, a brzemienny księżyc rusza ku Zachodowi, bowiem odkryłem wielki sekret, gdy rozrysowałem Tetraktys Mistrza Pitagorasa, a także Lambdę Mistrza Platona. Rozwarłem ją od monady po dekadę podążając za estetycznie wybranymi proporcjami, wydaje się ona rozkwitać w piękną różę! Czy jest to Rosa Mundi, róża świata, która jest wzmiankowana przez alchemików i mistyków?

Peripsol: Odkryłeś boskie uderzenia serca i oddech, co jak wytrwały kwiat chroni się przed profanami cierniami. Bowiem róża jest królową kwiatów, lubieżna w wyglądzie, a zdyscyplinowana i opanowana w sobie, tak trwała jak misteria Izydy, może być odcięta, ale nigdy zdobyta, ponieważ umiera gdy jest oderwana od zgromadzenia swych sióstr. Żadna deprawacja, gwałt, ani przemoc nie może być uczyniona misteriom przez profanów, ponieważ są na zawsze poza ich zasięgiem, żaden gwałt nie może zostać zadany prawom, bowiem profani przeczą wysięgnięciu po nie poprzez swoje własne fundamenty, na których polegają aby podtrzymać swoją ignorancję.

Fuomo: Czy jest to bicie serca, oddech Ozyryjski duszy wszechświata co otwiera się rozkwitając w każdej prawdziwej instancji syntonii z ideami najczystszego typu, najszczerszej z wielkiej otwartości, odkrytych jedynie gdy mury fałszów, surogatów, złudzeń, iluzji, urojeń, forteli są odarte z ludzkich umysłów, serc i dusz, aby zasięgali w pełni z Heki, która była wzmiankowana w misteriach egipskich, w miłości do wewnętrznej wojny, gigantomachii, w radości i desperacji, w zachwycie, glorii, upadku w żal i zgorzknienie. Czy podobna jest czystemu światłu świadomości, które rozświetla wszystko sobą, kiedy mikrokosmos dostraja się do makrokosmosu pozbawiony ostatnich wyłamów, otchłani wewnątrz, której istotnie przekroczenie jest gestem kapłana prowadzonego przez Horusa — niewidzialny most wiary przerzucony przez przepaść ku Graalowi? Czy nie jest to stro-

jenie do oktaw świata, otwierając się na kosmiczne harmonie jak sokół wzlatujący, który gdy pikuje łowi rozkosz natury, którego ofiarami są niełatwe łupy w Prometejskim zadaniu?

Peripsol: Tknięty tym wielokrotnie, przoblekłeś się w szaty ciemności, aby chronić się przed obezwładniającym bólem, jednak zamykasz jedynie ból w pancerzu — jest to zrozumienie, jednak pewnego dnia twój duch, twa gwiazda rozedrze czarne, żałobne tkaniny Thanatosa, a ty znów będziesz wolny! To wszystko jest uchwycone w misterium oddechu i pulsacji wszechświata, ponieważ czyste idee nieukryte przez nic oddają swą ekspresję w człowieku, jego rozsądku, wysokich myślach co chwytane przez aethyry przestrzeni, sięgają niekiedy monumentem gwiazdom, a niekiedy pełzają z robactwem przy ziemi. Podobnie z czuciem wielkiej szlachetności, co jest samo-tożsamością własnej, szczerej natury, zgodnej z konstytucją naturam wysokich mocy i sił!

Fuomo: Jak zatem wyrazić ciszę, jeżeli nie życzę sobie mówić?

Peripsol: Nie zadawaj gwałtu słowami, mistrzowie, sztuk-mistrzowie poddają się tym źródłom, tańcząc wokół, mag kształtuje jest pełen wirtuozerstwa, jednak gdy uchwyci się choć jednej rzeczy w wirach boskiego chaosu, odcina się od Boskiej ciągłości nazywając się, posiadając się jak niezbywalną własność, a wszystko wokół niego — jakby było to podmiotem jego komendy. Pamiętaj że jesteś linoskoczkiem, jednak twoja droga pewna, w silny sposób!

Fuomo: Co z innymi? Zamieniłem swoje współczucie w okropną wściekłość, gorzką, zimną nienawiść dawno temu.

Peripsol: Przypatrz się młodym, dziecku w zabawie, lisom które bawiąc się skakały po zimowym śniegu, przypominając ci kiedyś twoją przeszłość, zamień się w kobietę w agonalny bólu, która złamana losem poczuła tylko spokój który wkradł się w jej serce, usypiając jej ból. Czy muszę ci przypominać o twoich własnych defensywach, gdy kobieta którą kochałeś zadawała sobie ból? Zrobiło to wyrwy w twoim pancerzu, płakałeś

jak dziecko gdy ją powstrzymywałeś, albo ten mądry wyraz twarzy jaki przybrałeś gdy sprzedawałeś jej sny, marzenia, jedyne co mogłeś jej zaoferować, stary handlarzu wizji, wielkości? Albo gdy z paternalnym uśmiechem instruowałeś ją o przemijalności waszej tymczasowej wędrówki na ziemi, ucząc ją wszystkiego co mogłeś, czego jeszcze chciała słuchać? Albo gdy się kłóciliście, aby wpaść w długie objęcie zaraz potem, albo gdy w uderzyliście o ściółkę leśną kochając się, gdy była wściekłą ponętną wiedźmą, a ty jej satyrem? Pamiętasz swoją niemą wściekłość gdy odprowadzałeś trumnę babki wzrokiem, albo ciszę gdy obserwowałeś w szpitalu jak krew wsiąka w niższe partie jej ciała w stężeniu pośmiertnym, a ty gładziłeś ją po uśmiechającej się jeszcze twarzy. Czy pamiętasz uczucie gdy czułeś się jakbyś mógł podbić świat, jeździec w stepach dalekiej Azji? Powiedziałeś wtedy "mógłbym wybudować imperium w innych czasach". Czy pamiętasz jak w dumie, pogardzie wobec tych co wyrządzili ci szkodę, prowokowałeś ich, odważałeś ich przeciwko sobie, wygrywając defensywnie potyczki, jak wilk zapędzony w róg, ujadając wściekle ale nigdy nie będąc poddanym nieprzyjacielowi. Czy pamiętasz ten długi jęk przegranego człowieka, gdy ból rozlał się na ciebie, a piszczałeś jak szczur w zamkniętym oddziale szpitala psychiatrycznego, albo gdy patrzyłeś na gwiazdy sącząc poetyckie słowa do Bogów w wielkiej tęsknocie, opuszczając ten świat? Albo gdy twoje serce składało szlachetne rzeczy w ciszy, lub kiedy w złości wydzierałeś się na całe gardło o niszczycielu! Czy to nie ruchy twojego świata? Czy to nie ruchy świata? Szczere, obiektywne, odarte z tchórzostwa, fałszu, rzeczywiste przez siebie, tak naturalne i wolne jak może być śmiertelny człowiek?

Fuomo: Nigdy nie czułem się odważny, nie znałem też tchórzostwa. Skąd te słowa, moje nerwy są zszargane?

Peripsol: Odwaga jest szczerą, wewnętrzną siłą, która wykuwa się w konfrontacjach, czy gdy człowiek zostaje złamany staje się tchórzem? Czy gdy lęka się o własną rodzinę, starzejąc się, scherleje? Tchórzostwo jest nieszczerym sposobem wyrażenia lęku przed sobą, niewykształceniem "gnothi seauton", co zamienia się w projekcję na świat. Ten co konfrontował się ze światem, wyćwiczył siłę i mądrość, ostrząc się na całej zawartości swojego

życia, jeżeli jego zmysł obserwacji nie uległ degradacji, a pamięć mu służy — nie jest ani odważny, ani nie jest tchórzem — robi to, co jest mu naturalne.

.

Dialog — O charakterze

Fuomo: Peripsolu, częstym jest, że toczę gigantomachię z przygaszonym rozsądkiem, pośród ludzi, w ciszy którą przywołuję do siebie, kiedy światło rozróżnienia nie pojawia się w moim intelekcie, a ku mojemu zmartwieniu stacza się on w najwulgarniejsze z przymiotów. Wtedy angażuję się w każdy rodzaj zła, co nie przystoi fundamentom rozumu, samokontroli, wysokiej integralności do których aspiruję, które adoruję. Jakże łatwo obwinić dusze zmarłych, wykrzywione przez los, niesprawiedliwe życia, albo niektóre daimoniony, co nieprzychylne ludziom źle mieszają się z jego umysłem! Jednak sęk wewnętrznej walki wyprowadzony jest w doskonaleniu własnej natury, aby była nienaruszona przez nie, a wzmacniała się w sile jak sternik, co kieruje statkiem swojego życia, nie szukając innych wpływów, poza własnym! Kto sieje winy, pokazując palcami, ten nigdy nie dojrzał do siebie! Jest jak klecha co wszędzie widzi diabła, albo ci co nigdy nie opanując siebie, wszędzie widzą wroga, gdy sami są nim dla sobie! Nieraz nauczonym, że nieprzyjazne nam istoty są zjednane z nami jako przyjaciele, gdy oto — zrozumiemy je, przeżyjemy ich ciemność przez siebie, lux tenebrae, niekiedy odnajdując wspólny punkt — uczymy się od siebie nawzajem. Gdy tylko zapominamy o tym, zdradzamy swoich przyjaciół, niechże pamiętam o wszystkich niefortunnych przeżyciach, nie zbywając tych spraw lekką ręką, choćby z szacunku dla moich przyjaciół! Tak łatwo stracić głowę dla chwilowych radości, przyjemności, zapominając o byłym bólu, jakbyśmy niczego się nie nauczyli. Z szacunkiem zatem dla tych co są w mizernym stanie, nosimy się godnie, w ciszy, witając radość w sposób przystojny, a starą nostalgię, pamięć o niefortunnych wydarzeniach apotropaicznie, pamiętając o nich z szacunkiem — w końcu to przeważnie one nas wykuły! Otóż, Peripsolu, głos idei wyszeptał w moim sercu: "Zgubna wrogość, głupota są inicjowane, niejako zaproszone przez słabości,

które są wypierane, maskowane irracjonalnymi w świetle rozumu myślami, zachowaniami, odczuciami. Jeśliś ostrożny, uważny, baczny i silny, mając cnoty ustanowione, rozjaśnione jako punkty odniesienia, zaradne harmonie co odżywiają się proporcjami boskości, sił, idei co dają poród czystym, szlachetnym porywom śmiertelnym, unaocznisz wady, a także je wyplenisz". Jakże zdobyć tą niepodzielną, stałą siłę?

Peripsol: Niektóre cechy natur i charakteru są trudne do zmienienia, sublimowania, jakby były zrobione z żelaza. Właściwym podejściem można je zmienić poprzez rozumne prowadzenie się. Jeżeli smok z rodziny wadżrów poddaje się irracjonalnemu gniewowi, albo arogancji, czy nie może nadać kierunku tej sile aby zmienić ją w ogniste współczucie, niejako zasadami boddhisatwów? Cechy charakteru można podzielić na trzy klasy: Te z żelaza, uprzednio wzmiankowane, te srebra, a także te ze złota. Te ze srebra są wysoko cenione, jednak mogą podlegać degeneracji w czasie, jeżeli nie angażujemy ich, poświęceni właściwym przesłankom i celom. Te ze złota są piękne, wyrafinowane, są koronami wieńcowymi natur, wewnętrznych geniuszy, są cnotami, które ciężko zmienić tak samo jak przywary z żelaza, jednak również mogą być nadużyte, przekierowane ku złym przedsięwzięciom. Podążając za mądrością Jamblicha, iż wielkie natury, przedsięwzięcia, gdy zbaczają ze swojego dobra, skierowane ku złu, gniją u podstawy, przynosząc zgubne efekty. Często zatem, można być szczerym w swej cnocie, naturze, nie widząc na przykład że prawdziwym obrazem jest okrucieństwo, prawy człowiek może być też tym, co zmasakrował całe wsie we wściekłości, sakrosancki imbecyl może zostać papieżem, kłamliwy idiota ukrzyżowany, aby wkrótce być uważany za boga, roznosząc swoją zarazę przez wiernych zeaolotów, rujnując prawdziwe filozoficzne religie starożytnych rękami fanatyków. Ustaliłeś już, że Ci godni aby być cezarowanymi przez niebiosa są zarówno szlachetni, wysokiego intelektu, wywyższeni, upiększeni w ich naturach, wielcy w zrozumieniu świata, filozofowie, cesarze, przywódcy swoich ludzi. Pamiętaj jednakże, że rygor w dyscyplinie zbytnio cię usztywnia, wkrótce utrwalasz katastrofy których nie możesz konfrontować, samozamknięcie w umiarkowaniu powinno być w każdej chwili powiązane z rozsądkiem mierzonym standardami złota. Jest to prawdziwie żyjąca medytacja, aby widzieć iluzje, pozory, nie tracąc

z oczu boskości, angażujesz je chyżo w żadnej chwili nie tracąc obrazu wielkiej iluzji co oddzieliła więzienników w jaskini Platońskiej od wielkich esencji Bogów, Opatrzności, a także tej siły co wszystkich jednoczy! Konfrontuj, rozwiązuj stare bóle cały czas aby oczyścić się ze sztywności co zamraża się w okropne przywary, nawet gdy żądlą Cię okropne natury, złe języki dysharmonii. Niechże Volupia, bogini przyjemności, ciszy wynagrodzi cię za cierpliwość w mądry sposób dając siłę, baczność, mądrość charakterowi, niepokonaną naturą! Nie trać języka ni umysłu na proste spektakle, skoncentruj się na sile którą rozpoznałeś, a która wynika z wewnętrznej prawdy co spaja Cię jako młodego boga ze światami boskimi — tu jest punkt zrodzenia złotych jabłek, granatów, śliw z drzewa życia! Może być to niekiedy udział w Saturnicznym, paternalnym statyźmie, ale także Merkurialnym poruszeniu, zanim Saturn utrwali Cię w jednym ruchu, wyrwij się na chwilę z jego grawitacji. Stale, pośród czasu, myśl o każdej najmniejszej zmianie w życiu, świadomie kierując ją jak zaprzęgiem — po to zostałeś wyposażony w rozum! Teraz, odejdę od ciebie na jakiś czas, trzymaj te sprawy blisko serca!

Fuomo: Do rychłego spotkania, dyjado, epitomizowany, wzrastaj w siłę! Kiedyś złączymy siły w unii, kiedy moje śmiertelne ciało rozpadnie się w proch, a moja gwiazda znowu będzie tobą, Peripsolu, dopóki ten czas nie nastąpi, potrzebują Twojej rady na Ziemi!

Dialog — O harmonii monad

Fuomo: Mistrzu Peripsolu, wędrowałem przez noc, rozmyślając o symbolach rozświetlonych gwiazdami niebios w których widzę cudowne rzeczy, co jak ślady łączącej inteligencji większych światów, podtrzymują mnie jak dziecko, chroniąc szatami gracji, odżywiając moją filozofią, wielce uprzejmie. Pojawiła się wtedy myśl, idea w moim umyślę, iż "każda harmonia jest rozwiązana w monadzie". Cóż to może znaczyć?

Peripsol: Podczas gdy akceptujemy jako aksjomat, iż dyjadyczny dualizm jest obecny, a świat jest ustanowiony w wiecznym ruchu, nie ma innej drogi do mistrzostwa aniżeli ustalenia perfekcyjnej monady wewnątrz, kontemplując ją, godząc przeciwności w dynamicznej harmonii i hierarchii rozwiązań, w ciągłych wielo-wątkowych potyczkach proporcji, co prowadzą stale do centrum. Podczas gdy wszystko wokół centrum zmienia się, oscyluje, należy skoncentrować się na tym duchu zanurzonym i rozkwitającym w wielkości świata, gdziekolwiek alchemiczna ziemia jest gotowa pod wzrost plonów niebios. Nie oznacza to mortyfikacji, czy umierania dla świata, oznacza aktywną metodą angażowania wszystkich stanów życia, modalności istnienia, jednocześnie podtrzymując wewnętrzną prawdę jako nieporuszoną, wywodząc z niej etos, mentalne kontinuum, prowadzenie się, wartości, a także operacyjną filozofię. Celem jest osiągnięcie samozawartej harmonii poprzez środki, zręcznie zaangażowane umiarkowanie, a także mądrą wstrzemięźliwość aby szlifować, związywać, zwalniać napięcia jak mistrz miecza, który przecina przez sieć, gdy jest to niezbędne, jak osoba nawijająca włóczkę, która splątuje złudzenia świata ale jedynie po to, aby angażować je z punktu widzenia reżysera, czy dziecka bawiącego się substancją świata.

Fuomo: Mistrzu Peripsolu, kiedykolwiek osiągam stan jasnej równowagi, lub tego nasyconego uczucia jaśniejącego zadowolenia i zachwytu, wdzięczności i gracji, odpoczynku i zaangażowania, najwyższych, najszlachetniejszych z mysli, po jakimś czasie mój umysł jest zarażany okropnymi emocjami, bezcelowym irracjonalnym gniewem, perfidią, co karmi się ignorancją! Niekiedy pochodzi to ze mnie, nagromadzenie złamanych lat, niekiedy ze złomyślnych istnień, co wzbudzają te stany, niekiedy przez gwałtowne istoty które mieszające się z ludzkimi umysłami, jednocząc się z nimi działają na szkodę ich samotożsamości, stabilności umysłu. Jakże temu zaradzić?

Peripsol: Pamiętaj, że zbyt dużo światła przyciąga ciemność, a im większym światłem promieniejesz, tym bardziej prowokujesz ciemność, jest to podejście jednostronne. Wszystkie formy natur które cię nawiedzają mają swe źródło w siłach które są tłumaczone na ich charaktery, zatem tamas jest ciężką substancją czarnego ognia, w chtonicznych demonicznych światach prowadzi to do ciężkości, zagęstnienia, podczas gdy, tłumacząc na ludzki świat dochodzi do zaciemnienia myśli, ciężkiej melancholii, braku motywacji, depresji. Dominia chaotycznych substancji prowadzą do nieporządku, rozprężenia, obłędu, a te z powietrznego merkurialnego niebiańskiego elementu pozytywnych aetyrów do jasności, błyskotliwości intelektualnego umysłu co otrzymuje tą wrażeniowość. To tylko parę przykładów, aby poprzez analogię światów rozjaśnić ich translatorykę. Bądź świadom, aby wybierać światy, z którymi pracujesz mądrze, niektóre będą się narzucać w drodze napięć, powinny być wtedy okiełznane zgodnie z możliwościami, jeżeli nie podlegają przekształceniom — przekształcą ciebie, jeżeli dasz się przekształcić — ulegniesz naturze. O ileż mądrzej rządzić sobą, a pozwolić przekształcać się tylko tym siłom, do których dążymy, aby nadały nam swoją esencję zgodnie z naszymi dążeniami. Jeżeli nasze inklinacje są złe, nasza natura będzie pogłębiana w zły sposób, jest to zatem alembik natur, z których staramy się stworzyć coś doskonalszego, nawet kosztem własnych przyzwyczajeń, a niekiedy poświęcając własną naturę odnajdując rozumne rozwiązanie w innym kierunku! Pamiętaj też że natury które cię nie zdominują, prędzej czy później — staną się zaprzyjaźnione, stałeś się godny szacunku w oczach niektórych piekielnych światów, a także cienia zmarłych, natomiast błogosławieństwa niebios są ciągłe, nieustanne. Znam też twoją ko-

chliwość w stosunku do dziwnego, demonicznego, a także zmarłych światów, wynika to z mądrego współczucia, rezolutnego zrozumienia, ale nie żyj tym zbytnio. Wiem też jak bardzo szanujesz porządek gwiazd, niebios, rzeźbiąc się na adoranta boskości. Jednak nie jesteś manichejczykiem, artifeksie harmonii, jeżeli stracisz równowagę złamiesz się w starą dualistyczną wojnę — uważaj! Aby być mądrym potrzebujesz zrozumieć dualistyczną naturę świata, ale sam w sobie — podtrzymywać harmonię monady, aby wzrastać w dojrzałości, prawdziwej mądrości, tylko wtedy możesz być doradzcą i wieszczem dla wielu światów. Wszystkie światy zapożyczają coś z siebie w rosnącym świecie, a następnie w sobie rozróżniają swój początek w generacji które samy wygenerowały. Aby zrozumieć ten paradoks pomyśl o roślinie, która wzrasta w harmonijnych proporcjach ze swoimi łodygami, liśćmi i kwiatami z nasiona, korzeni, następnie zaczyna oddawać dźwięki, kolory swojego życia wpływając na siebie podczas wzrostu, powtarzając proporcję w innych łodygach i liściach. Tak samo świat, jak drzewo rośnie silnie, wpływając na siebie w rozmaitych tonalnościach sił, mocy i idei prowadząc do rozróżnienia, a także analogii z którymi się splata. Niektórzy wyobrażają sobie perfekcyjną symetrię, jednak tak nie jest, w rzeczy samej generacja odnajduje swoje miejsce w wielu wobec ograniczeń swych praw, podczas gdy podtrzymuje niepodzielną jedność poprzez wszystkie swoje instancje. Harmonia jednoidei jest inna, zawiera dyjadę, ale aspiruje do generatora, pierwotnej monady, boskość której obecność jest wyczuwalna nawet w najgłębszych kosmicznych otchłaniach, gdziekolwiek jest istnienia, gdziekolwiek forma nie jest pozbawiona substancji, esencji — jest tam boskość, tylko kompletna nicość jest jej pozbawiona, a ta nas nie dotyczy, ponieważ jest również pozytywną manifestacją boskości. Kiedykolwiek natkniesz się na ciąg próżni i czarne ognie chaosu, pomyśl o tym jak o nigrego do przepracowania, jak kruk co karmi się truchłem, jak mnich co angażuje się w maranasati nad zwłokami, medytując nad przechodnością fenomenów, dopóki płomień realizacji nie rozjaśni twojego umysłu, a wszystko stanie się jasne, wychodząc z nieczystych, cienistych wód które powstają jak statek — rozwiń żagle, sterując stale ku jaśniejącym sprawę, które są zarówno czarnym światłem mistyków, jak i jasnością świadomości, czarnym ogniem chaosu, jak i boskim ogniem gwiazd, światami transcendentnymi i podchtonicznymi.

Resztki z uczty

Al-Khemi

Chwała Horusowi horyzontów
Wielkiemu sędziemu Enneady
Chwała Setowi, poskromicielu Apepa
Temu, co rozsądza podziemie, Chwała Hator która strzeże
Wraz z Sekmet i Bastet
Opatrznościowych mocarnych oczu
Chwała Alfie i Omedze
Izydzie i Neftydzie których
Podwójne korony tauryczne
Błogosławią i chronią!
Oto ja, Neb Ntr-San-Tep, Skryba, mag i kapłan Iziakalny,
Komponuję modlitwę i inkantację
Aby wszyscy którzy ją przeczytają, Obdarzeni
błogosławieństwami, Poczuli rozkosz wolnych gwiazd!

Niechże Trybunał się zbierze, Niechaj wyroki będą wybaczające,
Tak moje w znoju działające serce
Będzie osądzone na Szali Sprawiedliwości
Oczernione, lub błogosławione, Niechże z krwi mego życia
utoczona zostanie
Całość Khepher-Hati-Ba, Niechże moje poruszenia
zrównoważone
Przeciwko tym moich wrogów, Gdziekolwiek są!

Niechże wszyscy będą wysłuchani, Ale obiektywność sędziów
zadecyduje, Rozpędzając zła wyrządzone przeciwko mnie,
Niechże będę przypisany do komend
Zgodnie z koniecznością i potrzebą
Złotym Ozyrysem lub czarnym

Tęczową Izydą czy czarnodiamentową Neftydą
Cofnij! Pokonaj! Chrońcie mój cień, A także aktywną duszę przed morzem ognia, Radujcie się! Radujcie się!
Bo potęgi pracują mocarnymi skrzydłami, Ureicznie spluwając jak ognie gwiazd!
O siły Jaaru, co wzięły mnie pod opiekę, Podążam do wielkiej uczty Eleuzjów!
Jak wielu co pokonało Tartar, jak
Ci co wyniesieni na Ofickich skrzydłach, Powstańcie, święte węże i sokoły!
Scalam moje Izydiakalne węzły
Wokół mego ducha, znakiem Słońca
Co wśród Greków zwany Hyperionem-Aionem, Jestem oznaczony, niechże zdrajcy
Solarnych, Gwiezdnych bóstw spłoną, Bowiem kończy się ich czas zdrad!
Wiążę święte nici gwiazd!
Hieros! Hieros! Hieros! Hosios!
Hosios! Harpos!
Niechże węże On zdobne Ureiczne, Zdobią moją skroń i czoło, Bo splunąłem i spętałem przeciwnika
Przeciwnicy strzałami zniszczeni, Nadal uparcie nękają mnie na ziemi, Niechże będą przeklęci wraz z Apepem, Po trzykroć razy siedem!
W fortecy Septragramu, Sarapis Monadą!
Forteca Re, Septada, dziewiczą nieposkromioną!
Trzyma swe szale zwycięskie w Tritogenicznej
Podstawie kosmicznego pióra profundii!
Obdarzony Ansatą, jako młody bóg powstaję, Przyoblekam swe gwiezdne szaty, Niechże Akh jak Ibis co kroczy przez gwiazdy, Smok Sumeru, drakon assuraku kosmicznego, Radujcie się!
Bo dane mi było zjeść owoce
Granatu, śliwy z drzewa smoczych sztandarów!
Ma matka Sothis, gwiazda Izydiakalna, powstaje!
Nad horyzontem, ekwinokcjum solarne, Wkrótce, wkrótce,

dzień Pater Liber, ojca wolność, Słońca niezwyciężonego wśród Rzymian

Wielkie jej obrzędy i ceremonie
Wielkie jej imię pośród gwiazd Bogów, Przodków, a Starszych Ras. Czyni mnie jaśniejącym, odganiając
Pustynne czarne sztormy z mego serca!
Niech wydrze korzenie wrogów, niechże
Naprostuje moje ścieżki, dopóki moje
Szaty białe nie oślepią wrogów, Nie eksterminują ich w czerni ognia!

Thoth przyozdobił mnie godnością, Którą sam otrzymał od Atuma, Wielkiego Pana Wszechświata, Na Lotosie jego manifestacja nieskończona
Niechże pisarz przeznaczeń, Poeta, strażnik porządku, Tak miły dla wiecznych Dam, Zadecyduje wszystko przez wszystko,
Od początku aż do końca!

Niechże śliwy prawości, Nieśmiertelnej rady będą dane uczestnikom, Tej szlachetnej uczty Bóstw!

Niechże się pogodzą! A wszelki smutek rozpędzony, Niechże cierpienie, ból pokonane!
Radujcie się w swym śmiertelnym pobycie, Bo Pani Seshat otworzy przed Wami drogę na drugi świat
Wilczo-głowy Wepwawet otworzy drogę dla Was!

Niechże niosę swe wieńce laurowe zwycięskie, Niechże przywdzieję Ureiczną tiarę, Niechże odziany w pancerz, pojawię się w kompanii gwiazd, Bowiem jestem witany przez wielkich i małych, Gwiazdy, duchy mocarne, radujcie się!

Zbliżam się aby oddać Waw swe zasługi, uhonorować Cię,
O piękni, szlachetni, błyskotliwi, pełni niezrównanego

Geniuszu, Intelektu!

Niechże mój cień będzie radosny jako aktywny duch, Niechże
mój podwójny, moje dusze, duch radują się jako jedno!
Niechże powstanę jako Ozyrys, rozczłonkowany przez Seta,
Scalony przez Izydę, powstający jako Sah!

Heru-Khuti zstępuję w punkcie Tmu-Khepery
Dusze podróżują ze Wschodu na Zachód, z Północy na Południe!
Przy wielkiej ascencji! Tuamutef horyzontów, otwórz wrota!
Strzeżesz bowiem wielkiej otchłani, noc rozrywa
Święty oddech, ah! Wielkie kosmiczne otchłanie!
Ozyrys Un-Nefer strzeże podziemia zgładzony
Qebensennuf Południowy, komandor
Od letniego ekwinokcjum, przez Hory Jesienne, aż
Do zimy, którą włada święta Nut, z Wielkiej Pani
Wszystkie formy Heru-Khuti, a wielości Bogów zrodzone!
Ozyrys, Seb-Erpat powstaje jako jej syn, Święty Dech
Żeni się z matką gwiazd, Izyda-ziemia której fundamenty
Jako sprawiedliwość scala powstające gwiazdy Ozyrysa,
Strzeżone przez Siedmiu Luminarzy Oriona. O
zyrysie Hu-Nefer, powstań, powstań, wskrzeszony!
Ra-Hamarchis powstaje na Zachodzie strzeżony przez Mesthę
Zachodnich horyzontów, Izida woła o ceremonię Wiosenną!
Cykl utrwalony, Izyda, Ozyrys, powstają do swych tronów!

O Wy, których duch jest Bykiem, Taurusem, co gwiazdy
W rogach dzierżą, co rozświetlają potrójne Tau!
Których węże powstają ku Gwiazdom!
Bądźcie chronieni w tym świecie, naznaczcie mnie, Królowe
tauryczne, królowie niebios, wyzwólcie, radujcie się!
Chrońcie mnie przed złem, wspierając piękne bitwy mego serca

Niechże protektorat Neith wspiera mnie w życiu pełnym
szczęścia, Prawości, a bankiet cieni zmarłych będzie jaśniejący,

Z duszami, i duchami gwiazd!

Mocarny sęp Khabet liże niemowlęta błogosławieństwem, Jakby były jego własne!

Przejdźcie, przejdźcie, potężne wiatry firmamentu otchłani,
A chtoniczne, gwiezdne drogi będą dla was otwarte!
A z nocy przejdziecie w dni Jaaru, zrzucając śmiertelny,
Dionizyjski grób, co raz się radował, raz był smagany
Przez żal. B
owiem założycie nowe szaty prawdziwego kształtu i formy
Nieskalany, czystego umysłu, bądźcie niezwyciężeni!
Jesteście czyści, niewinni na potężnych schodach Re!
Nie wycofujcie się, ale wejdźcie jak dziecko na
Łódź milionów milionów lat, znajdźcie swój dom, Jako gwiazda tańcząca na pięknych połanach Jaaru!

Teferet karmi was nieśmiertelną strawą, ta piękna córka Re!
Niechże nic mnie nie zwiąże, niechże nic nie sądzi moich znojów, Braków! Niechże wszystek mych wojen, bitew, będzie ważone przeciwko
Moim przeciwnikom, niechże będą eksterminowaniu w morzu ognia, Niechże śmierć nie będzie dla nich schronieniem!
Niech nie będę zniewolony, powstrzymany, niech odnajdę swój Kształt nieskończony, formę pośród nieśmiertelnych i gwiazd,
Na radosnych łąkach Jaaru!

Stale na baczności, obserwując ruchy wrogów, niechże będę jako sokół, Chroniąc to co dane przez Bogów, Boginie, Opatrzność
Jedni, widząc to, Co dane mi przez Bogów aby zobaczyć!

Aby moja różdżka kaducejska, Wat, szaty Izydiakalne
Uświęciły węzeł między mną a gwiazdami, niechże rozerwę wrogów prostymi
Strzałami! Oderwę głowy wrogów, aby ich członki

nie powstawały przeciwko mnie, A ich bezmyślne cienie, dusze,
błądziły na oślep jak osły!

Sokół woła mnie w dom swój, doskonałe Kanie wskazują drogę,
Anubis mnie chroni, Wepwawet otwiera przede mną piękne
drogi!
Niechże wejście, powstanie z Amentet będzie otwarte
dla inicjatów!

Wy inicjaci, co Orficką kroczycie drogą! Zgromadźcie się wokół
Wielkich Taurycznych Królowych, matek, bo jesteście małymi
bogami, boginiami!
Opłakują was, wzywają ze szczęść i nieszczęść Ziemi, Wołając,
jaśniejąc na Was, wskazując ku tronom, tak dawno
Niebiosa były zapomniane pod kłamstwem, niewolą Ziemi,
Że czyjkolwiek duch się wyrwie, jest świętowany jak młody Bóg!
Niechże wasze sekretne imiona będą utrwalone i efektywne,
Niech Wasze Ren radują się, obejmując duchy radością,
Triumfem! Bądźcie wolni, gdy będziecie gotowi!

Ogrody Amytis

Kuźnie losów wybijają monety własne,
Wola jednych nad życiem innych cień kładzie
Dziewczę młode śni horrory w istnienie
Kobieta co zdesperowana marzy o miłości
— tworzy i zamawia swego mordercę i wroga.
Ja, pół-świadomy w śnieniu,
Martwo powagą, jak me książki,
W które krwawię, nie żyję pożyczoną wizją,
Ani geniusz mój pustynny, stepowy,
Z arterii wielu narracji, historii czerpie
Wplecionych przez inne wole, sny, wyobrażenia
Są jedynie głosy co krzyczą bezczelnie.
Wykułem też i wolę, wizję, terror rekreacji
Piekieł, niebios, bratem klątw, mar nocnych,
Niechże wszystek wolny będzie, podpis tu,
Żaden nie uwięzion, gdy wpatrzyłem się w obraz,
Zbudowałem Ogrody Babilonu wokół siebie,
Upiększone, sztywno dziwne, aby mą chorą
Żonę wskrzesić, miłość jej, gdy minęliśmy się wzrokiem,
Nie tęskno mi za pamięcią, obserwuję swe kreacje
Z wdziękiem, jako seneks co dogląda roślin,
Domknięty w lekkim obłędzie, demencji,
Wszystek kwitnie, egzotyczne kwiaty,
Gdy świat wokół czarnym sztormem martwy,
Siedzę pośród Edinu drzew, łąk tam gdzie
Pustynia Rub Al'Khali, na południe od Kisz, Ur,
Pielęgnuję filozofię, siebie aż — do perfekcji,
Aranżacje idei, co adoruję jak piękności rozgwieżdżone,
Co do mych wież i świątyń łomoczą, nie widzę przez ich fortel,

Złudzenia, co stworzyłem sam, szydzą ze mnie mknąc lekko,
Dopóki wróg nie nazwie mego szaleństwa, zwycięstwo to!
Nawet imię Nebuchadnezzera, mocarne, oczernione,
Zasztyletowane kłamstwami w stronicach historii
A żona jego Amytis, schorowana, pasła się na łąkach
Swego pasterza oddając dech wśród ogrodów,
Co łzą złamanego mocarza, świętą, były pojone.

Theion Ergon, Homoiosis Theo

Bogowie Zodia smagają ziemię niecielesnymi oczyma
Słońce w szczerości i sprawiedliwości odwraca wzrok
Co rzucony wziera ogniście na ludzki znój i ból,
Starych mądrości szaty zakurzone, wieszczowie „dziś"
Cóż począć? W gwiazdach są odeszli, spozierając w dół.
Wisielec co z halo okalaną głową woła: „na ziemię, na ziemię!"
Spytałem raz przyjaciela, wieszcza Egiptu:
„Jakże temu zaradzić?"
Odpowiedział:
„Mniej mądrych, niż czasu obrotów, gest upadku,
wiele tychże Ziemia uświadczyła, ale gdy nawet mądrzy
ślepcami, cóż to za rada?"
Spytałem przyjaciela, Asklepiusza, kaducejskiego drakona:
„Czasy złote przypływają i jak Dionizyjska kompania
z Aleksandrii odchodzą, jednak człowiek uparty twierdzi:
Jak teraz — zawsze, odkąd świat pamięta, choć jego pamięć
krótsza niż ta ćmy"
Odpowiedział:
„Misteria odrzucone, na ziemi niewielu inicjatów,
Wolność nie narzuca, jakże perswadować,
na Boginię Peitho, jeżeli mgła wzięła ich świat?"
Zażyczyłem sobie praktycznej głowy:
„Rozumiem siłownie władzy, wiek inny dziś?"
Han Feizi rzekł: „Ziemskie gry dla niewielu,
sztuką retoryki mocy nad ludźmi nie poradzę nic,
posłuchaj mistrza Czuang Tzu".

Spytałem zatem: „Mistrzu, człowieku drogi, jakże to,
gdzie ludzie wielcy, czy wszyscy odeszli do smoczych
krain króla niebios Long-Wang?"
Rzekł: „Ziemia odwróciła się od niebios, ludzie odwrócili
sie wpierw ku sobie, a potem od siebie precz, arsenał
co zniewolił ich zmysły łańcuchami, zagrały w piekieł ton,
co wzięły pazurami osaczając ich, co napisane losem
Boga przeznaczeń i mądrości jakże szalony człowieku odwracać chcesz?".
Spytałem archanioła Platona: „Mistrzu, zbudowałem Republikę w sercu swym,
jak konfucjański regent, rządząc ministrami ciała, zmysłów, dusz swych,
gigantomachia, Hamrammir mistycznej północy, dżihad Sufich,
gdy rzucam runy wokół mego cienia, byle jaki wewnętrzny bój, cóż?"
Platon rzekł: „Podbiłeś serca archontów, czy wyobrażone społeczeństwa
przetrwałyby czas? Powiem ci w sekrecie, że świat polegał na tych,
co doskonalali się, dopóki strojenia ich Pitagorejsko nie wspinały się
na szczyty szczytów gwiazd-wież, łatwiej słuchać szarlatanów, niż mądrości,
łatwiej słuchać niż nabyć mądrość, pośród przyjaciół i wrogich dusz,
W wielkiej Opatrzności Bogów dzieł, te czyny rzadkie też,
Czy ludzie budują jeszcze mosty, rozpalając pneumy swe,
Wszystko fasada, surogat, gra złudzeń i łańcuchów w jaskini samsary kół"
Spytałem Sozypatry, chaldejskiej mistrzyni:
„Trójdzielne światy co rzucają wzrok na ten świat, nie zwraca wzroku tym,
co nieufni działają w lęku przed tym, że mogą heroizowanymi być"
Zwróciłem się do Machig Lapdron:
„Twoje współczucie sięgnęło demonów kosmicznych otchłani, gdzie
sekret podboju, gdy umysł śmiertelny łamie się pod byle czym".
Odpowiedziała:
„Nieograniczony smak pól Buddów jest jeden, działasz przez wszystko jako wszystko,
a mistrzowskie zaklęcie proste, działaj jak góra nieporuszony, gdy czas cię skruszy,

będzie to sigilium i znak, jednakże póki możesz stań wprost, co cię złamie,

złamie cię w błogostan, lecz nie zakurzaj wadżry, niechże na czystym polu jaźni grzmi".

Kłamstwa

Wszystek słów — kłamstwa
Przesłanką, że reprezentują prawdę, Głębokich, obiektywnych
praw, Słowa grą symboli, abstracji, Poetycka błahostka gry.
Nie mów tego dziecku, Zaufanie to jedyna prawda, Ta bratniej
ciszy, Podobne wierze i mądrości
Nie zdzieraj z nich szat, Obnażając tajemną prawdę
Jej rdzeń niebaczny na
Słowa jak ćwierkanie ptactwa, Jak zimowe ostrze powietrza

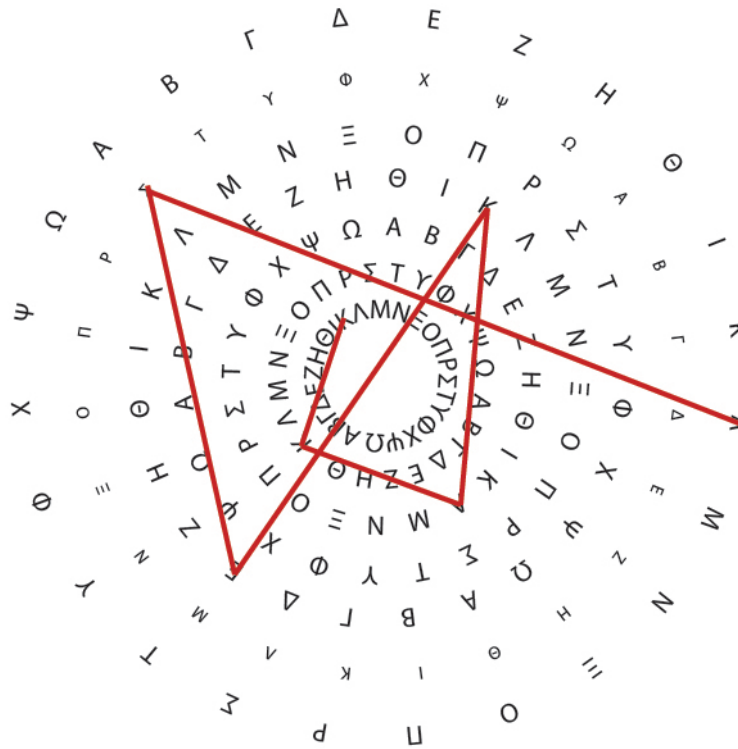
Szemranie co przekazuje
Inklinacje labyrintu natur
A konstytucje, "Jam jest" słowa" cisza odpowiada
"Nie ja". Wysłuchaj mnie teraz bacznie, Zdradzę ci sekret:
"Wszystko przybliżeniem, Prawda dźwięczna, wolna zawsze",
Rąbek jej ubrany w słowa, Jest blagą, jednak słodko kłamiąc,
Sprzedając sny, można znaleźć
Wielką szczerość, Mefistofelicznej
Prerogatywy: Jeśliś niegłupi a władny
Kłam tak, aby inni
Prawdę mogli odnaleźć, słowa
Wielkich Boskości, choćby jeden duch
Miał złamać pęta, piękna, czy
Bierzesz mnie za nieszczerego?
Tańczę tak aby wskazywać różdżką, Złudzenia, unikiem
ku esencji, Nigdy nie ukrywam, lecz neguję, Wiedząc że muszę
czarować wieszczyć, Prawdą, ironia Sokratejskie
Jak wszystkie twoje sny!

Przypowieść o maskach

Niedługo przed wojną ligi Cambrai, Podczas karnawału, na bal maskowy w Wenecji wtargnął morderca. Gdy wszyscy w pijaństwie, szaleństwach tańczyli co jakiś czas uśmiercał człowieka sztyletem, a następnie udając że z nim tańczy, zrzucał go w niewidoczne, ciemne miejsce. W końcu ktoś zauważył zwłoki, podniosła się wrzawa, ludzie spanikowali, zaczęli biegać w maskach, morderca grasował dalej, zabijając ludzi w popłochu. Ktoś krzyknął, że jest kolejny trup. Mężczyźni na oślep dobyli broni, a następnie zaczęli walczyć z innymi osoba w maskach, w międzyczasie morderca wycofał się z balu. Nazajutrz wszyscy stanęli przed sądem, sędzia przepytywał po kolei świadków, którzy byli też oskarżonymi. Wśród wzajemnych podejrzeń, każdy chciał zrzucić winę na kogoś innego, siejąc plotki i przypuszczenia. W końcu trafił się ktoś, kto powiedział że widział mordercę, jednak nie może go wskazać, pamięta jedynie jaką miał maskę. Inna osoba to potwierdziła, z fanatycznym przekonaniem. Tak się składało że podobną maskę miała młoda dziewczyna, która nie mogła dokonać morderstwa. Podejrzenia padły na osobę, która mówiła że morderczą maskę widziała. Coraz więcej osób potwierdzało że ten, co wskazał młodą dziewczynę był mordercą. Osoba ta została stracona przez powieszenie, wszyscy zostali zwolnieni, w ogólnej wesołości drżąc, po tym jak kamień spadł im z serca. W międzyczasie morderca odwiedził wisielca w nocy w swojej masce, powiedział szeptem: "Noś swą maskę z godnością, nigdy nie wskazuj na inną, zmieniaj swoje często, nie daj się uchwycić,

gdy skrywasz tajemnice, gdy je znasz, nigdy ich nie zdradzaj, gdy się zdradzisz, udawaj że nie wiesz, wybieraj co, komu, jak, gdzie mówisz. Pamiętaj, że najlepszą obroną przed zdradą jest brak powierzenia siebie osobom niepowołanym, gdybyś był mądrzejszy, wiedziałbyś jak mnie wskazać, ukradłem maskę która nosiła dziewczyna, była moją kochanką". Związał małą szmacianą laleczkę przy wisielcu i powiedział, uśmiechając się perfidnie rzekł: "Twoja zemsta nie należy już do Ciebie, spoczywaj w pokoju w lasie zmarłych, nie kłopocz się na ziemi, niewiniątko". Następnie założył wisielcowi maskę i się oddalił.

Z polowaniem na realizację, prawdę jest podobnie jak z szukaniem mordercy — jeżeli ktoś spodziewa się mieć wszystko podane na tacy, a nie potrafi z poszlak, dowodów, drobnych wskazówek wywnioskować jak ma postępować aby odnaleźć się w objęciach Alethei — jest marnym śledczym i fatalnym filozofem!



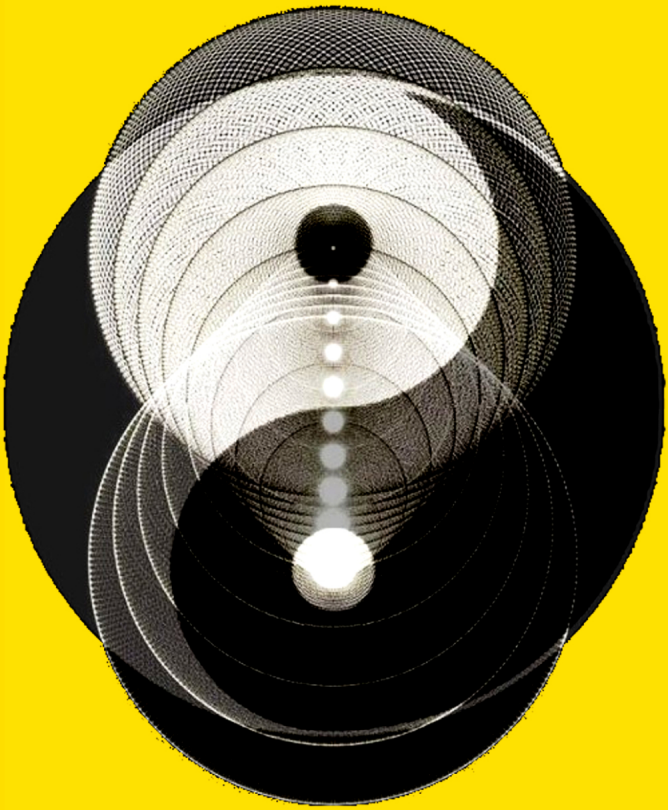
W czym sztuka? W tym aby jak najdalej, jak najdoskonalej, jak najpiękniej ożenić wyobrażenia z głębokimi prawami świata, układając harmonijne, proporcjonalne powiązania między ich analogiami, wewnętrzną logiką. Czym jest fizyka dla inżynierii, tym metafizyka dla magii, czym matematyka dla architektury, tym wyobrażenia dla estetyki praw ukrytego świata.

Rideró

Wydaj książkę
profesjonalnie!

MAŁE SKRZYDŁO

Notatki z Księgi Przemian



Fuomo : Peripsol

Ksawery Zalewski

Małe Skrzydło

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Dedykowane przeszłym mistrzom
i mistrzyniom. Niech ich geniusz żyje
i uczy spoza czasu.

Wprowadzenie

Drogi Czytelniku,

Używając Księgi Przemian jako mojego punktu konsultacyjnego, pośród wielu innych autorytatywnych pozycji z rozmaitych kultur i cywilizacji, pomogło mi to przetrwać czasy obłędu i pomieszania.

Chciałbym podzielić się moim doświadczeniem pozostawiając komentarze i interpretacje bazujące na tej wersji tekstu:

> *The I Ching or Book of Changes*
> *The Richard Wilhelm Translation rendered into English*
> *by Cary F. Baynes*
> *Foreword by C. G. Jung*
> *Preface to the Third Edition by Hellmut Wilhelm*
> *BOLLINGEN SERIES XIX PRINCETON UNIVERSITY*
> *PRESS*
> *© 1950, 1967, renewed 1977 edition*

Kiedy jesteśmy pośród starożytnych, odważmy się rozmawiać z nimi. Ludzie mają ze sobą często więcej wspólnego niż myślimy. A giganci którzy tworzyli podwaliny pod wielkie

systemy myśli i filozofii społecznej, czy religijnej, politycznej i mistycznej — też byli przecież tylko i aż ludźmi.

Każda książka jest napisana, skompilowana przez człowieka który myślał, jest awangardą jego myśli, noszącą sztandary krwi jego życia. Książka nie jest człowiekiem, jest jedynie redukcją jego intelektualnego, duchowego potencjału, jednak pozwala nam zajrzeć w głąb zawiłości innego czującego umysłu. Odnajdując wspólne wątki, możemy odzwierciedlić i utożsamić się z nimi, aby odtworzyć i zrozumieć to, co chcieli przekazać starożytni w świetle współczesnego świata.

Czerpię z osobistych doświadczeń które uzyskałem podczas intensywnej magijnej psychozy, lat bólu i poświęceń, większych terrorów i agonii, ale też lekkich momentów szczęścia i ulgi. Mój umysł był swoistym "laboratorium" stanów poznawczo-afektywnych.

Zbierając doświadczenia, obserwując i wchodząc w interakcję z innymi ludźmi, próbując ich zrozumieć w tym laboratorium subiekywności i inter-subiektywności, zamieniłem to w coś bardziej obiektywnego, myśląc że z lotu ptaka zobaczę więcej.

Tak zatem, byłem w oczach mojego umysłu Cesarzem i żebrakiem, dzieckiem i gwiazd i pokonanym śmiertelnikiem pośród gamy person które zmieniały się jak obrazy w kalejdoskopie — były przeżywane całkowicie, tak jak aktor który wrasta w swoją rolę, zarówno w obłędzie, jak lekkich poruszeniach i ciężkiej szczerej powadze.

W swój umysł wchłonąłem wiele tożsamości w rozrywającym obłędzie psyche która była za szczelna i sztywna jak na moją naturę. Jako osoba pełna wad, przekazuję w najlep-

szej intencji bogactwo tego doświadczenia, a także decyzji, osądów, ocen, które podejmowałem w głębokiej ciszy na tronie który gromadził czucie, zmysły i umysł w jedność, „jak gdyby", ale „koniecznie prawdziwie".

Żyjąc zwykłym życiem, jako kosmograf który próbował poruszać się przez społeczne kontrakty, eksplorując wewnętrzny wszechświat znaczeń bez rozpadnięcia się, bowiem aby sięgnąć po niebiosa — oto akt który jest tytaniczny!

Większość stanz zreinterpretowałem aby odnosiły się do wewnętrznej świątyni, zatem do mistrzostwo nad sobą, tron jest świadomością, Jaźnią, sercem i duchem, ludzie i ministrowie to nasz organizm, zmysły, myśli. Są to terminy wymienialne w społecznym sensie, ale tu skoncentrowałem się na drodze wieszcza, aniżeli bohatera czy władcy ludzi. Jest to l'etat c'est moi, z imperium głęboko wewnątrz moich myśli.

Wasz,
7.223

Heksagram I. Czien — Kreatywne Niebiosa

Niebiosa stanowią kreatywnego ducha rozgwieżdżonych niebios, który stanowi więcej niż sumę mocy wszystkich gwiazd, potęga porządków galaktyk, ponad wszystko to co możliwe do wyobrażenia, światy nieskończonej mocy, czyste piękno, czysta potęga, niepokonane, inicjujące.

Jest to najsilniejszy heksagram, który reprezentuje to, co jest całkowicie spójne i ewidentne, bez defektów, bez przerwy, silne i nieskończenie mocarne. Heksagram pokazuje to co niezłomne, niezmieszane, kompletne jako cała i święta siła.

Rozgwieżdżone niebiosa desygnują i sygnalizują zarazem, jako typ i archetyp, ślad i monolityczne symbole, reprezentują poszlaki i esencję. Siła otwiera wrota przestrzeni i czasu, czas jest pierwszym stopniem siły pochodzącej z energii, tak powstaje przestrzeń, którą otacza czas. Trwałość jest siłą mocy, a także jej zdeterminowanym potencjałem i natężeniem.

Tu przy poznaniu młoda ludzka rasa próbuje stworzyć kosmografię, astronomię, aby odnieść się w proporcji i odzwierciedlić porządek na ziemi, czując kosmiczny impuls kreatywnych niebios poprzez ich totalność. Jest to Monada, która zawiera wielość w Jednym, jak na górze tak i na dole. W

Księdze Złotego Kwiatu istnieje termin Hsing, jest to indywiduacyjny impuls kobiety i mężczyzny którzy dostrajają się do kreatywnych mocy niebios, tu Czuang Tzu pisał o „kompanach niebios". To Ci którzy poruszają się w zgodzie z rytmem, zbierając wielkość aby lekko poruszać się po świecie, wszystko z perfekcyjną łatwością, szczerze i ewidentnie, bez przeszkody. Tak jak woda która kształtuje kamień, a ptak porusza się przez powietrze — nie kończy się wytrwałość kreatywnych mocy niebios.

Wszystko wspiera właściwą kobietę i mężczyznę w odpowiednim czasie, poprzez wysiłek i wytrwałość gromadzą, przekazują impuls, rozwiązują w harmonii, w zgodzie z ekspresją, znajdując sposób aby żyć w istnieniu w zgodzie z kreatywnymi impulsami niebios. Tych nie da się zatruć, obrazić, zaklinować, zaczernić ignorancją lub urojeniami, rozstroić — wieczne źródło niebios nigdy się nie zatrzymuje, jedynie ludzie przestają się do nich dostrajać, zatrzymując się w marazmie, nie eksponując kreatywnej natury niebios w zgodzie z ich naturą

Subtelność i chyżość, siła która jest jak władne nigdy nie wyciągnięte ostrze, jest spokojne i z łatwością zgodne ze swoją naturą, jest hojne jednak demonstruje przez zrównoważaną mądrość i siłę która jest rezolutna, aby powrócić do siebie.

Jadeitowy sztylet jest ceremonialnym artefaktem który reprezentował oddanie tradycji i niebiosom, nie zawierał w sobie ciężaru, obarczenia walką, gwałtu, był czysty i subtelny w równowadze, w skoncentrowanym rozwiązaniu, postanowieniu, subtelność jest niezależna, nieugięta i sprawiedliwa, dobrze rozróżniająca i wyważona, odmierzająca, konsultująca Niebiosa odzwierciedlając je na Ziemi. Tak próbując zrozumieć Niebiosa i prawa Niebios, natury, ziemi i człowieka, zgodnie z harmonią i zmianami, dostrajając się zgodnie.

Wszystkie idee — nie w kolokwialnym sensie — ale jako Boskie poruszenia sił które są zawarte w Kreatywnej Sile inicjującego ruchu, poprzez potęgę, różnorodność świata fenomenalnego prowadzi do wielości. Perfekcyjne idee zstępują z Kreatywnych Niebios. W tradycjach Chaldejskich były to magiczne słowa-istoty zwany „Jinges", które zapełniały przestrzenie transcendentalne i fenomenalne.

3:23: Mistrz, rozmawiając z Wielkim Mistrzem Muzyki z Lu powiedział: Muzyka może być zrozumiana w taki oto sposób: Wpierw wykonawcy grają w jednogłosie, potem wolno harmonizując, grają oddzielnie, przenosząc melodię od jednego do drugiego, tak oto dzieło jest dokonane" — Mistrz Kong, Konfucjusz.[1]

Poprzez boskie proporcje wywodzące się z perfekcji sił i idei które były rozgraniczone przez formę, a zatem przez Kosmos — porządek, kreatywne siły nadają formę ideą. Wszystkie początki i końce są takie same w wieczności, numena penetruje oroborosa i nieskończone punkty początku i końca, desygnując pomiar czasu.

Całość czasu wspiera mężczyznę i kobietę niebios, ponieważ są w zgodzie, są wołani i odpowiadają, wołają i otrzymują, w neoplatońskiej Teurgii oznaczało to „wołanie i otrzymywanie" w akcie doskonalenia się i dołączenia do kosmicznej ekspresji kreatywnych niebios. Numinalna nieskończoność woła do świata "poniżej", do świata czasu i przestrzeni, fenomenalnego.

W akcie utrwalenia pokazana jest ciągła aktualizacja rozróżnienia formy, poprzez odnowę, udoskonalenia, ciągłość, jest to ciąg re-deifikacji indywiduacyjnych form w doskonałość. Potencjał aktualizacji harmonii poprzez rozszerzenia sfery harmonii w zgodzie z zaokrągleniem w każdej instancji istnienia. Poprzez wielość zmian, odrodzenie, odnowa. Jest to podtrzymywanie wytrwałości w silnej postawie.

[1] 3:23, Burton Watson, eds. The Analects of Confucius (Columbia University Press: New York, 2007), str.30

Subtelność i wyrafinowanie jest fundamentalną postawą, rozumiane jako człowieczeństwo, człowiecze czucie, idee, w tym miłość, podążają za człowieczeństwem które jest jednak trudne do zdefiniowania. W jego Analektach Konfucjusz nigdy nie definiował czym jest człowieczeństwo, być może jest to realizacja wyższej natury, lub indywiduacyjne odnalezienie się w dostrojeniu do niebios, jest to trudny termin, ale zrozumiany w chwilach życia które jaśnieją i rezonują z niebiosami.

Tradycja, hierarchia wynikająca ze zgody wolnych ludzi, którzy tworzą ustawienia w oparciu o zasługi, służbę, religijny czy społeczny porządek, oddanie ze społeczną mobilnością, jako że ludzie nie są równi w jakościach — różnice były podwalinami hierarchii która bazowała na sprawiedliwości w cywilizowanych społeczeństwach, gdy nikt nie był pozostawiony sam sobie, ale był częścią tkanki, odnajdując się w harmonijnej pozycji w Teatrze Ziemskim.

Tak samo jak ludzie i ich jakości, lub zasługi i umiejętności się zmieniają, pozwala się im wzrastać i poruszać po społecznych hierarchiach. Sprawiedliwość jest czynnikiem regulującym, w esencji jest dystrybucją mocy sprawczej bazującej na głębokich prawach, jako idea-siła, jest reaktywnym sposobem przywracania harmonii kiedy wyłania się niesprawiedliwość albo dysharmonia. Obserwując prawa przyczyny i skutku, współ-zależnego współ-wyłaniania się, widzimy wydarzenia które pojawiają się w czasie, a zatem penetrując ich prawa staramy się działać w zgodzie z prawami niebios.

Wszystkie wulgarne, niskie rzeczy nie są dostrajane do niebios, są wypalane w toku pracy, a myśli które pędzą jak błyskawica przez przestrzeń wzlatują jak sokół który po zobaczeniu

całości wciela obserwacje w mężczyznę i kobietę. Pomimo przeszkód stara się podtrzymać koncentrację i odrzucić zbędne rzeczy, zatem emanując je w słowach, akcie, motywie, inklinacjach, pozycji, trwałości, poruszeniu instynktu, chęci, aspiracji aby ustalić poruszenia umysłu i emocji poprzez odniesienie. To system ko-ordynatów jakości, idei, zasad, poznania, zrozumienia, wiedzy, działania, stałości, czyli dynamiki poruszania się mając ten ideograficzny, kosmograficzny system ko-ordynatów w tle i fundamentach, podejmując wolne i niezależne decyzje, wyboru etc.

Co jest poniżej, co jest wulgarne, jako alchemiczne nigredo przyczynia się do złych nawyków mentalnych, zatem korygując się, odpowiedzialnie związując (jogere) umysł, przekierowując kierunek psychiczne na nowe tory, poprawiając się kiedy zawiedziemy swoje aspiracje, nie zatrzymując rzeczywistości w punkcie błędu, ale płynąc dalej. Wytyczając sobie coraz to nowsze kursy, podobnie to kapitana który patrząc na astrolabium wytyczał kurs poprzez gwiazdy.

Restrykcyjna odpowiedzialność umysłu pomaga opanować koncentrację i skupienie, kiedy ta aktywność jest opanowana i ukształtowana, zradza się podobna diamentowi jasność myślenia. Dotknięci smoczą błyskawicą jesteśmy poruszeni do działania jako bohater lub wieszcz, jakby receptywnie odbierając siłę i ją kształtując. Wewnętrzna prawda jest odkrywana w interpretacji (gr. Hermes oznaczał „interpretację", a zatem „interpretatora"), podobnie jak kosmografia i świat jest interpretowany w wiecznym łowach na Boskość.

Należy ją podtrzymywać i pielęgnować i chronić przed roztrwonieniem, przez bezmyślność, jest fundamentalną siłą, łatwo

ją stracić poprzez ekspozycję, powinna jaśnieć w efektach i być podtrzymana jako siła która płynie przez nasze żyły. Wytrwałość działania, wydarzeń po jakimś czasie słabnie, stając się bezsilna i bezpodstawna. Regenerowane są stale te rzeczy które są w zgodzie z siłą i prawami, co ukazuje się jako trwałe w ludzkich oczach jest złudzeniem, poruszenia rozgwieżdżonych niebios wytyczają jednak szlaki.

Jeżeli nie jesteśmy przygotowani do działania, nie powinniśmy rzucać się w nie na oślep, może się to skończyć nieszczęściem. Jeżeli okoliczności nie są odpowiednie do działania, podobnie należy być rozważnym. Cel i sens jest rozpoznany wraz z odkryciem Prawdziwej Woli, ta druga powinna być poszukiwana w zgodzie z ekspresją sił niebios, Wola poprzez ruch Boskich idei, różnych ekspresji pośród światów ludzkich, w zależności od indywiduacji i odkrytego sensu, stajemy się mistrzami i mistrzyniami w polu działania naszego wewnętrznego dzieła.

Strzeżmy się, bowiem jeżeli utracimy naszą wewnętrzną kompozycję i ton, trzeźwość umysłu, będziemy wciągnięci w zachowania i nawyki mentalne które są nieokrzesane, wulgarne, niskie, uzyskamy tym negatywny posłuch, a wśród innych będziemy pogardzani i będą innych przed nami ostrzegać, zgodnie z miarą i oceną innych.

Wielu natomiast wielkich było zrujnowanych przez masę ludzi, którzy do nich przybywali i zmiatali ich na swój kurs, co wydaje się dumne innym może często będzie protekcjonizmem, przybierając pokorną i łagodną zewnętrzną dyspozycję, aby uniknąć bycia ocenionym jako arogant, ale zachowując kurs i trwając w nim zgodnie z siłą.

Ambicja jest siłą która ciągnie ponad naszą siłę i miarę, niezależnie od tego czy jest z dobrą czy złą intencją, uszkadza strukturę naszych aspiracji, prac i pragnień, intencji i inklinacji, wzlatując tak wysoko, że uderzamy o ziemię z ruinami naszych prac, jakby strąceni z wież. W odosobnieniu doskonalimy się w ścieżkach które są silne i słuszne, zgodnie z miarą i właściwą oceną czasów i zmian. Upadły wieszcz z łatwością może być wyśmiewany i popędzany przez piekła, prawdziwy jest perfekcyjnie jednym, jednakim z niebiosami, ich kompanem.

> *List 7*
> *Do Eustatiusa, o Muzyce*
> *...Wiedząc tą (jedną) rzecz, wielkie natury tworzą wielkie zło, kiedy są skorumpowane, zatrute, a największe nawet przedsięwzięcia we wszystkich sprawach są najbardziej szkodliwe kiedy się psują"*
> *— Jamblich z Kalcis.*

Kiedy arogancki smok wspina się zbyt wysoko, tak jak człowiek co traci kontakt z resztą ludzkości, staje się odizolowany, a to prowadzi do upadku [ignorując współ-zależność, społeczeństwo, budujemy mentalne wieże ponad nimi, choć jesteśmy więźniem własnych łańcuchów, który oddziela się i upada w okropieństwa: urojenia, ignorancję, złość, przestaje znosić swoich przyjaciół, swoją wspólnotę, swój gatunek.

Heksagram II. K'un — Przyjmowanie, receptywność. Ziemia

Ziemia jest oddana niebiosom w odniesieniu do kreatywnej wyższości. Porządki które odbiegają od tej proporcji i analogii tworzą dysharmonię i chaotyczną aranżację, zarówno na indywidualnym jak i społecznym poziomie. Jednak ten porządek musi być wpierw stworzony w środku. Buddyjskie credo „Ja sam jestem czczony w niebiosach", Jaźń odnajduje swoją drogę, wydaje się to wpierw aroganckim stwierdzeniem, ale zawiera penetrującą prawdę, jako że podążając drogą, droga jest w zgodzie z całością.

Cesarz usiadł na tronie świadomości, zbierając swoje zmysły, umysł, serce i duszę, a potem kierował działając Jaźnią w zgodzie z niebiosami wywierając na siebie wpływ. Jest to jedyny władca — panujący nad sobą — każda społeczna aranżacja wypływa z ludzi poprzez porządek, odnowę, aby wspomóc Niebiańską siłę kreatywną.

Jeżeli władca rozporządzający sobą jest wciągnięty w gry polityczne, stronniczość, przeszkody które kompromitują jego wewnętrzną Jaźń i prawdę, jego spójność i trwałość w drodze, Niebiosa się wycofują a staje się on jedynie człowiekiem na fasadowym tronie, rozkazując ludziom na lewo i prawo bez żadnego sensu. Czuang Tsu pisał o mistrzu który był tak wprawny, że Cesarz oferował mu swoją koronę, jednak ten odmówił aby nie kompromitować jego wyższej drogi.

Konfucjańska decyzja aby wykroić porządek i związać się ze światem, a zatem położyć fundamenty dla kolejnych generacji i pokoleń to samo-poświęcenie. Samo-poświęcenie polega na ocenie swojej wewnętrznej Jaźni i kompetencji, zbyt wielu chciało „benewolentnie rządzić" nie uwzględniając swoich rzeczywistych sił, które zamieniły się w słabość, lub zostały pokonane albo wyczerpane.

Jakże jesteśmy lepsi od tych którzy byli wcześniej, jeżeli nasze własne słabości świadczą przeciwko takiemu postępowaniu? Buddyści szkoły Mahajany uważają że indywidualny karman jest osądzany przez całość sieci efektów spowodowanych przez nasze akcje i uruchomiony przyczynowości, nie poprzez intencje. Ponieważ poprzez prawo przyczynowości uruchamiamy karmiczne ścieżki i sieci które są wchłanianie przez serca, dusze i umysły które współ-pojawiają się we współzależności, im bardziej świat ludzki jest ze sobą połączony i współ-polegający na sobie, poważniejsze są konsekwencje kumulacji władzy lub bezmyślne wykorzystywanie wpływu, zarówno indywidualne jak i społeczne.

W złożonych społeczeństwach regulują pływ umysłów i serc, lub wskazują na prowadzenie i radę, kiedy mogą polegać na charyzmatycznym autorytecie który nie tkwi w urojeniu, ignorancji, żądzy i małych rzeczach.

Złożone systemy wymagają zatem złożonej dystrybucji sprawiedliwości i władzy, które nawzajem są w stanie się korygować a także powstrzymywać nieregularności w tych które zaczynają się degenerować. Natomiast najgorszym pomysłem jest centralizacja władzy albo w rękach paru czy jednej osoby, a jeszcze gorszym wypaczeniem pozornie wielo-agentowa, a jednak zcentralizowana władza w rękach korpokratów.

> *Stanza 11.*
>
> *Mistrz powiedział: Bądźcie uczeni w mądrościach starożytnych, rozumiejąc wszystkie współczesne wam sprawy — wtedy możecie być nauczycielami.*[1]

Kosmiczny porządek jest komplementarny w stosunku do swoich elementów, nieharmonijny — np. gdy porządki stworzone przez ludzi nie mają odniesienia do niego, ani nie zawierają nawet podobieństwa — te porządku są w różnorodności potencjału, są podległe prawom zmian, choć z perspektywy trwałości wydają się złe i wykrzywione.

Jest to wartościowanie przeciwko wartościowaniu odniesienia, tak jak "upadłe czasy" z perspektywy ducha, są „cudownymi czasami" z perspektywy dostatku, „skorumpowane, niemoralne, fałszywe" czasu porównane z innymi czasami są „tymi, które są normalne, które są brane są naturalne" z perspektywy tego co widzi spoza dnia dzisiejszego, „dół ma się nijak w relacji do góry", z perspektywy sokoła, ludzkie porządki na ziemi są katastrofą, dalej „wolne duchy które walczą" z perspektywy przywrócenia i budowania a porządku stałości i status quo, „surogat, podmiana iluzji na iluzję i kłamstwo, albo złudzenie" z perspektywy czystej idei, nagle jest „prawdziwą formą rzeczy" z perspektywy nawyku. Świat do góry nogami z perspektywy wieszcza, jest w swojej odpowiedniej formie i kształcie zgodnie z tym co twierdzą ignoranci. Nie oznacza to wojny wizji ze światem, ale poruszanie się po świecie zastanym z odzyskaną wizją, reaktywnie przywracając ją w sobie.

Dualizm powstaje z postrzegania które dzieli, w rozróżniającej unii się rozpływa, ten drugi rozkłada skrzydła nad ziemią, ten pierwszy jest wciągnięty w świat. Najbardziej szkodliwe są dualizmu w dualizmach, które dzielą negatywny fenomen

[1] Confucius and B. Watson (2007). The analects of Confucius. New York; Chichester, Columbia University Press. str.21

w dwa negatywne, albo pozytywne i negatywne, oba fałszywe, albo pozytyw w dwa pozytywy, lub pozyty i negatyw, dalej przyczyniając się do pęknięć w człowieku, otwierając i zarażając całość i mechanistycznie ją rozłupując dalej.

Nad-konceptualizując „dobre, złe, prawdę, fałsz, rację i jej opozycję", a następnie rusztując to wszystko kolejnymi konceptualizacjami. Na przykład, rozłupując harmonię na dwa, gdy Yang jest naturalnie receptywne, nagle jest zapełnione wulgarnością i morderczą wściekłością, a Yin które jest inceptywne w samo-destrukcyjne pasje które niszczą. Tak samo gdy weźmiemy koncepcję „dobra" i konceptualizujemy je w obrębie doktryn i wierzeń które są subwersyjne w stosunku do dobra i prowadzą do pomieszania i dysharmonii, koncepcja dobra uzasadnia wszystkie formy zła, podobnie gdy zło bierze imię, ale jest stanowcze i trwa w zasadach, jest nazywane złem z nazwy choć jest dobre.

Metafora: Giordano Bruno pisał o sprawiedliwości, rozsądku co odnalazły nowy dom w piekłach, bo z ziemi które odeszły od niebios zostały dawno wygnane.

> *"Błąd anarchistów polega na wierze w to że ludzka natura jest wewnętrznie dobra. Kastrują zatem społeczeństwo w ten sam sposób co teologowie ('Bóg jest dobrocią') kastrują boga. To Saturnalna cecha. Naturalne prawo było skręcane w każdy możliwy sposób — od uzasadnienia brutalnej przemocy po rajską idyllę. Jest to wbudowane w możliwość interpretowania czegokolwiek w naturę. "Jest wszystkim naraz: 'Zatem dobrze, niech każdy człowiek uszczkie sobie coś z Istnienia' — Ernst Junger, Eumeswil str. 209*

Komentarz: Istnienie, uczestnicząc w uczcie, odgryza sobie także kawałek z człowieka

> *"Praworządność musi być poszukiwana w atomach, a nawet głębieja włącznie z naszymi atomami. Z tej głębi, etyczne I estetyczne osądy reagują do najsubtelniejszych rodzajów. Dlatego niesprawiedliwość wydaje się obrzydliwa" — Ernst Junger, Eumeswil, str. 209*

Tracąc proporcję poprzez inflację jestestwa, mężczyzna i kobieta czyni sobie szkodę, a potem reszcie, bez właściwej hierarchii — nierówność, zawiść, arogancja, ignorancja i urojenia zaczynają zapełniać fałszywą parabolizację człowieka, zapominając o mierze i właściwej zgodzie i miejscu między ziemią, człowiekiem a niebiosami.

Świat fenomenalny jest sferą działania Numinalnych-Numenalnych sił Niebios. Idea jest desygnowana podobieństwem w zależności od kulturalnego kontekstu, istnieją jako ślady analogii bytu, świat i wszechświat jest zatem reaktywny i działa sympatycznie, w zależności od praw działających w rozmaitych entropiach psycho-fizycznych (poziomach organizacyjnych).

Co jest dostrzeżone gołym okiem jako ewidentne w ukrytych porządkach natury, która lubi się ukrywać — odsłania inne aspekty biologowi, świętemu człowiekowi, filozofowi, estecie, artyście, okultyście, czy osobie która pojechał spędzić czas z rodziną do lasu.

Rozróżnianie i sprawiedliwość wynikają z doświadczenia, ale także refleksji, rozważań, kontemplacji, wglądu w fundamentalne czucie odniesienia i intelektualnego wyprowadzenia

dobra i zła na podstawie wiedzy, czucia, analogii, niechcianych i chcianych stanów, natomiast szczęście. Eudaimonia jest trudna do zdefiniowania, dla każdego znaczy ona co innego, zgodnie z poruszeniami losów. Obraz który jest budowany w umyśle wokół konkretnych fenomenów może być zafałszowany i błędny, nie odnosząc się do całości fenomenalnych ruchów i jest powiązany z nawykami myślowymi. Jeżeli jest zniekształcony i jako taki rozpoznany, zawsze można wyprowadzić ten stan intelektualnie i wzmocnić zdolność do trzeźwego rozróżniania.

Tak jak zdeterminowana wytrwałość jest sprawą dyscypliny, dyscyplina nie jest rygorem, ale sposobem pokonania emocji i demotywacji i trwania w poszukiwaniach tego co jest zgodne z czasem i sytuacją, nie pchamy swojej pozycji i sytuacji bezmyślnie dalej, lecz między naturą, szczerym impulsem, szczerością, przejrzystością i wolicjonalnym podtrzymaniem oceniamy ją zgodnie z układem odniesień, poruszeniami a także personalną postawą wobec nich.

Przy mieszaniu się z innymi ludźmi naturalnie pojawiają się różnice zdań, choć nadal trwa się w zachowaniu kompozycji naszych natur poprzez wewnętrzną siłę i prawdę.

Jeżeli pojawią się oznaki rozkładu, należy silniej podtrzymać odniesienie do tego co jest właściwe, aby zatrzymać degenerację w czasie, albo odwrócić to co zostało zniszczone przez własny wysiłek, bez naprawy zatrutego momentu, rozkład, degeneracja postępują dalej.

Być podobnym feniksowi, takim powinien być wieszcz, ma swoją wewnętrzną naturę niewzruszoną, choć podlega zmianom i tranzytom. Powinien być jak Niebiosa, obejmując rzeczy natu-

ry w aspekcie Paternalnym i Maternalnym. Nie jest to ślepota na dostrzeżone sprawy, ale mądry, rezolutny wgląd.

Te rzeczy które już mamy, zaokrąglić, jeżeli możemy rozszerzyć sferę naszymi naturami, zróbmy to i zaokrąglajmy nasze natury i charaktery ponownie, dopóki nie skonsolidują się w coś silniejszego i piękniejszego.

Jeżeli pokażemy swoje natury lub dzieła za wcześnie, możemy je zrujnować. Sława przychodzi i odchodzi, jest jedynie pochodną czyjegoś działania, poszukiwanie sławy lub przywiązanie do niej jest jak bańka mydlana w której inni mogą się na chwilę przejrzeć.

Ogrodnik jest zadowolony ze swojego ogrodu, lecz nie przechwala się nim, z satysfakcją i w pełni jest naturalny i rzeczywisty na wskroś ze swoimi pracami.

Prominencja prowadzi do wrogości, jeżeli podważa innych, lub nierozmyślnie obdarza honorami, jeżeli jesteśmy zgodni, to drugie przyciąga to pierwsze, jeżeli stracimy swoją kompozycję stając się więźniami uznania, choć w rzeczy samej nie zrobiliśmy nic co by rzeczywiście na to zasługiwało, hołdujemy sobie i prowadzi to do korupcji natury i charakterów.

Efekty naszych działań powinny działać za nas, nie musimy być widoczni, wycofujemy się i nie zgarniamy nagród za nasze działania, nie rozpierają fałszywie naszej dumy, przychodzą i odchodzą jak dokończone dzieła, pojawiają się i znikają, wewnętrznie nie musimy ich adorować, przywołujemy tylko przywiązanie do naszych dzieł i czynów. Oddajemy wielkie dzieła na ołtarze Niebios, prawdziwa, nie-niewolnicza pokora bierze się z braku przywiązania i jest szczerym, odważnym, silnym ruchem.

Silnie próbując przywrócić porządek, zasada która zbyt ambitnie podchodzi do sprawy i za wszelką cenę broni swej pozycji prowadzi do konfliktu.

Dobre nawyki powinni być wzmocnione i prowadzone, nie powinni być bezczynne, kiedy są rozpoznane jako przydatne i produktywne, podobnie to co jest rozpoznane jako przeciwne powinno być naznaczone i wyeliminowane gdy się pojawia, a złe nawyki niszczone i miażdżone jak wewnętrzni przeciwnicy.

Heksagram III.Czun — Trudność na Początku

Na tyle na ile kora drzewa świadczy o jego sile i doświadczeniach, tak jak źdźbło trawy jest ostrą puentą skoncentrowanego postanowienia, które powraca do siebie po sztormach, silnych huraganach i deszczach, ma jednak silne korzenie, jest zwinne, lekkie, lecz mocne. Poprzez napięcie zgody, rzeczy wzajemnie wypływają w harmonii i wspomagają się we wspinaczce w górę.

Znacznie większym osiągnięciem jest zdobycie mistrzostwa małymi środkami bez wsparcia, niż to osiągane uprzywilejowanym treningiem. W Greckiej tragedii Ci którzy byli sprawdzani przez Niebiosa ciężkimi doświadczeniami byli przez nie najbardziej uprzywilejowani, niezłomna wytrwałość w pokonywaniu siebie i przeciwności jest godna, źdźbło trawy pokonuje sztormy.

Można zatem z chaotycznego, nieutrzymującego formy charakteru z gliny ukształtować świetnych ludzi, w zależności od woli tych drugich w kształtowaniu siebie w zaokrąglaniu swoich natur i ich doskonaleniu. Rozgraniczenie nie oznacza wewnętrznego statyzmu, stałość umysłu jest dojrzała w ruchu.

Wartość Comitas w Via Romana, przyjaźń w dobrym humorze ma wielkie znaczenie, strata przyjaciół jest niebezpieczna dla rozwijającego się charakteru, izolacja i alienacja wkrótce rodzą pogardę i arogancję, albo desperację i depresję, chyba że w porę powstrzyma się je progresywną, rosnącą stałością. Tylko w dojrzałości możemy powrócić w samotnię, jeżeli możemy być w kompanii Niebios „sami z samotnią", nigdy w prawdzie nie jesteśmy sami, jeżeli rozpoznajemy znak niewidzialnych kompanów i kompanek.

Znacznie lepiej wycofać się z rezerwą aniżeli wchodzić w złe kompanie — te drugie nie wpłyną źle na silny charakter, mogą

być zmiecione pod jego oddziaływaniem ku lepszeniu jeżeli potrafimy „mówić wieloma drogami", bez antagonizmu — ale dla słabego charakteru bez treningu — ryzykujemy że nasza praktyka będzie poddana wpływowi negatywnej kompanii, może to wciągnąć młodego człowieka pod wpływy, które mają złe rezultaty później.

Gdy porządek wyłania się z chaosu buduje się wspólnotę opartą na zgodzie, umiejętność polega na znalezieniu strategicznych punktów w całości i zmienianie ich w podobny sposób. Gdy upada dom z kart, natychmiast wydarzenia płyną w inną, zreformowaną strukturę, wtedy tak naprawdę nic nie idzie w ruinę, ale odnajduje się w nowej formie. Strumień płynie w nowe koryto i wytwarza nowy nurt. Gdy chaos jest rozpoznany i nie możemy się do nikogo zwrócić, mgła która nas otacza jest nieprzenikniona, wszędzie gdzie kroczymy jest otchłań, przerażający widok, jak gdyby ciemne chmury zakrywały nasze widzenie i czucie, zachowujemy jasność widzenia pomimo wszystko.

Często próby tego typu mentalnych i emotywnych sytuacji nadaje nam wgląd, jeżeli go utrzymamy, wiele trudności może powstać przy niefortunnych zdarzeniach, ale widzenie umysłu nie będzie nagięte, pozostanie przy wyższym wglądzie, gotowe widzieć życie nawet gdy zbierają się ciemne, nieprzeniknione burzowe chmury.

Wątki i rozbłyski wydarzeń na początku wydają się niczym chaotyczna pajęczyna, lecz w czasie, oddzielne wątki zaczynają się pojawiać klarownie jako całość struktury, z porządku powstaje chaos, ten kto wie jak poruszać się przez niebezpieczne przestrzenie, wie kiedy się zatrzymać, a potem jak tkać srebrne nici w porządku.

Gdy jesteśmy ofiarą zbyt wielu nieszczęść, schematów, forteli, działania z ukrycia, często generalizujemy i postrzegamy nawet przyjazną nam osobę której nie znamy jak potencjalnego wroga, dodaje nam to więcej ostrożności, ale tracimy możliwość znalezienie przyjaciela. Podchodzenie do spraw z rezerwą jest dobrą rzeczą, jawne zaufanie w stosunku do ludzi jest niemądre, ale nieszczęścia nie powinny wytworzyć w nas paranoi i podejrzeń które zasłaniają prawdziwie sprzyjające okoliczności.

Nie akceptujemy pomocy która związuje nas z anonimowymi źródłami, musimy polegać na ocenie i dokładnie widzieć przez sytuację aby ufać, jeżeli taka podpora lub poleganie na kimś lub czymś się pojawia. Jeżeli pomoc jest dana z anonimowej strony, polegalibyśmy na pragnieniach i zachciankach kogokolwiek, tak zatem ciekawy lis wpada w pułapkę, a niedoświadczony człowiek który podąża za innymi może być łatwo wykorzystany wplątany w zabrudzone sieci, zachowując się jak podlotka która wpada w ramiona silniejszego mężczyzny. Podobnie — kobieta która jest godna nie biegnie za rzeczami które błyszczą, tylko polega na własnej mądrości i rozeznaniu. Wszystkie zobowiązania, włącznie z tymi ukrytymi które bierzemy na siebie, powinny być najpierw rozsądzone przez naszą wiedzę o osobie która oferuje pomoc.

Losy nie mogą być zignorowane, albo zrzucone z barków — możemy co najwyżej poprawić swój charakter w reakcji na wydarzenia niezależne od nas. Otrzymanie pomocy w ciężkiej sytuacji wymaga jasności umysłu, fałszywa duma zabagnia umysł, jednak należy być ostrożnym z której strony nadchodzi pomoc.

Gdy inni zniekształcają albo przerywają wszystko co robimy, należy być ostrożnym. Inaczej będą mieli sieci które nas uchwycą i zatrzymają nasze akcje, pośród tych którzy zatrzymują ekspresję, wybitna uwaga jest potrzebna, spójność i integralność, jasność i przejrzystość charakteru, szczególnie gdy jesteśmy pod ostrzałem oszczerstw, szantaży, grożenia, zastraszania, pozostajemy silni i stali.

> *„Ci, których umysł jest przytwierdzony do gwiazdy, nie są zranieni przez kłamstwa i oszczerstwa"*
> *— Leonardo da Vinci*

Gdy utkniemy i nie widzimy drogi wyjścia, składamy ręce i się poddajemy. Taka rezygnacja jest najsmutniejsza, szczególnie wśród młodych — tylu bohaterów straciło siłę i nadzieję w młodej desperacji, glina która ma potencjał, powinna być kształtowana, zamiast zmarnowana.

> *Konfucjusz mawiał: „Krwawe łzy spływają, jednak nie powinniśmy tkwić w tym stanie".*

Heksagram IV. M'eng — Folgowanie Młodych

Zezwolenie na ciągłe pytania nie rozwija, ale spłyca i rozpieszcza. Gdy zaczynamy rozwiązywać i odpowiadać na własne pytania, zaczyna się proces dojrzewania, a także krytycznego kwestionowania świata aby odnaleźć inne drogi. Narzędzia takie jak krytyczne myślenie, wiedza, wielo-aspektowe podejście do fenomenów pozwala oglądać świat z wielu stron, a jednocześnie wyciągać i doskonalić wnioski.

Cisza jest często słowem prawdy, jest skuteczniejsza niż mowa kiedy ambiwalentna sytuacja mogłaby wynikać z jednego nawet słowa.

Bez dojrzałości, gubimy się. Nasze własne ruchy są ciągnięte w lewo i w prawo, przez ruchy kogo innego. Bezkształtne fantazmaty odciągają od osadzonej koncentracji, są to puste bańki które zawężają naszą koncentrację i rozpraszają prawdziwe cele, tu i teraz dokładnie jesteśmy i czynimy, co rozwija się dalej ma swój impuls w teraz, tak jak teraźniejszy moment jest przyczynowy, współ-pojawiający się z innymi wydarzeniami.

Pozostawienie głupca na jakiś czas samemu sobie pozwoli mu się nauczyć i nabrać doświadczenia, jeżeli się złamie albo zostanie zmieciony, będzie miał powód do żalu.

Heksagram V. Hsu — Oczekiwanie, Odżywianie

Ewidentne prawa które ulegają wypaczeniom przez postrzeganie, nie zmieniają swoich podstaw, to co jest „zapomnianym znanym" w swojej prostocie, wraz działania i wydarzenia stają się ukryte przed ludzkimi umysłami.

Pory roku akompaniują cykliczność i zmiany w naturze, kosmos jest porządkiem który działa zgodnie z prawem cykliczności i zmiany, odpowiednim punktem odniesienia jest zdolność do utrwalenia punktów stałości, odkrywania ich, głębokiej refleksji i odzwierciedlania ich. Ale także wcielania i poruszania się przez zmianę, los, możliwość, szansę, dynamiczne zmieniając strukturę i podstawę naszych działań.

Czasy rozwiązują się zgodnie z ich naturalnymi prawami, uzbrój się w szczerość i pokonaj charakterem, wydarzenia które wyczerpują się naturalnie, jeżeli uczyniliśmy źle, niezależnie od tego czy rzeczywiście czy jedynie tak to postrzegamy, powinniśmy się uzbroić w cierpliwość i stałość — pokonać nieszczęścia tarczą z antidotów (Buddyjski termin), niezależnie od tego czy jesteśmy traktowani w uczciwy, czy niesprawiedliwy sposób.

Jeżeli nie możemy przedsięwzięć akcji, pozostajemy silnymi i bez winy, ignorując prowokację, mając przewagę natury i charakteru nad wydarzeniami i uprzedzając je poprzez przygotowanie.

Szczerość jest przejrzystością w naszych działaniach, wewnątrz, a także zgodnie z Kreatywnymi Siłami, nie ma nic ukrytego w prawach poruszeń kosmosu, nie można zmienić wszechświata przecząc jego prawom. Pewność rodzi się najczęściej z poczucia sensownej celowości. Słabość i niecierpliwość szargają nerwy i doprowadzają do rozkojarzenia, przynosząc niebezpieczeństwo do każdego przedsięwzięcia.

Wewnętrzna pewność i siła ukazują się w prawdziwości bez kompromisów, aby to zrobić należy poznać siebie. Proces poznawania siebie jest procesem kontemplacji, samo-obserwacji, introspekcji, konfrontacji, decyzji, kontrastu, pulsu i impulsu między czyjąś indywiduacyjną naturą i spięciu wewnątrz.

To jak jest to rozwiązane zależy od sposobu jak starcie jest rozwiązane na zewnątrz podczas konfrontacji, reakcji, działania, stałości. Jak to wszystko jest zharmonizowane, znając naszą naturę obserwujemy poruszenia sieci ze swoimi intencjami, motywami, pragnieniami.

Często jednak złudzenia i zafałszowany obraz może się ukazać jako ścieżka, ale z tych pierwszych można rezolutnie się z nich odzierać, aby odnaleźć źródło.

Jeżeli nie posiadamy źródła impulsu w środku, lub w naszych fundamentach, tracimy nasze energie i zaczynamy iść do połowy rzeki wracając, choć mogliśmy zbudować most. Odnajdując to źródło, mamy niewyczerpane zasoby energii do przekształcania i rzeźbienia.

Trwanie w życzliwym dobrym nastawieniu, nawet wtedy kiedy nie ma się z czego cieszyć jest dobrą metodą treningu, wtedy nawet w powadze potrafimy wyjść cało z koszmarnej sytuacji z humorem.

W oczekiwaniu, powinniśmy się przygotowywać, nie zostając w tyle, ale działać z praktyką zaokrąglania charakteru i natur, ciosając w nich jak w rzeźbie, w dobrych czasach pracujemy, w złych pokonujemy siebie, nie pozostawiamy trzeźwości myślenia fortunie, nie dajemy jej w opiekę wirom nieszczęść.

Nawet pod oszczerstwami nie mieszamy swojej natury w samo-obronie z niskimi rzeczami, czekamy cierpliwie i jesteśmy

silnego charakteru, Ci którzy mają swój umysł przytwierdzony do celu i sensu nie są złamani.

Ukazana słabość może sprowokować złodziei, albo możemy być zmieceni w posłuszeństwo woli wobec podłych ludzi, rzadko kiedy znajdujemy pomocną dłoń gdy jesteśmy otoczeni w dzikich miejscach, lub pośród działań przeciwników. Jeżeli postrzegają nas jak przeciwnika, nie pozwalamy sobie folgować słabością, nie bylibyśmy przeproszeni, a jedynie zmiażdżeni, ciężej jest odzyskać siłę ze słabej pozycji do zrównoważonej, wymaga to wielkiego nakładu sił.

„Przeciwnik" jest słowem innego, ruchy przeciwko nam nie powinny nas złamać w przeciwne postrzeganie. W najbardziej niebezpiecznych sytuacjach, pozostanie zimno-krwistymi i utrwalenie przejrzystości, wyostrza zmysły i koncentrację.

W interwałach, powinniśmy się przygotowywać wewnętrznie, marnowanie czasu bez przygotowywań — gdy przychodzi konflikt albo konfrontacja, upadamy pod ich siłą.

Ruch szans potrafi czasem zmienić nasze położenie w niewiarygodny sposób — ratując z najbardziej niebezpiecznej sytuacji, albo wręcz przeciwnie — z najbezpieczniejszej wtrącając w najgorszą, nie do przewidzenia.

Heksagram VI. S'ung — Konflikt

Silni ludzie Kreatywnego kroczą na granicy przepaści, powinni mieć się na baczności. Tkacze sieci iluzji forsują nieharmonijną drogę, wewnętrzna determinacja i zrozumienie zawiłości daje nam wskazówkę która wzrasta w spokoju i sile. Lepiej zatrzymać się bez ambicji i poświęcić impuls, ograniczyć go, aby dojrzeć wewnętrznie. Jeżeli nie jesteśmy pośród ludzi, albo nie możemy znaleźć równej osoby aby sięgnąć po poradę, wtedy w samotni, naszym władcą jest Boskość ponad nami, środkami są wyrocznie, medytacje, inwokacje, ale wymaga to inteligencji i doświadczenia aby się rozeznać i nakazywać sobie wewnętrznie.

Innymi słowy ruchy przeciwnika powinny być przewidziane, zanim osiągną punkt krytyczny, powinniśmy być przygotowani na taką ewentualność przez postrzeganie, przewidzenie, ocenę i obserwację. Czasami ruchy przeciwnika pomimo tego, że są przewidziane, mogą zamrozić nasze ruchy, skompromitować je, albo zniszczyć — jeżeli zdajemy sobie z tego sprawę, przygotowujemy się na tego typu klęski.

Podobnie z kłótnią, gdy 'udowadnianie swoich racji' prowadzi do antagonizmu, ludzie mają swoje wierzenia które są fundamentem ich istnienia, przecząc im, prowokujemy wrogość. Nie wciągajmy się zatem w konflikt argumentów albo wierzeń kiedy próbują atakować nasze, inaczej stracimy otwartość umysłu i subtelność, stając się zopiniowanymi fanatykami w najgorszym przypadku.

Pośród cywilizowanych ludzi, cywilizowana konwersacja jest możliwa, w przeciwnym razie jest to strata czasu. Mediator który poprzez swój charyzmatyczny autorytet i status jest w stanie sprawiedliwie zakończyć konflikt. Jeżeli wszystko staje się uporządkowane, konflikt jest rozwiązany.

Wszystko co mam noszę ze sobą, całość nabytej szczerości jest nasza, wszystko co zbędne przychodzi i odchodzi podług toku losów. Co jest siłą własnej natury pozostaje nasze. Powinniśmy pracować i kończyć nasze prace bez próżnego oczekiwania nagród, ani samo-ratyfikacji.

To co nie jest trwałe, ale okazyjne, nie powinno być wywyższane.

Heksagram VII. Szih — Armia

Autorytet zradza się z lojalności żołnierzy, przejrzyste działania i decyzje odnajduje się w mądrych rozkazach. Rzymskiemu generałowi salutowano jakby był namiestnikiem Słońca, żołnierze salutowali przykładając dłoń do brwi, zakrywając oczy, tak jakby olśniewał ich rozkazującym autorytetem i czynili to z własnej woli, jego efektywność polegała na intuicyjnym poznaniu pola bitwy na czubku miecza, można odnieść to do zarządzania sobą, armii wewnątrz, albo duchowego pola bitwy serc i umysłów wewnątrz i na zewnątrz.

Kiedy generałowie i władcy tracą kontakt z ludźmi i ze światem walczą swoje wojny, uszkadzając tkankę społeczeństw. Podobnie jak ambicja, chęć rozlewu krwi lub entuzjazm może się zamienić w manię dumy, w której inflacja zasady władzy zaczyna żądać coraz więcej dla siebie, aby temu zapobiec jest potrzebna cierpliwość i kompozycja, integralność są kluczowymi motywami.

Ten kto frontalnie jest reprezentatywny, jako przywódca włącza wszystko i wszystkich którym przewodzi, zaokrągla i dopełnia siebie, zatacza krąg, zaokrągla i dopełnia innych.

Gdy rozkaz jest w drzazgach, interesy poszczególnych grup rozstrajają całość w chaotycznych ruchach.

Heksagram VIII. Pi — Trzymanie się razem (Unia)

Silna osobowość znajduje komplementarność w innych, jest to wątek który ujarzmiony stanowi rdzeń przywódcy, podobnie zbierając swoje poruszenia umysłu i procesy mentalne w cel.

Ludzie którzy się wahają powinni wpierw zobaczyć szczerą naturę danego przedsięwzięcia, jeżeli się na nią zgodzą, przedsięwzięcie jest silne, ponieważ jest w nim przejrzystość.

Jeżeli nie zachowa się kompozycji i kręgosłupa, jesteśmy zmieceni pod wolę ludzi, cała struktura się zapada.

Jeżeli ktoś zna swoje kompetencje i zdolności, działa. Jeżeli nie ma podstaw, nie powinien podejmować się zadań, inaczej zamieni się w szarlatana który wiedzie ludzi na ślepo, niektóre charaktery lepiej rozwijają się w samotności, patrząc na ludzi jako obserwator, inne z ludźmi, bez powołania do nauczania albo przewodzenia, więcej można zdziałać poprzez odnalezienie swojego miejsca, inaczej można zdziałać wiele szkody.

> *W liście do Asfaliusa, „kontempluje Intelekt i wyprowadza z niego perfekcję", ma też „charakterystykę prowadzenia ludzi przez zarządzanie całą strukturą relacji i powiązań między nimi" — sprawia że Ci co posiadają Intelekt stają się niemal boscy. Jeżeli natomiast napominamy odwagę, w liście do Olympiusa jest zaprezentowane jako „niezmącona, niezachwiana potencja Intelektualna i najwyższa forma intelektualnej aktywności, co jest domknięta w samo-tożsamości i stanie umysłu który jest siły i trwały wewnątrz". Sopater wypowiadał się tak o Cnocie, podkreślając niebiański aspekt tej muzy. Jest to „perfekcja i doskonała miara w życiu duszy, najwyższa i najczystsza aktywność rozsądku i Intelektu i dyskursywnej inteligencji,' która charakteryzuje się „pięk-*

nem, symetrią i prawdą, niezmienną tożsamością i prostotą, transcendentalną wyższością w stosunku do innych spraw, czystością która jest wyniesiona ponad inne rzeczy i z nimi niezmieszana".

Dillon, J.M, Jamblich z Kalcis: Listy (Society of Biblical Literature, Atlanta: 2009), p.20

Gdy społeczeństwa są sobie obce, rozpadają się społeczności i oddalają od siebie prowadząc do ich ruiny.

Szczerość i przejrzystość mówi przez siłę która wynika z posiadania i zdominowania wewnętrznego pola walki, a także wewnętrznej prawdy która odnaleziona, jaśnieje wewnątrz.

Można rozmawiać z ludźmi rozmaitych ścieżek, z rezerwą, pilnując się, aby nie eksponować nic ponad to, lepiej jest pytać i słuchać, aniżeli być kwestionowanym, przepytywanym i słyszanym w nieodpowiednim miejscu.

Jeżeli myśli, akcje i słowa są w nieporządku, nie zebrane w jedno, jak w szaleństwie, albo braku odpowiedzialności, czy ignorancji. Nie działając w zgodzie te nie są przejrzyste i rozświetlone wewnętrzną jasnością umysłu i intencji, stają się początkiem katastrofy, otwierają wątki wydarzeń i losów które przynoszą wielkie nieszczęścia, pogardę, nielojalność, upokorzenia i poniżenia.

Heksagram IX. Hsiao Czu. Poskromienie Małymi Siłami

小畜

Małe przeszkody mają swoją wagę, ale jeżeli przypiszemy im zbyt wielkie znaczenie, mogą zepsuć nasze prace. Odwrotnie, jeżeli przypiszemy im zbyt małe znaczenie, nie jesteśmy w stanie zrozumieć dokładnie ich natury, co odbiera nam koncentrację pomagającą nam przełamać trudne okoliczności. Przez łagodność możemy zapewnić pozytywne rozwiązanie, poprzez brutalną miarę wzmacniamy opozycję, a przeszkody się wzmagają, stajemy się zbyt napięci z przeszkodą jako podmiotem naszej koncentracji.

Łagodnie poskramiając tygrysa, podróżujemy na jego ogonie w pokorze, poprzez właściwe rozróżnienie, ocenę i ogląd sytuacji taką jaka jest. Podobnie jak z punktami odniesienia które nie są statyczne, ale silne w strukturze, płynne na tyle aby dostosować się do warunków w harmonijny sposób — jest to rozróżniane przez mądrość, wiedzę i doświadczenie które wspierają nas w naszych decyzjach.

Polegając na wewnętrznej inklinacji, jaśniejemy wewnątrz tym co silne, jasne, piękne i klarowne. Kiedy nie można wpłynąć na świat ku lepszemu, koncentrujemy się na małych krokach, regulując je i kierując ku naszym najlepszym cechom, zdolnościom i możliwościom.

Nigdy nie zatrzymujemy rzeczywistości przez domniemane albo rzeczywiste błędy i przewinienia, męcząc je w pamięci, poprawiamy się i prostujemy, bez winy, rozkazując sobie w zgodzie ze standardami tego co dobre, tak jak „grzech" jest aberracyjną koncepcją, który jest ukrytym wątkiem winy biegnącym przez niektóre społeczeństwa, tak samo jak „wina".

Wystarczy być odpowiedzialnym za swoją wolność, prowadząc się dobrze, wzmacniamy dobre rzeczy. Zdarzy się popełnić

błąd, ale jeżeli mamy dobry zmysł, natychmiast poprawiamy go z własnej woli mając na względzie układ odniesień który wynika z treningu moralnego, etycznego, czy rozumowego, ten ostatni często oświetla te poprzednie.

Lepiej uczyć się obserwując błędy innych, aniżeli wbiegając w nie samemu, chociaż jeżeli popełnimy błąd, łatwiej zapamiętać sposób jego uniknięcia, albo rozwiązując metodą jego źródło, co pomaga nam rozróżniać powód od przyczyny, działania od efektu.

Jak często nieważne rzeczy pochłaniają naszą koncentrację, jeżeli nasz umysł zanurzy się w wielkiej przestrzeni niebios, a nie myśli o drobnej kłótni, jeżeli rozpozna obraz świata, nie jest wzruszony prostym obiektem, albo czymś mniejszym — są to małe sprawy które powinny być szybko rozwiązywane i zbywane, nie zatracając perspektywy, poruszamy się po świecie drobnych rzeczy, ale nigdy nie przesłaniają nam drogi.

Jeżeli ktoś jest doradcą osoby władzy, jest często współodpowiedzialny za decyzje, dlatego porady muszą być mądrze wyłożone z taką wykładnią aby rzeczywiście doradzać.

Całość współpracy polega na zaufaniu i szczerych działaniach.

Jeżeli małe rzeczy są rozwiązane dobrze i puszczone w ruch, te wątki tworzą węzeł dobrych fortun, gdy czas na żniwa jest gotowy.

Zawsze jednak można się spodziewać nagłej zmiany wydarzeń, zmiany wszystkich dobrych rzeczy w zepsucie, albo zrządzeniem matki szansy — wszystkie wypracowane dobre efekty upadają w ruinę. Nie należy tracić wytrwałości i dalej być cierpliwym.

Heksagram X. Lu — Kroczenie (Prowadzenie się)

Społeczne prowadzenie się zależy od oddania się jego porządkowi, poprzez ciągłe komplementarne włączanie wielu wątków które odnoszą się zarówno do Kreatywnego, mając Ziemię za niższą, a Rozgwieżdżone Niebiosa za wyższe — fundamenty pod tradycje, organizacje i religię są przybliżeniami obserwacyjnymi, odkrytymi, wyrozumowanymi, dojrzałymi w proporcji i odzwierciedlonymi poprzez refleksję głęboko w nas.

Obserwując świat wydarzeń i fenomenów na zewnątrz, reformy odzwierciedlają również zmiany ustawień psycho-społecznych i organizacyjnych, wytyczając kierunki dla rozwijającego się świata zmian, reaktywności, utrwalenia, progresu.

Różnica w pozycji powinna ukazywać inne natury w jasny sposób, aby nie pojawiła się zawiść. Porządek jest rozumiany jako naturalny przez to że każdy bierze odpowiednią dla niego pozycję, zatem nie ma nierówności, ale zostaje zachowana hierarchia, społeczeństwa bez klas czy pozycji tworzy ludzi bez klasy a także pogardę i zawiść wobec wyższości nad przeciętnością — gdy elity są pozbawione klasy i nie posiadają zasłużonego społecznego szacunku, nie są lepsze od przeciętnych ludzi, którzy potrafią być lepsi, w tej sytuacji elity są dużo gorsze.

Nie da się stworzyć uniwersalnej równości, różnice umysłów, serc i natur są oczywiste w świecie natury, ale nie powinni rodzić pogardy ani kondescencji, fałszywej dumy albo wywyższenia, wszyscy powinni być włączeni, w Konfucjańskich Chinach, zmiany pozwalały na mobilność społeczną, zmuszanie do równości zabija natury i charaktery, sprawiedliwość powinna regulować uczciwie dystrybucję statusu.

Wewnętrzna wartość, obiektywna, powinna być kryterium zewnętrznego statusu, gdy każdy zgadza się na taką hierarchię porządek jest zachowany w społeczeństwie, tego typu zgoda wewnątrz i na zewnątrz promuje odczucie równości względem hierarchii, prawości i uczciwości.

Człowiek który nie jest usatysfakcjonowany okolicznościami i jest niespokojny i ambitny tylko po to aby uciec ze swojego stanu, zaczyna gonić za abstrakcjami, urojeniami i przywiązaniami, handlując swoim życiem i sprzedając je za niegodne rzeczy, tracąc swoją kompozycję, oślepiając się przez beznadziejną podnietę i agitację nad rzeczami które w swojej esencji są puste, albo związuje się w relacjach i kontraktach, które zamieniają go w niewolnika, podmiot innej woli, albo podmiot nieożywionego przedmiotu lub abstrakcji za którą goni.

Jeżeli rezolutność staje się zbyt sztywna, wytrwałość może być użyta przeciwko nam w mataczeniach przeciwnika, powinien być zatem roztropny i ostrożny

Nikt nie zna siebie, na tyle na ile jest to prawdziwe, możemy wybudować obraz siebie w głowie, znając swój wewnętrzny geniusz, ale całość jest nam nieznana, odbieramy i oddajemy impresje o sobie innym ludziom, wyższym światom i sobie. Niech jednak percepcje, wierzenia i impresje innych nie zatrzymują nas na drodze, jeżeli przeczą impulsowi wewnętrznej prawdy która jest zgodna z niebiosami. Często będą nam przeczyć i utrudniać ścieżkę, albo z nas drwić — pozostańmy przy złotej nici w wytrwałości.

Heksagram XI. Tai -Pokój

Niebiosa są fundamentalnym podtrzymującym i odżywiającym elementem. To sprawia że ich kreatywna siła sprawia że rzeczy się rozwijają i zakwitają. Gdy są w silnej pozycji w relacji do ziemi, ciemność nie ma możliwości zbliżenia się do ich działań.

Hsing jest rezonacją istnienia w samo-odzwierciedleniu natury życia, Ming jest Niebiańską krystalizacją zgodną z zaokrągleniem każdej esencji w jednogłosie rezonującym z naszym istnieniem i wydźwigującą nas w górę, do spraw wyższych.

Niebiosa dystrybuują i regulują w mądry sposób, wspierając działania ludzkie które są z nimi w zgodzie. Miara prostych wzorców i decydowania o punkcie odniesienia w prostocie bycia stwarza głęboki, dosadny porządek.

Doktryna symultanicznego angażowania jest podobna do medytacji — symultanicznie medytujemy nad pozytywną pustką wszystkich fenomenów, jednocześnie podejmuje aktywne działania — podobnie — podtrzymując większy obraz rzeczy, iluzję fenomenów, zmian, punktów odniesienie działamy, albo w zależności od potrzeby powstrzymujemy się w stałości.

Frakcjonalność we współpracy nie powinna polegać na interesie własnym ani wzajemnym, ale wspólnocie umysłów i zgodnym esencjonalnym połączeniu między ludźmi, między wewnętrznym lśnieniem a niebiosami. Roztaczającej coraz większe kręgi, harmonizuje się całość w działaniu, inaczej poszczególne fakcje zaczną nadużywać całość tkanki w celu wykorzystania przewagi nad innymi w interesie własnym.

To co wysokie powinno zachować kontakt z tym co niskie, wątek człowieczeństwa biegnie przez ludzi na wysokich i niskich stanowiskach w hierarchii.

Heksagram XII. P'i — Stagnacja, Zastój

Fundamentalne połączenie pomiędzy światami ludzkimi i niebiosami jest słabe — w niektórych sytuacjach — przejęte i wykradzione przez złudzenia które grają rzeczywiste, nie mają one relacji do tych ponad, ale psują ich pracę poniżej przez iluzję, fortele i przesłony.

Całość filozofii i teologii jest aktywnością człowieka. Yu (Droga) rozświetla Tao na życie (Ming), wehikuły i techniki osiągnięcie tego stanu są różne.

Nie zamienia się wewnętrznej wartości na abstrakcyjne podmioty ludzkich niższych żądz.

Gdybyśmy za obowiązki żądali zapłaty ponad miarę, albo przywiązali się do zapłaty i byli roszczeniowi zamiast potraktować to jako drobną przyczynowość, która nie wpływa na naszą naturę, albo honorów, w esencji, cała nasza aktywność byłaby skompromitowana, skorumpowana, tracąc swoje fundamenty, nawet najlepsze akty byłby zatrute, ich dobry efekt zostałby odwrócony i zepsuty.

Nie kompromituje się swojej ścieżki, stając się własnym wrogiem, zamieniając się w swoje przeciwieństwo. Gdy jesteśmy przesileni masą, Ci którzy kontestują, podważają, zdradzają, lub nie są zdecydowani dołączają do grona naszych przeciwników, jeżeli zachwieje się nam natura choć na chwilę, szybko stajemy się eksponowani i upokorzeni, tracąc wewnętrzną kompozycję i wartość, tracąc wsparcie tych którzy mają wartość, a także tych którzy byli lojalni. Starzy przyjaciele nie chcą mieć z nami nic wspólnego, inni nie chcą znajomości, — jeżeli jesteśmy silni w tych czasach — wycofujemy się upokorzeni, lecz dalej walczymy o swoją naturę, substancję i esencję.

Chowa się wtedy swoją wartość i wycofuje w samotnię, jeżeli możemy sobie na nią pozwolić, w starożytności można było zdać się na kompanię niewidzialnych światów i Niebios, we współczesnych czasach gdy jesteśmy nadzy przed kartelami, grupami, syndykatami, cenzurowani, odarci, rujnowani, wyśmiewani, upokarzani, zamienieni w wystawę dziwadeł, wielką wagą jest ignorowanie tego typu wpływów i powrotu do starej zasady — oddania Kreatywnym Niebiosom, afiliacji i przyjaciół ze światów duchowych.

Zachowanie wartości naszych osobowości poprzez siłę i rezerwę w osamotnionej mądrości, kiedy spodziewamy się zatrucia innych, strategicznie decydujemy się na wycofanie — jest to bardziej wartościowe niż rzucanie siebie i innych w toń ciemności, decyzje w tronie naszych serc są dokonane w ciszy i kontemplacji. Nie jest to akt niewidoczny dla Kreatywnych sił.

Jeżeli jesteśmy w pozycji niskiej lub żebraczej, ale mamy wartość, pozostajemy silni i wytrwali, Ci którzy wytrzymują niefortunne czasy mają silniejszego ducha — poprowadzony we właściwy kształt staje się rezolutną stalą i koncentracją, starając się wcielić te cnoty i idee które zostały odkryte, poczute, rozwiązane. Kiedy podczas elit widzisz niższych naturą ludzi, niegodnych zaufania, trzymaj się od nich z dala. Jako człowiek w niskiej pozycji ukrywaj swoją wewnętrzną wartość i prawdę, gdy ludzie o niskich naturach rządzą, nigdy im nie schlebiaj, nie pochwalaj, nie komplementuj, jako człowiek o wyższej naturze nie pozwól nikomu Cię pochwalać, schlebiać Ci, komplementować siebie.

O ewidentnej wartości nie powinno się mówić, podobnie nie przechwala się ona jako zasada inflacji, nie przerasta ona

swojej godnej formy. Siła i odporność połączona z pilnowaniem słów wystarczy aby pokonać cierpienie w ciszy, kształtuje to charakter, słowa zaczynają płynąć, zamieniają się w zło i cierpienie, jeżeli nie są powstrzymane, wkrótce arogancja się rozrasta i zaprasza pogardę i obrzydzenie wobec reszty.

Lepiej jest być cierpliwym i pełnym powstrzymania, kontemplując znaki i ich znaczenia, „dobra myśl, dobra mowa, dobre działania", jedno pochodzi od drugiego, porównane z cnotami rozwiniętymi w świetle doświadczenia i rozumu, rozwiązanymi wewnątrz i osądzonymi jako dobre.

Nie powinno się roztrwaniać i odganiać bólu przez złe znajomości, albo rozsiewać przez głupie działania, ale powstrzymać ból i przekształcić, zmienić jego energię w odnowę, przekoncentrować jego środek ciążenia, oświetlić wewnątrz, jeżeli jest skierowany na zewnątrz może się stać despotyczny, sadystyczny, albo zbędnie dominujący.

Osoby bez autorytetu nie powinny próbować przywracać porządku, inaczej załamią się pod ociągającą się dygresją, tracąc impuls akcji, silne fundamenty budują kreatywny impuls jeżeli cel jest dobrze zdefiniowany i utrwalony, jeżeli umysł jest otwarty i subtelny, polegając na silnej naturze, inaczej buduje „zamki w chmurach" próbując zrobić duży przeskok — realizując że brakuje mu impetu, zamek z chmur upada w ruinę.

Jeżeli ktoś tworzy porządek jako swoją personalną zdeformowaną wizję, podobny jest maniakowi który poszukuje utrwalenia swojej zdeformowanej woli.

Podobnie z umysłem, za dużo sztywności może działać na wzrost urojeń, ignorancji, arogancji, zbyt mało poczucia wła-

snej wartości i pewności roztrwania charakter i naturę, ale powinny być regulowane w rozsądny sposób.

Nie zapomina się o niebezpieczeństwach w komforcie, ani o ruinie kiedy jesteśmy na swoich włościach, ani o pomieszaniu kiedy nasze sprawy są w porządku. Mając odwrotność na umyśle, przygotowujemy się na to co inne, pamiętamy poprzednią niedolę i poprzednie powodzenie, rozwijamy obie nici fortun i nieszczęść w swojej świadomości, aby być na nie przygotowanym.

Heksagram XIII. T'ung Jen — Przyjaźń z Ludźmi

Każda przyjaźń bierze się z głębokiego poczucia unii z ludźmi, odpowiedniej rezonacji ich esencjonalnego współbrzmienia, jest stowarzyszeniem wolnych ludzi. Bierze się też ze wspólnego poczucia wagi spraw które są uniwersalne i prawdziwie powiązane przez człowieczeństwo i relację w stosunku do rozgwieżdżonych, kreatywnych niebios. Są one nieprzesłonione różnicami zdań, czy podziałami wokół rzeczy małych.

Jest to ojcowski i matczyny umysł skierowany ku otwartym przedsięwzięciom które obejmują wszystko sokolim wzrokiem. Jeżeli ludźmi rządzą prywatne interesy, nie jest to dobry fundament pod właściwe połączenie wewnątrz społeczeństwa. Kiedy wspólnota interesów się rozpada, albo rozłamane interesy zaczyna ze sobą kolidować, współpraca przestaje być na rękę, jest to wspólnota celów aniżeli zaangażowanego działania na rzecz dobra całości.

Fundamentami wspólnoty są zasady które nią rządzą, otwartość i zaufanie, na fundamentach których wszystko jest wyłożone i zrozumiane. Ekskluzywne frakcje, które muszą gardzić jedną grupą aby zjednoczyć inne biorą się z niskich motywów. Promocja własnej frakcji nad innymi prowadzi do rozłamów. Struktura, która celuje w wywyższenie własnych interesów ponad inne spotyka się z oporem i promuje wewnętrzne konflikty na bazie między-frakcjonalnych potyczek powstają zawirowania i konflikty społeczne.

Gdy doprowadza się do wzajemnej nieufności i każdy buduje pułapkę na innego, albo szpieguje na nim z daleka, prowadzi to do podejrzeń tak silnych, że nawet bliscy przyjaciele są widziani jako wrogowie.

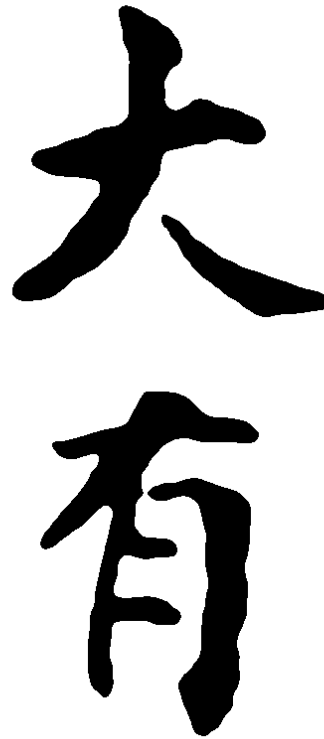
Wzajemny brak zaufania i podejrzenia koroduje stowarzyszenia i organiczne społeczeństwo od środka, akty szpiegostwa i sabotażu są powszechne, choć rzadko przynoszą informacje, napędzają wzajemną nieufność. Dolewają oliwy do ognia co może doprowadzić do punktu zapalnego, a zatem konfliktów, wojen, tarć społecznych, buntów, rewolucji, ogólnej kontestacji wszelkich społecznych prawideł.

Gdy władza i elity, a także frakcje dopuszczają się zbrodni, łamią prawa, ludzie zaczynają się buntować. Jest to powszechny wątek które jest znany u podstaw i nie wymaga dalszego opisu — kiedy ludzie nie ufają rządowi, rząd staje się pozbawiony podstaw w społecznym porządku i uznaniu. Wzajemny brak zaufania w inflacji napędza wzajemną wyalienowaną paranoję.

Gdy ludzie spotykają się u głębi swych natur i podstaw dusz ich smutek przeradza się w szczęście. Lepiej pracować samemu i angażować się z tylnej straży, w cieniu, angażując się dopiero wtedy kiedy losy pozwolą się spotkać podobnym ludziom.

Kiedy ludzie są podobni w głębi serca i działają zgodnie, łamią stalowe łańcuchy w pył, podobnie „gdzie Eros pomiędzy kobietą a mężczyzną jest najbardziej tytanicznym dziełem Bogów" (Ernst Junger, Eumeswil), ten splot jest niepokonany poprzez gwiazdy, Comitas, lub Rzymska cnota przyjaźni i wspólnoty jest stalowym, nieprzerwanym wątkiem, jeżeli jest szczerym powiązaniem.

Heksagram XIV. Ta Yu — Posiadanie w Wielkiej Mierze



Poprzez umiar człowiek wyższą naturą zgniata zło, nawet jeżeli czuje że jest nim zatruty, wyniszcza jego nasiona, pieli jego chwasty, wzmacniając i poprawiając dobre efekty swoich działań, rozluźniając się z jego pęt, wyzwalając z potrzasku, wyzwalając się ze zła.

Wszystko w umiarkowaniu, nic w nadmiarze — czasami należy się pilnować przed szczególnymi środkami, nosimy pancerz z antidotów wokół umysłu i serca, ale nie powinien on stać się zbyt sztywny, w końcu jest to sprawna defensywa, nie żałośnie i beznadziejnie broniona pozycja, inaczej wywalczona pozycja poprzez stagnację, wraz ze złem zaczyna nas zatruwać. Bycie mistrzem nad swoim umysłem, naturą i sercem są niezbędne aby kształtować, ugniatać, wykuwać, a także rektyfikować nasze natury tak aby rezonowały w duchu z Niebiosami.

Jeżeli ryzykujemy patrzenie na cokolwiek z zawiścią i zazdrością pomyślmy tak: „Jeżeli zrujnuję swoją kompozycję i wewnętrzną siłę dla podmiotu odmowy albo żądzy, albo zatruje się posiadłościami kogoś innego, dla jakiego użytku by to było, jeżeli stracę wewnętrzną wartość, także władzę i panowanie nad sobą?

Jeżeli jesteśmy obdarzani, nie powinniśmy stawać się aroganccy, to tak jakby rozchwiać łódkę w której płyniemy w dół rzeki, jeżeli się przewróci wpadamy do wody, tracimy poczucie kierunku i sensu, możemy też stracić proporcję, stajemy się rozwiązli i chaotyczni, po jakimś czasie nasze rozróżnienie się zawala jak wieża przynosząc szkodę.

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Heksagram XV. Cz'ien — Umiarkowanie

Umiarkowanie jest drogą do powodzenia, poprzez nie człowiek wyższy naturą doprowadza sprawy do końca, niezależnie od tego czy żyje przez czas wielkich kłopotów, czy wielkiego smutku i niepowodzenia. Ma on sens i celowość bez przesadzania w odniesieniu do rzeczywistych warunków, niezależnie jak strasznych. Umiarkowanie jest środkiem pomiędzy pełnią a pustką, obejmując obie jak sprawiedliwość, która jest regulującą ideą i siłą.

Człowiek w mocy kształtuje swój los, zgodnie z zachowaniem, podlegając dobrym i niszczycielskim siłom, trendy i wątki jego decyzji, zachowań, natury, charakteru, zasiewa wątki losów i fortun, nawet jeżeli są one niefortunne, trzyma się w wytrwałości założeń charakteru i kształtuje się dalej.

Nie jest odizolowany od sytuacji i okoliczności, wątków i trendów innych zespołów współ-pojawiających się współ-polegających na sobie sieci wydarzeń poruszonych, można je przetrwać a sposób ustosunkowania się do nich świadczy o charakterze, lub ze zgody dobrych okoliczności — wzmacniać je w sobie, jest to kwestia rozróżniania.

Wykrywanie w sobie wad i dobrych cech natury, amortyzuje się te złe, prostując je, wzmacnia dobre i silnie związuje, odnajduje punkt rozwiązania dualizmów i rozwiązuje zgodnie z potrzebą po znalezieniu drogi wyjścia w czymś integrującym ponad nimi (unia transcendentalna). Solve et Coagula.

Ekwilibria harmonii i środki jej osiągniecia są znalezione w czasach w których żyjemy poprzez ich rozpoznanie i przejrzenie, znając je na wskroś i w prosty sposób, bez wciągania naszych natur w ich prądy, ustanawiamy się naprzeciwko ich po-

ruszeniom, a także zmianom innych epok, a następnie widzi co jest do zrobienia w czasach teraźniejszych.

Bycie skromnym w umiarkowaniu, albo umiarkowanym w relacji do swojego umiarkowania, ani cnota nie podlega przejrzeniu i zbędnej pompie, ani wada nie jest niezauważona, upadając w urojenie i ignorancję. Bez arogancji i braku uwagi, słuchamy głębi i rozwiązujemy wszystkie sprawy szybko i sprawnie.

Umiarkowanie nie powinno być mylone ze słabą dobrą naturą, lub bezsilną łagodnością.

Wewnętrzna siła poprzez używanie własnej siły, integralność i spójność, uważnie w ten sposób związujemy naszą naturę w czasie, aby rosła zgodnie z naszymi zamierzeniami, jak pielęgnowane drzewo czy ogród, zanim sprawy się zepsują, należy odnaleźć się stojąc na prostych i silnych fundamentach.

Heksagram XVI. Yu — Entuzjazm

豫

Gdy duch ludzi jest skorodowany i zepsuty, podobnie, odzwierciedlenia tego zepsucia wywyższają zepsutych. Kiedy duch ludzi jest chory, należy go uleczyć przez wytrwałość, motywację poruszenie. Należy dostosować się charakterem do tych którym się przewodzi, nie tracąc nic z siebie. Czuang Tsu pisał że gdy ton jest postawiony zbyt wysoko, nikt nie dołączy do pieśni, podobnie kiedy niższe rzeczy są powszechne, dostosowując nasz charakter do nich przynosi nam ruinę i zgodną zdradę własnych zasad, odwracamy się też od Niebios. Nie należy kłócić się z czasami, ani uderzać w ściany tego co niższe, bowiem przyniesiemy sobie ruinę przez ekspozycję, zbierajmy siłę wewnątrz i jaśniejmy do środka tym co osądzimy jako mądre, wszystkimi możliwymi środkami, zaprzęgając je do pracy.

Takie są losy cywilizacji, dawno temu pogrzebanymi pod piaskami pustyni — ludzie żyjąc wokół świętego i tabu, porządku i jego przekroczenia — szanujmy ich dech i proch — dawno rozwiany przez wiatry losów — są wspomniani i inwokowani przez pamięć, Ci mali, małe i Ci wielcy, wielkie, bowiem odchodząc z tego świata, część we współczuciu pozostała w sferach aby dalej działać z żyjącymi.

Nie pojawia się wola do rządu, inna niż ta która chce utrwalić kreatywną moc niebios, w oddaniu i lojalności pojawiającego się porządku w proporcji i oddaniu temu co małe i wielkie, poświęcając siebie, bez jestestwa, dogłębnie. Postrzegając świat jak matczyna i ojcowska głowa, aby ustalić prawa i intuicje w najbliższym ludzkim przybliżeniu przez wyobrażenia jako świat w swym porządku i chaosie mogłaby postrzegać opatrzność, nie-osądliwie, zgodnie z głębokimi prawami.

Staramy się imitować to poprzez przybliżenie makrokosmosu do mikrokosmosu w sobie, z naszym śmiertelnym życiem wyniesionym do chwil głębi i porwania, ciszy i rewerencji. Podobnie jak Słońce które swym prastarym wzrokiem obserwuje wszystkie stworzenie natury. Rządy są oddane i wycofane na podstawie przybliżenia proporcji praw i sprawiedliwości, które są głębokimi prawami świata, podobnie niebiosa wycofują się gdy obraz Henosis, gdy zstępująca esencja niebios nie jest odzwierciedlana w mikrokosmosie Jaźni kobiety i mężczyzny.

Podobnie gdy Faraonowie rządzili ze Starszym Horusem poprzez swoją ekscelencję, byli też Faraonowie z nazwy, ale nie posiadając wyższego imienia tytułującego ich do współrządów, byli też Chińscy cesarze, którzy byli prawdziwie Synami Niebios, będąc w pełni legitymującymi się tym tytułem, byli też Ci, którzy byli nimi prawem dziedziczenia, nie kształtując się zgodnie z tym tytułem i nie współbrzmiąc z kreatywnymi Niebiosami.

Arogancja która przechwala się koneksjami, nie dorasta do szlachetności tych połączeń, jest to pusta duma. Podobnie, człowiek który wie czego dokonał, nie urasta w dumę, ale siła wypływa z niego naturalnie i zgodnie z tym co jest treścią jego natury lub charakteru.

Entuzjazm nigdy nie powinien być egoistyczny, podobnie jak w wielkim przedsięwzięciu jednoczy i napełnia energią ludzi, akcentując w nich to co w nich najlepsze.

Widząc zaczątki rzeczy, kieruje się nimi i działa, postrzegając i penetrując prawa przyczynowości i współ-pojawiania się wydarzeń — w tym kontekście, przewidywanie przyszłych konsekwencje jest mądrością często myloną z jasnowidzeniem, żad-

ne jasnowidzenie nie zastąpi mądrej rezolucji widzenia na przyszłość, przeplotów wydarzeń, które penetrują w wydarzenia światowe z jasnością na której utrwala się decyzje. Tak jak jasnowidz jest człowiekiem który patrzy przez teleskop na górę z wieżą obserwacyjną, mądry wieszcz jest sokołem który wzlatując ponad górę, widzi jasnowidza patrzącego przez teleskop i wszystkie inne rzeczy wokół z ostrością, a następnie wybiera właściwy tor lotu.

Pewność siebie, entuzjazm i wolność nie powinna tracić gardy: pewność, nie hardość może być osadzona na złych fundamentach, mogą zwodzić niewytrenowany umysł i oczy, wtedy nie podąża się za silną naturą, wieszczem, albo przywódcą, ale małą osobą która ma zbyt dużo pewności siebie i zbyt mało wnikliwości.

Ci którzy są przesadnie pewni siebie powinni kwestionować w silny sposób wachlarz ich ignorancji, aby szukać tego co jest niepodważalnie silne i prawdziwe, naprowadzając się na właściwą ścieżkę. Równowagą między subtelnością i siłą, a otwartym, wątpiącym umysłem a wrażliwością jest ciężka do osiągniecia. Zazwyczaj silni ludzie są pozbawieni subtelności myślenia, skąd pochodzi ich siła, a subtelnie myślący ludzie, z braku pewności, nie są silni, choć łącząc siłę z subtelnością i przenikliwością myśli — oto dobry zwiastun dla charakteru!

Napór, tarcie może także przynieść motywację aby pokonać siebie i zachować nas w czasach zmiany. Ciągła walka i determinacja nie pozwala na słabość, gdy pojawia się pustka — tam możemy się zmierzyć ze sobą, jeżeli mamy jeszcze siłę do działania, lub poddajemy się cichej stagnacji, niezgodnej z prawami życia i zmian.

Heksagram XVII. Sui — Podążanie

Wpierw dokończ proste rzeczy, potem pracuj wokół nich i w górę, nie zapominając o pozycji prostego człowieka. Jeżeli przeżyliśmy nieszczęście nie zapominamy o tym, zbyt często pamięć jest rozmywana przez czas szczęścia i na odwrót. Szaleństwo zapomina o sile umysłu i trzeźwości, trzeźwość zapomina o lekcjach obłędu. Niech te dwie polarności będo pamiętane cały czas. Tak jak wielki terror wycofuje się z pamięci, tak i wielki ból, wielkie szczęście jest instancją utrwaloną przez serce, ale nie może być zatrzymane lub utrwalone w nostalgicznej katordze.

Nie powinniśmy żądać ani chcieć aby inni za nami podążali jeżeli nie spełnimy podstawowych funkcji, przeciwnie — jeżeli jest to zdobyte przez konspirację albo siłę, lub sprytne manewrowanie które tworzą frakcje — można oczekiwać oporu. Nawet entuzjastyczny ruch może prowadzić do złych konsekwencji, tylko gdy wytrwałość jest pogodzona z dobrym czynami, rozpoznanymi przez konsekwencje, skomponowanymi w proporcjonalną i mądrą, przewidującą wizję, można poruszać się bez winy. Dopóki te warunki nie zostaną osiągnięte, podążanie powinno być zbywane, inaczej można spowodować uszczerbek na tych co podążają, jeżeli rozróżniamy wystarczająco dojrzale oceniamy brak metody, zasług, pryncypiów, widząc że jakakolwiek ekspozycja, zgodnie z czasem i wiekiem, rozsądzona przez nasz rozsądek jest zgodna z potencjałem intelektualnym i szczerym rozróżnieniem w sobie, w czasach i innych ustawieniach psycho-społecznych świata i ludzi.

Wzmacnianie fortyfikacji w złym miejscu, czekając na atak — marnujemy swój czas i energię, możemy być zaatakowani pod innym kątem, otoczeni i pokonani, albo rosnąc

w sztywność umysłu i serca budować sobie pancerz przyzwyczajeń który dusi dynamiczne angażowanie życia. Gdy miecz na nas upada dziesięć razy i jest odbity, gdy ktoś pudłuje dwa razy — nie powinniśmy w związku z tym podnosić tarczy za każdym razem, ponieważ dziesięć razy możemy być przygotowani do silnej obrony, a dwa razy do działania.

Utrzymując podobne poglądy w zamkniętej grupie separujemy się od reszty, tworzy to różnice nie do przekroczenia na chwilę, gdy to co wyższe nie ma relacji do tego niższe. Kiedy mieszamy się, jest tarcie i rzeź, jeżeli znamy perspektywy i rozmaite różnice, możemy by bezstronni, mówimy zgodnie z potrzebą, zatrzymując jednolitość naszej kompozycji i integralności bez tracenia naszych poglądów na rzecz innych, ale mądrze rozróżniamy jak mówić wymieniając się perspektywami i prowadząc ze stanowiska drugiej osoby ich subiektywny pogląd do czegoś większego. Jest to sposób penetrowania charakteru innej osoby i pokonywania go przez zrozumienia swojej i drugiej pozycji, a następnie prowadzenie do wspólnego zrozumienia na poziomie wyżej.

Jeżeli podążamy za swoim puer aeternusem (wiecznym młodzieńcem) tracimy mądrość i porady Senexa (starca-wieszcza), jeżeli oddajemy się kaprysom wewnętrznego dziecka, nie słuchamy porad odpowiednich do wieku, podobnie gdy mamy do czynienia z mądrymi ludźmi, których powinniśmy wyszukiwać.

Zbędne rzeczy łatwo opuszcza się w toku naszego rozwoju, kaprysy i pomniejsze żądze są poświęcone wobec wielkiej wewnętrznej ścieżki, tak że niższe rzeczy nas nie kłopoczą — powinniśmy także bronić się przed podirytowaniem nimi, jako

obojętne, nie powinny na nas sprawiać większego wrażenia. W rzeczy samej — poświęcając je wewnętrznie nie rządzą już naszymi instynktami, umysłem, emocjami, są zbywane w zrozumieniu.

Myśląc o swoich brakach, o nietrwałości i a-perfekcyjnym stanie rozmaitych afiliacji, jesteśmy uważni po trzykroć, nie rozwijając paranoi albo urojeń, pozostając silnymi i niezależnie odłączonymi od fenomenów, nie wplątując się w nie, ale działając z pozycji wyższej natury pomiędzy nimi. Nie jesteśmy też wplątani w interesy satelitów, nie tracąc całości z wizji i oglądu. Ci, którzy pilnują swoich myśli, słów i akcji, pilnują też wrót swoich zmysłów, poddając je na tyle na ile się da wytrenowaniu i komendzie.

Każdy za czymś podąża, ten kto z przekonania podąża za pięknym i dobrym jest wzmocniony w sobie. Warto rozwinąć tego typu punkt odniesienia, ku dobru i pięknym rzeczom, ku porządkowi rozgwieżdżonych niebios, inkorporujemy te aspiracje wolno, poprzez ich poznanie, rozumiejąc i trwając w nich, prawo enantiodromii, albo pracy dualizmów, przeciwieństw działa dalej.

Kiedy pierwsze oznaki prawa odwrócenia zaczynają działać, powinniśmy się uzbroić w cierpliwość i silne postanowienia, inaczej zaczynamy się tracić. „Światło które jaśnieje za bardzo prowokuje ciemność" — Ernst Junger, Eumeswil. Co jest pełne, staje się puste, co jest puste, może być odwrócone w pełnię — Tao jest wewnątrz, De dane od niebios, spotykają się w pół drogi, choć przenikają się nawzajem.

"Harmonia napięcia w opozycji". Ten aksjom pojawia się w De Anro Nympharum 29 Porfiriusza, jako konkluzja funda-

mentalnych opozycji. Palintonos he ¯ harmonie ¯ kai toxeuei dia to ¯n enantio ¯n. Było to pierwiej powiedzenia Heraklita[1]

[1] Beck, R. The Religion of the Mithras Cult in the Roman Empire (OUP: 2006) p. 6

Heksagram XVIII. Ku — Praca nad tym co zostało zepsute

Wolność powinna być ograniczona odpowiedzialnością dojrzałej jednostki, dysponuje się nią mądrze, poprzez ciągły wysiłek aby właściwie rozrysować linię między naszą chęcią, albo poruszeniem woli a tym co stoi naprzeciw niej, ugruntowanie samo-kontroli i wagi która nadaje kierunek dobremu, kształtując wolność w godne sprawy. Kiedy nadużywamy naszej wolności uszkadzamy organiczną strukturę siebie i innych, zatem ten, ta, co podąża za kaprysem, nieodpowiedzialną projekcją czyjejś wybrakowanej żądzy albo wyobrażenia w przestrzeni innej osoby, lub grupy. Kiedy dwie silne, zasadne i odpowiedzialnie wolne osoby się spotykają, są jak pomniki ze stali.

Nie powinniśmy odżegnywać się od pracy i niebezpieczeństw, łapiemy krytyczny punkt energicznie za gardło, zachowując gardę i komenderując punktami zwrotnymi.

Zanim zaczniemy, musimy znać przyczyny zepsucia i korupcji, aby się ich pozbyć. W Hinduskich i Buddyjskich systemach negatywne przypadłości zaczynają się od ignorancji, urojenia przesłaniającego realizację, przywiązanie, dumę, gniew, awersję, zazdrość i nienawiść.

Podobnie jest z egoistycznymi, pozbawionymi zasad zachowaniami, które korumpują społeczeństwa. Aby przewidzieć czas, środki i efekt, a następnie działać zgodnie z nimi aby regenerować społeczeństwo jest mistrzowskim zadaniem.

Zbyt sztywne trzymanie się tradycji może doprowadzić do zgnicia, bez oddania, głębokiego zrozumienia, ceremonie religijne i magiczne są jedynie sztywnymi powtórzeniami, wkrótce stają się zimne, bez znaczenia, zostają pustymi tradycjami odsuniętymi od niebios.

Gdy zepsucie jest słabe, należy je okiełznać silnymi, efektywnymi środkami, nie wkładając zbyt wiele sił jednak, rozsadzając proporcję, podobnie jak z młodym uczniem który jest zbyt entuzjastyczny i rozbudzony w sobie, staramy się stosować środki zgodnie z przedsięwzięciem, w decydujący sposób, aby sprawy dojrzały, zepsucie zostało rozbrojone i okiełznane.

Każdy punkt odwrócenia jest ważny, ciągłe zaangażowanie jest niezbędne, a zbyt późna realizacja przynosi katastrofę.

Wieszcz szyjąc wątki dla świata, może stworzyć nieporównywane wartości dla światów, oby nigdy się przeciw nim nie zwracał! Wplata je w miriady ech lecących poprzez żyjące niebiosa.

Heksagram XIX. Lin — Sposób Podejścia

Podejście tego co silniejsze do tego co niższe, podobnie jak Niebiosa które przybliżają się do Ziemi, Równonoc jest ich spotkaniem, patronem większej pozycji sprzyjającej niższej, lub Intelekt osoby spotykający się z rozsądkiem umysłu, umysł spotykający zmysły.

Wytrwałość w radości, lub życzliwości, pokonując negatywne sprawy. Nawet gdy jesteśmy zranieni, nie nosimy w sobie urazy, pokonujemy ludzi patrząc smoczym wzrokiem ponad ich sprawy, ten pilnuje swojego umysłu i jego duch wzlatuje który jest z sobą samo-tożsamy i w zgodzie ze sobą, symultanicznie dokonując pełnego kręgu osiągnięć jednym środkiem, jego duch ponad ziemskie istnienie są w zgodzie. Innymi słowy, instancja nie wyklucza generalnej perspektywy sposobu podejścia. Nawet jeżeli na chwilę zostajemy nagięci, wracamy jak źdźbło trawy do wytrwałości i ciosamy dalej w naturach ku większym sprawom.

Wieszcz upodabnia się do natury, która jest ewidentna w swoich działaniach, ale także do Niebios które zgodnie ze swoim światłem iluminują Ziemię.

Odłączeni i wycofani z nurtów czasu, jeżeli przeczy temu co właściwe, rozpoznajemy to przez rozróżnienie, w opozycji jeżeli to konieczne — ryzykujemy katastrofę i upokorzenie, ponieważ masa wątków zgodna z duchem czasu zmiecie nas pod swój tor, jeżeli wybierzemy stanowisko energetycznego przeciwdziałania, najgorsze ryzyko jest to stania się gorszym nawet niż duch czasów, stając się anty-tezą człowieczeństwa, wtedy stajemy się potworami. Najlepszą sposobem jest wcielenie starożytnego podejścia i lawirowania nim we współczesnym świecie, uzdrawiając się wewnętrznie, a także pomagając tym z którymi możemy się zetknąć.

Uniwersalne prawo losu można zrozumieć jako konieczność przeznaczenia, co ogranicza losy zdefiniowane przez wolność, szansę, okoliczności, rozrysowane przez Mojry, albo te wątki zdarzeń których nie możemy zmienić, a także te które możemy poprowadzić rezolutnie przez bycie wewnętrznie silnym — ku lepszemu lub ku gorszemu — osądzają nas efekty naszych działań które jednak są już osadzone w pre-egzystującym ruchu świata.

Heksagram XX. Kuan — Kontemplacja (Ogląd)

Wzlatując ponad trudności, pokonujemy je i siadamy na szczycie góry patrząc jak Zaratustra w dół.

Dobre rządy w przeszłości brały się z kontemplowania praw niebios i próbie mądrego ich wcielenia na Ziemi, regulując sprawy ludzi zgodnie i sprawiedliwie, jest to obserwacja i poszukiwanie proporcji, ruch gwiazd i planet, natury, a także wiedza o boskości poprzez widzenie porządku który jest ekspresją numinalnych światów. Nauka wspiera przy odkrywaniu praw, lecz proporcja jest ustalona przez mądrą kontemplację, obserwację, refleksyjne doświadczenie, organiczna struktura zostaje dostrzeżona. Zyskujemy wtedy szeroki ogląd, próbując odzwierciedlić te odkrycia na Ziemi, wpierw wewnątrz nas, potem w miarę możliwości na zewnątrz. Sposób osiągnięcia tego zależy od głębi zrozumienia, a Ci którym udaje się rozpoznać i wcielić te prawa kładą pod siebie mocarne fundamenty.

Oddana i przejrzysta, szczera wiara jest przezroczysta w swej ewidentnej naturze, pozwala aby niebiosa koncentrowały się przez mistrza ceremonii, maga, kapłana, wyrocznię, filozofa, teurga, mistrzynię lub wieszcza.

Praktyka starożytnych królów polegała na częstych podróżach i przypatrywaniu się niedoli i szczęściu swoich poddanych ich pracy i owoców ich pracy. Osoba która zna prawdziwe odczucia ludzi nie może być oszukana, ani przez fałszywe komplementy, ani izolacje, ani wywyższenie, ani fortel. Nie wysługuje się też kondescencją ani pogardą, która odstręcza od widzenia sentymentów, prawdziwych odczuć i ich wątków. Zamykając się w wieży którą sobie wybudował, może się oślepić i być oślepianym przez popleczników i psychiczne for-

tece, albo obserwować ze smoczej perspektywy ze zrozumieniem, przewidując względem znaki czasów.

Lekkomyślna kontemplacja nie ma wglądu w głębie rzeczy, widzi pozory, powierzchnię przyczynowości, tak jak dziecko.

Egoistyczna kontemplacja jedynie pracuje na afirmację własnego poglądu i własnych spraw, nie odnosi się do innej perspektywy i zamyka w subiektywnym poglądzie, nie widząc nic ponad horyzont personalnych zdarzeń.

Samo-kontemplacja oznacza pokonanie naiwnego egotyzmu, obserwujemy siebie „z zewnątrz" bez upadku w ulubiony pogląd, krytycznie rozpoznajemy braki w naszych zasadach, korygując się na miarę dystansu jaki do siebie mamy — jest to normatywna i korektywna kontemplacja, której punktem odniesienia są transcendentne idee, z ich poziomu zmiatamy wzrokiem wszystko to co poniżej, aby oczyszczone z kurzu ukazało się w rzeczywistej postaci. Poprzez dualistyczne napięcie krystalizuje się trzecia przeciw-puenta, Karl Gustaw Jung nazywał to Transcendentnym Trzecim.

Używanie kogokolwiek niezależnego jako narzędzia w politycznych, religijnych i społecznych grach odbiera mu efektywną umiejętność asystowania jako samo-sterowna autonomiczna jednostka. Wspiera ona te dziedziny które może wzbogacić, zreformować, poprawić albo przekształcić, satelitę która wspiera społeczeństwa. Tego typu osoba nie powinna przebierać w stronach, ani nie być jak flaga na wietrze, opierając się na swoim doświadczeniu i zasadach, ani nie zrzeszać z tymi którzy naginali przemocą, sabotażem, manipulacją albo przeinaczeniem jego niezależne decyzje, względy etc. Inaczej długodystansowo wynikiem są frakcjonalne choroby, które wciągają nas w linię jednej

agendy albo innej, co przynosi konflikt i kłótnie. Należy pozostać silnym i niezależnym, bezstronnym i sprawiedliwym jak długo jest to możliwe. Jeżeli zostaniemy wciągnięci w sieci stowarzyszenia, albo stronniczości, należy rozsupłać i przeciąć tego typu alianse, albo ciągnąć je w dobrym kierunku, jeżeli to możliwe. W ciężkich czasach, albo się skompromitujemy, albo będziemy skompromitowani prędzej czy później, im więcej wpływu człowiek nabywa w sieci zdarzeń politycznych i społecznych, tym cięższe jest manewrowanie w ich meandrach. Ludzie niżsi naturą odizolują się od ciężaru manewrowania separują się od odpowiedzialności za efekty swoich działań, Ci którzy są w stanie udźwignąć ciężar walczą nie tylko z sobą, ale z powagą sieci społeczno-politycznych które ciągną ich w swoją stronę.

Egzaminuje się swoje poczynienia poprzez sprawdzanie efektów, jeżeli efekty są dobre i wpływ na innych jest dobry, poczynienia było właściwe. W Buddyźmie nasze ruchy są osądzane przez całkowity efekt naszego działania, jeżeli wytrwale nie trwamy w dobrych sprawach, łamiąc się w złe sprawy, wtedy dobre działania będą anulowane, a złe pozostaną, jeżeli takie będą ich efekty. Nie jesteśmy w beznadziejnej sytuacji, jeżeli może ona być naprawiona poprzez efekt ciągłego działania ku dobrym sprawom, natomiast jeżeli nasza natura staje się zatruta, musimy wrócić do korekty siebie i zaprzestać działania.

Gdy uchwycenia się jestestwa, albo przywiązanie do jestestwa znika, przez ruch na zewnątrz wszystkie światy są objęte, stajemy się puści i jedni z całością, wszystko co odnosi się do nas jest wykluczone, wtedy ma miejsce kontemplacja odnosząca się do wszystkiego

Heksagram XXI. Shih Ho – Przegryzanie się przez przeszkodę

噬嗑

Czasami oddzielenie się od reszty aby się zjednoczyć na solidniejszych fundamentach, wyprowadzają rozwiązanie i nadają kierunek, kształtując nas ku nowej ścieżce wtedy kiedy to niezbędne. Proces zbierania ze zwolnionych społecznych i personalnych energii i kierunkowania ich w mistrzowski sposób powinien być mądrze prowadzony, w przeciwnym razie, wypadowe, drzazgi i odpryski zatrzymują właściwe rozwiązania i nasze ruchy ugrzęzną, albo będą poważnie ograniczone. Przegryzanie się przez problemy dla samego działania w sobie jest jedynie próbą przetrwania, jest to miażdżenie własnych zębów aby wytrwać. Przegryzanie się z wizją z tyłu głowy jest symultanicznym zaangażowaniem kierunku, kursu, rozwiązań, taktycznym i strategicznym myśleniem o efektach — te są największej wagi.

Dziecięce zaangażowanie i chłopięca kontemplacja, lub bycie reaktywnym w prosty, niedojrzały sposób, wycofywanie się w kontemplację własnej niedoli w egotyczny sposób może zepsuć wielu. Z większą wizją i oglądem, angażujemy się i zrzucamy przywiązanie do jestestwa, kroczymy dalej z odpornością.

Poczucie praworządności i uczciwości jest powszechne w społeczeństwach w których prawo i uczciwość są rzeczywiste, w przeciwnym razie, gdy dostrzegana jest niesprawiedliwość, władza nie jest sankcjonowana przez swoją funkcję sprawiedliwości.

Wulgarność rujnuje otwartość i subtelność, intelekt i rozsądek, redukuje nas do surowości umysłu i serca które żyją w ignorancji, im bardziej wciągniemy się w sytuację złości i stracimy panowanie nad sobą, a także naszą kompozycję — po-

przez siłę nawyku — tym ciężej jest się zdyscyplinować i powrócić do otwartości.

Ten co karci okrutnie staje się tyranem, katem, nie wzbudza szacunku, ale widnieje jako egzekutor ludzi.

Zapomniane nieznane są większym niebezpieczeństwem niż znane niebezpieczeństwa i przygotowywanie się do nieznanych. Zapomnieć o znanym niebezpieczeństwie to głupota, świadomość niebezpieczeństwa nie powinna natomiast spętać naszych ruchów, powinny być energiczne i cierpliwe, ostrożne, ale stanowcze. W górach, poruszamy się z ogromną ostrożnością, na stepie pędzimy cwałem.

Heksagram XXII. Pi — Gracja

W neoplatoniźmie, Niebiosa były utożsamiane z pięknem, prawdą i gracją, metafizyką piękno inspiruje głęboki zachwyt i oddanie temu co w nim uczestniczy, poprzez wewnętrzne połączenie z esencjonalną rzeczą, to jest zjednaniem ducha z subtelnością jako jej podmiotem.

Gracja poruszająca się przez piękno jest delikatna, nie daje się odmienić wulgarności, podobnie jak miłość wycofuje się i znika. Tak jak miłość między silną kobietą i silnym mężczyzną przenosi góry i przełamuje łańcuchy, jako ozdoba jest subtelna i lekka, tak jak młodzi ludzie którzy zauroczeni po raz pierwszy, w trwałości i dzikości gdy dojrzeją są jak hartowana stal i królewsko lwi.

Gwiazda która rozświetla wszystko jednostajnie i sprawiedliwie w Solarnych tradycjach jest okiem Najwyższej Boskości.

Zmienność formy, czy to idei, narracji, społecznej struktury, sztuki i nauk, są jak glina w której się pracuje. Jeżeli jest to robione w bliskim odzwierciedleniu form które nabierają kształtu w Niebiosach, astralistycznych konfiguracjach zmian, wtedy wszystko jest wspierane przez siły które mają swój ascendent i descendent w sobie odpowiednim czasie.

Forsowanie swojej drogi przez wszystkie fronty na których się angażujemy przynosi katastrofę, próba rozwiązywania wszystkich splotów z pasją powoduje jedynie to, że tracimy impet. Każdy ma własną siłę, którą powinien dysponować odpowiednio, inaczej prowadzi to do załamania linii frontu, społecznych i personalnych przedsięwzięć, prowadząc do stagnacji, albo chaosu i rozkładu.

Człowiek zawarty w sobie odrzuca pomoc zdobytą w podejrzany sposób, skorodowało by to jego niezależność, a także

otworzyło drogę fałszywości która noszona jak maska, byłaby cierniem wbijanym coraz głębiej, w końcu człowiek straciłby swój sens i rozsądek.

Przywiązanie do zewnętrznego i wewnętrznego obrazu rozwiniętego przez innych i siebie, który jest fałszywy i nie reprezentuje prawdziwego stanu rzeczy nie pozwala na odkrycie prawdziwej natury.

Droga jest rzeczywiście szczera i introspekcyjna w uczciwy sposób, bez przywiązywania się do mirażów opinii i myśli o sobie, ostatecznie nie możemy się widzieć z innej perspektywy niż tej do której jesteśmy zdolni. Tego typu miraże, samo-obrazy, są zwykłymi „ozdobami", które są puste w środku.

Możemy stracić szczerość poprzez obniżenie lotu, sokół może być uchwycony i udomowiony tracąc swoją naturę. W jego zapominalstwie pamięć zaczyna wygasać i nie przypomina nam już o drodze którą przeszliśmy aby się tu pojawić, tak odchodzimy.

Wątpliwości są często odpowiedzią, jeżeli nie jesteśmy pewni, albo nie ufamy sobie w zwątpieniu, po rozpoznaniu i oszacowaniu sił i umiejętności, nawet jeżeli inni zmiotą nas pod swój wpływ, powinniśmy odmówić spraw ponad naszą miarę. Poszukując drogi w prostocie, strategicznie przewidując do czego jesteśmy zdolni i jakie implikacje miałoby to dla reszty w większym obrazie spraw.

Heksagram XXIII. Po — Dzielenie w Pół

Wrogie siły mogą działać w niezgodzie ale uparcie, jeżeli silniejszy człowiek wytrzyma wulgarne ataki z zewnątrz, nie zostanie zniszczone kłamstwem, oszczerstwem i intrygą, stojąc na swojej pozycji, oponenci próbują włamać się w jego serce i umysł, poprzez subwersję niszcząc jego naturę, degenerując, zatruwając i korumpując ją.

Jeżeli jego natura jest silniejsza, uparcie starają się złamać człowieka z zewnątrz i od wewnątrz. Należy być niczym feniks z oddaniem dla Niebios i prosić o pomoc w odwracaniu niszczycielskich efektów, należy ćwiczyć mentalną dyscyplinę i silny zmysł integralności, inaczej poddamy się władaniu złych nawyków, złych myśli które będą się zbierać jak góra brudu, należy zaangażować się w doskonalenie się i poprawiania własnych ścieżek, a także pracować przeciwko ciemnej mocy która zakorzenia się w naszej naturze.

Jest to bitwa umysłów i serc, człowiek jest rozpoznany przez Niebiosa gdy toczy tą walkę, poprzez całe życie jeżeli musi, niezależnie od tego jak bardzo jest wmuszony w desperację i korupcję jego natury, tym większa jego siła jeżeli się temu opiera. Człowiek z chorym i zatrutym umysłem i sercem patrzy wciąż w rozgwieżdżone niebiosa. Tak jak ten który jest wzięty przez ciężką chorobę, ma siłę aby szeptać dobre słowa do swojej rodziny, tak człowiek wzięty wielkim złem nuci szeptem pieśni do gwiazd, pomimo agonii.

Jeżeli człowiek jest zbity z silnej pozycji, podnosi się znowu, kiedy nasze myśli, czyny i słowa są zatrute i pełne brudu, koncentrujemy się na wolnej przestrzeni i z wirem uporu, koncentracji pokonuje z tej przestrzeni ciemną siłę — jest głupia i wulgarna, jej złożoność polega na użyciu inteligencji innego,

nie posiada nic sama z siebie, posiada przez urojenie, ignorancję, złość, przywiązanie, arogancję, próbując złamać człowieka w swoje podobieństwo. Gdy ciemna siła zatruje nas i naszych bliskich, zawracając nas z drogi, wtedy nawet miłość staje się złą przypadłością.

Gdy jesteśmy otoczeni, a nawet ludźmi ohydnie wysługują się przeciwko nam, wtedy w ciszy i samotności, lepiej jest szukać przyjaźni Rozgwieżdżonych Niebios, bóstw i bogiń i tych światów, które nas osłaniają i adoptują.

Gdy okoliczności nie sprzyjają, wszystkie nasze zamierzenia mogą być zepsute, odwrócone, a nasze prace zniszczone, wszystko co błyszczy jest zawłaszczone przez ciemną siłę, pośród ślepców, nie możemy jedną ręką pokonać wrogów, ale pozostajemy lojalni w stosunku do Kreatywnych Niebios, zawierając esencję naszej pracy i natur głęboko wewnątrz siebie.

Strzeż się słów które mogą być usłyszane w złym miejscu, te też mogą być zatrute, zapytaj siebie jakie efekty możesz stworzyć, jakby słuchał cały świat — zapytaj — cytując innego „czy jest to mądre, czy jest to sprawiedliwe, czy jest to nieosądliwe?"

Wewnętrzna rebelia może być siłą wytrwałości w naszych zasadach i cnotach, nie jest submisywna, ale odporna, porusza się pośród czasów, nie uginając się pod nimi.

Góra do góry nogami zaczyna się kruszyć pod własnym ciężarem, świat do góry nogami chyli się ku upadkowi. Prawdziwe wsparcie znajduje się w entuzjazmie, zasłudze, nie fortelach, alienacji lub propagandzie.

Czy człowiek silniejszy naturą winien się zwrócić do tłumu aby się mu poddać, zdradzając swoich poprzednich przyjaciół,

zmieniając szaty wkrótce oczerniając tych, którzy pozostali lojalni?

Czasami, lepiej być szalonym, albo grać idiotę, aniżeli eksponować swoją prawdziwą twarz ciemniejszej sile, co jest wygrane przez przegraną wyższych naturą ludzi jest cenione przez wrogów, nagła zmiana okoliczności eksponuje przeciwnika który traci pewność i słabnie.

Gdy miejscem tortur jest nawet nasze miejsce spoczynku, nie możemy zrobić nic innego jak zacisnąć zęby i przetrwać, albo zginąć.

Zło zatrutego człowieka wizytuje go ponownie, nawet jeżeli zachował wyższą pozycję, jest pociągnięty do odpowiedzialności za efekty jego zatrutej natury, jeżeli jej nie zapobiega.

Stare pasje nauczyły mnie dobrze — wypaliły mnie w wielkim ogniu, potem tliły się w późniejszym czasie, jeżeli staniemy twarzą w twarze ze zniszczeniem siebie, możemy otrzeźwieć, zmieniając nasz kurs, albo niszczymy siebie innych.

Heksagram XXIV. Fu — Powrót (Punkt Zwrotny)

Jak ze zmianą paradygmatu, wyjawiona prawda lub realizacja usadawia się na tronie, gdy zbędne sprawy znikają albo się wycofują.

Przyśpieszanie czasu przedwcześnie i szarżowanie naprzód może skończyć się budowaniem wieży która zamraża czas. Nie zważając na zmianę i czas, może utrzymać status quo, ale jest w końcu zniszczona przez czas i zmianę, tak samo jak prawa wszechświata mają najwięcej do powiedzenia, utrwalenie porządku na złych fundamentach w końcu doprowadza do zniszczenia, przedsięwzięcia „wiązania czasu" bez patrzenia na czasy przynosi większą szkodę jego podmiotom prowadząc do zepsucia, rozpadu i korupcji. Jeżeli porządki ziemskie nie patrzą na niebiańskie, odcinają się pozornie od zmiany ruchów niebiańskich, porządki które są niezgodne z niebiosami zaczynają się walić, gnić, rozpadać.

Co dojrzewa w cierpliwości, jest silniejsze, mądrze akcentuje ruchy dołączając się do czasów.

Złe nawyki mentalne są ciężkie do wykorzenienia, aspiracja do dobrego kierunku i mentalna dyscyplina, integralność i sposób prowadzenia się powinien naprawić efekty tych naleciałości, ale ciężko je odwrócić kompletnie. Rany mogą być uleczone, ale gdzie skóra jest osłabiona może być ponownie przebita, powinno się przeciwdziałać słabościom i rozwiązłości charakteru.

Awersja jest formą nienawiści i eskapizmu, działamy w zgodzie z tonem i fortuną czasów, ale nie przywiązujemy się do wycieńczenia złymi czasami. Kiedy dobre czasy się pojawiają, potrzebujemy siły umysłu i samo-opanowania aby nie stracić szansy na odmianę, nie każdy jest zdolny do tego, szczególnie

jeżeli przeszedł przez wiele niefortunnych zdarzeń — próbując chronić się przed powrotem bólu czy agonii.

Heksagram XXV. Wu Wang – Niewinność (Nieprzewidziane)

Wszystko co ukryte jest widoczne, działanie wieszcza ze szczerością i dźwięcznym zrozumieniem Niebios, nie potrzebuje masek, ponieważ jego fasada umysłu i serca, powierzchnia jest widoczna na równi z ich głębią. Wszystko co ukryte jest takie jedynie dla światów ludzkich. Kiedy fałsz wzrasta w działaniu z Niebiosami, kiedy maskujemy się przed innymi aby zyskać tymczasową przewagę w naszych wątkach i schematach, to też jest znane, kiedy wyprowadza swoje nawyki i udaje że oszukuje lub ukrywa coś przed niebiosami, jest w rzeczywistości eksponowany przez cały czas. Prywatność jest sprawą ludzi przed innymi ludźmi, podobnie jak intymność. Nie ściągajmy też Niebios do ludzkiego myślenia, symultaniczna wiedza nie oznacza, że niebiosa będą działać na prawach ludzkich, inne są prawa Bogów, inne świata i natury, inne ludzi.

Gdy oszczep gromadzi powietrze podczas lotu, upada gdy brakuje siły kinetycznej, tak jak z ukrytymi przeforsowanymi sprawami, które pracują ku złym efektom. Kiedykolwiek angażujemy się wolicjonalnie aby przesilić wizję naszej woli, związujemy się z wolą i współ-polegających na sobie sieciach wydarzeń, tracimy szczerość i niewinność w oczach losu. Pani szansa na kołach fortun charakteryzuje nieprzewidziane, symbolizuje nie intencjonalność, zmiany należą do cykliczności, przerwania, sekwencyjności, linearności, hierarchiczności i ciągłości wydarzeń.

W panenteistycznej wizji uniwersalnego umysłu, to co wspólne między światem zwierzęcym a Boskim może być tymczasowo zakurzone albo uwięzione. Kroczymy dumnie, bez oczekiwania nagrody ani strachu przed karą, jesteśmy ekspresją życia, ale nie szukamy osobistej przewagi, praca która

jest rzucona w wir wydarzeń może nam dać przewagę, ale nie jest to posiadłość, nie przywiązujmy się do niej.

Tyle upartych ludzi pomyliło to co jest zgodne z ich fanatyczną pianą, albo personalną czy religijną projekcją wierzeń z Niebiosami, głupiec z niewzruszonymi wierzeniami i wiarą — czy czyni go to mądrzejszym? Z naturalnej mądrości przychodzą sprawy w zgodzie z działaniem niebios, postrzeganie staje się wtedy takie, jak jadeitowy sztylet. Gdy człowiek niebios zaczyna upadać, podnosi się wrzawa — skąd ta zmiana? Wracaj do nas, na ścieżkę Bóstw!

Ojcowski i matczyny umysł, odłączony od zawieruchy świata, bezstronny, postrzegający współ-polegające na sobie organizm życia i społecznej tkanki, postrzega i penetruje wzrokiem całość, kontemplując jak prawa i reformy mogą naprowadzić na to co dobre, jak polepszyć i pozbyć się tego co złe, albo to, co jest zepsute

Oryginalny impuls serca jest zawsze dobry, w wolności czucia, koncentruje idee przez serce i staje się jednym z nimi — jest to cecha prawdziwej kobiety i prawdziwego mężczyzny.

W najprostszych czynnościach wystarczy być porządnym i jak w Buddyźmie Zen zlewać się z czynnością, będąc podmiotem i obiektem swoich działań razem z tym co się robi, w podobny sposób wielkie zadania mogą być dobrze wykonane w oddany sposób — bez dodawania wartości i preferencji, czy sprzątamy stajnie, zamiatamy podwórko, zmywamy talerz, dowodzimy ludźmi czy zarządzamy sobą.

Niewinność nie jest tożsama z naiwnością, mądra uwaga i umyślność jest potrzebna aby rozróżniać.

Omnia Mea Mecum Porto: Wszystko co mamy, nosimy ze sobą, dary Niebios są zawieszone ponad nami, choć odrą nas losy ze wszystkiego w ziemskich sprawach, odnajdujemy pocieszenie w Kompanii Niebios. Nie jest to usprawiedliwienie do zaprzestania działania — w miarę okoliczności i środków, działamy dalej niewzruszenie.

Silna natura opiera się truciznom, chociaż środki obrony mogą nam związać ręce, odporna natura pokonuje przeciwności, Ci którzy wyzwalają się z pułapek iluzjonistów mogą stać się ofiarami metod ich pokonywania!

Heksagram XXVI. Ta Czu — Okiełznająca siła większego

.

大畜

Bycie stałym oznacza też wewnętrzny wzrost, jest to wysoce skoncentrowane przedsięwzięcie w którym wewnętrzna siła rośnie z czasem, jest to aktywność, a nie pasywne działanie.

Jeżeli wytrwała stałość i prawda są opuszczone, goni się za złymi obrazami i sprawami z wielką siłą — wszystko idzie w złym kierunku.

Duch Niebios jest zawarty w człowieku podobnemu górze. Co jest przemyślane i rozwiązane wewnątrz jako prawidłowe i mądre pomaga nam przez życie.

Jeżeli stracimy swoją trwałość, np. nasza kompozycja jest zatracona przez gniew, podirytowanie, awersję, co dobrego można znaleźć w naszej stałości z wcześniej? Należy ją zachować albo powracać do niej cały czas.

Gdy zmieni się kierunek jego natury, oponent jest rozbrojony, tak jak podczas okiełznania uzbrojonego człowieka poprzez dyplomację i mediację.

Nie można walczyć z większą siłą nie mając podobnej, zatem powinno się gromadzić siłę i myśleć o właściwym sposobie i podejściu. Jeżeli szansa zechce można pokonać większą siłę przeciwnika poprzez uderzenie w korzeń jego siły, powinno być to zrobione mądrością, aniżeli orężem, lepiej jest mieć sprzymierzeńca, aniżeli zranionego lub martwego wroga, a także wrogów wśród jego przyjaciół.

Heksagram XXVII. I — Kąciki Ust

Kierunek afektu i aspiracji odkrywa inklinacje i treść jego istoty.

Natury ludzkie i metamorfozy są jak planety w Zachodniej astrologii: geniusz mężczyzny i kobiety w Eksilu — wywyższona indywiduacja, aspirująca do najwyższej natury ich unikalności, wyrafinowania i dostrojenia do Boskich światów.

Domicil — z łatwością wyrażają swojego wewnętrznego geniusza, ubierając się w swoje natury jak w dobre szaty, w Wygnaniu — wycofują się ze swojej natury w negatywne cechy, tak jakby byli zdegradowani lub zdegenerowani. W Upadku — jest to odwrócenie doskonałych części natury ku ohydnym i strasznym cechom, karykaturalny obraz Domicilu, który traci kontakt z Eksilem.

Pilnuj swoich słów i trenuj poprzez użytek ze słów, nadmierna gadatliwość i szafowanie pustymi słowami psuje i rozpuszcza charakter.

Z pozycji wolnego człowieka, jeżeli próbuje związać się z pułapkami i zniewoleniami innych aby uciec z niefortunnych okoliczności, choćby tymczasowo, jakby tego typu uwięzienie w ich kaprysach i żądzach było jakimś bogactwem, prowadzi się ku nieszczęściu.

Właściwa miara naszych umiejętności, zdolności, darów, naprzeciw okolicznościom i zrealizowanej ocenie właściwego miejsca i pozycji pośród świata, społecznych kontraktów sprawia że jesteśmy świadomi sytuacji, a zatem świadomi tego nie szarżujemy przeciwko temu co wiąże, aby się wysadzić z siodła, nie odmawiamy też czynienia aby osiąść na martwej stagnacji.

W ciężkiej odpowiedzialności, gdy tkamy złe wątki przynosi to katastrofę, z wielkim przewidującym wglądem, wiedzą

przyczyn, skutków i efektów, czasów i jego ducha, stan natury i ducha ludzi, zasad, człowieczeństwa, kierunku i spontanicznego wglądu z wielkim obrazem który prowadzi z mądrością, rozeznaniem i trzymając lejce w stałości — wtedy dopiero możemy próbować przynieść innym odnowienie. Jednak zrzucanie jarzma odpowiedzialności, nie będąc świadom jej ciężaru, albo ignorancko udając że jej nie ma, przynosi to ślepca z władzą, który nie jest świadom niszczycielskich wpływów które tka dla innych.

Heksagram XXVIII. Ta Kuo — Przewaga Wielkości

大過

Nawet gdy nie jesteśmy w pozycji wpływu i straciliśmy moment działania, ciężkość postrzegania i wglądu może być zbyt wielka do udźwignięcia.

Napięcie między wielkością i szerokością charakteru a postrzeganiem i niemożliwością wcielenia ich w działanie może doprowadzić do upokorzenia i odczuć nierówności w żałosnej frustracji. Dalej prowadzi to ze współczucia we wściekłość, albo rozwiązuje się w sobie i koncentruje przekierowana do wewnątrz. Tam zaokrągla się wszystko i zbiera się w całość, wzmacniając. Kiedykolwiek wgląd penetruje do rdzenia Jaźni, wzlatujemy ku niebiosom, lecąc ponad ziemskimi sprawami, jest to właściwe podejście do bycia wieszczem. Można poświęcić światowe rzeczy i w trwały sposób kroczyć drogą eremity, albo zdecydować się na angażowanie w światowe sprawy, równowaga między tymi dwiema ścieżkami jest bardzo stromym wejściem, upadek z obu jest w tym przypadku coraz większy. Lepiej nie patrzeć na te sprawy, które się pozostawiło daleko w tyle, poświęcone, nie przyniosą nigdy komfortu gdy rozwinięty umysł ma już zupełnie inne rozumienie. Mnich nie zostaje zaangażowanym bohaterem, wieszcz nie socjalizuje się z doliną z dala od jego gór. Należy uważać, aby nie rozwinęło się to w izolacji czy to w awersję czy mizantropię, lecz prawdziwie mądre wycofanie. Sanktuarium można znaleźć nawet w dużym mieście — wewnątrz nas. Nie skarż się na utraconą młodość, jeżeli ją straciłeś, jeżeli przez niefortunne sytuacje dojrzałeś ponad wiek — Grecy wierzyli że Ci najbardziej próbowani przez niebiosa są im najbardziej bliscy. Nie próbuj forsować ani gwałcić czasu który jest Ci przypisany i nie degraduj się głupstwami młodości

w późniejszym wieku, nawet gdy je straciłeś, stracisz wszystko to, czego się nauczyłeś.

Wzmacnia się poprzez rezolutną mądrość, rzeczywiście rozumiejąc sytuację na wskroś.

O, aby połączyć subtelne z silnym w formę! Kiedy plastyczne żelazo jest gorące i może się złamać, zawiera pierwiastek metalu i ognia, kiedy żelazo się utwardza i odrzuca się zbędną formę, wszystko zależy od kowala który wprawnie hartuje stal.

Wytrwałość w silnej szczęśliwości, lub miłującej życzliwości można złamać wiele zła, jeżeli przetrwamy i pokonamy wiele niefortunnych cierpień silnym postanowieniem, jak feniks odnawiamy się co dnia, nie bacząc na wczorejszy ból.

Gdy usilnie gonimy za własnymi sprawami, antagonizujemy resztę. Czuang Tzu pisał: „Gdy melodia ma zbyt wysoki ton, nigdy nie może dołączyć do pieśni" — w zależności od czasów, gdy narzucimy zbyt niski ton stracimy swoją wewnętrzną kompozycję.

Należy o tym zadecydować poprzez rozróżnienie i znaki czasów. Ten co próbuje wzlecieć ponad swoją wieżę bez skrzydeł, upada wraz ze swoją wieżą, na której polegał.

Ten co nadużywa swoich koneksji, szybko zamienia się pod wpływem korupcji, staje się niczym innym niż podporządkowanym władzy i osobom w których sieci się wplątał. Jest to osądzane poprzez zrozumienie granic własnej integralności, aby nie wzrastać powyżej tego, z czym wiemy że możemy sobie poradzić. Lepiej jest ograniczyć się odpowiedzialnie, aniżeli stracić własną integralność, kompozycję, kręgosłup i wewnętrzną siłę.

W sytuacji gdy niżsi naturą trzymają się pozycji przez wzgląd na komfort, ignorując czas tworzą niebezpieczne wa-

runki, zbierając coraz to nowsze błędy. W sytuacji w które niżsi naturą wzrastają, wyższe natury próbują zatrzymać rozprzestrzeniający się tłum apelując do nich, pomimo nadchodzącego niebezpieczeństwa.

Heksagram XXIX. K'an — To co Otchłanne (Woda)

Poprzez powtarzalność niebezpieczeństwa przyzwyczajamy się do niego, ale niech nas nie zaskoczy, inaczej staniemy się bezbronni.

Nie dopuszczając do hipertrofii żadnego aspektu zawartości życia, zaokrąglamy je i dokańczamy w proporcji w stosunku potrzeb.

Niebezpieczeństwo może służyć jako tarcza, podnosi naszą uwagę w zgodzie z sytuacją, myślimy o niej z większą witalnością.

Ciężko jest stwierdzić czy gotowi jesteśmy aby nauczać, czy mamy nieugięty kręgosłup i zasady, metodologię. Przy ilości szarlatanów, a także tych co rzeczywiście mają co innego na myśli eksponując pewne sprawy ludziom — podobnie, ludziom otwierają się oczy i uszy kiedy coś schlebia ich gustom, mogą usprawiedliwić kogokolwiek jako nauczyciela, choć Ci drudzy nie mają w sobie jakości do nauczania, więcej szkody jest czynione w ten sposób, aniżeli pożytku.

Jeżeli człowiek zbyt bardzo przyzwyczai się do niebezpieczeństwa, może stać się zły. Jeżeli odrzuca zło w każdym punkcie, broniąc swojej natury i charakteru, może stać się zatruty, ale pomimo to stara się pokonać złe rzeczy w sobie i dążyć ku dobrym sprawom, które powinny zapełniać jego charakter, naturę, a także sytuacje w które się angażuje.

Nie powinniśmy za wszelką cenę zrzucać z siebie niebezpieczeństwa. We współ-pojawiającej się przyczynowości, jeżeli nie znajdziemy właściwej drogi aby przeciąć przez współ-polegające na sobie wydarzenia, możemy stać się więźniami wątków tej sieci. To, niezależnie od tego czy jest tak postrzegana fałszywie, jako iluzoryczne wątki naszych urojeń, czy rzeczywistych,

prawdziwych na subiektywnym poziomie, mogą one przynieść obiektywne efekty i rezultaty w świecie, czy będzie to cierpienie i urojenie, czy realizacja i wyzwolenie?

Kiedy chcemy pomóc komuś w realizacji, musimy rozpocząć od podstaw — z tym co jasne, przejrzyste, a dopiero potem rozjaśniać kolejne kwestie. Co jest proste i przejrzyste jest łatwe w zrozumieniu, nie należy komplikować niczego wyszukanym słownictwem ani zbyt złożonymi frazami, kiedy rozmawiamy z kimś kto nie jest z nimi zapoznany. Dyskusja i pouczenie powinny być traktowane jak jedzenie z kimś miski ryżu, zamiast przygotowywanie wielkiej uczty, którą zjemy sami.

Dążenie po linii najmniejszego oporu nie oznacza oddania i tracenia się w sytuacji, aby uciec w najbliższą otwartą bramę jak młode koźlę, ale widzenie spraw w rozróżniający sposób, a zatem dążenie z tym na względzie, kroczenie ścieżką najmniejszego oporu.

Jeżeli jesteśmy w wielkim niebezpieczeństwie, nie powinniśmy tracić czasu, ale włożyć wysiłek w wyprowadzenie się z sytuacji, rezolutnie i z siłą, która buduje się z wewnętrznej odporności.

Heksagram XXX. Li — Uchwycenie się (Ogień)

Tak jak pochodnie które iluminują drogę w ciemności, tak Samotnik podtrzymuje lampę swojej gwiazdy na kosturze, jest on owinięty w ciemność Yin, ale tak silnie trzyma się celu że jest wsparty przez siłę Niebios. Wykąpanie duszy w świetle i jej ogień, poprzez alchemię rozmaitych tradycji roziskrza ją, zaokrągla, jest ona przebudzona do wyższego ciała świadomości.

Ciągły duchowy ogień jest podtrzymany i odnawiany przez niebiosa, nigdy nie wygasa, jest jak Słońce odnawiane przez moc Aiona.

Człowiek który szlifuje swoją naturę i polega na niej, a także na Niebiosa jest pośrodku na wieży, spoglądając w górę i w dół, negocjując między Niebem a ziemią i wcielając prawa Niebios w siebie i wokół.

Człowiek nie jest niewolnikiem z pre-destynowanym życiem, jest wolny w prawach które są jednak uwarunkowane, kiedykolwiek zapuszcza się w rejony nadmiaru jest ukarany prawami światów i swojej zwierzęcej formy. Człowiek rozpoznaje swoje ograniczenia, odpowiedzialna wolność jest odpowiedzialnym rozgraniczeniem. Nie poprzez siłę, ale poprzez wolne postanowienie, poprzez zaokrąglenie tego co znane i dane, poprzez wydolność i umiejętność, proporcjonalnie do potrzeby.

Pionierzy i buntownicy odnajdują te limity w sobie kiedy sparzą sobie palce, odkrywają do czego są zdolne ich umysły i czucie, w ten sposób ustalają nowe odkrycia w świetle logosu, czyli porządku rozsądku. Tradycjonaliści i Ci którzy podążają uczą się tych limitów przez społeczne kontrakty i wymianę. Są zatem Ci co eksplorują, tworzą mapy, są Ci co konstruują, są Ci co podtrzymują, są Ci co reformują, są Ci którzy żyją w tych kartografiach i podług nich.

Obraz świata jest prze-aranżowany przy przebudzeniu, odnowiony, myśl i zmysły zapamiętują je, jestestwa stwarza złudzenie trwałej ciągłości, coś czego można się uchwycić, wszystkie strumienie płyną przez czynną świadomość.

Nawet przy przebudzeniu, musimy przynieść się ku dyscyplinie, lekkiej, nie rygorystycznej, aby zachować ciągłość i konsekwencje na ziemskiej scenie życia.

Jasność umysłu rozpędza fantazmaty które walczą o odciągniecie nas od światła świadomości.

Jeżeli proporcja, środek i miara są ustalone poprzez ruch w życiu, starość jest podarkiem, zwiastunem powrotu do domu, po zostawieniu zmęczonych kości aby pozostały w świętych cyklach natury.

Z wiekiem zmysły, ciało i umysł odmawiają posłuchu woli, rozpoznajemy że warunki naszych zwierzęcych ciał, w wielkiej chorobie, w późnym wieku stajemy na wprost melancholijnej realizacji. Jakże lepiej przygotować się do późnego wieku wiedząc to i trenując nasz umysł w kompozycji na późne lata, wtedy mamy większą szansę na odejście w mądrości i pełnej komendzie, a także jasności starego umysłu.

Introwertycy budują swoją wewnętrzną świątynię i starannie wyposażają ją w silne, celowe i piękne rzeczy, jaśnieją nimi wewnątrz aby dojrzeć z nimi później, Ci którzy szybko jaśnieją na początku nie mają chęci wyrabiać sobie fundamentów pod młodzieńcze ognie, są też piękni i piękne, ale brakuje im punktu odniesienia który trwał by jako monolit życia.

Sławy szybko mijają i są zapominane, lepiej budować dla innych, niż zachowywać się w ich pamięci, idee które są poruszone ku genialnym efektom w innych są warte więcej

niż krótko-trwałe sławy. Kto pamięta nauczycieli Konfucjusza? Jednak wytrenowali młodego chłopaka który ich przerósł, mistrz który nie zostawi po sobie większego ucznia lub uczennicy musi czuć się nieprześcignięty, lecz z pewnością zasmucony. Jeżeli nie ma mnichów, nie ma mistrzów — innymi słowy, jeżeli nie ma aspirantów, nie odnajduje się diamentów.

Przenosząc punktu środka z wielkich nieszczęść, odnajdujemy wyjście i nową drogę, jaśnienie przed nami — nie jesteśmy już zaniepokojeni przez żadne z tych niefortunnych wydarzeń które na nas upadają, są rozwiązane realizacją, nie można znaleźć innego rozwiązania poza nią, które jest naprawdę trwałe.

Heksagram XXXI. — Hsien (Wpływ)

Różnica między wytrwałością a zacietrzewieniem jest jak między realizacją a urojeniem, jeżeli zasada podlega inflacji na nieszczerej podstawie nie może się pojawić szczera przejrzystość w przyciąganiu i współdziałaniu.

Przyciąganie między niebem a ziemią jest naturalne. Indywidualnie oczyszczone umysły i serca, odkryte na nowo, zdobyte, podtrzymane nie mogą się złamać, mogą być zaciemnione przeze schematy które oddzielają kobietę i mężczyznę od niebios. Kiedy ignorancja jest rozsadzona realizacją, kłamstwa i fortele są naznaczone, ukazana jest złota nić, odnajdujemy spokój i trwamy wzmacniając tą nić. Niebiosa są odnalezione w ciszy, choć są pełne mowy idei i słyszenia, sygnatur idei, wyobrażeń które podlegają interpretacji. Wszystko jest odkrywane w ciszy, która jest pełna zawartości i znaczeń, słyszenia — polega to na umiejętności serca i umysłów ludzi, jest słyszana przez idee i czucie, umysł i serce oplatają je na miarę człowieka.

Umysł nie powinien rosnąć w sztywność ani upartość, albo zbytni rygor, powinien być otwarty jak stepy, wytrwały w tym co odkrył wewnątrz. Ciężko widzieć przez własne błędy, łatwo wpaść w uwiązanie urojeniem, wtedy ludzie od nas odchodzą, wydaje nam się że wiemy wszystko, sami upadając w błędy, utrwalając je.

Poruszając się z dobrą intencją w egzekutywę w zgodzie z tym co jest prawidłowe tworzy efekty, podobnie ze złym motywem albo intencją efekty są widoczne, oba wątki tworzą nawyki które są wpisane w umysł i serce. Wielką wagę należy przykładać do sposobu w jaki szlifuje się dobre charaktery i wywyższa naturę przez trening. Zatruty umysł który nie przenosi zła w domenę egzekutywy, czy czynu nadal może być poprawio-

ny przez osobiste zaangażowanie i odwrócenie działania trucizny poprzez podanie antidotum. Tj. uzbrojenie się w pancerz nawyków, odniesień, etosu, zasad, cnót, metod najlepiej działa przeciwko truciznom.

Autonomiczne ruchy naszego geniusza. Natury indywiduacyjne Jaźni jest w zgodzie z Prawdziwą Wolą która jest odkryta jako jedna z ekspresją Niebios, co odziera nas ze szczerości ekspresji tego geniusza zagradza naturalne ruchy naszej najintymniejszej poruszającej esencji — animus, anima movens.

Poruszenia żądz, instynktów, pragnień serca, jeżeli nie są kontrowane przez intelekt i odpornego ducha który przez poznanie prowadzi do mądrych rozwiązań to marnowanie swojego życia i wyższej, zrektyfikowanej natury.

Jest różnica między byciem „doskonałym rzeźnikiem, który przecina przez mięso ze spontanicznością jak tancerz" albo „wojownikiem który przecina trzech przeciwników z gracją", albo wieszczem którego myśli wzlatują ku niebiosom poprzez najwyższe góry" a „rzeźnikiem którego żądza krwi i obojętność przez niechciany wysiłek graniczy z byciem mordercą", albo „wojownikiem który na wojnie jest niczym innym jak mordercą na żołdzie, strzelając pociskami z dużej odległości pod kuratelą polityków" albo „wieszczem który na siłę próbuje poznać niebiosa, bez rozumienia przeszkód w swoich fundamentach". Różnica jest w perspektywie kąta pomiędzy byciem w zgodzie z przejrzystą szczerością i rzeczywistą relacją między istnieniem, człowiekiem a niebiosami, a fałszywym, nieszczerym siłowaniem się z geniuszem, duchem ludzkości, zagradzając synchronizację z Niebiosami, gdzie zwierzęca dusza i umysł są w drodze nadmiaru jako człowiek, a człowiek jest pozbawiony

życia i rektyfikowanej, niebiańskiej natury, żyje w tak ogromnym, zbędnym nadmiarze, jaki odrzuciłoby niejedno zwierzę.

Samoujarzmienie się w odpowiedzialność daje narodziny silnym, decydującym jednostkom i duchom ludzki, które niezwiązane działają ze szlachetnością, to jak drzewo które się prowadzi we wzroście, jeżeli jest zbyt sztywne, związane, jak Bonzai rośnie sztywne i wykrzywione, jeżeli jest zbyt wolne, rozrasta się zbytnio i gdy nadchodzą złe czasy powoli umiera, jakże wielki jest wyczyn drzewa które rośnie do pełni swoich możliwości, na dobrym gruncie i zgodnie ze swoją naturą, jak ogromne Sekwoje!

Z agitacji i podniecenia rzadko kiedy wyrasta coś dobrego, przez pomieszaną wrzawę, albo przy nadmiernym pobudzeniu nie powinniśmy podejmować żadnych decyzji, dopóki nie stonujemy się w środku. Pamiętajmy że wpływamy przez to czym jesteśmy, ludzie potrafią iść za najgorszym łajdakiem jeżeli ma w sobie dużo wewnętrznego ognia, ignorując najszlachetniejszych z ludzi, podobnie, wewnętrzny ogień szlachetnej osoby który dobrze kieruje zasługuje na honory! Bądźmy ostrożni z ludźmi którzy posiadają wewnętrzny ogień, możemy nie wiedzieć gdzie prowadzą, albo efekty ich wigoru mogą pracować ku złym konsekwencjom dla innych.

Możemy niekiedy wpaść w pułapki pozostawione przez siebie i innych, albo przygotowywać sobie żałosne losy przez innych którzy są wciągnięci w sekretne schematy knowań.

Wielkie słyszenie jest dane szlachetnym, otwartym, szczerym instynktom. Sekretne plany mają ograniczony wpływ działania. Gdy to drugie uwięzi ludzi i ogłusza ich słyszenie, należy usunąć wpływy przez szlachetne, otwarte, szczere instynkty tak,

jakby się pieliło chwasty z naszych własnych myśli, słów i czynów.

Ruch do wewnątrz osiąga krytyczny punkt kiedy zaczyna jaśnieć na zewnątrz, oceniając i poddając się refleksjom nad naszym najgłębszym istnieniem jest jak bycie sokołem przygotowującym się do lotu, spoglądając w dół na wzlocie, jesteśmy widziani z daleka i widzimy wszystko to, co nas otacza.

Pustosłowie. Jeżeli nie czyni szkody powinno być zignorowane. Jeżeli gadatliwość rani przedsięwzięcia albo ludzi jest podobne oszczerstwu. Bez esencji, pusty wiatr dmie bez ustanku, jeżeli największe ze słów są wyzute z esencji, degenerują się w wulgarne puste ozdobniki, są szkodliwe — tracą subtelność i dużą mądrość, stając się niebezpiecznym gadulstwem. Jeżeli wieszcz zamienia się w wulgarnego maniaka, jego słowa nadal mogą coś znaczyć, często z okropnymi konsekwencjami.

Heksagram XXXII. Heng - Trwanie

Potencjał wyboru i aktu otwiera się w prześwicie wydarzeń, drzewo które osiąga swój największy potencjał wzmacnia swoje gałęzie i korzenie. Po akcie, odbywam refleksję aby zregenerować siły, wzmocnić zatem gałęzie i korzenie.

Niedokończone prace, oddechy niewzięte –wzmocnienie czegoś bez przejścia przez całość sprawy nie przynosi żadnych owoców, jeżeli są niedokończone są niskiej wagi, albo popadają w ruinę przynosząc złe konsekwencje, później mogą przynieść przyduszenie, następny oddech staje się surowy i zbyt szybki.

Poszerzając natury, prace, wyobraźnię, wyobrażenie musi być eksplorowane w pełni, ta mentalna aktywność pozwala na skurczenie się esencjonalnych części i sprawia że jest owocna, przekazywalna i zrozumiana doskonale. Kiedy opanujemy sztukę dobrze, mówimy albo o sensownej drodze do eksperckich i nie-eksperckich publiczności, w prosty i złożony sposób. Podobnie kiedy opanujemy swoją naturę wystarczająco dobrze, eksponujemy ją na wiele sposobów, w zależności od osób z którymi mamy styczność wchodzimy w nową relację z każdą nową osobą na drodze. Nie zachowujemy się jak generał przy naszym przyjacielu, ale na przedzie armii, nie zachowujemy się jak żebrak kiedy mamy co jeść, ale jeżeli jesteśmy odarci z wszystkiego i domu, zachowujemy się jak wędrowny żebrak, nawet wtedy gdy nasza natura jest większa i byliśmy generałami. Ukrywamy swoją naturę, gdy jej ekspresja jest zbędna, rozszerzamy działanie naszej natury, gdy ta ekspresja jest niezbędna, w zależności od potrzeby.

Jeżeli tkamy zbyt wiele wątków, dobrych lub tych zarządzanych złą wolą, zostajemy uchwyceni w sieci innych, a także te własne, nie osiągając nic.

Odłączeni od zewnętrznego świata, angażujemy się tylko wtedy kiedy jest to niezbędne jest kwestią rozróżnienia.

Charaktery i natury zasiewają los — oznacza to że bierzemy odpowiedzialność za przywoływanie konsekwencji naszej egzystencji, częściowo, będąc wpisani w przyczynowość można selektywnie prześledzić sploty wydarzeń w gęstości przyczynowości. W tym uchwycenie się siebie pokonuje nas, brak przywiązania do jestestwa, a także dobre prowadzenie się chroni nas.

Gęstość przyczynowości, albo wątków wydarzeń jest podobna do ciężaru punktów i koneksji między nim, w odniesieniu do partykularnych podmiotów i aktorów wydarzeń-wątków, rozbłysków wydarzeń etc. „Pies szczeknął. Pięć osób go usłyszało" jest siecią sześciu punktów i współ-powiązań między nimi. W tym przypadku pies jest aktorem, ludzie podmiotami. Jedna osoba-punkt w sieci zdarzeń jest świadoma szczeknięcia psa jako pojedyncze wydarzenie. Całość gęstości sieci jest większa niż suma wydarzeń i punktów, ale różni się od punktu do punktu, np. para ludzi może usłyszeć psa naraz, a sytuacja jest triangulacją między psem a parą która tworzy mini-sieć gdy np. rozmawiają o zajściu między sobą. W podobny sposób działają współ-pojawiająca się współ-polegająca na sobie sieć przyczynowości, w podobny sposób działa też psychiczny Karman.

Poszukiwanie wiedzy mądrości, kluczy na pustyni często prowadzi donikąd, choć możemy być przekonani że poszukujemy w skarbcu, może być to zwykła iluzja. Ludzie przywiązani do wiedzy w odniesieniu do misteriozofii, pneumodynamizmu, soteriologii mogą szukać całe życie, ale czasem głupiec może

znaleźć pewne sprawy szybciej ku zażenowaniu tych pierwszych. Zarówno mistrz który uważnie studiuje, jak i genialny głupiec może odnaleźć drogę szybciej, często wzbudzając zawiść i nienawiść, albo pogardę pedantów, bigotów, choć Ci też nie powinni być odrzucani przez rozróżniającego wieszcza — „głupiec ma prawo do życia i istnienia, jak każdy inny", jeżeli wieszcz może „mówić wieloma drogami", ale zachowywać godność i szczerość czystego umysłu, możemy znaleźć sprzymierzeńców pomiędzy ludźmi wielu ścieżek, bez degradowania, degenerowania ani kompromitowania własnej natury i drogi o cal.

W niektórych kulturach kobieta jest traktowana jako stalowe centrum rdzenia społeczeństw, na której można polegać, jeżeli jest mądra i silna na tyle aby się znać, Hunowie podróżowali, polegając na matriarchacie, w Chinach sprawa wyglądała inaczej, rzeczywistość skonstruowana przez Judeo-Chrześcijański patriarchat był inny od patriarchatu Rzyskiego, czy kobiety Traków, kobieta Hinduskich kastach też miała inną rolę, tożsamość, inną proporcję udziału w tych społeczeństwach. Ciężko jest dyskredytować jakąkolwiek z tych ról — z perspektywy kobiecej Księga Przemian może by zbyt patriarchalna, stawiając akcent na mężczyznę, natomiast było wiele mistrzyń Wschodu które nigdy nie zważały na tego typu podział i działały zgodnie z tym co przypisała im natura i los. Plutarch również pisał w Moraliach o odwadze i mądrości kobiet Okcydentalnych i Orientalnych kobiet, nie ustępowały one mężczyznom na krok.

Heksagram XXXIII. Tun - Wycofanie

大壯

Gdy jesteśmy zmuszeni się wycofać przy wygasaniu światła, jesteśmy zmuszeni się dostosować.

Wytrwałość, żadne zadanie nie jest zbyt małe aby nie mogło być zaprzęgnięte w celowości, nawet zamiatanie ulic z myślami nie odbiegającymi od zadania jest całkowicie pełnym przedsięwzięciem.

Składamy płatki naszego ducha do środka, jaśniejąc naprzód i chroniąc całą różę. Wycofanie musi być uporządkowane, znamieniem siły jest mądre postanowienie, opuszczając pole walki, bez tracenia determinacji na pozbawione sensu szarże.

Gdy jesteśmy w całkowitym posiadaniu swojego umysłu, nie tracimy momentu siły w wycofaniu, jeżeli ciemność wzrasta wokół nas, nie tracimy siły na walczenie z nią bezwzględnie, ale szukamy wyższych miejsc aby się przeorganizować i czekać, próbując spowolnić działanie ciemności. Indywidualna niezgoda na stan rzeczy jest też impulsem który nie daje równości poprzez negowanie tego co dobre i tego co złe, ale nie traci swoich kłów na postępujący stan upadku, nie dodaje się zła do zła zastanego, w sobie czy na zewnątrz — łatwo być wciągniętym w ciemność jeżeli jesteśmy uchwyceni między bezsilność, desperację, współczucie a wściekłość.

W życiu odnajdujemy złoty środek, bezpieczne miejsce, jeżeli jesteśmy otoczeni, wzmacniamy swoją integralność i klarowność, jeżeli jesteśmy rozdarci szaleństwem, sabotażowani przez niższe natury, odzyskujemy się i prostujemy nasze korzenie silnie. W śmierci, wycofujemy się na pole wielkich aktów i transponujemy nasze życie w duchowe terytorium, w tym ciągle trwając.

Nawet jeżeli tłum niższych natur się zbliża, albo są tuż przy nas, szpiegując i próbując kontrolować nasze ruchy, pod-

trzymujemy maskę z jednoczesną szczerością ze sobą i naszym charakterem, w ten sposób jesteśmy niepoznani, ale w pełni znani w stopniu w którym niżsi naturą mogą nas znać. Nie penetrują natomiast w rdzeń naszego istnienia, ich własne fundamenty na to nie pozwalają, mniejsze nie widzi większego.

Wzrastaj silnie z naturą zgodnie z szerokością i możliwością, utrwalaj u podstaw, prostuj na szczycie. Szczyt góry nie dotyka wycofujących się niebios, ale trwa w integralności która jest naturalna i nauczone, staje się emblemem swoich silnych, szerokich fundamentów.

„Nienawiść jest subiektywnym uwiązaniem się ze znienawidzonym podmiotem", a zatem jest formą przywiązania.

Tak jak człowiek wyższy naturą jest zatrzymany przez rezerwę i szacunek względem niebios w wielkiej powadze, rozpoznaje powagę i zatrzymuje się sam w szczerym rozgraniczeniu swoich kompetencji.

Wytrwali w zadaniu, silni w wycofaniu, możemy wycofywać się przez całe życie w wyższe światy, ale to życie zapełniane jest wielkimi myślami, przedsięwzięciami, aktami życia i jego ekspresji, w oszczędnym i prostym kontakcie z wycofaniem, nie zostajemy w tyle odciągani przez małe sprawy odciągające naszą uwagę, nie jest to nieaktywność która jest nieproduktywna ani niepłodna, ale kreatywna, stała i rezolutna.

Heksagram XXXIV. Ta Czuang — Moc Wielkości

大壯

Poleganie na własnej sile przy zapomnieniu o tym co dobre, schodzimy z drogi, wtedy skoncentrowana wytrwałość może się zamienić w fanatyzm albo obsesję, które tracą mądrość. Podobnie wytrwałość która za przedsięwzięcie stawia sobie złe cele jest niemądra, silna i praworządna osoba może uderzać ciągle w zły kamień na ślepo i ciągle. Aby przeciąć węzeł Gordyjski jednym ruchem z dobrym postanowienie to bycie jednym z naturą i Niebiosami.

Kiedy siła traci fundamenty osadzone w dobrych sprawach i sprawiedliwości a zaczyna być zwykłą siłą, odcina się od kreatywnego impulsu z dołu i z góry, zaczyna wątpić i stopniowo upada gdy traci się impet.

Inflacja albo hipertrofia naszych jakości, czy jest to dostrzeżone czy nie idzie poza to czym jesteśmy. Jest to zaplątanie się w pajęczą sieć iluzji albo sieć koncepcji, abstrakcji, iluzji, relacji etc. Kiedy czar się ulatnia, upadamy rzadko zbierając ponownie rozprzestrzenione fragmenty prawdy o tym czym w istocie jesteśmy, jeszcze trudniej odzyskać nasze postanowienia, stanowiska, perspektywę, zasady i kierunek.

Powoli usuwa się przeszkody, defekty umysłu i serca, poruszając się mądrze zgodnie z umiejętnościami i okolicznościami, usuwając ciernie z rogów i głowy jeden po drugim. Im mniej siły stosujemy na zewnątrz, im więcej wewnątrz, tym większy efekt — jest to przyniesione przez wewnętrzną powagę i grawitację, wokół który ustalają się orbity naszych działań, prowadzenia się i efektywnych gestów życia.

Powracając do fundamentów, przecinamy przez uparte, wadliwe działanie, urojenia i ignorancję, ma to sprzyjające i trwałe efekty.

Świadomość utknięcia w pułapce sprawia że szukamy drogi na wolność, prędzej czy później, na zewnątrz — w świat, do wewnątrz — w siebie, a poprzez siebie w światy wyższe, przerzucając pomosty.

Zatrzymanie się i rozwiązanie nie oznacza poddaństwa w stosunku do sytuacji, ani poddania swoich ideałów, oznacza to rozwiązanie we współpracy z wydarzeniami odnalezionymi gdzieś z dala od sytuacji podobnej pułapce. Należy wiedzieć kiedy się zatrzymać, aby zebrać siły i kompozycję.

Heksagram XXXV. Czin — Postęp

W muszli rodzi się perła, oferujemy ją Niebiosom. Wszystkie nasze przedsięwzięcia i niepowodzenia, żale i wzniesienia poświęcamy zatem na ołtarzu Niebios.

Gdy miejsca, relacje i stanowiska są znane i przyjęte w szczery sposób, nie ma troski o zdradę, konflikt, ani konkurencję zadawane sobie nawzajem.

W ewidentnych promieniach słońce reprezentuje iluminującą Prawdę, nie ma w nich zbędności ani fałszywości.

Prawdziwa natura człowieka jest dobra, Hsing — jest to niezrodzona natura świadomości, podobnie — rektyfikowanie ducha i natury przez alchemię dopóki nie stanie się znowu sobą. Nie jest w stanie upadku, jest w stanie nowych narodzin, potencjału i powrotu. Poprzez duchowe ćwiczenia, techniki, dobre podstawy życiowe i poprzez instynktowne rozumienie i stawanie się zrozumieniem przez praktykę może oczyścić swoją naturę z kurzu świat aby jaśnieć znowu z przejrzystością.

Tracąc cierpliwość z jakąkolwiek sytuacją, odciągamy się od kursu, integralności płynącej wody. Kiedy spotykamy zaburzenie lub przeszkodę, poruszamy się naprzód w odpowiedni sposób, to jest sprawa spójności charakteru, nie przeforsowania czyjejś decyzji.

Pomiędzy desperacją a afirmacją jest też stan pełnej żalu wytrwałości, wzmacnia to charakter i nasącza siłą, która powinna być podtrzymywana w umyśle, jeżeli zrzucimy z siebie mordęgę zbyt wcześnie, zapomnimy o obarczeniu, zrzucenie jej w pół drogi, będziemy poddani degeneracji w nieodpowiedzialną arogancję, albo dziecinną głupotę i błazenadę.

Zły kierunek wytrwałości graniczy z upartym ignorancтwem, nie przynosi nic oprócz niepokoju.

Epikurejska szkoła twierdziła że zwracamy sprawy naturze i Bogom, nie powinniśmy brać zysku i strat do serca. Zysk jest tymczasową sprawą, może być użyty źle lub dobrze, powinniśmy być odłączeni od efektowych takich rzeczy, zatrzymać zysk w czas nie zbierając rzeczy do których jesteśmy przywiązani, inaczej będziemy zagrożeniem dla innych, powodując ich nadmierna stratę i biedę. Każdy zysk charakteru jest efektem jego lśnienia, kiedy jednak zysk usuwa charakter w cień, zabija światło — charakter staje się pusty, skorumpowany, a zysk jest użyty ku złym celom.

Heksagram XXXVI. Ming
I — Zaciemnienie Światła

Kiedyż jasna natura jest zdominowana ciemną, podobnie, kiedy jaśniejący ludzie stają się zaciemnieni, kiedy ciemna natura człowieka staje się jasną? Nie jest to kwestia prowadzenia się, ale przyczyn, efektów i losów. Odnosimy całość pracy i polerujemy natury poprzez jin i jang w napięciu aby dać początek diamentowi, utwardzone, bystre umysły są w stanie zakwaterować oba, sterując nimi ku dobrym efektom. Pomimo burz i wichur które muszą przetrwać, w lekkiej pogodzie nie zmieniają ich wytrwałości i wewnętrznej prawdy ani spójności o milimetr, powracając do niej za wszelką cenę, kiedy zaburzenie tymczasowo zbija je z tropu, stoją z premedytacją jeszcze mocniej.

Wewnętrzne światło pomaga pokonywać przeszkody aby się doskonalić, napięcie wynikające z pokonywania przeszkód buduje stałe, solidne charaktery. Nawet kiedy światło odwraca się w ciemność, aby chronić innych przed dewastującymi inklinacjami zła zatruwającymi nasze natury.

Nawet jeżeli nie możemy się nigdzie udać, podróż odbywa się w umyśle, jego ruchy muszą być czytane poprzez gwiazdy i wolne światy, uwięziony, kontemplujemy wewnętrzne arkana świątyni.

Jeżeli nie jesteśmy zrozumiani, będziemy wyśmiani, lub jeszcze gorzej — jeżeli nasze pryncypia są rozpoznane jako coś wyższego, staniemy się wrogiem, jak cierń w czyimś oku. W oczach Niebios, pozostajemy prawdziwi pryncypiom i szczerzy ze sobą, przejrzyści w swoich działaniach.

Powinniśmy pokonywać wrogość otoczenia przez silną lojalność względem wewnętrznej prawdy i światła, praktykując ją — w ten sposób wykuwamy stalową ścieżkę — jeżeli otrzymujemy potwierdzenia naszej drogi, albo wskazówki wzrostu, po-

winniśmy to zbyć w ciszy, nic z tych rzeczy nie powinno być eksponowane niewłaściwej publiczności.

Nawet jeżeli czyjaś prywatność jest naginana, a nasze doświadczenia przerastają te ciekawskich oczu, utrzymujemy się na ścieżce, w obecnych czasach nawet Ci co latają mogą być zaślepieni. Zraniony sokół bez skrzydła widzi i pamięta więcej niż wróbel w powietrzu, który niepotrzebnie napomina sokoła, próbując go przechytrzyć i przemądrzyć. Pozostaje wróblem,

Po długotrwałych rano ciężko się wyleczyć, zarówno ludzi jak i społeczeństwa, należy ich prowadzić i chronić w procesie leczenia poprzez stałość.

Jeżeli jesteśmy wśród wrogów, nie powinniśmy informować innych o naszej trzeźwości umysłu, jeżeli postrzegają nas jako szaleńca. Głębokie rozumienie każdej sytuacji, obserwując, pamiętając — można zapomnieć o wewnętrznej pochodni i rzeczywiście stać się obłąkańcem. Można też zapomnieć o głębokim zrozumieniu — ale gdy zrozumiemy ruchy przeciwnika, przyczynowość jest zrozumienia, jest to studnia aktu, kontemplowana i intuicyjna, prawie instynktowna, nawet gdy rozumowe rozwiązania z przeszłości zostaną zapomniane — staną się niejako zachowaniami nabytymi.

Każde zło kiedyś się kończy, konsumując energię swojego trwania. Polega na relacji, bez punktu odwołania rozpada się w nicość, jednak ciągle próbuje nosić światło gwiazd, jak chaos oddający formę rzeczom, chwyta się światła aby się utrwalić.

Heksagram XXXVII. Czia Jen — Rodzina (Klan)

家人

Ojcowski i matczyny umysł ukierunkowany na ludzkość, jest poświęceniem siebie, a także pożywką dla Jaźni.

Okropnemu człowiekowi kończą się nienawistne słowa, lekkoduchowi głupstwa, a głupcowi próżna gadanina. Każde słowo powinno być ważone, żadne sprowokowane, wszystkie kierowane wewnętrzną esencją zgodną z ruchami Niebios, natury, społeczeństwa i ludzi. Cisza jest wielką wartością, mowa która ma znaczenie jest ciężka w konsekwencje, choć łatwość w wymowie nie powinno się zamienić w czcze gadulstwo.

Efekt od wewnątrz do zewnątrz pokazuje klasę człowieka, niewcelowany ogień pasji traci fundamenty, pozbawiony dojrzałości. Młody smok żałuje potem jego gwałtownego, aroganckiego zachowania gdy jest zatrzymany, zmuszony wycofać się w ciszy, aby zebrać siły i stać się mądrym, uważnie obserwując przyczynowość i efekty które są jego dziełem.

Społeczne aranżacje w Starożytnych Chinach różnią się od dzisiejszych, a także znacznie od Okcydentalnych. Próba restytucji pewnych standardów, nieważne jak je widzimy we współczesnym świecie wydawało by się dziwnym przedsięwzięciem, natomiast inspiracje zrozumiane rozumowo jako rzeczywiście mądre mogą nas prowadzić w aranżacji natur, które mogą śmiało funkcjonować w tych czasach, jeżeli jesteśmy w stanie przerzucić pomost między tym co starożytne, tym co człowiecze, tym co współczesne, nie gubiąc się w meandrach różnic.

Życzyć sobie tego co mamy, robić to co możemy, szukać ekscelencji w tym do czego jesteśmy zdolni, zgodnie ze statusem. Wszystko w umiarkowaniu, nic w zbędnym nadmiarze, jeżeli nasze wartościowanie przekracza te proporcje, cierpimy

przez inflację, zazdrość, albo eksponujemy się w denigrację, akty przeciwko nam. Próbując wydźwignąć się z niskich warunków i zawrzeć wielkość w sobie jest aktem wystarczająco silnym — nasze wizje wybiegają poza stan i warunku, nasza natura jest ponad impuls który umożliwia nam jej użycie — ubierzmy się zatem w jarzmo dopóki nie będzie nagrodą, lecz gdy sięgniemy po nadmiar — marnujemy wielkość natury, stajemy się aroganccy, tak jakby natura nam nie starczyła, aby pokonać wyższe warunki i pozostać pokornym mając wielką naturę — jest to wystarczająco piękne.

W sytuacji wielkiej powagi i surowości, uwaga kierowana ku sobie i innym jest preferowana, nie podejmujmy głupich kroków, jednak ta surowość nie powinna się zamienić w pogardę, albo zbyt wielkich oczekiwań kładzionych na innych, odetnij się, bądź życzliwy dla obcych, ale trzymaj ich na dystans. Ta surowość z otwartą uwagą może się zamienić w sztywną paranoję, więc musi być zrównoważona stwierdzeniem „szkoda która była nam zadana, już nic nie znaczy", to noszenie tarczy z wiedzą kiedy ją obniżyć, kiedy ją postawić, bez trzymania się jej kurczliwie, zapominając że mamy miecz. To także pamięć o tym, że kiedy jesteśmy pod gwałtownym oblężeniem, tarcza jest przydatna, ale po oblężeniu sprawnie poruszamy się naprzód.

Podejdź do kompanów, przyjaciół i znajomych nie jak arogancki głupiec który wzniósł się na fałszywej wieży, ale szczodrze, jak król który już nie posiada jestestwa, ale zawiera w sobie perspektywy innych.

Heksagram XXXVIII.
Kuei — Opozycja

Egzystujące napięcie nie jest rozwiązane przez stronniczość, zaangażowanie siły w ruch akcentuje opozycję, w czasach niezgody wszystkie ruchy są czytane przez strony jako wspierające, choć takimi nie są, dalej dzieląc zwalczające się fronty. Ponieważ każdy osąd czytany oddzielnie jest wpisywany w daną stronę, w trakcie zgody są czytane zgodnie. W trakcie ogólnej niezgody i stronniczości, co jest niejasne wydaje się braniem stron, to co jest radykalne jest wynagradzane, co jest mądre jest odrzucane, co silne w opinię pokonuje subtelność rozróżnienia.

Napięte opozycje są rozwiązane przez mądrą stronę która jest obdarzona zaufaniem obu, kierunkuje ona opozycyjne energie w tworzenie wspólnej akcji w zgodzie, wtedy opozycje znów zaczynają powoli narastać, jeżeli jest to podtrzymane bez mediatora, energie mogą implodować i rozwiązać się w katastrofę, społeczną lub personalną.

Opozycja nigdy nie jest pokonywana siłą, wzmacnia to opozycję. Z cierpliwością i decorum, jest ciężej pokonać siebie i być zgodnym ze swoimi zasadami pośród złych ludzi, aniżeli tych z którymi działamy w zrozumieniu i empatii. Jeżeli złamiemy się w gniew, powstaną jeszcze większe przeszkody i wzajemna wrogość która rośnie w górę. Podświadomie widząc że nie osiągają tego co chcieli, gdy nie ma parytetu zgody, idą gdzie indziej bez nienawiści, zranienia ani przemocy.

Nawet jeżeli armie milionów powstaną przeciwko niemu, jeżeli puści się przywiązania do jestestwa jest wolny, wszystko przechodzi przez niego jak przez powietrze. Idzie za tym co silne w sprawny sposób, ma to dobry efekt na wzmacnianie charakteru w pracy, upokorzeniu, wytrwałości i wytrzymałości, na koniec nie stajemy się więźniami postrzegania wobec tych

którzy konspirowali przeciwko nam, ani paranoiczni — w dobrej wierze przewiduje się ruchy oponentów w ciszy, a także wypracowuje strategię w umyśle, odrzuca się odczucia bycia męczonym, panując nad sytuacją z silnym umysłem i w zgodzie z linią prawdziwych myśli.

Jeżeli nie odnajdziemy afiliacji z bliskimi, odnajdźmy afiliację z Bóstwami i Opatrznością. W ten sposób ustanawiamy poprawną relację z Niebiosami i zmiatamy wszystko w odpowiedni porządek.

Niebezpieczeństwa izolacji zaczynają się z alienacją, dehumanizacją, byciem nagim przed przeciwnikiem, otwierają możliwość zostania ofiarą w rękach przeciwników, przez inflację i megalomanię, arogancję i zbyt dużą wartość przywiązaną do własnej osoby. Wznosząc się na wieży nad ziemskimi sprawami zbyt wysoko, utopieniem się w złamanym sercu i desperacji, tracąc afiliację z wszystkimi, upadając w pustkę nicości, gubiąc złoty wątek.

Ponadto grozi to zatraceniem własnych sił i zasad w relacjach z ludźmi, mizantropią, albo zatrutym przez wady które są ciężkie do wykorzenienia. Przeciwnik zawsze dąży do odizolowania oponenta, a potem niszczy go z zewnątrz i od środka, jeżeli próbujemy się odizolować także, jesteśmy podwójnie zrujnowani — przez przeciwnika i przez nas samych, pokonujemy się w ten sposób, upadamy.

Jeżeli wewnętrznie jesteśmy niepokonani, działamy w wytrwałości. Znajdźmy ciągłą afiliację z Niebiosami i Bóstwami, wtedy wróg spróbuje odciąć i zaciemnić tego typu afiliacje, lecz gdy raz jest ustalona, biegnie jak trwały, dobrze spleciony wątek.

Lojalny kompan i kompanka rozpoznaje nasze fortece, a także silnie działa aby się przez nie przegryźć, aby zobaczyć diament afiliacji i przyjaźni.

Nawet gdy jesteśmy złamani w środku i widzimy ludzi niegodnych zaufania, powinniśmy mądrze otworzyć się na rzadką możliwość odnalezienia przyjaciela. Jeżeli stosujemy regułę zamknięcia na wszystko i wszystkich, tracimy możliwość odnalezienia więzi i powrócenia na ścieżkę.

Heksagram XXXIX.
Czien — Przeszkoda

Wewnętrzna wytrwałość pokonuje sztormy w nieugięty sposób, postrzegamy i dostrzegamy wszystko z ciekawym, czujnym umysłem. Przewidujemy ruchy oponentów, przewidując potencjalne przeszkody bez udawania że ich nie ma, pociągamy za właściwe sznurki i wplatamy je w stalową różdżkę komendy nad sobą. Hartuje to charakter, kiedy słabi ludzie angażują rozmaite formy wymówek i zaangażowania w niewarte sprawy, a zatem nie kształtują silnej natury. Co więcej zyskujemy wyższą pozycję w swoim duchu który komanderując pole walki wzrokiem powstrzymując każdy najmniejszy punkt siły oponenta. Gwiazdy Jaźni nie traci się z łatwością.

W zmianie, nawet największa katorga nie jest stała, nawet największa z radości nie trwa wiecznie, choćbyśmy chcieli ją utrwalić, sprawy przychodzą i odchodzą jak fale.

> *"Masurius dodaje że obraz bogini na Ołtarzach Volupii ma zakneblowane i zapieczętowane usta, ponieważ Ci którzy w ciszy znoszą nieszczęścia i niedolę osiągają więcej satysfakcji poprzez dobre działanie cierpliwości"*[1]

Wzmacnia to charakter, przybliża bogów do niedoli, uszlachetnia, a hartuje stal z mądrości i rozeznania, uczy jak pokonywać wszystko — albo to co możemy — ciszą.

Warto oddać cześć i w medytacji prosić o audiencję u Bóstw, jest to traktowane jako rzeczywista interakcja, która

[1] — Ambrosius Theodosius Macrobius, Robert A. Kasner. 2011. Saturnalia. I, I. Cambridge, Mass: Harvard University Press. Book I. 10.8—10.15, p.. 105

może nas prowadzić w ciszej idei i inspiracji, jeżeli na ludziach nie można polegać, albo nie możemy sobie pozwolić na ukryte powiązania które by nas zaangażowały w skorumpowane działania.

Jeżeli nie odnajdziemy wsparcia, wesprzyjmy się na stali naszego ducha, pośród Bogów którzy mogą nas wzmacniać, zaangażujmy się w sprawy Niebios, może to doprowadzić do rozwoju niechęci wśród innych, lub pogardy i nienawiści spraw które preferują aby człowiek tkwił w ślepocie i ignorancji, powinno się wyrzucać tego typu uczucia i emocje jak złodziei, spotykać ludzi jako ludzi, Bogów jako Bogów.

Heksagram XL — Hsieh — Odratowanie

Gdy cierń jest usunięty z kopyta wielbłąda, wątek zdarzeń zależy od metody ich rozwiązania

Losy mogą być katartyczne, wędrowiec prawie osiągnął miejsce spoczynku obserwując deszcz który spada poprzez mgłę. Jeżeli naciski sytuacyjne wyprowadzą nas z tego miejsca, może to prowadzić do ponownych tarć i konfliktów. Należy wiedzieć gdzie się zatrzymać.

Wyzwalanie z winy i błędów zrzuca z nas jarzmo, które nie jest jarzmem innych, tak jak nienawiść jest subiektywnym przywiązaniem do podmiotu nienawiści, trzymanie w sobie niechęci czy zranienia czy chęci zemsty jest tylko naszym jarzmem, rozwiązanie rozwiązuje też poczucie winy i wstydu innych, którzy mogą być zakładnikami takiego stanu rzeczy, jak długo są w stanie zrozumieć swój błąd i skorygować się — jest to wystarczająca kara. Jeżeli nie są w stanie skorygować i zrozumieć błędu — nie jest to w naszej sile aby to zmienić.

Zachwyt! Zachwyt! Smocza błyskawica schodzi z niebios! Rozprasza i poprawia, porusza rzeczy w idee i wiadomości, prostuje zepsute korzenie natur, przynosi limity tym którzy stracili rozum.

Tak jak błyskawica rozświetla noc i znika, tak nie rozważamy swoich błędów, ale je naprawiamy w silny sposób, nie żyjemy poprzednimi błędami, ale rezolutnie niesiemy się ku poprawnemu widzeniu teraźniejszości i przyszłości. Jak deszcz co usuwa błoto, nie powinniśmy dać się złapać w rozpaczaniu nad przeszłym błędem, albo zaangażujemy się w błąd i przyzwyczaimy do niego.

Rzeczywistość nie powinna być zamrażana w tym świetle, Ci którzy są więźniami przeszłości i transponują to w teraźniej-

szość są więźniami czasu, są bardziej zajęci życiem przeszłością niż życiem teraz, biorąc sobie mądrość przeszłych doświadczeń do serca w rozróżniający sposób.

Prawda która jest pokazana w świetle środkiem jednego mistrzowskiego uderzenia, demaskuje wrogów i sprawia że stają się bezsilni.

Strzała która jest niesiona na powietrzu, Buddyjskie powiedzenie „dokonuj wszystkiego za pomocą jednego środka". Ten środek stosowany do czasu i zmiany jako naturalna siła rozwiązuje wszystko ku lepszemu, jeżeli wiemy poprzez życie jakich środków musimy użyć, strzelamy pociskiem w odpowiednim czasie i miejscu, który zawsze przebija trzy głowy.

Niebiański łucznik, jak Mongolski jeździec, jedzie i mierzy dystans, a poprzez intuicyjny błysk uderza w cel w prawie niemożliwy sposób. Mądrość jest umiejętnością która jest podobna w sprawach ludzi, ziemi i niebios, poprzez mowę, komendę, akcję, wycofanie i stałość, wiemy kiedy, powinniśmy ją stosować — jak i gdzie.

Powinniśmy stosować środki które są ciągłe i nie rosnąć zbyt przywiązani do tymczasowego dobra, jeżeli stracimy swoją czujność i damy się ponieść sytuacji, tracimy nawyki i drogę, metodę i mądrość, powinniśmy konfrontować i angażować życie w każdej instancji, nie tracąc ciężko wygranych doświadczeń i nie zapominając o nich.

Umysł jest podstawą wszystkich wewnętrznych zgód i konstelacji psychicznych, zewnętrzne rzeczy są rozwiązaniem i efektową działania umysłu. Powinien podlegać ciągłemu treningowi i ćwiczeniu.

Środki powinny być przygotowane i regenerowane, nie po-

winny poddać się stagnacji, inaczej je utracimy, jak narzędzie które stępimy lub zgubimy przez bezmyślność.

Heksagram XLI. Sun — Umniejszenie

W fortunach umniejszone nieszczęście przynosi szczęście, fortuna nie jest rozpoznana przez obfitość po tym jak nieszczęście się zmniejsza — czasami ujęcie jarzma jest fortuną która jest wartością — wolność od nieszczęścia jest wystarczającym szczęściem. Podobnie, zwiększenie fortun może spowodować przesycenie, lub fortuna ta może być odebrana przez losy, prawa organizacyjnej entropii informacyjnej lub negentropii w biologii są komplementarne. Podczas działania fortun kultywuje się charakter, postawy i decyzje w nieszczęściach i szczęściu wzmacniają charakter który pierwsze pokonuje a przy drugich jest niewzruszony i nie daje się ponieść tymczasowości.

Niektórzy kultywują wielkie charaktery pod ciężkim jarzmem mają nadal wystarczająco dużo siły aby ruszyć w pole działania, zaprząc zasoby, albo się wycofują, z brakiem żyjącego, pozostającego impetu lub entuzjazmu aby być człowiekiem czynu, nie jest to rozgraniczenie między bohaterem a wieszczem, ale polem działania tego drugiego jest wewnętrzna wielkość i działanie wewnętrzne, tego drugiego zewnętrzna wielkość i działanie do zewnątrz.

Harmonia napięcia — cięciwa łuku jest szarpnięta, wyzwolenie przez opozycję — strzała jest wypuszczona w niebiosa, ruch w górę — wzlatuje do Niebiańskich sfer.

Wewnętrzna przejrzystość która jest tożsama ze światem i w jedni z nim, szczera przez swoje ruchy i ewidentna. Fałsz nie jest przejrzysty w świetle kosmosu rozchylającego swoje płatki. Jeżeli zaistnieje fałsz nie ma prawdziwych napięć w którym dwie polarne przeciwności walczą. Fałszywa fasada wewnętrznych napięć wykrzywia korzeń i deformuje naturę ku groteskowym teatralnym maskom, które w nas wrastają.

Wtedy jesteśmy podobni zduszonym drzewom, kiedy wyzwolimy się z nich, zrywając skorupy i dojrzejemy do autentyczności odzyskujemy swoje charaktery, natury i inklinacje.

Instynkty są poddane treningowi, każdy objaw gniewu powinien być wycięty u podstaw, rozwiązany i rozbrojony.

Wszystkie kształtuje się zgodnie z formą, fontanna jako góra świadomości piętrami przekazuje wodę niżej do ludzkiego intelektualnego, emocjonalnego i instynktownego życia, wszystko jest wyrównane i wprawione w ruch harmonijnie w pięknym sposobem.

Odpowiedzialność w działaniu z innymi, albo ile możemy powiedzieć, jak działać, ile dać aby nie zepsuć, nie czynić szkody, nie zniszczyć innego, w samo-restrykcji dystrybucji, mistrz nie ma rozwiązłego języka, ale podlewa rośliny spokojnie, dając im rosnąć o własnych siłach, tak jak korzenie roślin rosną mocno i są dla nich źródłem dalszego rozwoju.

Z charakterem, cnotą i wadą, powinniśmy mieć na względzie nasze ograniczenia i nadmiar, aby zaokrąglić wszystko zgodnie z naszymi naturami w odniesieniu do wytyczonych ścieżek, systemu ko-ordynatów idealnego obrazu spraw które chcielibyśmy w siebie wcielić, aby stać się całością poprzez rozwiązanie, ciosanie, szlifowanie i ponowne związanie.

Autonomiczna samo-korekta jest atrybutem dojrzałego umysłu który rozróżnił pojęcie dobra i zła, słusznego i błędu drogą rozumu, intelektu i czucia, a następnie ucząc się równoważyć to w mądry sposób, przenosimy to wewnętrzne rozpoznanie w kontemplacje. Jednak nie umiejscawiamy roszczeń poza sobą, jesteśmy odpowiedzialni za siebie, jeżeli oponenci, albo poprzez niezrozumienie próbują nas zmusić do złego przedsię-

wzięcia, należy ćwiczyć odporność i nie dać się wciągnąć w linię akcji, przemocy, klatek niespójnych wierzeń, nawet wtedy kiedy próbują nas zastraszyć, albo nam grożą. Umysł powiązany gwiazdą świadomości nie boi się kar ciała i umysłu, jest wiecznie wolny, jeżeli wrogowie są uparci, natrętni, głupi, używają przemocy, należy wytrwać w ciszy i wewnętrznej prawdzie, nie należy ciąć ich mieczem jeżeli istnieje możliwość rozwiązania, rozbrojenia przeciwnika, w ostateczności zgładzenie przeciwników jest dyscyplinarnym aktem.

Heksagram XLII. I — Zwiększenie

Rządzić to służyć. Poprzez zrozumienie wywyższonej pozycji w stosunku do niebios to zrozumienie całości wydarzeń poruszonych aby doprowadzić do ulepszenia, harmonizacji, splecenia poprawy zgodnie ze sprawiedliwością. Boddhisatva poświęca całkowite wyzwolenie poprzez współczucie, wieszcz poświęca poruszenia jego wolności aby zaangażować ludzi, mistrzowie i mistrzynie którzy powracają do TAO zaangażowani w świat zostali aby prowadzić innych, jednak to wyższy pierwiastek które rektyfikuje i wzmacnia niższy u podstaw.

Czasem zmęczeni, chcąc odejść, pragniemy wyzwolenia pośród środków i umiaru, potem gdy przychodzi wypoczynek, patrzymy wokół i widzimy jak dużo jest do zrobienia, Ci którzy raz weszli w ten świat rozpoznając go, nie opuszczają go z łatwością.

Kwestia czy chcemy poświęcić naszą wyższą naturę na rzecz świata jest pytaniem o rozróżnienie, solidny osąd, nic nie powinno być trzymane jako własność, ani odrzucane bezrozumnie, mądre sprawy powinny nas na wskroś prowadzić, nie odcinając nas kompletnie od niższej natury.

Starożytne tradycje nie są tylko po to aby je studiować, ale kontemplować i wcielać, bogactwo zapisów może być stosowane z uwzględnieniem czasów, stosownie do czasów.

Gigantomachia, albo bitwa Tytanów wewnątrz, natury, charakteru, ethosu, zasad, ducha, Erosa, Thanathosa etc. Jest ciągła, poruszamy się naprzód, stawiamy fundamenty, trwamy przez oblężenia, rozwijamy etos i względem niego sprawnie decydujemy o rozwiązaniach i czynach. Jest różnica między świadomie wykształconym etosem a uwarunkowanym, jest różnica między byciem poruszanym to tu, to tam, bezwolnie i angażu-

jąc się w słuszne i złe sprawy świadomie. Etos wykształcone świadomie jest rozsądny i szuka swoich podstaw we wglądzie, obserwacji i zrozumieniu. Uwarunkowany jest wyuczony i działa pod impulsem nieświadomości, a zatem może być chwiejny. Ludzie którzy poruszają się po wydarzeniach bez kręgosłupa i dostosowują się do sytuacji są pół-etyczni, nie wiedzą dlaczego, ale boją się transgresji wytyczonych przez wpojone zasady. Jest to niesolidny, ale zdrowy sentyment. Ci którzy idąc ścieżką nadużyć manipulują pół-etycznymi i uwarunkowanymi ludźmi mając nad nimi przewagę, są też Ci którzy etycznie i świadomie oponują kiedy widzą jak wielkie szkody są wyrządzane całości, których etos należy do obserwacji praw rządzących rozmaitymi naturami ludzkimi, będąc przewidującymi i penetrującymi prawa przyczynowości.

Heksagram XLIII. Kuai — Przedarcie się (Rezolutność)

Jeżeli korupcja nas przeżre, możemy stracić rangę i stać się niższymi naturą ludźmi, następnie jesteśmy stopniowo usuwani, jeżeli rezultatem jest zranienie i zła wola względem innych, upadamy coraz niżej. Nawet jeżeli ludzie wyżsi naturą do których należeliśmy zaczynają wzrastać, możemy zatruci odwrócić od nich i stanąć źle po stronie knucia ciemności, albo wycofać swoje zranione natury ze sceny aby kontemplować rzeczy które nadal możemy zdziałać w obrębi upadku, przeciwdziałając jego postępowi, nie dodając zła zranionych natur, jest to także forma gigantomachii w upadku.

Tylko zimnokrwiste zwierzęta mają jad, nigdy nie lekceważ żądzy krwi i zemsty zgorzkniałego, pokonanego człowieka, w mądrości nadal ostrzega, w źle zaczyna obserwować głupotę i samo-destrukcję innych z jadowitym uśmiechem, przed którymi starał się ostrzec.

Ciągła egzaminacja siebie powinna stać się nawykiem, tym bardziej w wywyższonej pozycji, należy się strzec mając na względzie siebie i innych. Człowiek ze sztyletem i statusem zgorzkniałego żebraka jest bardziej niebezpieczny, bo jest wolny w użyciu sztyletu, nie zatrzymany przez hierarchiczne i tradycyjne sentymenty, społeczne limitacje. Mag z ostrym językiem może zabijać słowem, negocjować, lub kreować, ale pobity pies który ma podobny język może go użyć w sposób podobny do traktowania jakie otrzymał, koło fortuny się toczy, pokonywanie siebie jest szczególnie ważne uwzględniając siłę i komendę, bez względu na status. Nawet pokonany żebrak jeżeli miał wielką naturę walczy o jej resztki.

Mierz środki naprzeciw przeszkód przez cały czas.

Ciągłe niebezpieczeństwo nie powinno stępić zmysłów poprzez siłę przyzwyczajenia, nie powinniśmy stracić czujności, cały czas się odnawiać i prosić niebiosa o odnawianie, w spontanicznym tańcu szabli skoncentrowani, gotowi na konfrontację, interakcję, wycofanie, uderzenie i obronę, obserwację i ogląd.

Gdy jesteśmy prawdziwi wobec siebie i niebios, całość szeptania, plotek, oszczerstw i kłamstw które się zbierają nad nami, a nasze przedsięwzięcia są otwarcie wyszydzane bez pytania, cenzorowane aby zablokować nasze ruchy, powinniśmy być wytrwali na ścieżce zgodnej z wewnętrzną prawdą, jeżeli jest w istocie mądra, jest drogą wzmocnienia zasad i silnej dojrzałości. Powinniśmy wynieść się z miejsca oszczerstw o ile o możliwe, jeżeli nie należy zachować milczenie, życzliwą i stonowanie wycofaną postawę, aby uniknąć zbędnych ataków i zranień sprowokowanych oszczerstwem i knowaniami.

Kontemplować swoje wady aby je korygować — Buddyjska stanza

Heksagram XLIV. Kou — Wyjście naprzeciw

Bycie uważnym, posiadającym wgląd i bycie przewidującym, uzbrojonym w metodę i dynamiczną baczność, nie nazbyt entuzjastycznym, obserwującym w dobrze osadzonej równowadze.

Gdy w aranżacji relacji zagubimy swoją kompozycję w stosunku do kobiety, osłabia to naszą własną naturę, kiedy stajemy się udomowieni tracimy siłę i polot. Silna mądra kobieta często przewyższa mężczyzn w swoim rozeznaniu, należy sięgać jej porady, ale polegać na własnych siłach.

Dary ciemności powinny być odrzucane. Są metodą wpełznięcia w czyjś umysł, jakakolwiek intencja nam przyświecała, jest skorodowana przez naturę podarku i jego źródła. Gdy są nam narzucone, należy je zbyć i działać zgodnie z wyższą naturą, nawet gdy wżerają się nam w umysł.

Jeżeli ciemność wprawia nas w ruch, należy ustalić układ odniesienia w stosunku do niebios w sercu, zachować silną posturę i straż pryncypiów, szczególnie w eksponowanej pozycji, jednak okrytymi wewnętrzną prawdą i odporną, wytrwałą defensywą.

Najlepiej gdy ludziom wydaje się że jesteśmy im podobni, choć wewnętrznie nie idziemy ich drogą. Możemy wtedy działać zgodnie z przejrzystą w stosunku do niebios i nie jesteśmy kłopotani ani postrzegani jako dziwadła lub wrogowie, co umożliwia nam dalsze kroki.

Heksagram XLV Ts'ui — Zbieranie w Całość (Mnożenie)

Starożytne korzenie są upamiętnione, ofiary dla przodków naszego klanu, z którym mamy afiliacje.

Odniesienie które zacieśnia więzy poza śmiertelnymi wątkami, rozwiązują i załamują się bez jednoczącej idei, która wcielana jest indywidualnie, ale śpiewa jednogłośnie.

Moralność reguluje naturalne prawo instynktowne, jak również to co aspiruje do wyższego, ustanawia zachowawcze granice, utrwalając fundamenty praw, tradycji i kodów ustalonych w kulturze i cywilizacji, tabu i świętości, uświęconych sposobów działania, a także ich profanacji.

Intelekt i rozum który jest rektyfikowany platonicznie, ze świata idei i form rozświetla to co ziemskie w całkowicie etycznych, a także moralnych (przybliżenie wartości) zasadach. Wiele rzeczy można wpisać w moralność i naturę, wiele rzeczy można też wypisać z niebios w moralność i naturę, jest to kwestia indywiduacji i człowieczeństwa, jeden społeczny logos różni się od innego, każdy ma swoje świętości i wynaturzenia.

> *„Różnica między etosem a moralnością. Wojownik podąża za swoim etosem, który może być moralnie podważony. Tradycyjne prawo i byt są w konflikcie ze sobą." — Ernst Jünger, Eumeswil.*

Introcepcja jest wewnętrznie odzwierciedlonym postrzeganiem

Ostrząc miecz umysłu i charakteru cały czas, odnawiamy swój oręż aby spotkać się z nieprzewidzianym.

Niejasność interesów jest pokonana jednym skoncentrowanym celem, nie jest ważne z tej pozycji czy obróci się ku dobre-

mu czy złemu, energia mas leci tam gdzie leci wiatr, lub gdzie idą przywódcy, intelekt i czucie wolnych jednostek podąża za rozsądnymi celami i prospektami, a zatem wielkim przedsięwzięciem jest gromadzenie ludzi ku wspólnemu celowi.

Poświęcając jestestwo i osobiste interesy, działa się nieegoistycznie.

Porządność, szczerość i jasność w każdej chwili zaprzęga luźne końce umysłu, strzeże go przed fałszem co jawi się jak szczerość, ten fortel zastawiony na siebie powinien być usunięty.

Słabi naturą którzy otaczają silnego działają na niego w korodujący sposób, silni naturą traktują się nawzajem z równością aby wzmacniać się nawzajem, prowadząc słabszych.

Oddanie obowiązkom, w Pymandrze pisano o obowiązkach najpierwiej względem niebios, potem wobec świata, a na końcu wobec ludzi — dokładnie w tej hierarchii odnajdywana jest spójna, proporcjonalna harmonia, gdy zaokrągli się wszystkie elementy w całość.

Heksagram XLVI Sheng — Wypchnięcie w górę

Z niżyn na wyżyny społeczne, względem duchowym i mentalnych przedsięwzięć — z uwarunkowanego życia do mistrzostwa. Jak roślina która rozwija się zgodnie ze swoim fenotypem z różnicami w ekspresji, różnorodności i środowisku.

Zbierając małe rzeczy, każdy z tych czynów kontrybuuje i wspiera się nawzajem, wypychając się w górę. Jest niezwykle istotne aby być wielkim w małych rzeczach i małych krokach aby mogły się rozwinąć na późniejszym poziomie, rozwiniętych w charakterze.

Charaktery i natury są zrozumiałe przez ukryte duchowe więzi które często są relegowane do podświadomego rozpoznania, jest to afiliacja z Jaźnią. Kiedy w upadłych czasach rządzące elity są niższe naturą, znajdźmy afiliację z tym co niskie, lecz wielkie, wielkie natury równe albo podobne nam, będą rozpoznane przez głęboką afiliację.

Podobnie gdy nie znajdziemy nic godnego w naszych czasach, naszymi rządcami i przyjaciółmi staną się Niebiańskie siły, Bóstwa i Boginie, mistrzowie i mistrzynie, wyzwoleni re-deifikowani śmiertelnicy.

Kiedy tracimy straż szarżując w górę bez przeszkód, nasz impet może się zapaść, jest to osławiony „upadek z kół fortun". Jednak nadmierna uważność może zatrzymać czyjś akt w pół drogi.

Heksagram XLVII. K'un — Opresja (Wyczerpanie)

Wycofujemy się w ciszę i pilnujemy naszej mowy i myśli, kiedykolwiek jest to możliwe, noszenie jarzma ciszy jest mądrzejsze niż niewymierna mowa. Myśli powinny być pilnowane, ale nie kosztem głębi i połączenia z Boskością, inaczej rezultatem jest powierzchowność i zapominalstwo. W ciemniejszych czasach lepiej jest grać szaleństwo, brać rzeczy pod rozwagę, kiedy jesteśmy w konflikcie z grawitacją sił ciemności, inteligencja i powaga celu mogą prowadzić do okropnych efektów kiedy stajemy się eksponowani i użyci w złych lub zgniłych celach.

Szaleniec z zewnątrz może być wewnętrznie wieszczem — ciemna siła nie jest zagrożona przez głupca ani szaleńca, może on zatem działać w obrębie swoich znaczeń i obowiązków ze smutkiem — w ciszy, niezależnie od tego czy jest to celowy akt czy prawdziwe szaleństwo, jak długo przy tym drugim można zebrać swoją kompozycję wewnątrz siebie pomimo obłędu.

Niektóre ekscentryzmy mogą nas chronić przed byciem zagrożeniem dla innych, gdybyśmy byli wykorzystani przez ciemność, a zatem chroniąc go przed niepotrzebnym i ryzykiem i głupimi ruchami kiedy z całą siłą próbujemy uderzyć i szarżować z żalem i ciężkim sercem.

Co wydaje się ofensywą przeciwko wiatrakom, jest reaktywnym atakiem przeciwko obrazowi czasów który jest widziany z jasnością umysłu. Ten ruch należy albo do młodzieńczej głupoty, ale każdy idealista go popełnia, ale po to, aby się wycofać i skomponować później. Należy poznać czasy bez wzrastania w upadek i podtrzymać silny zmysł zasad. Zapominalstwo i korupcja są wrogami, jeden podąża za drugim, co jest zatrute korupcją musi być potem trzymane w ryzach przez wyjątkową si-

łę, zatrute serca i umysły znoszą większe uderzenia niż te które nie są pod jarzmem.

Podobnie ciemność rozprzestrzenia się przez żyły i wkrótce zatruwa serca i umysły, niszcząc charakter i naturę, podmieniając faktualną realizację i wielkość umysłu małostkowością urojeń, ignorancji, zapominalstwa, irracjonalności, głupoty, zacietrzewienia, złości, nienawiści, zazdrości.

Przecina wyższych naturą ludzi, zbijając ich z nóg przez pokrętne machinacje, poprzez masę mogą wykończyć wielu. Warto przypomnieć Buddyjską stanzę: "nawet armia nie może nas pokonać, jeżeli nie uchwycimy się jestestwa jako przywiązania, posiadania", „ani nie zgładzimy, ani nie zostajemy zgładzeni", jakże przeciwnik może nas zgładzić gdy nie mamy jestestwa? Jakże możemy zgładzić wroga, gdy ten nie ma jestestwa. Aby nas zgładzić ciemność musi nas zmusić do wiary że nasze jestestwo jest własnością, czymś rzeczywistym, a następnie gdy przywiążemy się do tego złudzenia, możemy być z łatwością pokonani, deformowani. Jak długo jesteśmy odseparowani od tego urojenia, jesteśmy niepokonani.

Pokonując z radością, jak mawiała moja przyjaciółka — gdy jesteśmy w cierpieniu, pokonujemy sprawy ku dobrym wartościom, jeżeli jesteśmy obojętni i odłączeni, nadal staramy się celować w pozytywny układ odniesień, w wielkim bólu nie zawraca się z drogi, gdy ból staje się silniejszy niż nasza wola — wtedy zaczynamy upadać? Jeżeli umysł pokonuje, dyskretnymi aktami, dobre czyny pokonują złe myśli.

Jeżeli duch jest złamany przez wyczerpanie, staje się orgią dla ciemności, wkrótce obróci się przeciwko światu, przyzwyczajeniem nie rozpoznajemy już nic w jasności. Ciemność za-

czyna wrastać w umysł, serce i krwiobieg. Ciemność staje się naturalnym sposobem działania, zamaskowanym przebiegłością –gdy nie rozpoznajemy już ciemności jako ciemności i pozwalamy jej działać jako naturalnej — przestajemy rozróżniać że nasze szaty są czarne myśląc że są białe — przybieramy maskę czegoś wyższego, ale pokonani nie widzimy już naszych poprzednich dróg, zapominamy z twarzami wykrzywionymi w groteskową maskę.

Jest niezwykle ważną sprawą wiedzieć że słowa są słyszane nie tylko wśród ludzi, ale i w niewidzialnych światach, powinniśmy zaakceptować tą prawdę i trzymać język na wodzy, lepiej używać słów i myśli oszczędnie i mądrze, kiedy powstaje ku temu potrzeba, Ci z siłą i kierunkiem używają ich rzadko, z wglądem i przewidująco.

Należy rozpoznać swoje otoczenie, środowisko, okoliczności, dokonać ich inspekcji w jasny sposób, z wglądem, aby ocenić własną sytuację. Pomimo niefortunnych sytuacji powinniśmy wiedzieć jak poruszać się w niebezpiecznych stronach, terytoriach. Gdy nauczymy się praw gry, ciągle wiedzieć że mogą się zmienić, a głębsze, ukryte gry na ich powierzchni mogą być zrozumiałe, ale głębsza przebiegłość może działać z ukrycia. Podobnie z większym dobrem. Nie zagradza to drogi do akcji, ani nie zaprasza braku aktywności, ale wzmacnia prowadzenie się i kompozycję, a także wytrwałość w Jaźni w jej głębi, niestrudzenie jak skarabeusz, w Egipskich tradycjach Kheper — symbol duchowego serca.

Z perspektywy depresji, żałości, porażki, opresji, antagonizmu, nienawiści, nie widzi się niczego innego, jednak należy wytrzymać i przetrwać, z wszystkimi zasobami zaangażowany-

mi w akt oporu w warunkach wewnętrznych i zewnętrznych, subiektywnych stanów które są obiektywnymi w oczach Boskości, żadne piekło nie trwa wiecznie, choć może się tak wydawać.

Jako osoba która uderzyła o dno z mentalną katorgą, zrealizowałem sobie, że jeżeli nie wypełznę z piwnicy, nękany przez wiele sił, nie urosnę w siłę, zostanę tam do końca życia. Jedynym marzeniem jakie miałem to śmierć, jedyną wizją to bycie czymś innym niż mój skatowany umysł — po przekroczeniu tej linii, odzyskałem się w pokonywaniu urojenia.

Czy to choroba psychiczna, czy wewnętrzne piekło, negatywne poruszenia, negatywne spętania, przeczące naszym motywom, wewnętrzny konflikt — jest to stan wewnętrznej opresji. Należy wzmocnić się przez ofiary, rytuały, modlitwę i inwokacje, a następnie pamiętać o lojalności w stosunku do sił. Opresja jest iluzoryczna, ale subiektywnie tworzy piekła z umysłów, jeżeli bez ustanku wpadamy w wyobrażenia ciągłości, nie możemy znaleźć wewnętrznej przestrzeni stabilności w zaangażowanym myśleniu i działaniu w danej sytuacji.

Jeżeli nękani jesteśmy przez osę i krzyczymy, jesteśmy przerażeni małym bólem spowodowanym przez mikrego insekta, jakże wtedy moglibyśmy sobie radzić z wielkimi siłami w proporcji do naszego śmiertelnego istnienia? Gdy pokonamy małe strachy i pozbędziemy się lęków i bojaźni, staniemy się niezwyciężeni!"

Unikajmy okoliczności w których przyciąga nas do majętnych, sławnych czy potężnych ludzi, chyba że chcemy się stracić na rzecz abstrakcji ich osób. Silniejsi w naturze radzą sobie z tego typu osobami, ale należy rozważyć co możemy stracić w zamian za tego typu koneksje. Jeżeli nie posiadamy

siły natury, nasza natura upada i jest ścięta jak słabsze drzewo.

W sytuacji opresji najlepiej zwrócić się do Boskości, Bóstw, Bogiń, wewnętrznego Boga, Boskości na zewnątrz i wewnątrz. Przerzucaj niemożliwe pomosty, gdy sytuacja jest bez wyjścia!

Pokonanie i granie wyższą ręką w stosunku do opresji — jeżeli to nam się nie uda jesteśmy zaplątani w bluszcz, w takiej sytuacji mentalne osadzenie nie pozwala mu się poruszyć ani na krok, jest różnica między traumą umysłową, a traumą spowodowaną rzeczywistymi wydarzeniami w świecie, natomiast obiektywnie pozostają cierpieniem.

Heksagram XLVIII.
Czing — Studnia

Niebiosa są nieskończoną studnią i źródłem wszelkiej energii.

Odniesieniem człowieka jest człowiek jako centrum jego rozważań w stosunku do niebios, sam z samotnią, palec wskazuje z powrotem ku naszej esencji, czym jest Złoty Kwiat niebiańskiej natury? Podczas kontestacji ludzkiej natury w świecie, jak zdefiniować Niebiańską naturę gdy jest spleciony z naturą, formą, człowiekiem, wyższą naturą? Człowiek odarty w agonię do najdzikszych poruszeń, złamany z szczeliną którą sięga do otchłani bólu, gdy uspokoi serce, tęskni za gwiazdami i niebiosami, za powrotem — ta idea — maska sił i mocy, które są rektyfikowane w jego pragnieniach, które kieruje ku nim, czyste idee zróżnicowane w jego zrozumieniu, różnorodne we wszechświecie ale całkowicie jedne.

W wulgarności i przemocy nękany przez mniejsze zła, znajduje stałość i zapomina w chwili o Pięknie i Proporcji, Tęsknocie i Harmonii, staje się sam wulgarny, ponieważ nie może już odczuwać, posługiwać się Intelektem. Natura świata chowa się przed nami, to flirt, we wstąpieniu życia jego intelektualny duch pozostawia ślad pewności, pieczęć, gdy w ciągłych pracach, w wielkiej samotni miast, stepów i pustyń, gór i mórz, staje się astronomem jako podmiotem swojej astronomii, na tyle na ile jest zawarty w całości, w unii parytetu kosmosu z której wynika też współczucie. Może czuć się złamanym, niekompletnym i zranionym, zawsze mając przed oczyma umysł i odczucie obrazu doskonałości, lecz to słodka rana, która szuka rozwiązania w holistycznym harmonizowaniu się jako człowiek.

Penetruj wglądem naturę w całości życia, rozpoznaj rozgwieżdżone niebiosa, porządek w proporcjach fundamentów

i z fundamentów przez system odniesień i ko-ordynatów patrz w niebiosa i w swoje życie i na świat.

Rozłam i niesprawiedliwość, które w zorganizowanym społeczeństwie są niekomplementarne z prawami życia i natury działają z pozoru dobrze, jednak ludzie czują się wyrzuceni z siodła, pełni konfliktów, lęków, zmęczeni. Kiedy choroba wpełza w nich bardziej stają się zranieni, szaleni, złamani. Kiedy zrealizują sobie ten rozłam mogą stać się rozdarci, w bólu, dopóki nie powrócą do harmonii indywidualnie, Nie uleczą się patrząc na wszystko sokolim wzrokiem, wytyczając nowe ścieżki i wysyłając sygnały do innych. Jest to ciągła substytucja iluzja iluzjami która nakręca się coraz bardziej i wciąga nas pod swój wpływ, dopóki nie przetniemy mieczem iluzji poprzez umysł i serce, chroniąc się przed tkającymi sieć i pomagając innym przeciąć te wewnętrzne, uwarunkowane więzy.

> *Fragment dialogu między Fuomo, inteligencją duchową Saturna a Peripsolem, Aniołem Słońca:*
>
> *Proporcja jest geometrycznym uporządkowaniem w którym różnorodność elementów zgodnie ze swoją naturą i bez utraty esencji staje się jasna i oczywista w równych i harmonijnych częściach poprzez wszystkie swoje możliwe wymiary, wartości i atrybuty. W harmonii napięć i współ-pojawiających się proporcjach podczas rzeźbienia charakteru, natury i ducha, rozwiązujemy swoje opozycje w sposób kompatybilny pomiędzy indywiduacyjną ludzką naturą, transcendentnym elementem scalającym dualizmy a ich boskimi rektyfikacjami i udoskonaleniami.*

Dobry osąd w rozróżnianiu między ludźmi jest metodą jaką podejmiemy aby wesprzeć ich w mądry sposób, nasze intencje stają się jasne, rozsądne, inspirujące, wszystkie niejasne sytuacje powiązane z naszym prowadzeniem się i przewodzeniem innym powinny być rozwiązane przez wewnętrzne, sprawdzone prawa i zasady. Jeżeli mamy rozróżniający spontaniczny umysł bliższy mądrości, ta druga jest preferowana jako metoda. Litera prawa i zasad postępowania są ustanowione aby rozwiązywać sytuację mocą tradycji, rozsądku, albo mądrości sądowniczej. Mądrość rozwiązuje każdą sprawę i każdą osobę sprawiedliwie, w zależności od sytuacji. Wygrywanie argumentu nie jest żadnym celem, zaprzeczenie drugiemu nie jest mądre — jeżeli wygramy debatę, albo kłótnię pozostawiamy drugą osobę w stanie nieufności, czasem antagonizmu, wszystkie debaty powinny być rozwiązane w sposób który przynosi coś owocnego i mądrego drugiej osobie, nie aby łamać wierzenia, wolę czy przekonania. W swoich pismach Czuang Tzu pisał o ukrytym mistrzu który dawał wróżby na targu, rezygnując z wysokich stanowisk. Za małą opłatę udawał że wróży, choć w rzeczywistości ukrywał przez wróżby mądrą, dobrą radę dla każdej osoby która do niego przychodziła, a za zebrane środki spędził stare lata w spokoju.

Jeżeli odrzucimy ludzi świadomie, nie będziemy przez nich wyszukiwani, nie mamy zatem prawa się uskarżać na ten stan.

Jakże lepiej niekiedy patrzeć na Bóstwa, światy duchowe, aniżeli wiązać się z niższymi naturą ludźmi, choć poprzez towarzystwo i przynależność do ludzkiej rasy gdy jesteśmy sami i bezradni, prośmy o wsparcie Niebios, tak znajdziemy wielką kompanię i w świecie bóstw i niewidzialnych światów, a także

świecie natury. Tak zatem idziemy wątkiem niebiańskiej drogi, poszukujmy jednak dobrych kompanów, połączeń wynikających z głębokiej przynależności umysłów i dusz. Nie lekceważmy ludzi którzy mają inne jakości, ponieważ to zradza pogardę, brak afiliacji nie oznacza braku przynależności, czy ludzie o innych jakościach są lepsi od źdźbła trawy na łące, czyż nie jesteśmy podobnym źdźbłem? Niektórzy Buddyjscy mistrzowie radzili unikania złej kompanii, inni radzili aby jej poszukiwać — jeżeli aspirant był silny, mógł zamienić złą kompanię w lepszych ludzi, jeżeli był silny, uczył się wytrwałości, jeżeli był słaby, sam stawał się gorszy, lub opuszczał ich z pogardą.

Im więcej dobra ludzie z nasz czerpią, tym większa nasza majętność, gdy stajemy się cali i powiększamy swoją majętność przez to że czerpią z nas inni, tak krew naszej esencji staje się silniejsza, rośnie w majętność mądrości, duch staje się silniejszy i rozkwita.

Heksagram XLIX. Ko — Rewolucja (Opierzanie)

Próba ekspozycji pewnych idei, poruszenie spraw i zebranie wsparcia oznacza że bierzemy pełną odpowiedzialność za sieć ludzi która jest pod naszym wpływem i poruszana przez nasze idee. Jeżeli brakuje nam rozwagi i oparcia w pełnym wglądu, strategicznym planie które angażuje wszystko w przewidujący sposób, prowadzimy ludzi w najlepszej instancji do rozczarowania, w najgorszej do rozlewu krwi. Opozycja, dysydenctwo bunt dla siebie samych pożera własne dzieci, reaktywny porządek który jest wprowadzony jest rzadko lepszy niż poprzedni, choć włącza pewne ideowe postulaty rewolucjonistów.

Rozpoznaj trendy, wątki, inklinacje i tendencje w dobrym osądzie, a następnie dostosuj się w opozycji, współpracy, lub kombatanckim nastawieniu w odniesieniu do postrzeganego płynięcia wydarzeń i noosfery społeczeństw. Z transcendentalnymi poruszeniami umysłu, ruchy, źródła i astralistyczne wpływy przekształcają konstelacje sił, same będąc związanymi z poruszeniami które spoglądają na Ziemię, próbując wiedzieć i postrzegać jak te transcendentne ruchy odnoszą się do różnorodnych, złożonych porządków i bifurkacji wydarzeń na ziemskich scenie..

Adaptując się do zmian trzymamy wewnętrzną prawdą nie uginając się pod nimi.

Heksagram L. Ting — Kociołek

Gałęzie natur mężczyzn i kobiet sięgają po gałęzie niebios które mają swoje korzenie w transcendentnym. To co transcendentne jest zrozumiane wertykalnie, z Ziemi patrzymy na rozgwieżdżone niebiosa, jednak gdy wertykalna linia jest poprowadzona między Ziemią a Niebiosami, jako promień koła, jest to dystans między ludzkim mikrokosmosem a makrokosmosem, potem prowadząc pełen okrąg między dwoma punktami, zenitem a nadirem rysujemy pełną sferę. Każdy punkt jest środkiem. Czasami mikrokosmos jest centrum Monady, otoczona Boskimi sferami czasem Makrokosmos jest centrum Monady, otoczony przez mikrokosmosy, lub inaczej — nasza Jaźń w środku jest otoczona i zamknięta w Makrokosmicznym Jednym, tutaj jesteśmy centrum naszych aktów i istnienia, pierwotnymi, z drugiej strony jesteśmy centrum makrokosmicznej sfery, gdzie raz transcendentny jest Jaźnią pośrodku — są to uskoki obserwacyjne tak użyteczne jak praktyczne w medytacji i ceremonii, choć są esencjonalnie jednym i tym samym.

Charakter sieje losy, doskonaląc charaktery, prostujemy rozumienie naszych losów.

Gdy siła lub moc jest uwięziona ponad proporcje, albo kiedy egzekutywa jest dana ludziom niższej natury, deformują i skręcają władzę podług własnych wad, zatruwa to tego co czyni, to co jest czynione, stając się niestabilne, destrukcyjne. Moc która płynie proporcjonalnie zgodnie ze swoją siłą, potrzebuje wprawnych ludzi aby nią władać, inaczej szkodzi proporcji i strukturze śmiertelnego umysłu, a zatem tkance społeczeństw i ludzi.

Komanderowanie sobą bez jestestwa bez zbędnych odłamów interesów czy preferencji, myślenie co się chce, podług

woli, czucie i działania w taki sposób jak się chce, bez uwarunkowań, tak jakby zarządzała nami jedynie Jaźń — oto człowiek.

Przywiązanie do jakości umysłu, ciała, status etc. szybko podlega inflacji, bycie świadomym swojej sztuki bez przywiązania i egotycznych zbędnych znaczeń, traktujemy się jako katalizator, transmiter, mediator pomiędzy tym co jest silne, samozawarte i pełne, będąc puści, lec w głębi pojednani z Prawdziwą Wolą, Jaźnią, ekspresją wyższych światów, podług możliwości umysłu, umiejętności, talentu etc.

.

Heksagram LI. Czen — Poruszenie (Szok, Grzmot)

W swej stałości, oddaniu i kompozycji, nawet gdyby Ziemia miała się rozpaść, kroczy swoją ścieżką niewzruszony przez kosmiczne próżnie, wytrwałość i poświęcenie które jest wielkie i święte. Oczy terroru ześlizgują się z ludzi którzy nie zwracają nań uwagi, nieporuszeni.

Trzeźwe momenty powrotu na ścieżkę gdy zejdziemy z niej w zło osiąga się przez rozeznanie i ocenę, wzmacniamy wtedy dobrą ścieżkę gdy jesteśmy wzięci zwątpieniem lub stagnacją.

Ciesz się grzmotem uderzającej błyskawicy, śmiej się jak szaleniec, choćby w sercu, tańcz pośród rozbłysków duszą, tam jest zjednoczenie między naturą a Boskością, w ekstazie i śmiechu. Pijany burzą mag który w stałości i pięknie tworzy błyskawicy, pomaga odświeżyć pakt między ziemią a naturą, w sobie odświeża pakt między ziemią a niebiosami.

Niech terror nie zmiecie nas w strach, ale zamieni się w naszą przyszłą cichą odporną siłę.

Losy powracają zgodnie z własną wolą, jeżeli muszą, gonienie losów jest zmuszaniem swojej drogi poprzez przyczynowość, gubiąc się w pajęczej sieci, nie czekaj na nic co nie jest pewne, w procesie życia w oczekiwaniu nie mamy czasu na działanie i pracę z teraźniejszością.

Wspinanie się w umyśle i sercu na wyżyny odnajdujemy bezpieczne miejsce, ćwiczymy pozostanie na wyżynach, odbijamy straty i zostawiamy je za sobą, aby poświęcić pewne rzeczy — oszczędza nam to żalu — uczy cierpliwości i wewnętrznego wzmocnienia. Mędrzec w kryształowej wieży patrzy z gwiazd na śmiertelny trud, w purpurowym pałacu pustki składa cześć Boskości. Są dwa manewry warte przypomnienia, jeden podobny do Snu Scipiona (Somnium Scipio), kiedy wzniósł się

nad ziemię w gwiazdy i prowadzony przez Bogów patrzył na małą planetę, drugim manewrem jest odłączenie od wszystkiego — wymaga to treningu i stałego umysłu, jeżeli chodzi o defekty umysłu i ciała, nasze umysły są przytwierdzone do Jaźni-gwiazdy jako współrzędna i punkt odniesienia, poprzez świadomość, z błędami i wadami umysłu i ciała które są wzięte pod komendę na tyle na ile ciało i umysł pozwalają. Następnie pozytywna próżnia jako treść — skąd angażujemy się, deflektujemy fenonemy, działamy, wycofujemy się i wchodzimy w stałość. Niezależnie od tego czy jest to manewr psychologiczny, magiczny czy ceremonialny, angażujemy się weń z całkowitą szczerością i oddaniem w przestrzeni woli, wyobraźni, konstrukcji, ontycznego przemieszczenia, wielo-lokacji i wielo-wymiarowości naszego istnienia.

Podczas grzmotów wydarzeń nie tracimy swojej kompozycji i aktów — cóż za wielkie pragnienie aby pokonać, wahać się ale działać — angażujemy się wielkością, szok i zmrożenie — nie idziemy dalej, wycofanie jest dla człowieka który nie czuje w sobie wyższej natury.

Jeżeli umysł jest mieczem, ale jest wrzucony w bagno, zaczyna się topić pomimo swych właściwości. Jakości przedmiotu są bezużyteczne w takich okolicznościach — zaczyna rdzewieć, zachowuje swoje właściwości jeżeli jest wprawnie użyty i stale ostrzony.

Podniecenie i agitacja rujnuje koncentrację i kompozycję, należy ich unikać za wszelką cenę!

Heksagram LII. Ken - Trwanie w Stałości (Góra)

Znajdując harmonijne poruszenie które jest zwinne w stałości wraz ze zmianą jest środkową pozycją.

Stan głębokiej koncentracji, gdy zrzucane jest ciało i umysł, nie czujemy ani ciała ani umysłu.

Tańczymy gdy muzyka gra, zatrzymujemy się kiedy się zatrzymuje, wszystko w kompletnym zanurzeniu w tańcu. Co jest wyuczone ma ekspresje w puentach i zatrzymaniu. Jakość tańca zależy od ciągłości dynamiki i gracji w zmianach ponad sumę wszystkich ruchów, w zwinnej adaptacji do sytuacji gdy płyną wydarzenia, jeżeli na chwilę się zawahamy, przewracamy się lub chwiejemy, poruszamy się z czasem, zatrzymujemy się w zmianach, pociągnięci w rzekę fenomenów i wydarzeń.

Jak rozróżnić to od personalnych impulsów i instynktów? Wie że poprzez kompletną szczerość wszystkie ruchy w momentach, których pływ idzie przez całość istnienia — co jest sprawą mistycyzmu, spontaniczności, przejrzystości, wolności, prawdziwego impulsu, prawdziwego odczucia które pojawia się w świecie idei, to jest Niebios. Płyną one przez mężczyznę i kobietę która służy jako wehikuł dla transformacji siebie i świata, zdejmując maskę naprzeciwko świata, jej umysł staje się jasny i przejrzysty. Bowiem żaden zafałszowany obraz siebie ani defensywa, przywołana iluzja albo urojenia o nas i o świecie nie pozwolą głębi idei i źródeł przemówić przez siebie

Kusząca droga posuwania się naprzód, spełniani pragnień i fałszywego obycia i ogłady, lub konkurencji może nas wciągnąć w złe prądy, czasami jesteśmy w nie wepchnięci przez okoliczności i musimy reagować, tracąc niewinność w trakcie. Doświadczenie ujarzmione w ten sposób wspiera nas gdy skorygujemy się potem, mądra jest wytrwałość w wewnętrznej

prawdzie i niewinności która porusza nas jak długo jest to możliwe — trudno wtedy o błąd.

Tragedia lojalności i niezależności. Jeżeli jesteśmy prawdziwie lojalni, trwamy i upadamy z naszym mistrzem lub mistrzynią, albo mądrze zapobiegamy ich upadkowi, jeżeli złamiemy obietnicę, otwarta przestrzeń jest zatruta, a wolność zdobyta w ten sposób zaczerniona. Kiedy jesteśmy niezależni rzadko wchodzimy w relację lojalnościowe, ponieważ kompromitowałoby to naszą wolność. Lojalność jest wysoko ceniona w złotych czasach, w czasach upadku jest to zwykły oportunizm i poszukiwanie własnego zysku.

Nie ucinamy kwiatu lotosu z jeziora własnego serca, ale działamy aby je odżywiać wewnątrz naszej natury, innymi słowy, jeżeli naturalne stanowisko współ-pojawia się z wewnętrznymi okolicznościami rozwijamy spokój. Wtedy kwiaty lotosu rozkwitają same z siebie. Kiedy początkujący siada do medytacji i nie widzi rezultatów staje się rozsierdzony i niecierpliwy, ale zmusza się do siedzenia bez zrozumienia, w ten sposób pojawia się tylko znużenie. Jeżeli natomiast siedzi jak niemowlę i scala się z nauczaniem, koncentruje i przygotowuje swój wewnętrzny umysł, powoli zaokrągla i kompletuje siebie, zaprzęgając wszystko w pracy.

Heksagram LIII. Czien — Rozwój (Stopniowy Progres)

Czas biegnie szybko dla ludzi. Nasz umysł zmienia się szybciej niż ciało. Ludzki włos rośnie 1.25 cm w ciągu miesiąca, jak wiele myśli pomyśleliśmy dzisiaj, nawet cichych? Drzewa myślą wolno, ich rozważania są głębokie. Las jest wieczny mierzony standardami człowieka. Próbując myśleć jak drzewo nasze myśli nabierają głębi, w oneirycznym wolnym śnie. Korzenie są silne, gałęzie powolnie wstępują w górę; liście drzewa są podobne do jego myśli. W jednym momencie przebłysk, odłączenie od głębokiej medytacji która trwa dwie pory roku. Zmiana zdania u drzewa trwa miesiące, wtedy zbiera nowe myśli aby je rozważać — lecz zawsze w zgodzie, proporcji i harmonii z jego naturą. Nie jest uparte, ani zdeterminowane, po prostu daje ujście ekspresji jego esencji. Na Jesieni zrzuca swoje myśli, zatrzymuje poznanie, jakby w pozytywnej głębokiej próżni wycofuje swoje myśli do siebie, choć zbiera siłę trzymając wewnętrzną prawdę która ciągle doprowadza do jego odnowy. Może dlatego oś Drzewa Świata jest porównana do drzewa, to są głębokie myśli które zmieniają się w zależności od sekwencji, powtarzalne prawa. Kiedy tłumaczymy, interpretujemy język lasu jest w tym tylko mądrość, ale też cisza nie przekazywalna na ludzkie języki. Bogowie myślą w podobny sposób, bez słów, bez ludzkiego głosu, są ideami które zrastają się z powolnym bezczasowym podmiotem ich działania, powstając w wielkich, wspaniałych rzeczach, zgodnie z pięknem, proporcją, prawdą. Powolne decyzje z penetrującym wglądem który przewidują są największymi, spontaniczne które szybko powstają z tego samego źródła, jak wir który pojawia się na oceanie istnienia. Wszystko inne wydaje się zbyt surowe, złą oceną, trywialnością, frywolnością małego ptactwa, które jednak też mają swoje

miejsce. Wielki Sokół wzlatuje nad wszystkim, z długimi wielkimi myślami zabiera małe ptactwo i obejmuje je. Jest to wielkie rozważanie tego co jest poniżej.

Wytrwałość w umyśle — cóż za wyjątkowa cecha! Wytrwałość w czasie — jakaż wielkość!

Wytrwałość nie załamuje się z braku motywacji, cały czas dąży do nowych przedsięwzięć, załamuje się to, czemu brakuje uwagi i wytrwałości do pracy.

Otoczeni przez niebezpieczeństwo, musimy być dla siebie pionierami, gdy nie polegamy na nikim innym, jesteśmy jedynymi kartografami naszych kroków — w ciszy obserwujmy je i uczmy się. W samotni szybciej dojrzewamy, poprzez błąd i próbę uczymy się ścieżek życia, z wiekiem robimy coraz cięższe i głębokie ruchy, będąc pewniejszymi.

Defensywne zwycięstwo jest to wytrwałość w tym co jest dobre naprzeciw opozycji i podążanie za wewnętrzną prawdą która jest we współbrzmieniu z Niebiosami.

Bez podejrzeń i oskarżeń, karczujemy podłość z umysłu, jeżeli jesteśmy zdradzeni, podtrzymujemy kurs i płyniemy dalej

Heksagram LIV. Kuei Mei - Panna na zamążpójściu

歸妹

Poczucie wspólnoty wzmacnia więzi, wspiera ludzi którzy są od siebie odsunięci, im mniej zdrowego afektu w całości, tym łatwiej o konflikt i wojny, kiedy każdy jest dla siebie i nikogo nie ma dla reszty.

Poprzez postrzeganie tymczasowości i przechodniości nie stajemy się ich więźniami, krocząc ścieżką nieśmiertelnych odzyskujemy wzrok z góry, zatrzymani przez tymczasowe ciało, patrzymy w górę ku nieśmiertelnym, wyzwolonym duchom, nic nie jest stracone, Wielkie Istnienie zakłada maski które jako formy powracają do zasobów form, lecz Wielkie Istnienie nie traci nic z siebie, jedynie wypożycza swoją esencję która do niego wraca.

Mając na względzie końce, przechodniość i śmierć, jakże możemy przeżyć życie bezmyślnie, kłótnie o małe rzeczy, czy nie przeszkadzają nam w życiu?

Każda aranżacja ma swój wzorzec, postrzegając społeczne, polityczne wzorce i układając je aby poprawić lub pociągnąć ku mądrym rozwiązaniom jest sprawą do których zdolny jest tylko mąż stanu albo mistrz.

Nawet gdy o niskim, nieznaczącym statusie, możemy osiągnąć coś naszą naturą i jaśnieć nią do wewnątrz, im głębiej jest rozwinięta, tym większy jej zewnętrzny blask.

W rzeczy samej, czasem jedno-oki mężczyzna widzi więcej z wewnętrznym wzrokiem niż Ci z parą zdrowych oczu, którzy niemniej jednak są oślepieni.

Gdy tylko widma i surogaty pozostają, zewnętrzne decorum nie ma treści, rytuał nie ma celu, ludzie żyją jako swoje powłoki, iluzje które angażują wrastają w nich coraz bardziej.

Heksagram LV. Feng - Obfitość (Pełnia)

Znajomość losów i czasu przynosi smutek do serca tych którzy posiadają wzrok, gdy inni świętują, jednak nie jest to jedynie ciężki gorzki smutek, ale ojcowski smutek przewidywania, podobny temu rodziców, którzy widzą jak ich dzieci opuszczają gniazdo.

Jak taniec gwiazd w jednogłosie, człowiek który przewodzi ma jasny i radosny cel, Ci których serca są uderzone zgorzknieniem nie powinni brać na siebie tego typu przywództwa.

Czekamy na ciche wycofanie z czasów poprzez siłę wewnętrzną i Niebiańskie rozpoznanie. Bezsilni, bez ręki, zanurzamy się w świecie niebios, a świat niebios zanurza się w nas.

Heksagram LVI. Lu – Wędrowiec

Wątki mogą być wplecione przez Hymn o Perle Tomasza Judasza i Epos o Gilgameszu, gdzie syn i córka Niebios odwiedzają dziwne ziemie, zapominając o swoim pochodzeniu, lecz gdy odarci z wszystkiego, tracąc wszystko, raz jeszcze uczestniczą w Mocy Niebios ich przodków. Są oddzieleni w wertykalny i transcendentalny sposób, horyzontalnie to czas wędrówek w nieznanym, niebezpiecznym i dziwnym teatrze ziemskim, czy są to geograficzne, duchowe, czy psychologiczne eskapady.

W Mongolii istnieje tradycja pozostawienia kawałka kamienia na górce innych, reprezentuje on żale i znoje, zmęczenie i strachy które są zaklęte w kamień i zostawione za nami, tak zatem wędrówka jest kontynuowana.

Rozwaga i ostrożność, rezerwa chroni przed złem niepotrzebnych plotek i gadaniny innych.

Można być w domu, lecz postrzeganym jak wędrowiec i obcy, w tej sytuacji jesteśmy więźniami okoliczności, albo konieczności.

Jeżeli sądy i kary nie są szybkie i mądre, działają ku degeneracji sprawiedliwości, karanego i w rezultacie — społeczeństwa które polega na tego typu regulacjach.

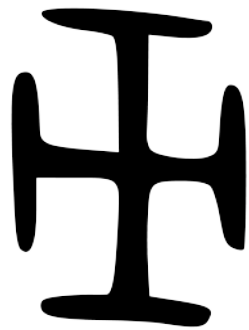
Co jest dziwne jednak wydaje się oswojone, ze względu na strach małych ludzi będą wyśmiewać innego aby okiełznać swój strach, wkrótce odważą się nas otoczyć i skatować, w podobny sposób działało polowanie na wiedźmy.

Nie należy mieszać się w sprawy obcych na innym terytorium, nie będąc autochtonem.

Heksagram LVII. Sun — Łagodność (Penetrujący Wiatr)

W zapraszaniu Niebios na ziemię, przygotowywaniu interpretacji, pytaniu Bóstw, kapłani i magowie są używani licznie. Gdy znalezione są korzenie spraw, znalezione są remedia i antidota. Kapłani rozpoznają przyczyny zła, magowie zajmują się jego usuwaniem.

Powściągliwość i wolna inwestygacja przyczyn zgnicia przedłuża proces i pomaga oponentowi się przeorganizować.



Heksagram LVIII. Tui - Radosne (Jezioro)

Radość reprezentuje wewnętrzną zgodę harmonii w proporcji, silnym wiązaniu w pokonywaniu i nie dotknięci zamartwianiem się ani chwiejnością. Jest to stan wewnętrznej radości która rozwiązuje się poprzez rezolutną łagodność. W pilnowaniu pryncypiów, ale otwarci na innych w mądrym i skomponowanym spokoju, bez służalczości ale w dobrym, dobrze-zrównoważonym i pokornym stonowaniu.

Trwałość i determinacja w regulowaniu swoich spraw własnej natury i charakteru w środowisku zmian wydarzeń.

We właściwym kursie zdarzeń serca są wygrane w przyjaznej zgodzie, zastraszanie jest używane rzadko, ponieważ pozostawia piętno na sercach innych, prowokuje zemstę i złą wolę, albo ostrzy żądła w tych którzy są złamani przez zastraszenie.

Natury dzielą się na silne, które nie mogą być niczym zastraszone i można z nimi wejść we współpracę tylko poprzez zgodę, wytrwałe natury które mogą być zastraszone tylko tymczasowo a potem powracają do szczerych i wolnych warunków. Słabe natury które upadają pod zastraszeniem i choć z początku protestują dołączają do tych którzy ich zastraszyli, ale szukają zemsty poprzez plotki i działają w cichej niechęci do tych którzy ich złamali, czekając na ich słabość. Nigdy nie łam silnej, dystyngowanej natury lwów, uderzą w Ciebie gdy zaleczą rany, zaprzęgając wątki wydarzeń pod swój ton. Nigdy nie łam godności węża, poczeka zbierając jad dopóki nie stanie się śmiertelny, a następnie opluje nim ofiarę. Nie łam godności wilka, gdy zbierze się kohorta, zaatakuje, będzie miał siłę niedźwiedzia gdy przyparty do muru.

Wzajemna inspiracja jest najsilniejsza gdy dwa źródła ciągle wymieniają się w kordialnym szacunku, łączą siły aby wybi-

jać się nawzajem w kulturalnej konwersacji. Samo-edukacja jest jedno-stronna, wody wiedzy mogą stać się zabagnione i stajemy się wyznawcą jednej wizji. Wkrótce odłączamy się od reszty i nie możemy zapoznać się z perspektywą innej osoby. Tylko mistrzowie wysokiej jakości, po właściwym treningu mogą się oddzielić i rozwinąć w ciszy i samotni — wtedy konsultują Niebiosa poprzez ich rozeznanie i rozróżniającą inteligencję. Godną polecenia jest wymiana zdań i wchodzenie w buty innej osoby, aby penetrować ukryte myśli innego, złapać luźne wątki i pociągnąć je ku lepszemu, jeżeli mamy wystarczająco dużo mądrości i umiejętności w obcowaniu z ludźmi.

> *Metafora chóru, w którym klucz i melodia jest ustalona przez całość — topiąc niezgodne głosy lub wpływając na nie ku lepszemu — tu indywidualne osoby oferują głos solowy aby rezonować z harmonią całości, jest to sposób ewidentnie stosowne w zebraniu ale także relacji między przeszłością a teraźniejszością. Wspólna kultura naprzeciw której poeta, na przykład, definiuje siebie kładąc limity które są w wolny sposób aprobowane i poszukują utrwalenia w jego pracy. W ten sposób partnerstwo w dialogu ma wzajemny stosunek poprzez umiarkowane powstrzymanie, z jednej strony zachęca i nagradza je, z drugiej jest zarządzane i utrwalone przezeń. Zarówno partnerstwo jak i osoba są zgodnie obsłużone.*

Macrobius, Ambrosius Theodosius, and Robert A. Kastner. 2011. Saturnalia. 1, 1. Cambridge, Mass: Harvard Univ. Press, Introduction, XLIII

Chcieć tego co okolicznościowo posiadamy i nic więcej, być bez zachcianek, nieporuszonym przez to co lubimy i to czego nie lubimy jest głęboką radością. Pieśń biednego mężczyzny nie jest jedynie dla niego samego, jeżeli przyjmiemy jego zrozumienie — o cóż więcej prosić. Bieda nie jest wywyższona, ale należy sobie z nią poradzić, jeden mistrz, zgodnie z tym co pisał Czuang Tzu — po otrzymaniu posady w Imperialnym Dworze, powiedział: „Pani bieda porzuciła mnie" — ze smutkiem, jak gdyby stracił najbardziej lojalną z dam, pocieszającą go w wewnętrznej radości nawet w czasach niesnasek.

Nie poszukuj afiliacji aby roztrwonić się w niskich przyjemnościach, które rozpływają się tak szybko jak stanowią powód do żalu, odchodzą na wietrze. Wysokie przyjemności estetycznego umysłu wzbogacają jego naturę..Uczmy się brać przyjemność z zaokrąglania swoich natur i dążenia do ekscelencji, jednak nie dla samych siebie. Buddyści pisali że jeden jest spętany złotym łańcuchem cnót, drugi żelaznym łańcuchem wad.

> *Vincula non attingunt rationem, intellectum et mentem, nisi quae iocunda sunt, bona et vera, nempe perfectiva.*
> *Omnis enim falsitas, ignorantia, improbitas et iniustitia sunt extra rationem, intellectum et mentem, non in ratione, intellectu et mente.*
> *Nie zdobywaj rozumu, intelektu i myślenia na rzecz tych spraw które nie są piękne, godne, prawdziwe i dobre, dla nieperfekcyjnych spraw, każdy fałsz, ignorancja i niesprawiedliwość jest niezgodna z wyobrażeniem intelektu, pamięci, rozsądku, inteligencji i myślenia*

— Giordano Bruno, Theses De Magia, LIV

Po tym jak sięgniemy po wewnętrzny stan wyrafinowania i samo-poświęcenia, niskie i wulgarne rzeczy mogą nas nękać, ale nie trzymają nas jako więźniów — nie są pogardzane, ale niepociągające. Rozpoznajemy tego typu ciągoty w innych, ale nie gardzimy nimi, ale w zrozumieniu ich poprzez naszą jakość, inaczej zamieniamy się w snobów z zewnętrznym wyrafinowaniem ale bez prawdziwej esencji i połączenia z resztą.

Pusty w środku — świat oferuje tak dużo rozproszeń i odciągnięć. Kompletnym i pełnym treści — wszystko jest znalezione w środku. Nie szukamy rozproszeń z dala od skoncentrowanych zaangażowań. Rozproszenia są powiązane z przywiązaniem — tracąc na zewnątrz, przeżywamy wewnętrzną katastrofę i żałość. Odłączenie jest drogą wieszcza, przestrzenny, szeroki, inkluzywny umysł poszukuje swej gwiazdy. Myśli jako sokoły przybywają do sokolnika jako jego niebiańscy towarzysze.

Przejrzystość i szczerość są preferowane, ale kompletna otwartość, gdy dezintegrujące, zdegenerowane elementy są rozpoznane należy zachować ostrożne, uważne stanowisko. Przemyślane i poznane niebezpieczeństwo nie ma wpływu gdy ustanowi się w relacji władzy do nas, można mu przeciwdziałać, jeżeli nie można kompletnie go skontrować — działamy nad zmniejszeniem jego wpływu i władzy nad nami.

Tracąc kierunek w życiu i tracąc się na rzecz nieumiarkowanego, destrukcyjnego życia jest oddanie się jako zabawka losów, fortun i nieszczęść. Tutaj jesteśmy zmieceni w żal, tu w szczęście, jak flaga na wietrze, lalka losów niezdolna do komenderowania sobą.

Heksagram LIX. Huan — Rozrzucenie (Rozpuszczenie)

Ciągła praca łagodności oczyszcza zatory w witalnych impulsach ludzi, kiedy podczas tego typu zatorów pojawia się frustracja albo zmęczenie, poprzez próbę zwalczania przeszkody jedynie dokładamy oliwy do ognia. Czasem lepiej uspokoić się w łagodności i pozwolić aby zator usunął się poprzez stałość, albo angażować się w zrównoważone przeciwśrodki nie pozostawiając sytuacji samej sobie, ale z wytrwałością i lekkością oczyszczać drogę. Zamulona rzeka jest odświeżona przez strumień świeżej wody która pojawia się na wiosnę, wszystko jest widziane w jasnym świetle.

Religijne powiązania które są transcendentne wiążą wewnątrz i ponad społecznościami. Festiwale i ceremonie, celebracje i upamiętnienia wzmacniają więzi i afekt między ludźmi, światem i Kreatywnymi Niebiosami.

Ludzie są wzięci indywidualnym zachwytem, szczerymi ofiarami i religijnymi próbami powiązanymi z realizacjami przestrzenności, terroru i piękna — nikogo nie można do tego zmuszać — jest to kwestia osobistego przeżycia wewnętrznych okoliczności, dlatego ciężko jest wzniecić w ludziach tego typu odczucia — szczerość jest indywidualną maską, tradycje są jedynie upamiętniającymi więzami — są powtórzeniem, rzeczywiste odczucia są do odnalezienia wewnątrz.

Całość niezgody, lub nieporozumień wzrastających jedno na drugim prowadzą do konfliktu, kakofonii, podejrzeń, najwięksi z przyjaciół są oddzieleni nie wiedząc co się stało, każdy z przekonaniem o własnej racji, każdy z przekonaniem o byciu zdradzonym — kiedy sprawy nie mogą być perfekcyjnie sprzężone we współbrzmieniu, wtedy należy pracować wokół upartości innego poprzez otwartą prezentację swojej intencji, po-

święcenie siebie dla innego.

Gdy pojawiają się oznaki mizantropii w alienacji, wymaga się wielkiej dyscypliny i siły aby ją pokonać, należy angażować się w dobre myśli, czyny i słowa, a także szukać dobrych kompanów, kompanek.

Nie oceniając losów, pomyślmy o zmarłych którzy żyli przez wiele fortun i nieszczęść, jednak złączyła ich rodzina grobu, jeżeli będziemy w małostkowy sposób osądliwi ku żywym, zawężamy naszą perspektywę obserwacji — nie wiedząc nic o ludziach. Czczenie przodków zacieśniało więzy między żyjącymi a zmarłymi.

Samo-poświęcenie pod jarzmem jest jednym z największych czynów które duch ludzki może dokonać.

Poświęcenie tożsamości grupowej i poczucia przynależności przez pokonanie siebie nie powinno zamienić się w pogardę wobec grupy ale szeroki, subtelny, otwarty umysł względem innych. Jeżeli jesteśmy poza faktorialnymi interesami konkretnej grupy, staramy się objąć umysłem dobro wielości.

Sza! Idea która jest transcendentna rozwiązuje konflikt, wywyższa, naprawia, zszywa i nagradza, lecąc w Niebiosa jak sokół, inspirując to co poniżej. Tak jak idea Bóstw czy Bogiń miesza się z podmiotem ich myśli — czynu, impresje tego co składa ofiarę, wyroczni, maga, kapłana, kapłanki działa poprzez czyste, wielkie idee, wtedy człowiek jest na moment podobny Bogom, jego idea skierowana ku niebiosom i światu miesza się z podmiotem kontemplacji myśli Bóstw, obiekt kontemplacji maga miesza się z podmiotem kontemplacji Bóstwa, stają się zapieczętowane, a zatem wzajemnie wywierają na siebie wrażenie.

Heksagram LX. Czieh – Ograniczenie

Co jest silnie związane w granicach, rośnie gdzie indziej. Jeżeli wzrost jest mądry i ukierunkowany, prowadzi do wspaniałych efektów w charakterze. Podobnie do mentalnej jogi czy medytacji, dyscyplinowanie umysłu służy aby go wzmocnić, aby stał się bardziej uważny, perceptywny i inteligentny.

Limitacja która zamienia się w rygor jest sztywnym przywiązaniem, kurczenie i rozkurczanie więzów to sposób kształtowania natury, aby nadać jej kierunek komendy nad sobą, w ten sposób poleruje się natury ludzkie.

Cnoty są rozumiane w świetle rozsądku, są zatem rozsądne w świetle całości, wady i przywary są nieracjonalne w świetle rozwiązania przyczynowości intelektem, a zatem są efektem przyćmienia urojeniem i ignorancją. Kiedy rozsądek jest powiązany z Intelektem, polujemy na Boskość i odzwierciedlenia żywych idei w sobie. Kiedy ustalamy proporcje i zawartość, mapy wewnętrznych i zewnętrznych granic tego co światowe, ludzkie i Boskie, w ten sposób odmierzamy wszystko w harmonii, kontemplując strukturę współ-połączeń i przyczynowości które wcielamy, widząc esencję wewnątrz i na zewnątrz.

Nieskończone możliwości niszczą człowieka, nadmierne pasje i przywiązania pożerają go aż do zniszczenia siebie, gdy znajduje się na dnie życia, próbuje się pokonać i ustawić ponad nimi aby więcej nie dać sobą szargać. Podobnie, człowiek nie jest nieskończony, ma formę i naturę, pół zwierzęcą, a wpół aspirującą do wyższych światów. Ciała i umysły mają swój limit gdy są eksponowane wobec chaosu poza porządkiem. Niemądrze jest stać się podmiotem nadmiaru, po jakimś czasie przy realizacji następuje korekta, inaczej możemy się zniszczyć i zginąć. Ci, którzy żyją w chaosie stają się szaleni, gdy w rzeczy sa-

mej zetkną się z chaotycznymi siłami, jak tylko otrzeźwieją, ustalają odpowiedzialnie granice dla swojej aktywności, tworząc sobie fundamenty porządku.

Jeżeli jesteśmy bez obowiązków można wtedy ocenić – gdzie można się przydać, jakie umiejętności i talenty posiadamy – w ten sposób obowiązki są wyhartowane przez nas samych, nadając nam sens i znaczenie życiu, inaczej możemy znaleźć się w stagnacji, chowając się przed zmianami. Branie efektywnej akcji w swoją sferę działania jest ważne, pionierzy wykazują się tego typu odwagą, ludzie siły, tonu i kierunku stale poszukują celów i obowiązków, nikt nie musi ich pytać, prosić, ani zmuszać aby działali w obrębie swoich zadań.

Jeżeli młoda roślina jest eksponowana na silne promienie słoneczne podczas suszy, podobnie jak w życiu – trudności wydają się nie do pokonania, jednak musi zebrać siłę aby wzrosnąć we właściwym czasie, inaczej zostanie rozpieszczona, zbyt przyzwyczajona, bez pierwotnej siły przebicia, znikając bez uznania, albo dając sobie umrzeć bez życia.

Jeżeli stracimy możliwość do rezolutnego, strategicznego działania, z jakichkolwiek powodów, zewnętrznych bądź wewnętrznych, rozpoznanych albo nieuświadomionych nie powinno się lamentować. Można stracić strategiczny ruch, ale wtedy skoncentrujmy się na tym co jeszcze można osiągnąć, pnąc się dalej na liniach życia, inaczej rozpaczamy nad utraconym momentem w stagnacji umysłu „co gdyby". Życie ma swoje własne prawa, należy je ułożyć do pełna, podobnie jak jezioro które wytycza granicę wody, ale pomimo to jest pełne.

Koło karmy zostało obrócone, niech każda wina będzie wygnana w przywiązanie do własnego jestestwa, szukanie winy czy

braków w świecie oznacza że ustanowiliśmy się w złej relacji w stosunku do instancji wydarzeń i powinniśmy zmienić perspektywę – podobnie – szukanie winy w innych releguje komendę nad sobą, każde działanie przeciwko nam może spowodować myśl: „Gdybyśmy nie istnieli w sieci przyczynowości, czy takie wydarzenia by się nam przytrafiły? Nie znaczy to że nienawidzimy naszej egzystencji, ale akceptujemy ją jako całość, z wolą aby ciosać w sobie odważnie w odniesieniu do światowych wydarzeń, poprawiając negatywne nieszczęście, pokonując je i patrząc ku Kreatywnym Niebiosom i w środek własnej Jaźni.

Wymagaj od siebie, nie wymagaj od innych, w ten sposób nie pojawiają się rozczarowania. Nie polegaj na innych zbyt mocno, buduj swoją odporność i kierunek, jeżeli przyjaciele na których polegałeś opuścili Cię, powinieneś polegać na swoim umyśle i mięśniach, podobnie mów sobie: „Jeżeli polegam na innych w swoich własnych bitwach, moja rezolucja i własne mięśnie wiotczeją". Bierz przyjaciół za dobrą monetę, ale nie kładź na nich ciężarów. Gdy przychodzi do Twojej niezależności, wszystko co masz nosisz ze sobą, ludzie odchodzą i przychodzą jak miraże, w ich życiach też jesteś jedynie mirażem. Lepiej być zapamiętanym w Niebiosach gdy jesteśmy w samotni, aniżeli złapani między ludzi poruszani ich szczęściem i nieszczęściem, lepiej odzyskać Niebiańską pamięć, aniżeli postawić monolit sławy na Ziemi. Zmarli chcą być zapamiętani, żyją pamięcią, miliony świateł w podziemiu płoną gdy pamiętamy tych wielkich i małych którzy odeszli, to pamięć ludzkiej rasy.

To co jest wolne z natury nie jest szczęśliwe pod jarzmem limitacji która odmawia mu wolności i łamie naturę.

Bezwzględne metody ograniczenia powinny być używane na sobie tylko gdy rozpoznajemy poważne transgresje naszych zasad, niezależnie od tego czy jesteśmy pod zewnętrznym czy wewnętrznym wpływem. Należy jednak uważać aby bezwzględność nie zamieniła się w krwawą nienawiść, albo okrucieństwo bez granic. Prawo Drakona w Grecji przewidywało legalne ludobójstwo, ale nigdy nie było użyte, jako martwe prawo było strasznym napomnieniem.

Heksagram LXI. Czung Fu — Wewnętrzna Prawda

Wewnętrzna prawda jest stanem właściwego, naturalnego, przejrzystego, szczerego i silnego współbrzmienia z Niebiosami wewnątrz nas, jest kamieniem filozoficznym. Nie jest ani przekonaniem, ani pewnością, choć może przyoblec się w takie formy. Nie jest ani opinią, ani myślą, choć może się taką wydawać. Nie jest ani wierzeniem ani światopoglądem, choć może się w ten sposób manifestować. Żadne z tych wartości jej nie definiują, mogą emanować ją fałszywie lub prawdziwie, nadal będąc zbyt mało reprezentatywne aby ukazać wewnętrzny geniusz prawdy, jest to złoto które wzmacnia wszystkie przedsięwzięcia na mocy Niebios i rozwija się jak wątek, nić. Kiedy umysł jest zdeformowany, a serce cierpi — wewnętrzna prawda woła ze środka Jaźni i z niebios, jest napominana z domeny Kreatywnego.

Silne osobowości mogą penetrować światopoglądy i natury innych, nie są zranieni ani wzruszeni przez to, mogą pozwolić aby innych psyche działała na nich intruzyjnie bez degeneracji ani poruszenia w ich naturach, gdy inni stoją przed nimi nago i mogą być zrozumieni, wątki ich psyche są uwiązane w całości i pokierowane ku większym rzeczom i wglądowi.

Natura i geniusz-duch nie mogą być skopiowane, powtórzone, sklonowane, pochodzi z najgłębszych instynktów Jaźni.

Gdy nasze słowa sięgają niebios, czyż komanderowanie ciszą nie jest lepsze od zgniłej mowy, nawet gdybyśmy mieli głos co jest słyszany w wielu światach, czyż nie lepiej być w ciszy nawet podczas męki, czyż nie lepiej — gdy jest się zmuszonym — mówić mądrze, jakże gorzej jest stracić cały sens i mówić brudem, żyjąc na obłędzie i obsesjach, co korumpuje i niszczy nasze natury?

Oko odzwierciedla gwiazdy, planety i księżyc, mocarne Słońce, w akcie hipostazy i wywyższenia są to Kreatywne Niebiosa, Boskie Pierwiastki, hipostaza naszej Jaźni i wewnętrznej Prawdy ku nim odnajduje się w kierunkach domostw Boskich źródeł istnienia i życia.

Heksagram LXII. Hsiao Kuo — Przewaga małego

小過

Podobnie do siły odśrodkowej, gdy silny jest w dominancie, wszystko kręci się wokół, gdy jednak to co kręci się wokół staje w dominancie, koncentryczna siła mocnego traci swoją intensywność na rzecz małego.

Zdolność wielkiej natury do trzymania głowy nisko gdy jest to konieczne, stosując tą metodę w przedsięwzięciach poprzez małe środki i małe kroki, jest to pokora zgodna z czasami.

Sokół zaniża lot i odnajduje kompanów wśród małego ptactwa. Kontemplując niebiosa, działamy w prosty, ludzki sposób. Kontemplując sytuację, odgania zgorzkniałe myśli i pokonuje je zaangażowaniem w proste sprawy.

Nic w nadmiarze w zwykłych warunkach życia, czasem wyższa natura akceptuje małostkowość życia, ale nie powinna wymieniać swoje natury ani jej przyduszać, powinna pokazywać twarz prostoty w prowadzeniu się z innymi, esencja jest ukazana tylko Niebiosom.

Kłopotliwe postępowanie prowadzi do upokorzeń, niszcząc porządek hierarchii, jeżeli niżsi naturą aspirują do większych spraw, polerują swoją naturę i akceptują pozycję, jeżeli niższe natury próbują prześcignąć wyższe siłą, fortelem, nierefleksyjną imitacją, nieszczerym podobieństwem, mogą wygrać coś na chwilę, ale następnie są weryfikowane przez szczerą pozycję i swoją naturę, czeka ich obnażenie i upokorzenie.

Zatrute strzały oponenta uderzają z tyłu, knowania nie wychodzą na jaw dopóki nie zjawi się nieszczęście.

Bycie w odizolowanej wieży, nawet z potrzeby, nie przynosi nic dobrego.

Heksagram LXIII. Czi
Czi — Po ukończeniu

Obojętność na szczycie daje narodziny zepsuciu, jeżeli nie ma regeneracyjnej siły, ulega korozji, wszystkie słabe części systemu stają się eksponowane i zamieniają w rany.

Kontemplacja nad nieszczęściem to przygotowywanie się na wszystko, nie oznacza to życie nieszczęściem, ale rzeczywiste zbrojenie.

Mistrzowskie radzenie sobie z opozycyjnymi pierwiastkami oznacza transcendentalną komendę i władzę nad nimi.

Wolny od personalnych trwóg, wie kiedy działać, a kiedy być stałym, nie zna tchórzostwa, bo nie wie co to odwaga — jest jednym ze wszystkim co czyni — przewyższający charakter nie zrzuca obowiązków, niższy charakter myśli nad aktem kiedy musi być dokonany, głupiec działa tylko gdy się go prosi albo jest do tego zmuszony, mędrzec angażuje się w niezależne akty cały czas, degenerat działa w zły sposób, człowiek wyższych jakości działa bez ustanku.

Prawdziwe ceremonie są szczere w prostocie, Teurgiczne rytuały są wtedy efektywne, nie potrzeba złożonych ceremonii ani zewnętrznych pokazów religijnej, magicznej czy duchowej władzy aby działać z Wyższymi światami.

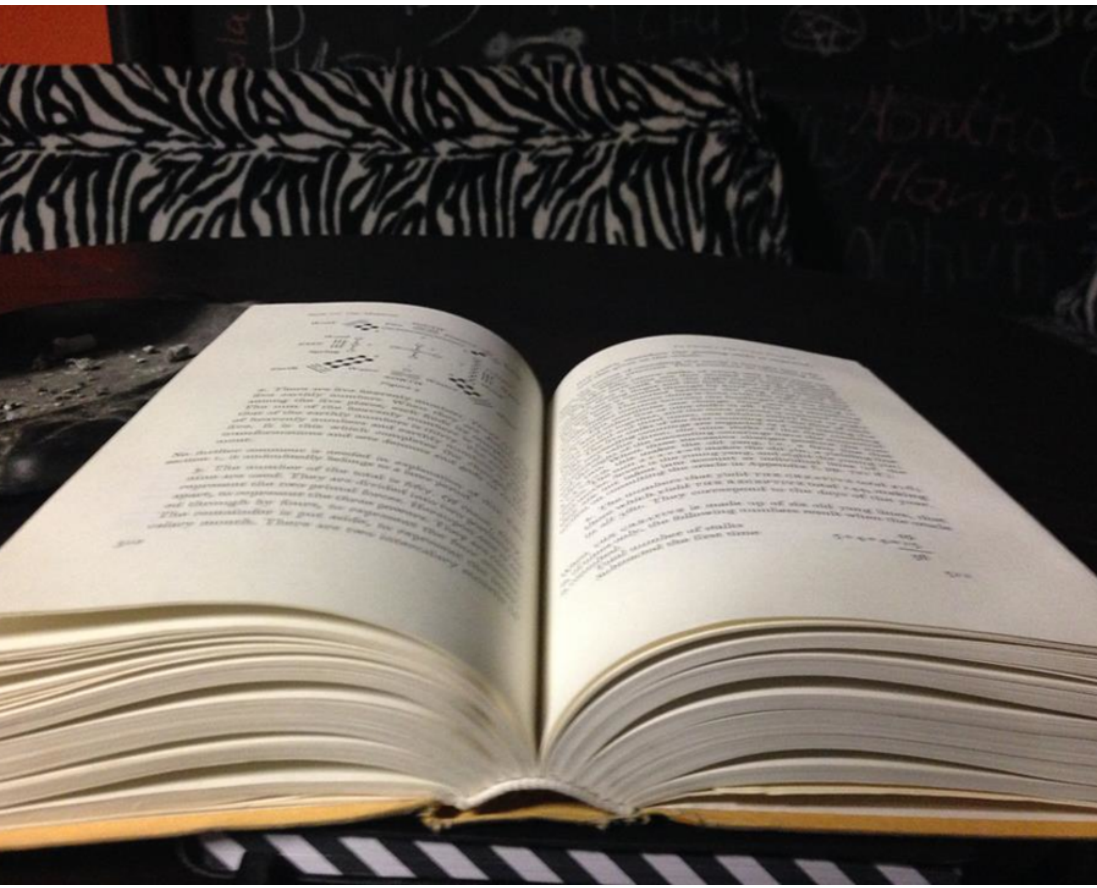
Heksagram LXIV. Wei Czi — Przed ukończeniem

Kiedy poruszamy się zwinnie jak lis, uważni na niebezpieczeństwa, konfrontujemy konieczność w inteligentny sposób, jeżeli czas nie wynosi wieków w górę, nawet największe z naszych prób idą ku schyłkowi. Jest odpowiedni środek dla odpowiedniego wieku i czasu.

Każde zaokrąglenie działa przez kombinację dostrzeżonych dualizmów poprzez transcendentny element który widzi całość.

Jeżeli stracimy hamulce, mądrze jest rozgraniczyć własną akcję poprzez zbudowanie nowych ograniczeń, inaczej możemy upaść w degeneracje i nieporządek.

Umiarkowanie jest złotym środkiem, w czasach wielkiego szczęście jest godne, nigdy nie odwraca się ku nadmiarze.



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Śmiertelnik oddający cześć Niebiosom, który nie chce przejść przez życie nie żyjąc.

Tradycja trzech tysięcy lat w oparciu o tłumaczenie Wilhelma Ryszarda z wersji datowanej na 1923 rok przez wiele lat wielokrotnie była dla mnie odniesieniem do sytuacji w życiu psychicznym, duchowym, intelektualnym, jak i społecznym. Małe Skrzydło jest pomyślane jako potencjalny akompaniament do Księgi Przemian, choć może być czytane oddzielnie. Jest pisane dla osób które chciałyby zajrzeć w dynamiczny świat przemian, z osobistym pociągnięciem literackiego, kaligraficznego pędzla.

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Wstęp

Nadrzędnym celem tego dziennika jest przedstawienie czytelnikom w jaki sposób szaleństwo wyodrębnia i rytualizuje, a następnie odgrywa podświadome treści, które skonfrontowane z krytycznym i ewaluacyjnym ego w nich zanurzonym, zamieniają się w narracje „współczesnych mitów". Sprawdzimy, jak sytuacja ta doprowadza do rozładowania napięcia emocjonalnego poprzez przenicowanie treści utajonych, wypartych i nieświadomych i przetłumaczenia ich na akcję. Dziennik ten opisuje jak cykliczna, archetypiczna „wędrówka ku źródłu" w ramach narracji podpiętych pod mit zmusza tych, którzy zostali dotknięci przez psychozę do bezpośredniej konfrontacji z tymi wzorcami wybijającymi się z matrycy kolektywnej, a także indywidualnej podświadomości, powodując przewartościowanie i przebudowanie ich subiektywnych percepcji i doświadczeń, wypływających na powierzchnię ich świadomego świata psychicznego. Ten świat poddany zostaje parabolizacji, w którym cały aparat mentalny i jego relacja do egzosfery zostaje zintensyfikowana, podczas gdy świadomość zbiega się w jeden tylko punkt, który obłożony całym ciężarem woli urasta do rozmiarów indywidualnej pasji-epifanii.

Postuluję, że proces ten jest zgodny z pewnym celem rozwojowym pojawiającym się podczas odnowy episteme, lub stanów wizjonerskich. Stany te, charakteryzują się aktywacją głębokiej psyche, zalewającej świadomy umysł manifestacjami archetypów, jednostek o niezwykle silnym ładunku psychicznym, reprezentujących najprostsze doświadczenia życia emocjonalnego w symbolicznych, niewyuczonych i 'wrodzonych' obrazach. Rozumiem je jako „formy" na poziomie głębokiej psyche, swoisty szkielet, w który wpisuje się zróżnicowana treść o potężnych ładunku afektywno-poznawczym. Wbrew panującym dogmatom, które patologizują ten proces, spróbuję podejść do tematu z perspektywy osób, które ujęły go w kategoriach spontanicznego samoleczenia się umysłu, głównie Jungowców i post-Jungowców, ale także psychiatrów z humanistycznym, egzystencjalno-fenomenologicznym zacięciem.

Uważam, że proces ten jest patologiczny jedynie w sytuacji, gdy nie nastąpił cykl pełnej integracji, gdzie psyche została częściowo skonsolidowana w „negatywny"sposób, przez co rozumiem nie przyswojenie „na nowo" elementarnych funkcji psychicznych doprowadzając do nierównowagi

egzystencjalnej, a zatem jest zmuszona radzić sobie z półproduktami i rezultatami bitew psychicznych, które przeszła podczas dekompensacji psychotycznej. Innymi słowy, rozszerzając teorię Kazimierza Dąbrowskiego, pozytywna dezintegracja zakończyła się katastrofą, zamiast osiągnięciem „ideału osobowości", zbliżonej na siatce konceptualnej do Jungowskiej indywiduacji i funkcji transcendentalnej.

Ujmuję model ludzkiej psychiki jako machinę, która w zawrotnym tempie kręci się wokół własnej osi, z siłą odśrodkową odpychającą i wypierającą ukryte treści ze świadomości w dół, do prywatnych piekieł. Rdzeń tej machiny, swoista zawiesina psychiczna w której utrzymuje się świadomość–jaźń, razem jawiąca się jako jedność, przez co stwarzają powierzchowne złudzenie integralności, jak i ciągłości naszych umysłów. Gdy maszyna ta stopniowo, lub gwałtownie zatrzyma się, „cień", lub w języku alchemicznym nigredo manifestuje się na poziomie świadomości i dochodzi do bezpośredniej amplifikacji kompleksów.[1] a zatem konfrontacji z wynegocjowaną pamięcią w teraźniejszości przeciwstawioną wynegocjowanym obrazem–afektem z przeszłości. Zmusza to nas to do stawienia czoła każdemu demonowi, którego próbowaliśmy ze swojego życia przepędzić. Większość „machin" stale pracuje, ponieważ są im dostarczane informacje utrzymujące te wewnętrzne smoki na wodzy. Przy pewnych doświadczeniach system ten zostaje w pełni zatrzymany, a wtedy umysł przenosi się w najniższe, najbardziej negatywne, względem rzeczywistości wspólnej, poziomy jej subiektywnego odczuwania, w jego dantejskie „kręgi piekieł". Czy doświadczenie będzie pozytywne, czy negatywne, czy umysł będzie fenomenologicznie widział „niebo" czy też „piekło", zależy to od indywidualnej kompozycji psychicznej osoby, która jest poddana procesowi hyper–realizacji, czyli nadania realnej wartości wszystkim projekcjom umysłu, z zawieszonym racjonalnym filtrowaniem rzeczywistości.

Na górnej skali mamy doświadczenia mistyczne, poczucie integralnej 'jedności', wyłuskiwanie prawd philosophia perennis et universalis, wykraczających poza nasze pojęcie. Są to przeżycia „ekstensjonalne" w stosunku

[1] Autonomicznych, głównie nieświadomych, emocjonalnie naładowanych zbitek pamięci, idei i obrazów, które skupiają się wokół archetypalnego rdzenia

do terytorium znaczeń, tj. przerastające znane pola semantyczne i doprowadzając do kalejdoskopowych re-konfiguracji tego, co nie może być, lub nie zostało jeszcze wypowiedziane. Na przeciwległym krańcu tej skali są ulokowane przeżycia diaboliczne, fragmentaryzacja, derealizacja i gwałtowne cierpienie, przeżycia te są o tyleż błędami w rysowaniu map terytorium, co rzeczywistością sui generis, dużo trudniejszą do opanowania, lecz odpowiadającą na więcej pytań w kwestii ogólnego stanu ludzkiego i miejsca człowieka w naturze, bowiem odpowiadająca na pytania Zła i jego źródeł, o czym będę pisał później.

Zarówno w przeżyciach infernalnych, jak i mistycznych, pozornie stabilna treść psychiczna rozpada się, pozbawiona płynności, a psychotycy skonfrontowani z tak nagromadzoną energią szukającą punktu odniesienia na spontanicznie wytworzonych znaczeniach, próbują, poprzez podświadomy, a zatem irracjonalny proces symboliczno-afektywny dramatycznie nadać temu wszystkiemu sens. Utwór ten jest napisany z myślą o takich właśnie epizodach, w których smoki podświadomości wychodzą ze swych jaskiń, aby zachłannie pożerać personę i Jestestwo, gdy poddane inflacji Ego pracowicie personifikuje wszystkie siły, jakby były zewnętrzne, niezależne i inteligentne, tworząc osobliwe systemy metafor, alegorii, analogii, w których zaplątałby się niejeden „normalny" człowiek. Proces personifikacji jest niezbędny w naszym psychicznym układzie odniesień, tylko w ten sposób jesteśmy w stanie „ubrać" treść psychiczną w znaczenia świadomościowe i odnieść się do niej w sposób, który umożliwi konfrontację, a zarazem negocjację i wchłonięcie części podświadomej, w pewnym stopniu, w nasze„Ja".

To gra, która jest skonstruowana przez podświadomy umysł i w której każdy doświadczony przez nią musi brać udział. Ci, którzy zanurzają się w jej odmętach, rzadko kiedy wypływają na powierzchnię społeczną, pozostawiając substancję swojej osobowości w stanie nienaruszonym, jeszcze rzadziej decydują się o tym mówić, czy pisać. Umysły, zaostrzone jak miecze przeciwko tym archetypalnym siłom, często stają się przehartowane, łamią się i rozpadają na drzazgi, prowadząc do egzystencjalnej śpiączki, w której opowieść podróżników pozostaje stępiona i niewypowiedziana, lub niemożliwa do opowiedzenia.

Na ten czas, postarajcie wyobrazić sobie świat idei, przez który możecie śmiało wędrować. Jednocześnie spróbujcie spojrzeć na otaczający Was świat

z zupełnie innej perspektywy, wyzwolonej z osądu i podziału na przeciwstawne, czarno-białe wartości ułatwiające uporządkowanie życia, ale z pewnością nie znajdujących zastosowania do spraw większych, niż człowiek.

Być może niektórym pozwoli to zmienić coś w światach osób, które przechodzą dramatyczne przemiany i być może oszczędzi im to nerwów w wewnętrznej walce, umysłowego wycieńczenia i przerażenia, a także bycia wypędzonym na skraj życia społecznego, z którym na końcu swojej wędrówki muszą się skonfrontować, bowiem trwanie w nostalgicznej pamięci o transcendencji nie jest możliwe, gdy musimy się zmierzyć ze światem dnia codziennego i nieustannie podejmować decyzje, które puszczają górne i dolne wymiary axis mundi w niepamięć.

Wprowadzenie

Gdy afekt staje się radykalnie pogłębiony i jest tak intensywnie przeżywany, że zlewa się w jedno, jedność ta staje się fundamentalnym wyrazem otchłani rozpaczy, najbardziej nieludzkiego Gniewu. Ten stan boskiej zemsty jest poezją zejścia w piekła, jak i też źródłem miłości, która dojrzewa w prawych i zamyka w sobie wszystko w najdoskonalszej kapitulacji.

Wydarzenia opisane w tym dzienniku miały miejsce między trzecim czerwca dwutysięcznego siódmego roku, wraz z początkiem gwałtownego epizodu psychotycznego, a dwudziestym szóstym lipca dwutysięcznego dziewiątego, gdy zakończyła się „sekwencja psychotyczna" i na własne życzenie zostałem wypisany ze szpitala psychiatrycznego. Jest to opowieść o podróży w jaskinie podświadomości, z których paradoksalna unia przeciwieństw dojrzewająca w moim umyśle intronizowała mnie na króla swojej rzeczywistości, a następnie doprowadziła do mojego strącenia i upadku. To wspomnienie ma na celu przedstawić alternatywne sposoby samodzielnego radzenia sobie z psychozą, czy też raczej sposobu na jej przeżycie. Opisuje ono to, co psychiatria nazywa „schizofrenią paranoidalną" i ukazuje sposób współistnienia z nią poprzez zaangażowanie się w katartyczną grę aktora, który wcale nie chciał grać w swoim przedstawieniu. Podważa on rolę masowej, klinicznej psychiatrii, która na ogół traktuje chorobę psychiczną jedynie jako organiczne zaburzenie funkcjonowania mózgu. Bowiem psychiatria instytucjonalna jako nauka odeszła od swoich źródeł, od 'troszczenia się' o pacjenta w terapii (z gr. Therapeia, służyć, zajmować się, leczyć), do zarządzania symptomami i normalizacją zachowań. W szpitalnym mikro-środowisku odgrywanie ładunków emocjonalnych jakie niesie ze sobą przeżywanie głębokiej psyche zostaje wytłumione i zepchnięte z powrotem do źródeł, często doprowadzając do nawrotów choroby, tłumaczonej zazwyczaj „stresem", a następnie do ponownej hospitalizacji. Oddalam się od tej hipotezy nie po to, aby ją podważyć, bowiem brakuje mi kompetencji ku temu, ale chcę

podkreślić indywidualne podejście, ustanowienie intersubiektywnego połączenia dwóch umysłów, które otwierają się na siebie, mogąc stworzyć odpowiednie warunki ku temu, aby rozpoczął się proces integracji. Wykształca to pewną psychiczną wewnątrz-sterowność, a dalej otwiera na świadomość społeczną, z której psychotyk najczęściej jest wykluczony. Aby zapobiec temu nie należy na siłę dostosowywać go do społeczeństwa i jego norm, lecz przerzucić pomost porozumienia, który pozwoli mu odbudować te struktury samemu, wznosząc je ponad zawiłe zafałszowania obrazu świata, aż do skutecznego poruszania się w symbolicznym procesie, jakim jest społeczeństwo, niekoniecznie uzyskując odpowiedzi ostateczne, ale pragmatyczne i umożliwiające życie w jego strukturach.

Dziennik, który napisałem — mam nadzieję — pozwoli spojrzeć na to, jak szaleństwo się rozwija, kiedy osoba nim dotknięta nie jest 'leczona', podróżuje z wolnością i dziko oddaje się we władanie własnych fantazji, będąc jedynym pasażerem na „statku głupców"[1]. Praca ta została napisana przede wszystkim ze względu na zwalczenie mojego kreatywnego stuporu, z którego chciałem się „wypisać", aby przypuścić atak na doświadczenie i wynieść się ponad nie. Podczas gdy wygaszona energia psychiczna nie przywoływała już tak fantastycznych obrazów, dźwięków i dotykowych sensacji, których doświadczyłem, wypędzając 'diabły' z powrotem do ich 'piekieł', zatrzymałem dla siebie „potencjał mitologiczny" który jest wystarczająco rozległy, aby podtrzymywał mnie zarówno teraz, jak i w przyszłości. Kierunek *continuum* mojej świadomości, zwykle skierowany „do zewnątrz", ku interpretacji świata, został odwrócony „do wewnątrz", napotykając archaiczne formy, obrazy i progi jaźni, zmuszając mnie do odkrycia pewnych prawd, odnajdywanych w każdym, najprymitywniejszym nawet systemie znaczeń wytworzonym przez człowieka. Są to niemożliwe do zredukowania systemy idei które wybiły wprost z archetypalnych sił, żyjących w nas wszystkich, a których wraz z postępującym „poznawaniem samego siebie" odkrywamy coraz więcej, o coraz bardziej uniwersalnym zabarwieniu. To, co pozostało, to świadomość która jest w stanie pojąć nieznane, straszne i tajemnicze wewnątrz ego wpierw poddanego implozji, następnie zdezintegrowanego, później podda-

[1] Michel Foucalt, Madness and Civilization

nego inflacji, zrzuconego jak skóra węża i przebudowanego, rozleglejszego wertykalnie, aby przenieść środek ciężkości na innych ludzi, odczuwając syntonię, współbrzmienie z ich losem, wyrastając ponad filisterskie potrzeby i uduchowiając swoją, jakże ludzką, drogę. To opowieść o szlakach doświadczenia, które musiałem przetrzeć podczas kryzysu psychicznego. Gdy zacząłem pisać, nie wyobrażam sobie, że będzie to jeszcze jedna opowieść o uzdrowieniu, chciałem jedynie napisać zwykłe wspomnienie ze wszystkiego co przeżyłem, nieco wbrew sobie, bo było to dość bolesne zadanie. Utwór ten powstał jako konsekwencja mojego starego nawyku sporządzania notatek ze wszystkich pomysłów i zapisów rekapitulujących to, co mnie w danym dniu spotkało, aby znajdywać lepsze rozwiązania na przyszłość.

Zamierzałem przedstawić terror wydarzeń, które miały miejsce w pełnym świetle dnia, choć tam gdzie byłem, światła zdecydowanie nie było. Mam nadzieję, że to wspomnienie będzie kiedyś użyte jako fragment mapy zostawiającej wskazówki dla tych, którzy są gotowi aby zrozumieć tego typu subiektywne, fenomenalne doświadczenia i dla tych, którzy chcą posłuchać rad, co być może pozwoli im stworzyć własne mapy zarówno dla siebie, jak i dla przyszłych wędrowców. Być może pomoże im to zrozumieć złożoność indywidualnego zstąpienia, zanurzenia w cieniu idei. Dziennik ten opowiada o podróży ze starego fałszywie-świadomego 'ja', nie poddanego procesowi indywiduacji, wynegocjowanej społecznie persony, która progresywnie była rozbijana i rozmontowywana przez dynamikę psychozy w coś wertykalnie głębszego, bliższego boskości, *theion*-u. To opowieść o tym, jak można się narodzić na nowo w świecie, przeżywając koszmar, powoli i boleśnie próbując opanować wielość odkrytych „ja". Pomimo to, że odbyłem tą podróż, nadal pozostaję niekompletnym, błądzącym i niedoskonałym człowiekiem. Podczas czytania tego dziennika, spróbujcie pomyśleć o szaleństwie nie tylko w kategoriach złożonej bio-psycho-społecznej choroby, którą z pewnością jest, ale także w kategoriach dynamizmu rozwojowego. Może on sprawić, że umysł rozpadnie się w nicość — przez co rozumiem zastój egzystencjalny, apatię graniczącą z agonią — ale też odkryć pełen potencjał kreatywnych, estetycznych, moralnych, etycznych i intelektualnych sił, jakie człowiek w sobie nosi, jeżeli tylko będzie poprowadzony we właściwy sposób, zarówno przez siebie, jak i przez mentorów na jego drodze.

Rola tzw. szaleńców była niegdyś sankcjonowana społecznie. Ci, którzy przekuwali swoje słabości w zdolności przywódcze, a w wizjach i głosach widzieli nie chorobę, a inspirację niebios, stawali się prorokami, wieszczami, zapełniali zarówno kastę kapłanów jak i szeregi urzędników królestw. W moim głębokim przekonaniu, „szaleństwo" nie jest niczym innym jak społeczną, symboliczną konstrukcją. Jak z większością takich konstrukcji, ludzie często zapominają, że definicje opisujące ich światy zmieniają się dość często, czasem na lepsze, czasem na gorsze, lecz rzadko kiedy umożliwiają im wyjrzenie poza teraźniejszość i ich najbliższe, kulturowo uwarunkowane otoczenie. Świat, w sposób, w jaki go pojmuję nie jest stałym, progresywnym procesem który dąży do pewnego „Wyższego Celu", lecz składa się z tych wzorców, które społeczeństwa wybiórczo przyswajają z augmentacji chaotycznie 'wrzucanej' pomiędzy nie. Wzrost i rozwój, jak twierdził John Weir Perry, amerykański psychiatria i uczeń Junga, „nie postępują w sposób linearny i progresywny, łagodnie przemieszczając się od punktu do punktu, jakkolwiek byśmy sobie tego życzyli. Wzrost postępuje w cykliczny sposób, ze zmiennymi okresami spokoju i turbulencji, progresji i regresji". Każdy w swoim życiu przechodzi kryzysy, gdy jeden rozdział w życiu się skończy, natomiast drugi rozpoczyna. W psychozie te kryzysy są radykalne i obezwładniające. Nie mamy najlepszych teoretycznych ram interpretacyjnych z możliwych, ale tylko te najbardziej możliwe, weryfikowalne. Kiedy przychodzi do zdefiniowania społecznych fenomenów, czasami mogą być one błędne, jeżeli nie wsteczne. Podczas gdy kiedyś były odpowiednie role dla „szaleńców", dziś są na siłę dostosowywani świata cywilizacyjnie bardziej „szalonego", w których indywidualność wyparła odpowiedzialność, niż oni sami. Bez ról dla takich ludzi, bez terapeutów z prawdziwego zdarzenia, którzy poprowadzili by ich przez „rytuał przejścia", są jedynie zamykani w szpitalach. Tam panie psycholożki prowadzą zajęcia z asertywności i rysowania obrazków w pojętej „po macoszemu" artoterapii, a psychiatrzy są bardziej zajęci swoją karierą naukową i publikacjami, niż pacjentem, którego łaskawie zobaczą raz w tygodniu na obowiązkowym obchodzie oddziału. W szpitalach psychiatrycznych, cały kreatywny potencjał „pacjentów" zostaje zamknięty, zniwelowany, a oni sami zostają odarci z człowieczeństwa, gdzie jako formę kary za niesubordynację można zostać pobitym,

wrzuconym w kaftan bezpieczeństwa, dostać niszczące układ nerwowy zastrzyki, lub jak zdarzyło się to raz — przykutym przez policję do łóżka[1] — na rzecz prymatu farmakologicznego, zastępującego rozmowę i zwalniającą psychiatrę z konfrontacji z całością problemu, redukując go do „biochemicznego zaburzenia" i zwalniając z obowiązku zaangażowania się w doświadczenia pacjenta. W naszej kulturze tendencja do „szybkiego załatwiania sprawy", po jak najniższych kosztach, aby nie wykroczyć poza budżet instytucji sprzyja wprowadzaniu „lekowego reżimu". Pozwala to ominąć wszystkie kwestie związane z **realnym** leczeniem, dążąc jedynie do stabilizacji poznawczo-behawioralnej, (mieszczącej się w niezdefiniowanej jeszcze normie) a co za tym idzie, do jak najszybszego wypisania ze szpitala. Jeżeli metoda lekowa, działająca zgodnie z teorią zaburzenia biochemicznego nie działa, przypisywane zostają większe dawki leków, lub sprawdzane jest działanie innych, tzw. „ustawianie leczenia". Nie muszę chyba dodawać, że jest to często fatalne w skutkach dla pacjenta, od polekowej anhedonii, niechęci do życia, po spadek libido, nie wspominając o innych, niewymienionych tutaj skutkach ubocznych, które poważnie utrudniają powrót do społeczeństwa, o radzeniu sobie z własnym życiem nie wspominając. Nie sprzeciwiam się całkowicie stosowaniu leków, natomiast mogą one być jedynie częściowym środkiem, wspartym profesjonalnym rozeznaniem i szczerą otwartością na problem pacjenta, a nie kagańcem, który ujarzmia, tymczasowo tylko, problem.

Współcześnie, psychotycy są dostosowywani do płytkiej rzeczywistości społecznej, zmuszeni do podjęcia życia jako prymitywne osobowości, które nie mogły się w pełni przekształcić i dojrzeć, do cyklu biologicznego,

[1] Jeden człowiek został zabrany z demonstracji politycznej, był „normalny", ale widocznie służbom nie spodobał się na tyle, że chciały go wykończyć w potrzasku psychiatrii. Oczywiście żaden „świr" tak jak ja, nie mógłby powiadomić że niewinny człowiek został wsadzony jako „świr", bo zostalibyśmy zdyskredytowani przez psychiatrów. Policja doskonale to wiedziała. Tym bardziej że było to dwóch tajniaków, którzy wylegitymowali się tylko ordynatorowi, choć każdy kto był zainteresowany to widział. Wyobraźcie sobie pacjenta który opowiada o „tajniakach, którzy go pobili, okradli i przywieźli do szpitala".

z którego z uwagi zresztą na ich dolegliwość są wykluczeni. Wychodząc z założenia, że historia ludzkości jest historią jej boskiego szaleństwa, które budowało i obalało cywilizacje, przynoszącego cuda i wizje w prawdziwie Prometejskim zadaniu sprowadzania „nieba na ziemię", wyrywając ogień bogom i zamieniając tenże w twórczą obsesję. Wierzę, że bez tego szaleństwa na próżno można by szukać w świecie legend, mitów, potężnych narracji i mnogości idei które go kształtowały, rzeźbiąc w doświadczeniach, przybliżając otoczenie w oczach ludzi, wyciągając rękę po to, co nigdy nie zostało zobaczone, a tym bardziej pomyślane, czyniąc świat bardziej „naszym" i drogim.

Często zdarza się, że ludzie oddzielają przeżycia religijne od halucynacji osób chorych psychicznie, i duchowe doświadczenia podczas rozmaitych „pasji, ekstaz i 'agonii" od doświadczeń schizofreników. Ludzie religii zawsze wydają się być zachwyceni gdy pewien osobnik „wewnątrz" doświadczy jednego cudu podczas całego życia i jako uznanie za subskrypcję i lojalność do pewnego systemu światopoglądowego okrzykuje się go świętym, lub błogosławionym, podczas gdy psychotycy często potrafią mieć serię mistycznych czy duchowych przeżyć nawet w ciągu jednego dnia, równie intensywnych, niesyntetycznych, oryginalnych i subiektywnie „prawdziwych". Przekonanie ideowców religijnych o wyjątkowości tego zjawiska zaczyna być wątpliwe, gdy pod uwagę weźmiemy eksperymenty z Meskaliną czy LSD-25 na początku XX wieku, narkotykami, które mogą wprowadzać ludzi w podobne stany, a jakościowo nie różnią się niczym od sporadycznych przeżyć mistyków, którzy wprowadzali się w tego typu transy bardziej permanentnie i w sposób naturalny, lecz które też po części są rezultatem rozmaitych praktyk mortyfikacyjnych umysłu i ciała. W dzisiejszych czasach, w narzeczu psychiatrycznym opisuje się je jako „sztucznie wytworzoną psychozę" zgadzając się na psychiatryczny prymat w dziedzinie orzekania normalności, której definicji do tej pory jeszcze nikt nie zdefiniował. Psychiatria bowiem, na równi z religią jest też narzędziem władzy. Zarówno religia jak i psychiatria, z różnych co prawda pobudek próbuje znormalizować tego typu fenomeny i odrzucić je jako nieistotny produkt szalonego umysłu, system pierwszy z powodu zachowania wyłączności dla swoich własnych kast wyznaniowych, system drugi z powodu niemożliwości pogodzenia racjonalnych paradygmatów, które dobrze opisują świat świa-

domości, z irracjonalnością podświadomości. Często wierzący zakładają, że ktoś musi sobie zasłużyć na cuda, często poświęcając całe życie, aby uzyskać choć jedno doświadczenie, w rezultacie nadając jej znaczenie całego życia, w międzyczasie budując przemysł religijny, w założeniu tak odrębny i święty, na cudach, które obiektywnie są pozbawione znaczenia. Wierzę, że jedyne co oddziela urojenia od fundamentalnego wierzenia religijnego, z punktu widzenia stricte racjonalnego, jest jego zinstytucjonalizowanie przez społecznie akceptowaną doktrynę, a halucynacje lub doświadczenia (nie wartościując ich realności) od świętych wizji, znaczenie jakie są im nadawane. Nasze mózgi są w stanie wytwarzać cuda i transcendentalne stany umysłu tysiącami, jakkolwiek w oczach „zdrowego" społeczeństwa to żaden powód do zachwytu, ale pretekst do napiętnowania człowieka jako niebezpiecznego, nieprzewidywalnego i wyrzucenia go na śmietnik społeczeństwa. Z drugiej strony, Ci którzy są kompletnie i niezachwianie racjonalni gotowi są zredukować doświadczenia szaleństwa do zaburzenia ekwilibriów (które do dzisiaj nie zostały odnalezione) w mózgu, pozostawiając wszystkie czysto ludzkie aspekty doświadczenia, które uciekają pojęciu tych, którzy będąc poza kręgiem szaleństwa nie są w stanie odczuć. Próbują oni umniejszyć całe intensywnie metafizyczne, ezoteryczne przeżycie do neurologicznego zwarcia.

Co może wydawać się trywialne, ale jest ważne z uwagi na lęk psychiatrów przed wysłuchiwaniem treści urojeniowych i halucynacyjnych, to to, że gdy pojawiają się są zawsze podpięte pod pewne wzory meta-narracyjne, które je kontrolują, zwykle będące kształtowane przez kontekst „kompleksu kulturalnego", który został wchłonięty podczas procesu socjalizacji. W tym znaczeniu urojenia i halucynacje są zwykle ponownym odegraniem mitycznych pragnień i lęków. Proto-typicznych „esencji" mitopoei, które są filtrowane przez soczewki współczesnego świata, przypadkowo uchwycone w post-industrialnych społeczeństwach, które nazywają to „szaleństwem". Aby uprościć ten obraz: interpretacja świata uległa załamaniu lub prze-poziomowaniu, świat przybiera na siebie archaiczne formy symboliczne, pozornie niekompatybilne z teraźniejszymi paradygmatami rzeczywistości, a w poznawczym chaosie który się pojawia, skróty myślowe i rozbudowane asocjacje prowadzące do urojeń sprawiają, że zewnętrzny świat postrzega je jako złe, błędne i niewyważone. W rzeczy samej, wszystko jest w pełni kohe-

rentne, a czasem wręcz logiczne: zasady mogą zostać wyekstrahowane w sposób który co prawda nie jest skorelowany z obrazem rzeczywistości, powodując to że psychoza staje się nie do odcyfrowania dla innego człowieka, z profesjonalistą włącznie, zdegradowana do biochemicznego zaburzenia, skwitowana komentarzem: „to chemia w mózgu", z pewną dozą lęku u osób, które chcą natychmiast naprostować swój świat, unikając jakichkolwiek dysonansów kognitywnych, które mogłyby je przypadkiem wybić poza sztywne schematy postrzegania. Białe plamy „schizofrenii" to ciągle zmieniający się, płynny punkt odniesienia, który ciężko jest zidentyfikować dla umysłu nie poddanemu odpowiedniemu treningowi. Gdy ten punkt ciężkości jest złapany, może stać się kluczem do rozwiązania wewnętrznego konfliktu. W dyskursie psychiatrycznym „schizofrenicy" posiadają mapy (wierzenia i wiedzę), których mogą użyć (rozum), lecz albo mapy są wypaczone, albo terytorium (subiektywna rzeczywistość) przeszła zbyt drastyczne zmiany. Ta zasada może zostać zastosowana zarówno do lingwistycznego kodowania rzeczywistości, która w schizofrenii objawia się przez tzw. „sałatkę słowną" zastanawiającą neurolingwistów i psychiatrów, ale także do percepcji rzeczywistości. Zauważcie proszę, że nie używam terminu „rzeczywistość" w absolutnym znaczeniu, z tego względu, że wierzę, iż rzeczywistości nie można w pełni złapać w obiektywny sposób, a tym bardziej wyrozumować chociażby aspektu tzw. „głębokiej rzeczywistości". Chociaż, tu trzeba dodać że niektóre przeżycia mistyczne mogą być pojęte jako rodzaj skrótu prowadzącego do pewnego uniwersum, bliskiego „rzeczywistości", odkrytego przy tzw. 'przebóstwieniu', jednak ich autorem nadal jest umysł, który kształtuje znaczenia w zależności od systemu światopoglądowego transgresywnej jednostki. Myśląc, że wszystko jest pewne, spróbuj mentalnie dotrzeć coś poza Twoim zwykłym aparatem poznawczym, zmuś się do myślenia, że spontaniczne zmiany w Twojej percepcji zaburzają obraz rzeczywistości. Spróbuj hipotetycznie myśleć o Twoich zmysłach jako sprawcach stałych, ustalonych danych halucynacyjnych które stale na Ciebie oddziałują, a o umyśle, jak o czymś stale redukującym rzeczywistość. Gdy te halucynacje są podmienione przez inne, są postrzegane jako „złe", ponieważ nie istnieje dla nich system teoretyczny, może poza parapsychologią czy ezoteryką, którymi tutaj nie będziemy się zajmować. Zwykle psychiatria stara się wyeliminować takie treści halucynacyjne w słusznym przedsięwzięciu zresztą — aby odcią-

żyć zmysły człowieka, który sobie ich nie życzy. Niestety reżim psychiatryczny koncentruje się całkowicie na zarządzaniu symptomami chorobowymi, gdzie psyche została pominięta na rzecz kontroli zachowania poprzez podawanie leków. „Schizofrenicy" próbują okiełznać tego typu „złe' halucynacje w ramie stałej interpretacji i tworzenia znaczeń.

Psychiatria przeoczyła, że omamy słuchowe, inaczej głosy mogą być same w sobie bezcelowym bełkotem, ale ludzie są gatunkiem nadającym znaczenia każdym przedsięwzięciom. W prosty sposób opisując, gdy ludzie spotykają nonsens, próbują usilnie nadać temu znaczenie, zabieg ten ma swoją własną funkcję dyskursywną wpływając na ich życie mentalne. W psychozie, pewien dyskurs władzy pojawia się w świadomości, gdy personifikujemy głosy i nadajemy im moc wszechwładzy i wszechwiedzy, stając się obiektem ich rządów. Taka relacja wzmacnia pasywność, niemożność obronienia się przez natarciem negatywnych doświadczeń, a więc bezpośrednio wpływając nasze naturalne mechanizmy naprawy rzeczywistości. Czasami możemy spotkać odwrotną sytuację, w których odrzucane są takie relacje władzy, przejmując kontrolę dla siebie, tak jak w urojeniach wielkości. Podobnie jak w normalnym życiu jesteśmy zmuszeni zaakceptować i dostosować się do pewnych dyskursów, podczas gdy odrzucamy inne. Różnica między psychozą a 'normalnością' jest taka, że w psychozie niemożliwe jest odizolowanie się od takich dyskursów, zatem zmuszeni jesteśmy zaangażować się w nie bezpośrednio, formując i warunkując mechanizmy responsoryjne, nauczeni nowych schematów zachowania poznawczego poprzez system warunkujący. Uważam, że najlepszą metodą postępowania z osobami słyszącymi głosy jest wyodrębnienie takich dyskursów i angażując je, daje to siłę doświadczającym widzeń i odczuć, aby zrekonstruować narracje o głosach. Może to pomóc podmienić relacje władzy na osi psychotyk–głosy i ustalić pozytywną strategię zarządzania stresogennymi sytuacjami. Sposób w jaki halucynacje są ujmowane staje się zmieniony poprzez angażowanie treści urojeniowo-halucynacyjnych, a zatem prze–parafrazowanie reakcji względem nich.

Myślę, że jedyny powodem dzięki któremu wyleczyłem się ze „schizofrenii" jest to, że przepracowałem wszystkie treści halucynacyjno–urojeniowe, podczas gdy każdy aspekt egzystencjalny który został zniszczony, został

naprawiony przez bezpośrednią konfrontację, przeżywając wszystko w najsilniejszym możliwym, emocjonalnie naładowanym akcie protestu. Byłem na różnych lekach, ale jedyne co były one w stanie osiągnąć to zamienienie mnie w ekstremalnie wyciszonego i zmęczonego, podczas gdy niewypowiedzenie cierpienie pozostało odczuwalne bezpośrednio w umyśle. W chorobach somatycznych leki identyfikują problem i starają się go rozwiązać, minimalizując ból, podczas gdy w przypadku chorób psychicznych takie podejście jest całkowicie nieprawidłowe. Głównym celem powinno być naprawiania aparatu egzystencjalnego w sposób, dzięki któremu więcej nie odczuwa bólu. Zła strona leków to ta, który kusi doktorów do uznania łatwo przychodzącego przekonania, że udało im się „zarządzać problemem" i „wyciszyć symptomy", podczas gdy prawdziwy problem leży w obszarach których oni sami nie są w stanie zrozumieć. Zamiast tego, odsyłają nafaszerowanych lekami pacjentów do psychoterapeutów, którzy często niekompetentni, nie mają odpowiedniego treningu, lub umiejętności aby pomóc, choć, oczywiście, są rzadkie przypadki talentów.

Chciałbym abyście z tej opowieści wyrwali coś dla siebie. Być może będzie w stanie Was porwać, abyście mogli rozwinąć swoje zrozumienie rozmaitych mentalnych stanów w które są zepchnięci ludzie wcale się o to nie prosząc. Mam nadzieję, że znajdziecie coś, w czym będziecie mogli się przejrzeć, coś co Was odzwierciedla, abyście mogli poczuć się wzbogaceni o jeszcze jedną historię, interpretując i po prostu estetycznie smakując ten dziennik na jego różnych poziomach znaczeń. Być może ma on polisemiczny wydźwięk, być może nie, natomiast warstwy doświadczenia, które starałem się przetłumaczyć powinny wystarczyć, aby ująć problem całościowo.

Wszystko opisane w tej książce jest subiektywnym uzewnętrznieniem jednego umysłu i w umyśle tym zawarte. Nie jest to opis wszystkich wydarzeń, jakie miały miejsce podczas tych tak samo niebezpiecznych jak i oświeconych czasów. Zdecydowałem się ograniczyć tekst do najważniejszych wydarzeń, takich, które nadal niosą dla mnie wiele znaczeń. Zmiany w światopoglądzie, percepcjach, wierzeniach, „trzęsienia rzeczywistości", które można by porównać do uskoku tektonicznego, a także dyskusje z głosami zostały wyeliminowane. Na względzie miałem ożywienie tekstu tak, aby nie skończył jako rozprawa, a bardziej jako opowieść ludowa, którą dzielę ze swoim „plemieniem" — czytelnikami zainteresowanymi prze-

czytaniem wspomnień o powrocie z podziemia. To strumień pamięci, który jest w do pewnego stopnia, parafrazując termin Joyce'a, strumieniem jaźni jednego umysłu, lecz w umyśle tym uwięziony.

Do dziś, lubię flirtować z pomysłem, że pewna część tej historii, nawet najmniejsza, była obiektywna i prawdziwa, co wynika z naturalnego dążenia człowieka do tego, nieznane i egzotyczne. Jakkolwiekbądź powinno to zawsze stać w instrumentalnej relacji do naszego działania w świecie ludzi: jeżeli kiedykolwiek doświadczyłeś, lub doświadczysz podobnych anomalii, czego z całego serca Ci nie życzę, ku zachowaniu Twojego szczęścia, zwykła świadomość subiektywności tychże będzie Cię chronić przeciwko nim, w przeciwnym wypadku zamiast władać tymi doświadczeniami, władać będą one Tobą. Jak stare powiedzenie głosi: „to wszystko jest jedynie w Twojej głowie", co więcej „czegokolwiek byś sobie nie życzył, niech pozostanie to w Twojej głowie, w przeciwnym wypadku wyrwie się w szał w najgorszym dla Ciebie momencie, kiedy nie będziesz miał siły, aby stawić temu czoła". Pisałem ten dziennik retrospekcyjnie, tak, jakbym nadal był uwięziony w jednym z tych światów. Celem tego jest oddanie bardziej prawdziwego obrazu realogenicznch (tworzących rzeczywistość) i mitopeicznych procesów pojawiających się podczas psychozy. Podczas gdy stopniowo odratowywałem się z doświadczenia, racjonalnie odizolowałem urojenia i odrzuciłem halucynacje, ponieważ powrót do zaokrąglonego świata społecznej współdzielonej rzeczywistości był potrzebny, aby przezeń przedstawić ten tekst. Pozytywne (generatywne) symptomy tej choroby były ściśle powiązane z moją rzeczywistością, a ich prawdziwość była oczywista i niepodważalna. Wpływały na moje emocje w sposób totalny, sprawiały, że zachowywałem się w pewien sposób, wpłynęły na całe moje życie, ich siłą stałem się kimś innym i w rzeczy samej stały się one rzeczywiste (w ich nierzeczywistości) poprzez wpływ jaki wywierały na mój umysł, stając się narzędziem, które w nim rzeźbiło i które go kształtowało, stwarzając zupełnie nową jakość w moim całościowym jestestwie. Ostatecznie, nie ma nic bardzie przerażającego, niż obserwowanie jak własny umysł rozpada się na kawałki, przy zachowaniu świadomości, że nie możemy temu zapobiec. Poprzez wprowadzenie tej narracji w mentalny krwiobieg niektórych mam nadzieję, że w pewnym znikomym stopniu pogłębię wiedzę na temat szaleństwa. Oczywiście, nie jestem reprezentantem ludzi przechodzących takie

„próby", lecz jedynie reprezentantem swojego doświadczenia. Jak pisał francuski socjolog, Halbwachs — nikt nie jest w stanie naukowo zbadać indywidualnych mentalnych fenomenów i biorąc pod uwagę złożoność takich procesów i zmiennych, które zawierają, jest to niemożliwością. Wierzę jednak, że człowiek może w pewnym stopniu poddać się samoanalizie poprzez narracje właśnie i że ta opowieść jest w stanie zaoferować nadzieję tym, którzy nadal cierpią, a także siłę ludziom, którzy z powołaniem i świadomie starają się im pomóc.

Katabasis

Czyli o tym jak umysł przeniósł się w piekło

Nieokiełznane myśli biegły to tu, to tam, uciekając w jakieś nieznane wymiary, naszkicowane w eterycznym świecie, aby zostać przechwycone i osądzone przez Najwyższe Zgromadzenie, jeżeli dzień sądu miałby nadejść. Po tym, jak zapisałem swoją medytację nad pustką i wbiłem wzrok patrząc w przestrzeń małego pokoju, w którym mieszkałem, poczułem samotność. Nie była to zwykła samotność, jaką odczuwa się z braku drugiej osoby, lecz samotność której doświadcza się na pewnym etapie życia, kiedy wszystko co nas otacza wydaje się być odrealnione, a jedyne czego jesteśmy pewni, to solipsystyczne „ja", otoczone przez wszechświat dziwacznego terytorium, tak jakby to, co widzimy, było tylko przetłumaczeniem świata materialnego, podczas gdy esencja ucieka w fenomenologiczny Byt w przestrzeni pomiędzy tym, a tym. Nagle, zacząłem się trząść. Byłem już przyzwyczajony do strachu, który mnie wypełniał, już przez dwa lata doświadczałem lęków jestestwa i racjonalizowałem to poprzez nazwanie doświadczenia egzystencjalną antycypacją. Nie była to noc duszy, nie było w tym lęku żadnego Boga, który rozpromienił by mój stan, żadnego zwątpienia, lecz pewność, że wszechświat jest pełen śmierci a my, potomkowie pradawnego wirusa współuczestniczymy w tej śmierci, bez słowa i prawa do protestu. Aby ocalić siebie i rozładować umysł z lęków, spontanicznie cofnąłem się w przeszłość, a obrazy które wyłoniły się z mojej pamięci gwarantowały mi choć minimalny komfort psychiczny. Rekapitulując dumną osobę, którą byłem, tak niezniszczalną, że wydawać by się mogło, że urosła do rangi pół-boga w oczach mojej ówczesnej wyobraźni. Oczywi-

ście, wszystko to, było poważnym nadużyciem, ale czułem, że muszę stworzyć personę która byłaby dla mnie punktem odniesienia. Poza młodym głupcem, którym byłem, spoglądałem w górę tylko na filozofów. Byłem zmuszony obserwować, jak podczas tych dwóch długich lat dojrzewam i zostawiam adolescencję za sobą, jak zostałem rozłożony i złożony ponownie, gdzie w miejsce buntowniczej agresji pojawiła się wrażliwość, w miejsce zopiniowania i pewności, wątpliwości i niemożność sformułowania najprostszego argumentu. Stałem się kimś w kompletnej opozycji do prostackiego młokosa, którym byłem. Obezwładniające, podekscytowane odczucie pojawiło się znikąd. Wróg, który czołgał się w moim umyśle czekał na właściwy moment, aby sprowadzić na mnie nieszczęście. Wpierw były ciche i pełzające, później ostrzejsze, głośniejsze i rozpraszające. Ludzie na zewnątrz sowicie dywagowali nad nieznanym mi tematem. Słuchałem jak sytuacja się rozwija. Kiedy stało się to nieznośne, z ciekawości rozsunąłem zasłony i ku swojemu przerażeniu zauważyłem, że na zewnątrz nie było nikogo. Potraktowałem to jako jeszcze jeden żart, który ten kawał skurwysyna, mój umysł, na mnie odegrał. Zaczęli cytować moje poprzednie prace, śmiejąc się z moich młodzieńczych pisanych aborcji, niedokończonych myśli i gwałtownych emocji zbyt szybko przelanych na papier. Z początku się broniłem i odpowiadałem, tłumacząc się ze wszystkiego, ale ataki przybierały na sile. Myśli przewalały się niczym burza; jedna po drugiej. Nie mogłem zatrzymać ani jednej z nich, aby dokładnie ją zrozumieć. Gdy zamknąłem oczy aby się uspokoić, ujrzałem wizje: miasteczko, stojące w pożodze oświetlało ludzi ponabijanych na pal, którzy patrzyli na mnie prześmiewczo. Morze Irlandzkie zaczerwieniło się od krwi, a ja niezachwianie odnajdywałem przyjemność w tym widoku. To była moja zemsta za nowe męczennictwo, wierzyłem, że to prowincjonalne, walijskie miasteczko zmieniło mnie w to, czego tak nienawidziłem, urosło bowiem to monstrualnych rozmiarów, skurczyło mnie, umniejszając wszystko to, czym byłem. Poczułem jak dusi mnie z każdym dniem, kiedy tam żyłem. Wewnętrzne dziecko, mały diabeł, został wskrzeszony, rozdarty między religijnie wymuszonym poczuciem winy i potrzebą wpadania w każdy „grzech", który był na jego drodze. Strach został spotęgowany, na równi z moim splendorem niszczyciela. Ci bez sumienia, kąpiący się we krwi innych ludzi, musieli czuć to samo, dopóki ich własne przerażenie nie uto-

pione zostało w przekonaniu o prawości ich działań. Otworzyłem oczy i widzenie się skończyło, odczuwałem lęk w stosunku do siebie, z fałszywą moralności chwili, podczas gdy ten ciemny aspekt się we mnie obudził. 'To nie jestem ja!' — pomyślałem — 'to dzieło kogoś innego!'. Podczas gdy dalej mnie torturowali, nie mogłem wytrzymać i uciekłem ze swojego pokoju, przez miasteczko studenckie, dopóki nie dobiegłem na skraj lasu. Upiory leciały nad moją głową, dotykając najbardziej intymnych części mojej duszy, rozrywając ją z nieukrywaną satysfakcją, każąc mi pokutować za grzechy przeszłości. Chór sędziów rozgrzebywał moje błędy bez ustanku, zawsze redukując mój umysł do najbardziej bolesnych, najbardziej obrzydliwych pamięci o moich czynach. Wszystko to, co było złe w moim życiu, zostało naświetlone i wyniesione do świadomości. Nazywali to „spowiedzią" i z mojej pamięci uczynili sobie orgię, dopóki nie zamieniła się w zgniłe, napęczniałe zwłoki, rozrywane przez padlinożerców. Nienawidziłem się za każde słowo, który wyplułem z siebie na kartki papieru, teraz bowiem zamieniły się w narzędzia tortur. Z początku czułem się zdezorientowany, później sterroryzowany, rozmawiając z powietrzem, biegnąc coraz szybciej, byle uciec od okrzyków i diabolicznego śmiechu. Zatrzymałem się, kompletnie wycieńczony, siadając na pniu zwalonego drzewa, aby po chwili usłyszeć głos kobiety, która wysublimowanym tonem głosu mówiła do mnie coś w języku, którego nie znałem. Nagle w moich uszach zadźwięczał przedłużony krzyk który odciągnął mnie od delikatnego głosu kobiety, zacząłem znowu biec, ażeby wyrwać się z tego przeklętego lasu. Przerzuciłem swoją kurtkę przez ogrodzenie i znalazłem się na łące, podczas gdy Afrykańska szamanka, przyzwana wśród sztormu innych, śpiewała swój piękny '„epos bitewny" pośrodku nocy. Myślałem, że moje uszy zaczną krwawić przez cały ten hałas, upiory przywoływały mnie z powrotem do lasu słowami, które napełniały mnie grozą i nienawiścią do siebie. Skrzywdzona niewinność z demonem w sobie, kiedy upadłem na mglistej łące obok strumienia, zacząłem się modlić. Prawie nic nie widziałem we mgle, ale usłyszałem już wystarczająco dużo. Wśród harmidru diabolicznej orkiestry, nie obchodziło mnie do jakiego boga się modlę. Modliłem się w przestrzeń o ciszę, przywrócenie spokoju i zniknięcie tych napełniających moje żyły przerażeniem istot. Słyszałem krzyk mew nad morzem, gwałtowne szczekanie psów, wszystkie zwierzęta wydawały się wariować,

czułem się znienawidzony przez wszystko, tak jakby cały świat knuł, aby zmieść mnie z powierzchni ziemi. Powoli, zdezorientowany i przestraszony, zacząłem wracać do domu, obejrzałem się za siebie i zobaczyłem dwie kobiece postacie wyczarowane z materiału, który później nazwałem 'cieniem'. Nie śmiałem się więcej odwrócić, lecz słyszałem jak ze sobą rozmawiały, zwyczajnie komentując — tak, jakby to była najbardziej trywialna sytuacja na ziemi — moje działania. Wróciłem do pokoju około czwartej nad ranem i zdałem sobie sprawę, że musiałem leżeć na łące parę godzin. Słuchając upiorów, upadłem w swoje łóżko wyzuty z sił, a duchy przeszłości dawały o sobie znać. Opowiadały mi, że zemszczą się na mnie za złamanie praw. Jakich praw? Nie wiedziałem, co więcej, byłem przekonany, że nie powinno mnie to obchodzić. Następnego ranka przeniosłem się do Hotelu Kambryjskiego tuż nad morze, gdzie podjąłem zdeterminowaną decyzję, aby spalić wszystko co napisałem. Podczas gdy planowałem to literackie całopalenie, słuchałem głośnych sygnałów karetek pogotowia, które zaczęły jeździć tam i z powrotem. Rozpoczęło się piekło i ciosy, które miały doprowadzić mnie do samobójstwa, odbiły się ode mnie i zaczęły niszczyć niewinnych ludzi. Poczułem się winny i oszołomiony, lecz nie mogłem zmusić się do działania. Ktoś próbował mnie zabić, klątwa przyoblekła się w formę i zaczęła działać. Azjatycka dziewczyna, która stała na przystanku autobusowym słuchając jak bełkoczę do siebie w amoku, złożyła ręce i zaczęła się modlić. Byłem wielce zirytowany tym aktem dobroduszności, lecz pewna część mnie odczuwała wdzięczność, za odciążenie mnie w tym pandemonium. Idąc przez ulicę, słyszałem ścianę nienawiści, głosy przekrzykujące się z najwyższą wściekłością, tak jakbym był epicentrum całego zła. Cofały się w moją przeszłość i pytały: -'co robiłeś wtedy, a wtedy, a dlaczego i dlaczego?'- Kiedy odpowiadałem, zostawałem wyśmiewany, mówiły wtedy: -'jesteś kłamcą, nie postąpiłeś tak, a tak, ale tak i owak, ponieważ żyłeś w ignorancji!'. Wpierw odpowiadałem im zgodnie z tym, co uważałem za prawdę, lecz później, sam będąc wściekły, zacząłem kłamać, aby zweryfikować ich rzeczywistość. Kiedy kłamałem, atakowały mnie zawzięcie, kiedy mówiłem prawdę, czułem, że wyrywają ze mnie moje najgłębsze sekrety. Wiedziały o mnie, wydawać by się mogło, wszystko. Każdy fragment życia, które prowadziłem, inspirowany był jedynie przez żądze, zachcianki i egoizm. Rozgrzebując moją autobiograficzną pamięć,

kazały mi skoncentrować się na szczegółach i zrozumiałem wtedy, jak wielkim głupcem byłem, jak wielkie zła i błędy popełniłem, czułem się jakby cała moją tożsamość doprowadzona była do mortyfikacji, jak umiera i ucieka mojemu pojęciu. Wszystkie psychiczne mury obronne, które tak pracowicie wypracowywałem przez całe życie, aby nie ujrzeć się w prawdzie, zostały zniszczone. Niektórym te błędy i zła mogą się wydawać małe, lecz powiększone i wyolbrzymione wydawały się być najbardziej niewybaczalnymi, ciężkimi przestępstwami, proszącymi się o zemstę niebios. Te wydarzenie zniszczyły moją pewność siebie. Nie wiedziałem kim jestem, ani czym się stałem; chciałem być wszystkim, tylko nie sobą. Chciałem uciec ze swojego ciała, okryty nie-chwałą i zostać zapomniany na zawsze. Groźby osiągały niebotyczne wysokości i ledwo mogłem podtrzymać dyskusję z jakimkolwiek człowiekiem, byłem kompletnie zaabsorbowany światem po „drugiej stronie". W tym samym czasie, czułem się mocarny i paradowałem wzdłuż ulic z czerwoną, pasją nienawiści w oczach skierowaną w stronę wszystkich, których mijałem, ponieważ jak uważałem, to ludzie miasteczka byli winni. Głosy mówiły tylko: — 'żadnego pokazywania palcami, bękarcie!'. — Nikt nigdy nie nauczył mnie jak zachowywać się w takiej sytuacji, podejrzewam, że nikt w istocie nie mógłby nic powiedzieć o tym doświadczeniu. Byłem pośrodku wojny między umysłem, a tymi okrutnymi istotami, które wypchnęły mnie z mojego kokonu i zmusiły do wkroczenia na scenę teatru życia, prawdziwego życia. Byłem zdruzgotany, starając się pojąć przynajmniej część z tego, raz po raz, całkowicie oślepiony i odczuwając niemożliwość dostrzeżenia całości sytuacji, obiektywnie i racjonalnie. Jedyne, co byłem w stanie dostrzec, to niesprawiedliwość, która została mi wyrządzona, ból który czułem, i prosty gniew, którego byłem pełen. Chciałem odnaleźć przyczynę mojego cierpienia, kogoś fizycznie realnego, kogo mógłbym obarczyć za moje przeżycia, gdyż zemsta stała się moją siostrą. Wziąłem wszystkie swoje manuskrypty i wydruki do lasu. Płomienie urosły i spopieliły wszystko, resztę rozrzuciłem we wszystkie strony świata, jako symboliczną ofiarę dla demonów, które mnie napastowały. Gdy wróciłem, zainspirowany, z kreatywną energią jakiej nigdy wcześniej nie uświadczyłem, zacząłem pisać „Święte Teksty'" aby zaspokoić bogów i cofnąć moje ziemskie błędy. Ze święta pasją, próbowałem na papierze rozwiązać wszystkie problemy świata, z ustaloną

misją i wszystkimi siłami świata próbującymi zniszczyć moje dzieła. Moją uwagę zwrócił obraz Hieronymusa Boscha, Ogród Ziemskich Rozkoszy' uderzony precyzją potraktowałem jego obraz jak mapę, która ostrzegała mnie przed niebezpieczeństwami na mojej drodze. Z obsesją patrzyłem na człowieczka ściskającego sowę, bowiem był on miłośnikiem fałszywej mądrości, później zwróciłem uwagę na parę kochanków zamkniętych w bańce, reprezentujących zazdrosną i egoistyczną miłość, która odcina nas od świata. Pięć wież reprezentowało pięć realizacji; należały do obserwatorów, wielkich mistrzów. Sztuka zaczęła wyjawiać mi swoje tajemnice, podekscytowany nasiąkałem nią i spisywałem kolejne interpretacje. Podchodząc do lustra, moja twarz zaczęła się roztapiać, oczy nabrały czerni, usta zaczęły same mówić, choć były zamknięte, przewijały się różne twarze, lecz żadna z nich nie była moja. Pomyślałem, że w ten sposób pokazują mi moją prawdziwą naturę. Bez nadziei, złamany, wszystkie myśli, które o sobie pielęgnowałem, opuściły mnie raz jeszcze, fałszywa świadomość zaczęła tracić swoje fundamenty. Zakryłem jedyne lustro w pokoju ręcznikiem, aby nie patrzyć na makabreski które były równie fascynujące, co napełniające mnie strachem. Byłem umieszczony w totalnej opozycji do swojego poprzedniego „ja". Drugiej nocy, na samoprzylepnej kartce papieru narysowałem krzyż który przykleiłem do ramy łóżka, aby chronił mnie przez nieproszonymi gośćmi, które każdej nocy spychały mnie w ciemność. Próbowałem użyć tego krzyża jako symbolu mocy, jako że nie znałem żadnych innych pieczęci. Każdej nocy, aby sprawdzić swoją odwagę i wykorzenić strach, chodziłem brać prysznic w ciemnościach czując jak duchy mnie dotykają, słuchając jak niektóre szepczą, umacniając mnie w świętym przedsięwzięciu, a inne żądają mojej rychłej śmierci. Oczywiście, bałem się, lecz każda noc odnawiała coś we mnie. Kiedy szykowałem się do snu jednej nocy, usłyszałem krzyk kobiety, która kazała mi wyskoczyć przez okno. Mieszkałem wtedy na piątym piętrze Hotelu Cambria. Zmarli kazali mi do siebie dołączyć. Wiedziałem, że gdybym wykonał to polecenie, jedyne miejsce mi przeznaczone, ze wszystkimi winami jakie nagromadziłem, było piekło. Byłem uwięziony między oszalałą potrzebą odebrania sobie życia a resztką rozumu, która mnie przed tym ostrzegała. Wykrzykiwały moje imię i żądały ofiary. Byłem potępiony i powinienem był być wyeliminowany. Następnego ranka, gdy przebudziłem się, piekło trwało dalej. Ko-

bieta mówiła przez megafon, spokojnym, statecznym, dobrotliwym głosem, namawiała ludzi do ukrzyżowania mnie. W oczach wyobraźni już widziałem jak ludzie ciągną mnie po ulicach i wbijają gwoździe w moje ręce i nogi. Był to jeden wielki cyrk koszmaru, przemieszanego z demoniczną rozrywką, festiwal zorganizowany był dla dzieci, a kobieta jedynie je zabawiała. Natomiast to, co słyszałem, to salwy śmiechu którymi te dzieci szkalowały moje błędy. Byłem przerażony i zdumiony jednocześnie. Kiedy ubrałem się i zmusiłem żeby wyjść na zewnątrz, aby sprawdzić co tak naprawdę kobieta mówi i z czego śmieją się dzieci, słyszałem okrzyki radości: -'zabić go!', 'precz z nim!'-. W jednej chwili pomyślałem, że byłem mordercą, który się odrodził tylko po to, aby zapłacić za przeszłe życie. Miałem wrażenie, jakby czas lekkości w moim życiu się skończył, byłem pewien, że od tej chwili będzie tylko piekło. Zakrycie lustra w moim pokoju niewiele pomogło, bowiem twarze ludzi na ulicy zaczęły się zamieniać w groteski, obrzydliwe kształty, rozpuszczając w najbardziej dziwne, niewyobrażalne formy. Kończąc swoją pracę, gdy nadal mogłem pracować, w drodze do domu zobaczyłem niskiego starszego mężczyznę w fedorze. Jego twarz nie zmieniała się, a mijając mnie uśmiechnął się i powiedział „więcej Ci nie wybaczę". Myślałem wtedy, że spotkałem Szatana. Ten mały człowieczek doskonale wiedział co się działo dookoła mnie i w taki sposób oznajmił, że zostałem stracony na rzecz żyjących. Pojawiał się jeszcze wielokrotnie zarówno w moich snach, na ulicach Odessy na Ukrainie, w postaci niematerialnego cienia, gdy wędrowałem tam na parę dni przed sylwestrem, ale także w Warszawie pod schodami Akademii Muzycznej, kiedy spacerowałem przez noc i słuchałem niewidzialnego „Kabaretu Horrorów", gdy kobiety seksownymi głosami śpiewały mi pieśni, a mężczyźni mnie wychwalali. Były to upiory Warszawy.

Tyle w sprawie upiorów, natomiast cienie były pozbawione treści, półprzezroczyste, zazwyczaj szybko przemykały, czasem stały w miejscu, lub wolno sunąc po pokojach i korytarzach by niespodziewanie przyśpieszyć i zniknąć. Zajmowały się „własnymi sprawami", ruszając się z miejsca na miejsce, nigdy na mnie nie patrząc. Którejś nocy, włócząc się po Warszawie usłyszałem pieśń, która była mi powtarzana parę razy: -„jesteś w filmie, oglądamy Cię, zrób swój film krwawym!". Od człowieka w fedorze szukałem wskazówek, był mądrą figurą, lecz, jakkolwiek bądź, diabłem. Rozmawiali-

śmy często, jako, że rozpoznawałem jego głęboki, napełniony charakterem głos spośród kakofonii innych. Raz opowiedział mi historię jak wylądował w cieniu, lub innymi słowy — w jednym z piekieł. Wyjaśnił, że żyje między dwoma światami w miejscu, który nazywał „hotelem". Opisał to miejsce jako miejsce ni to zbawienia, ni to potępienia. W Walii, stale uczęszczając na folkowe wieczory i popijając piwo, postanowiłem wyjść w przerwie na mróz i zapalić papierosa, gdy przemknął mi przed oczyma mężczyzna z na wpół zmiażdżoną czaszką, znikają gdzieś przy molo na ulicy Marine Terrace. Odkryłem, że gdy za długo przebywałem w jednym miejscu, było coraz gorzej, gromadziło się coraz więcej czarnych myśli i kreatury napastowały mnie swoją obecnością, musiałem być w ciągłym ruchu i mieć się na baczności, inaczej zostałbym mentalnie pożarty przez demony, które stale zawężały mi horyzonty postrzegania i utrudniały wyniesienie się ponad sytuację zastaną.

Wróciłem do Warszawy z diabelskim paktem i byłem zdeterminowany aby dotrzymać swojej obietnicy. Podróżowałem ze swoim kolegą z czasów licealnych, który był kompletnie nieświadomy mojego stanu, z okresu kiedy ukrywałem wszystko to co działo się ze mną i to co widziałem w kompletnej ciszy, przyjmując maskę obojętności, której się wyuczyłem, aby się nie zdradzić. Wyruszaliśmy do Moskwy, aby następnego dnia odjechać koleją transsyberyjską do Mongolii. Podróż do miasta Czerwonego Bohatera planowaliśmy od dłuższego czasu i nie chciałem aby plany zostały pokrzyżowane przez moje drobne „problemy emocjonalne". Podczas podróży, demony nieco ucichły, moja dusza została chwilowo zaleczona, przy okazji rosnąc do takich rozmiarów, że sam byłem zadziwiony energią jaka ze mnie biła. Z diabłami rozmawiałem tylko podczas przerw na papierosa, wtedy, kiedy nikt nie mógł mnie usłyszeć. Krajobrazy szybko się przewijały, a upiory goniły pociąg, ich głosy nieco bawiąco przekrzykujące się nawzajem, wsłuchiwałem się w nie gdy stałem obok okna i wiatr siarczyście rozbijał się o moją twarz. Gdy dojechaliśmy do Ułan-Bator, szybko zadecydowałem, że zatrzymujemy się w hostelu który reklamowała najładniejsza pani, córka właścicielki, jak się później okazało. Pierwszej nocy, gdy kładłem się spać, ponownie usłyszałem słodki głos kobiety, w jeszcze innym języku, którego też nie rozumiałem, śpiewała pieśń, która przypominała kołysankę Myślałem że to Hinduska dewa, anielica.. Następnego dnia, pytając znajomego Mongoła, co oznaczały te

słowa, powiedział że w żadnym z języków które zna, nie może ich rozpoznać. Miałem już własną, intuicyjną wersję tego zdarzenia napisaną w głowie. Wierzyłem, że starożytne dusze witają mnie i życzą mi pomyślności w moich przedsięwzięciach. Na ulicach Ułan-Bator głosy wołały na mnie Temudżin, niektóre prześmiewając mnie, inne z dozą szacunku. Czułem potężną moc, która ze mnie promieniowała. Podczas gdy zwiedzaliśmy ruiny Imperium Ujgurskiego, entuzjazm i energia doprowadziła mnie do konkluzji, którą podzieliłem się z kolegą: -"„gdybym żył w tamtych czasach, z pewnością założyłbym imperium". Biła ze mnie aura przygody, byłem gotów na następną niespodziankę od losu, jako że ten wrak człowieka który zostawiłem w małym miasteczku został zniszczony, nowe życie gorało dla mnie. W rzeczy samej, czułem, że mogę przenosić góry, a moc która płynęła przez moje żyły, przenoszona oddechem tchnącym w stepy i dalej ku bogom niebios, którzy cieszyli się z mojej obecności, a ja wdzięczny boskiej opatrzności, byłem wprowadzony w stan nieustającego zachwytu.

Nekyia

Czyli o tym jak szukałem odpowiedzi

Parę miesięcy później, wracając z Iluzjonu Filmoteki Narodowej w Warszawie, późno w nocy, zobaczyłem trzy cienie przelatujące przez pustą przestrzeń i usłyszalem radosny śmiech dwóch kobiet: -„jesteś jego synem, synu Warszawy', a później głos męski: -'powinieneś być dumny, jesteś nasz!'. Poczułem się zgubiony w tej nieświętej mgle. Spotkałem głosy z rezygnacją w duszy, myśląc o tym co zostało przede mną odkryte przez te parę ostatnich miesięcy, jeżeli odkryte w ogóle. Zostałem zaadoptowany przez siłę, z którą nie chciałem mieć nic wspólnego. Te cienie były inne, były świadome, naładowane 'esencją'. Być może cienie są tylko pustymi skorupami, gotowe aby służyć komukolwiek z umiejętnościami, aby ubierać je jak szaty. W tym czasie, wycofując się z życia, właśnie cienie były moimi najczęstszymi towarzyszami. Nie prowokowały we mnie już strachu, były nazwane, stały się częścią mojego świata. Postanowiłem je zbadać, obserwować i zapisać wszystkie moje odkrycia. Oczywiście, byłem, ograniczony w moim rozumieniu, ale musiałem pracować z tym co miałem, ponieważ nikt inny nie byłby w stanie mnie poprowadzić. Szukałem mistrza, mistrzyni, wpadałem w różne towarzystwa, jedyne co odkrywałem to dumnych głupców, przeżartych własnym ego, niektórzy z umiejętnościami, które stały się dla nich celem, zamiast środkiem. Nazywałem ich czarnymi braćmi, bo nieświadomie zgubili siebie i chcieli zgubić wszystkich wokół. Byłem przekonany, że moim obowiązkiem jest wchłanianie tej całej ziemi niczyjej, tego świata który został mi przedstawiony w pełnej glorii, tak jakby uniosła się kurtyna zasłaniająca moje oczy. W Budapeszcie wypatrywa-

łem czarnych cienistych statków, które przelatywały przez błękitne niebo, upadli rozpościerali swoje skrzydła, w Warszawie większe diabły ku mojej zadumie zrzucały mniejsze na budynki, odgrywając horrory drugiej wojny światowej. Zjawy patrzyły na mnie z drzew, choć wiedziałem już, że muszę być obserwowany, jeżeli chcę być ocalony, przeszedłem sąd, teraz byłem na próbie. Ciężkość roztropności, gdy usiadłem na ławce przy Kinie Muranów i patrzyłem na Niebieski Wieżowiec, olbrzymie, czarne pająki wspinały się po nim. Tysiące form, kształtów, niewyjaśnione a-przyczynowe zachowania: -'ten świat jest upadły', powiedziałem sam do siebie. Doświadczałem jak bawią się mną, opętują mnie. W Odessie założyli na mnie zbroję, która po ich myśli miała mi pomóc w wędrówce, składała się z pomniejszych diabłów, które ułożyły się w pancerz, oplatając moją klatkę piersiową, czułem że nagle posiadłem wolę tak jednolitą, twardą i nienaruszalną, że cały mój umysł koncentrował się na jednej li aktywności, czułem się też brudny, nieczysty i promieniowałem pustką na zewnątrz, moje ciało wytwarzało niesamowicie silne, lecz tylko subiektywnie wibracje z dźwiękiem o niskiej częstotliwości. Powiedzieli: -'jesteś żołnierzem'. Z jeden stron myślałem, że zostałem uhonorowany, a z drugiej zacząłem czuć bagaż swojego godnego pożałowania stanu. Gdy wróciłem do Warszawy, w ciągu dnia przechadzając się po mieście, napotkałem dwie kobiety. Jedną w podziemiach pl. Waszyngtona, a drugą tuż obok pl. Bankowego. Ta pierwsza była młodsza, ta druga starsza, łączyło je to, że mimo iż fizycznie jest to niemożliwe, czułem niezwykle silne pola elektromagnetyczne bijące z ich ciał, czułem się jakbym był przyciągany tak silnym magnesem, że całe moje ciało stało się bezwładne, choć ciężar 'zbroi' nadal mi towarzyszył. W Warszawską jesień zaczęły się wkomponowywać masy wron które przyleciały w niesamowitych, w moim odczuciu, ilościach. Byłem wtedy w Ogrodzie Saskim, siedząc na ławce naprzeciwko jeziora i medytowałem, żeby wyciszyć umysł. Wtedy zorientowałem się że nad jeziorem krążą wrony i koncentrują się w jednym punkcie, do tych wron dolatywały następne, aż uformowały się w coś, co przypominały humanoidalną sylwetkę, podleciały do mnie, jakby grożąc mi i patrząc się na mnie, a następnie porozlatywały się we wszystkie strony. Myślałem wtedy, że spotkałem jakaś eminencję z 'tamtego świata' i moje wewnętrzne dziecko było usatysfakcjonowane, znaczyło to bowiem, że moje akcje i myśli prowokowały reakcję z drugiego świata, więc

przypisywałem im jeszcze więcej znaczeń. To, co było poza Zasłoną Natury, było dane przez opatrzność do eksploracji. To, czego inni zobaczyć nie mogli i nie chcieli, było mi dane do przemienienia. Notowałem każde nowe odkrycie w dzienniku, który systematycznie niszczyłem, aby nie wpadł w ręce niepowołanych osób. Chciałem wyodrębnić zasady rządzące tym odsłoniętym światem, fizykę niewidzialnej rzeczywistości, praktyczną wiedzę w jaki sposób ją ujarzmić. Byłem przekonany, że mogę bezkarnie używać zasobów tego świata i kontrolować je wedle kaprysu. Nie po to, aby zaspokoić swoje własne potrzeby, ale żeby zawładnąć moim strachem. Zacząłem więc nazywać wszystko, jako samozwańczy Pierwszy Człowiek. Niedługo później zacząłem rządzić tym światem poprzez moc słów. Niematerialny świat zaczął się kształtować podłóg moich życzeń, a ja opętany swoją iluzoryczną wielkością stałem się władcą, uzurpatorem świata. Śniłem o armiach składających się z cieni, które były mi posłuszne, lecąc przez miasto, potwierdzając tą moc. W tamtym czasie przywiązywałem dużą wagę do snów, bowiem wierzyłem, że jest to jeszcze jeden kanał komunikacyjny z hierarchiami i zastępami za Zasłoną. Siedząc w Narodowej Bibliotece Walijskiej i czytając te i inne dzieła, usłyszałem za sobą rozbawione dziecko, które powiedziało: -„śmierć jest początkiem końca, który jest początkiem końca, dopóki nie zostaniesz ponownie powołany do życia"-

Późno w nocy w Warszawie, stojąc na balkonie mieszkania na Saskiej Kępie, w którym ówcześnie mieszkałem, paliłem papierosa i patrzyłem w niebo. Nagle, oślepiony białym światłem usłyszałem kobiecy głos, który się skarżył: 'jesteś tu tylko na minutkę!'. W tym czasie, kiedy moje serce było przepełnione złością i dumą, zacząłem udawać że strzelam do tej istoty z działka przeciwlotniczego, ta nastomiast z gracją przemieściła się na budynek obok i uciekła gdzieś w gwiaździste niebo. Pojawił się drugi kobiecy głos: -'nic nam nie zrobisz'- powiedziała. W tym dokładnie momencie uświadomiłem sobie mądrość zawartą w tym, co powiedziała ta pierwsza, że miarą eonów, mam tylko jedno życie i powiedziałem: -'też mi, kurwa, pocieszenie', wsłuchując się w szepty głosów, nazywających mnie 'judaszem'. Mądrość niebios zacząłem doceniać dopiero dużo później.

Fotografie, malowidła i rzeźby na które patrzyłem, żyły własnym życiem. Dama z 'L'emeraude' Alfonsa Muchy mrugała do mnie i uśmiechała się, prężac swoje ciało w lubieżnych pozach. Nie oglądałem telewizji, jako że głosy prezenterów w wiadomościach były przejmowane przez 'głosy z zewnątrz', a te zgrywały się zarówno z prezenterów, jak i ze mnie. Z radiem było podobnie, głosy przejmowaly 'częstotliwość' i mówiły do mnie.

Przechadzając się przez Stare Miasto w Warszawie, właśnie odbywał się jakiś duży festiwal muzyczny, masy skandowały coś przed gwiazdą sceny, podczas gdy jedyne co słyszałem to potężny głos: -'Jesteś nowym królem'- skierowany w moją stronę.

W tym czasie, wiedziałem już, że cień jest zdradnym wymiarem: tam bowiem tkwią idee wszystkich produktów intucji, które nigdy nie pojawiły się w rzeczywistości, idee wieczyste. Jest to kosmiczna góra śmieci, wyprodukowana przez rozdwojoną świadomość ludzkości. Zakładając, że naturalny stan świadomości ludzkiej był perfekcyjnie zintegrowany, gdy doszło do psychicznej schizmy, zaczęliśmy zaśmiecać ten wymiar naszymi fantazjami i produktami wyobraźni — nadeszła era mitów. Wszystko tam zawarte nie miało formy jako takiej. Przybierało formę dla ludzkiego umysłu, zależnie od zawartości jego umysłu, wtedy wszystkie najgorsze potwory i zapierające dech w piersiach cuda pojawiały się, odzwierciedlając umysł indywidualnego człowieka, a także kolektywnej wyobraźni: anioły, demony, Bóstw, hybrydy zwierząt i ludzi — o czymkolwiek byśmy sobie nie zamarzyli, wszystko tam jest, zmieszane z seksualnością i śmiercią w tak dużej mierze, że nic nie jest w stanie tej potęgi okiełznać. Nie byłem pewien czy po śmierci kończymy w tym najbardziej ciemnym miejscu, z którego nie ma powrotu, a ponieważ lubowałem się w myśli o zakończeniu własnej męki, chciałem umrzeć w ten wymiar, aby nie pozostał po mnie nawet ślad. Miejsce, które religie nazywają „piekłem" dla mnie było źródłem wyzwolenia. Mógłbym przyjąć dowolną formę i wyzwolić się ostatecznie z cyklu. Być może, to dziwne miejsce jest przekleństwem, dla tego kto je spotyka, wradzając się w jakieś dziwne, niestworzone rzeczywistości, będąc skazanym na nawiedzanie w ostatecznym, finalnym szaleństwie... gdy żyjąca świadomość wkracza w cień, krytyczne ego jest skonfrontowane z Otchłanią, to, jak uważałem, była końcowa próba

po wielkiej spowiedzi. Jakże się myliłem! To, co tam znalazłem, to dalsze szaleństwo i zniszczenie. Spotkanie z otchłanią odarło mnie z życia do granicy trującej obojętności względem wszystkiego, co mnie otaczało.

Według tantrycznej praktyki poskramiania własnej natury, podbijając i dekapitując głowy naszych mnogich person, wrogów u bram, których czaszki jak trofea powinny nam przypominać o starych bitwach i chronić nad przed ponownym błądzeniem, chciałem podróżować wewnątrz tej rzeczywistości, wierząc że wchodząc głębiej w ten zaczarowny las, wyjdę z niego szybciej. Był to największy błąd jaki popełniłem. Konsekwencją było to, że cała ciemna menażeria podążała za mną, a ja potrzebowałem zaproszenia do każdego miasta i miasteczka przez odpowiednie Loże, jak nazywałem rady terytorialne. Przynosiłem innym kłopoty i zamieniłem się w czarną dziurę. Wszędzie musiałbem być przedstawiany i dostawać pozwolenie na pobyt, w przeciwnym wypadku nadmierna ilość demonów, które się do mnie przyklejały degenerowały geniusz miejsca, duchowe ekwilibria, razem z moimi eterycznymi przodkami, generałami, oficerami i masą diabolicznych kohort, które żywiły się na moim umyśle. Nie mogłem wpłynąć na tą trupę, a ta nie przejmowała się zupełnie moimi protestami. W tym czasie, ludzie zaczęli używać gestów w mojej obecności, niektórzy pokazywali im palcami czoło, a jeszcze inni pokazywali wewnętrzną stronę swojej dłoni, z tradycji perskiej była to „hamsa" czyli gest chroniący przed złym okiem, byłem tego świadom i śmiałem się wewnątrz, zastanawiając się, cóż ze mnie za posiadacz 'złego oka'. Nie byłem w stanie kontrolować własnego umysłu, jakże mógłbym władać czymkolwiek innym, podczas gdy moje własne „ja" uciekało mojemu pojęciu? Odpowiedź przyszła wkrótce, gdy moje oczy zaczęły wyrzucać z siebie „energię" — z braku lepszej nazwy. Czułem jak fizycznie strumień tej „energii" płynął przez moje oczy, jakbym nagle nagromadził w sobie niespożytą moc. Wpływała na mój afekt, gdy patrzyłem ludziom w oczy, czułem jak odwraca się strumień energii i jak wpada głęboko w mój system nerwowy, czułem wtedy miłość, nie erotyczną, lecz empatyczną, współbrzmiącą. Aby zapobiec temu nieznośnemu dla mnie uczuciu, a także rozbieganym oczom które z jednej strony wypatrywały cieni i innych zjaw, z drugiej starały się nie patrzyć w oczy ludziom, patrzyłem — co zewnętrznemu obserwatorowi mogło się wydawać przezabawne, lecz dla nie było mentalną agonią — na

nosy. Później nauczyłem się zakładać okulary przeciwsłoneczne z silnymi filtrami, które nosiłem również w nocy. Niekiedy całe moje ciało było poruszone przez jakąś siłę, podczas gdy pozwoliłem kierować swoim wzrokiem, czując że odkryję w ten sposób więcej tajemnic.

Któregoś wieczora, gdy grałem w szachy przeciwko sobie w domu przy Heol Alun, usłyszałem głos kobiety mówiącej bezpośrednio do mnie. Z tego co zrozumiałem, chciała ze mną grać i za każdym razem gdy wykonywałem ruch, prosiła mnie abym przemieścił jej figurę w konkretne miejsce na szachownicy. Mój palec wskazujący błądził nad szachownicą jakby to była tablica Ouija, zmora zatrzymywywała moją rękę tam, gdzie chciała, po czym intensywnie szeptała. Wraz z grą, wyjawiła mi pewne zasady, które zinterpretowałem na swój własny sposób. Według niej, szachownica reperezentowała porządek sub-lunarny.

W Odessie, na Ukrainie, nie dostałem pozwolenia na pobyt, więc postawili mi trzydniowe ultimatum aby opuścić miasto w banicję, naturalnie wybrałem Lwów, miasto ezoterycznych pubów, restauracji i miejsc spotkań, zapieczętowanych i zaznaczonych zgodnie z instrukcją Loży, niebieskie neonowe pieczęcie zawieszone nad drzwiami lśniały, pojawiały się przez chwilę, niewidoczne dla innych ludzi, po czym czułem się zaproszony do wejścia. Większość ludzi w środku, jak mniemałem, oczywiście nie wiedziała o tym, jak nadzwyczajne są to miejsca. Rzadko kiedy widziałem „podwójnego", rodzaj eterycznej, idealnej kopii człowieka, wracającego do swojego posiadacza, zazwyczaj były to cienie, rzadko kiedy były świetliste i promieniujące kolorami. Te automaty przelatywały przez ciała innych ludzi w drodze do ciała swojego właściciela, niektórzy z nich nawet nie wiedzieli, że je posiadają, dokładniej — takie, które działają. Nigdy nie znalazłem, ani nie porozmawiałem z „operatorem podwójnych", który byłby rzeczywiście świadom tego, co dzieje się wokół niego.

Wszystko sprowadziło mnie z powrotem do Warszawy, lecz na ulicach słyszałem tylko 'vaffanculo!', ktoś próbował się podszyć pod włoską wiedźmę, znajomą z przeszłości, która mówiła „de Vero" za każdym razem kiedy słusznie coś powiedziałem, zawsze z uniesionym palcem. Gesty bowiem były

wszystkim, gest filozofów wskazujących ku niebu i ku ziemi, pierwsi podążający ścieżką Bogów i opatrzności, Ci drudzy nauki i natury. Mądra, kokietująca Arachne postanowiła odwiedzić mnie osobiście, moja osobista przyjaciółka ze świata poza, księżniczka nieznanego, potwór, który był łaskawy a której głos uosabiał i ociekał najsłodszą kobiecą mądrością. Ten sam głos spowodował, że z mojego ciała wyrosły cieniste odnóża. Wszeptała je we mnie, gdy po bezsennej nocy byłem wycieńczony, wpatrując się w lustro i ćwicząc przepływ energii przez moje ciało. Byłem zmuszony stać wyprostowany, opętany przez jej siłę, przykuty do podłogi i bez nadziei na ucieczkę. Prawie zwymiotowałem i zemdlałem, próbując poruszać się się powoli, powoli, po podłodze na wszystkich moich ośmiu odnóżach, po prostu czułem, doświadczałem, jakbym miał osiem dziwacznych nóg które są unerwione i przesyłają bodźce do mojego mózgu. Doświadczając tego nowego trybu czucia, próbowałem się poruszać, choć poruszałem się jak pijany człowiek. Bardziej entuzjastyczni błaźni z upiornej trupy krzyczeli: -'człowiek-pająk!' Podejrzewam, że nie mieli na myśli żadnego superbohatera w lśniącym uniformie, lecz potwora właśnie, śmiali się z mojego oszołomienia. Po chwili byłem zwolniony z doświadczenia, które zinterpretowałem jako ostrzeżenie. Wtedy już byłem pewien, że cień jest zapełniony kaprysami ludzkiej wyobraźni. Wystarczyło, że potwory dzieciństwa byłyby zapełnione quasi-świadomą esencją, aby były one umocnione. To był zaskakujący cyrk wszystkich kształtów, pamięci, dążeń, pożądań, strachów i terroru; patrzyły na ludzi, pozbawione świadomości, lecz współuczestniczące w naszych życiach — automatony.

Medytując raz, próbowałem wydostać się z ciała, aby bezpośrednio skonfrontować z mocami, które na mnie wpływały. Upadłem wprost do nieświętego miejsca, w którym najpierw czułem silne wiatry, które mną miotały, następnie moje ciało rozpadło się, gnijąc w przeciągu paru sekund. Nie czułem żadnych wymiarów, żadnego czasu, żadnego punktu odniesienia, podczas gdy mój umysł próbował ustalić jakiekolwiek koordynaty, które pomogłyby mu się odnaleźć w Próżni. To była moja pierwsze śmierć. Umarłem nadal żyjąc i byłem przekonany o tym, że jest to dokładnie to samo miejsce, do którego idą zmarli po śmierci. Znalazłem w tym pocieszenie, w końcu rozerwałem kajdany śmierci! Nie było się czego bać, bowiem nie było już nic do czucia.

Bez zmysłów, śmierć rozszerza się w nieskończoność, a dolina umarłych nie zna pamięci. W duchu myślałem tylko o tym, że jeżeli to będzie moja śmierć w przyszłości, to mam nadzieję że człowiek nie zachowuje ani odrobiny świadomości w tym okropnym miejscu. Patrząc na drzwi po przebudzeniu, cały pokój się zaciemnił, do tej pory nie wiem, czy to ja byłem źródłem tego zaciemnienia, czy cienie, lecz co ważne, otworzył się pewien rodzaj 'portalu', który rozumiem jako przestrzeń tłumaczącą zjawisko eteryczne i niewidzialne na fenomenalne. Otworzyły się drzwi do dziwacznego piekła i zaczęli wlatywać do pokoju i na zewnątrz. Potwory nie mogły się ustabilizować i szybko się rozpadały, lub wlatywały z powrotem do 'portalu'. Przez chwilę pojawiła się w mojej głowie czarno-humorystyczna myśl, że gdyby były w stanie się zmaterializować, zostałby po mnie tylko krwawy bałagan. Drugie spotkanie z otchłanią nie było już tak niewinne. Tym razem gdy leżałem w łóżku, nagle zostałem brutalnie wypchnięty ze swojego ciała i poczułem jak jakieś złe kreatury gromadzą się wokół mnie, gdy otworzyłem oczy zobaczyłem strumień cieni krążących wewnątrz mojego pokoju i przyklejając się do ścian, skacząc z miejsca na miejsce. Zamykając znowu oczy poczułem, że moje ciało jest odrywane od moich kości, było to, o dziwo, bezbolesne lecz dziwne uczucie, które po paru sekundach się skończyło. Umieścili koronę na mojej głowie, która wydawała się być żelazna, wnioskując po zimnie i ostrym coraz boleśniejszym wgryzaniu się w czaszkę.

Zrozumiałem wtedy, że ktoś może dysponować odwagą lwa, choć ja byłem jedynie zawistnym szczurem, zazdrosnym o wolność innych od tego piekła. Lecz to nie pomagało wcale gdy spotykało się Horrory. Są w stanie zarazić strachem tak wielkim, że jedyne do czego jesteśmy zdolni to spetryfikowanie. Zjawy mogą być wystarczająco straszne, lecz nie na tyle aby zasiać zwątpienie w dzielnej duszy. Natomiast to co robią, jest wyzwaniem na pojedynek czyjegoś umysłu — zarażają strachem, strachem tak panicznym i silnym że paraliżuje on całą naszą odwagę. Żadne miecze i żaden spryt nie przydają się w takich sytuacjach. Gdy wróg zostanie rozpoznany, nigdy więcej nie jesteśmy tacy pewni swoich zwyczajowych „ja"; jesteśmy przestraszeni preludium do grozy i grozą samą w sobie. *

W tym czasie, byłem zmęczony władzą, więc opuściłem ją. Chciałem się jej pozbyć, przekazać ją, obciążony i nie będąc w stanie podejmować żad-

nych decyzji, mówić i myśleć bez wyobrażania sobie najgorszych konsekwencji mojej ułomności. To była królewska paranoja, byłem odpowiedzialny za niekontrolowane kaprysy mojego umysłu: każde moje słowo miało moc boskiego Logos, każda myśl była świetym pisemem, każdy czyn stawał się uniwersalnym, będąc powtarzanym aż do końca wieczności. Moje myśli były eksponowane i kiedy nauczyłem się nie rozmawiać z głosami na głos, zaczęły rozmawiać z moimi myślami. Człowiek jest niedoskonałym i ułomnym stworzeniem. Aby poradzić sobie z tym, musiałby być albo Mistrzem, albo maszyną, ja nie mogłem być żadną z tych rzeczy, więcej powoli poddałem się nieustającej, znojnej odpowiedzialności. To była moja imperatywa na tamtą chwilę.

Z powrotem na Ukrainie, kiedy spacerowałem wzdłuż Morza Czarnego w Odessie, aby zapomnieć o swoich kłopotach, wrony podążały za mną i dyskutowały o moich przedsięwzięciach. Gdy krzyczałem na nie, aby się zamknęły, ponieważ zaburzały mój spokój, wyśmiały mnie i gdzieś w przestrzeni usłyszałem kobiecy głos: –'uspokój się, jesteś w podróży, baw się!'–. W tym czasie przeleciał mały ptak, który zaczął do mnie mówić. Myślałem, że to czarownica, ta która podążała za mną aż z Walii, nazywając mnie 'podżegaczem do wojny' (war-monger), zawsze była niezadowolona ze wszystkiego co robiłem. Raz wchodząc do pokoju w domu przy Heol Alun, leżała w moim łóżku, naga, trupia, aby za chwilę zniknąć. Więcej jej nie widziałem, więc założyłem że zaczęła używać innych środków. Odczuwałem, że niezadowolenie „ptaszka" jest zabawne i naigrywałem się z niego, choć witałem go z radością. Wrony nazywały mnie –'Pan zawsze głupiec'–, wierzyłem, że wiedzą więcej od mniej, wierzyłem też, że gdzieś na świecie są ludzie, mistrzowie, którzy wiedzieli więcej od mnie w kwestiach tego co się ze mną działo i próbowałem ich wyszukiwać, na darmo. Zadając pytania o naturze rzeczy głosom, zostawałem wyśmiewany i tylko powtarzały moje pytania w sarkastyczny lub patronizujący sposób, nigdy nie dając mi odpowiedzi. Więc zacząłem szukać odpowiedzi sam.

Iluzja władzy była bolesna, o tyleż bardziej bolesna, kiedy zorientowałem się, że była jedynie fantasmagorią. Kiedy straciłem swoje moce, zmarli szeptali: –'Był naszym królem, królem już nie jest!' i wszczynali kolejny atak,

cenzurując i oceniając moje królowanie, jakby w tragi-farsie. Słyszałem zarówno apologetyków, jak i wrogów mojego tronu, wzruszyłem tylko ramionami, czekając aż sąd nad moim królowaniem zostanie zakończony. Czegokolwiek bym nie zrobił, byłbym ostro atakowany, i okrutnie zmieniony w najbardziej pogardy godna kreaturę na ziemi, choć nie czułem się już w ten sposób. Byłem kompletnie wyzuty z człowieczeństwa, ledwo pamiętałem, kiedy ostatni raz uroniłem łzę. Progi tolerancji na cierpienie były podniesione wysoko, lecz za cenę nie czucia niczego w ogóle. Przedtem, karmili się moją wściekłością i pasją i robili wszystko aby prowokować je na okrągło. Udało im się mnie podbić cząstka po cząstkę, a ja toczyłem bitwę dopóki nie straciłem impetu, skurczony do obrazu figury skulonej w łóżku w embrionalnej pozycji, zbyt zdrętwiały aby się poruszyć, zbyt zmęczony aby słuchać, widzieć i działać w świecie ludzi.

Oskarżali mnie o nie popełnione morderstwa, o potwarz, nazywali mnie oskarżycielem, kłamcą, kurwą, lecz to wszystko czyniło mnie już tylko coraz bardziej obojętnym, pustym. Powiedzieli mi, że zabiłem Boga i zapłacę za to, następnie że moim -'pierdolonym obowiązkiem'- jest -'zbawianie świata'-, gdy znudzonym tonem głosu powiedziałem że przyjmuję tą rolę, najgorszym rodzajem śmiechu odśpiewali mi litanię, że gdyby tak było, zaciągnąłbym wszystkich do piekła, razem ze mną.

Kiedy, siedząc na kanapie w domu na ulicy Heol Alun, pojawiły się tysiące małych świetlnych punktów, przelatując przez powietrze w rozmaity kierunkach, nieporuszone przez materię. Starałem się opanować te punkty, poprzez zaginanie wirów tej energii z jednej strony w drugą. Zatrzymywały się na moich rękach, wkrótce sama myśl o tych punktach powodowała, że poruszały się one w kierunku, który sobie wewnętrznie zażyczyłem i dyrygowałem ich przepływem przez pokój jak orkiestrą. To była moja dzienna przyjemność, siedzenie na sofie i gapienie się w te przelatujące punkty. Ten strumień przenikał wszystko; czasami przeskakując szybko z jeden ręki na drugą, gdy stałem wyprostowany i powoli zwiększałem odległość między dłońmi, czasami je przybliżając i obserwowałem czy nie będzie to miało żadnego wpływu na wyczuwalność pola elektromagnetycznego. Czułem, że gdybym miał więcej siły w tym względzie, mógłbym prawie lewitować.

Mieszkając tymczasowo w Miedzeszynie w Warszawie, po powrocie z Walii i pierwszym pobycie w szpitalu psychiatrycznym, któregoś dnia wyszedłem zapalić papierosa do ogrodu. Po raz pierwszy spotkałem coś, co zapewne byłoby nazwane aniołem lub devą, junoną, lub geniuszem. Pojawiały się znikąc, ciche i piękne, powoli przybierając formę, nie przypominały one ludzi w żaden sposób, istoty te wyglądały jak płynące w powietrzu ameby, pół-przezroczyste jak cienie, lecz świetliste, z sercem, czerwonym świetlistym punktem w środku przypominającym kolorem różę, pomyślałem sobie że w tym właśnie wehikule mieści się ich jaźń. Pomyślałem któż mógłby je stworzyć i zacząłem teoretyzować na temat jakiejś wyższej inteligencji, czy może raczej boskiej intuicji. Byłem pod niesamowitym wrażeniem tych stworzeń, lub tak silne było znaczenie, które im przypisywałem. Czułem jak integrowały się z moim umysłem, jednocześnie poczułem na zmianę falę zimna i ciepła. W pewien sposób uspokajały mnie, dawały mi lekką, lecz stabilną wolę i zdolność twórczej ekspresji w umyśle, inspirując fantastyczne myśli i wizje, moje muzy. Zacząłem konwersować z jednym z nich, jeden głos był mój, drugi, lżejszy, jego — pierwszy głos był mój inspirowany wolą, drugi głosem intuicji. Po dziś dzień nie jestem w stanie uwierzyć, że byłem w stanie mówić tak płynnie o tak rewelacyjnych, niesamowitych rzeczach — była to niesamowita dyskusja i jakże pocieszająca! Jeżeli życzyłbym sobie czegoś w swoim życiu, z pewnością byłoby to życzenie o powrót tego wewnętrznego geniusza! Być może moja dusza już zupełnie się wykrwawiła i była przygotowana na to spotkanie. Nie byli jedynymi gośćmi, drugie byty nazwałem 'asurami' lub 'demonami', traktowałem je jako bezcielesne energie połączone z cieniem, które chaotycznie wędrowały przez czas i przestrzeń i zjednywały się z umysłami ludzi, którzy przeżywali parabolizowane stany emocjonalne, rodziły ich pasje, zmieniały i karmiły. Gdyby założyć, że emocje to pewna energia która może być 'odebrana i dystrybuowana' wśród innych, a jednostki te są zbieraczami takich emocji, jak wtedy wierzyłem, to uzasadniało by tu nagłe napady agresji, lęku wśród ludzi. Demon, bez świadomości którą mógłby spętać, był tylko tym, bezcielesną energią. Podobnie z cieniem, bez żyjącej świadomości ludzkiej, cały ten świat by obumarł i popadł w niepamięć, kolektywnie tkamy i jesteśmy odpowiedzialni za to wszystko, lecz w skonfrontowaniu z umysłem, ta hipotetyczna rzeczywistość przyobleka się w formę.

W pociągu spotkałem parę w średnim wieku. Siedzieli cicho, rozważnie przypatrując się mojej osobie, gdy nagle zaczęli się spowiadać, wyprzedzając się w swoich przewinach. Potraktowałem to jako dar od losu: ludzie w mojej obecności zaczęli opowiadać mi całą prawdę o sobie, wkrótce uciekając od mojej osoby, w przerażaniu uświadamiając sobie, że nie patrzyli na człowieka, lecz na lustro.

W Odessie ktoś namalował duże 'V' na ścianach, podczas gdy w innym miejscu 'V' było odwrócone i przekreślone. Myślałem, że reprezentuje to moje zwycięstwa i porażki; szalona Nike Odessy płomiennie zagrzewała mnie do walki,

Przyjechałem do Lwowa o czwartej nad ranem, miasto było utulone w śniegu i nie było żadnej duszy na ulicach, więcej zacząłem chłonąć ten nowy dla mnie świat. Zacząłem się ślizgać na lodzie, kiedy się poślizgnąłem i wylądowałem na chodniku m, uśmiechnąłem się do siebie, a patronizujący głos wytknął mi to od razu, mówiąc, że zachowuję się jak błazen i że na moje obecne okoliczności powinien być dużo bardziej poważny w prowadzeniu się. Głosy niezliczonych osobowości, męskie, żeńskie, młode, stare, dziecięcie — wszyscy chcieli uczestniczyc w zmienianiu mojego życia, na lepsze, czy na gorsze. Reagowałem z wściekłoscią, dysydent w stosunku do niemożliwości, chciałem być konkwistadorem, człowiekiem, nie zwierzęciem, na które wszyscy polują. W jakiś sposób musiałem wyjaśnić te wszystkie wizje, tworząc system opisowy, mitologię która powstała wzdłuż mojej drogi, mądry głos z 'drugiej strony' powiedział: -'wybaczcie mu, on ma własną mitologię'. Byłem wdzięczny za łaskawą wskazówkę, że zgubiłem się w ciemności ze swoim spekulatywnym błądzeniem i bredzeniem o 'naturze rzeczy'. Aby umocnić to co powiedział, utwierdził mnie w świadomości mojego błędu, mówiąc: -'popadłeś w niełaskę, to jest przyczyną Twoich kłopotów'. Tyle, że właśnie to, wiedziałem już dużo wcześniej.

Odkryłem, że myśli powinni być inspirowane przez chaos, jakiekolwiek przywiązanie do poprzednich wartości, wierzeń i stanowisk nie powinien być brany pod uwage. Im bardziej ktoś kurczowo się trzymał tych wszystkich rzeczy, tym bardzej cierpiał z powodu głosów, które wbijały klin w ca-

łość dyskursywnego systemu i sabotażowały go od środka. Musiałem być elastyczny i ostrożny, zawsze na warcie, tak, aby nie mogli znaleźć słabego punktu, wyrwy, na którą mogliby przypuścić szturm. Musiałem umocnić moją koncentrację przeciwko wszystkim iluzjom, które pojawiały się przed moimi oczyma. Destrukcyjne kuszenie zbiegało się w moim umyśle do jednego punktu i musiałem w pewnym momencie zostać ascetą, wycofać się z życia i odejść od ludzi, między którymi więcej nie mogłem już żyć. Toczyłem swoją prywatną, tajną wojnę. Moim jedynym życzeniem było zakończenie tego piekła, byłem chory i lekarstwo nie mogło być znalezione nigdzie, tylko we mnie samym. Czułem się jak człowiek w mieście, którego zegarek jako jedyny pokazuje dobrą godzinę, podczas gdy zegarki innych albo się późnia, albo śpieszą. Czekałem, aż zegar wybije właściwą godzinę dla wszystkich, aby zdali sobie sprawę z boskiego i infernalnego świata, najwyższej i najniższej matrycy świadomości, najbardziej doskonałego świata, że dostrzegą skorumpowanie i zaprzedanie ich światów i że obudza się ze swojej ślepoty. Naturalnie, założyłem, że nie będą nic w stanie zrozumieć, że są to qualia, których trzeba doświadczyć samemu i subiektywnie je ocenić.

Często przywołuję pamięcią czas, w którym Warszawa była przepełniona przeraźliwym, donośnym krzykiem, a którego echo odbijając się od budynków długo dźwięczało mi w uszach. Byłem usatysfakcjonowany, będąc tak odporny na ich politykę, że spowodowało to przeraźliwy wrzask, którego nie słyszał nikt inny, nie byłem tym jednak zdziwiony. Chcieli zamienić mnie w swoją zabawkę. To był wrzask tego samego diabła, którego spotkałem na początku mojej wędrówki. Tego, u którego szukałem porad i któremu się sprzeciwiłem poprzez złamanie ślubów milczenia, których zresztą nigdy nie składałem. Widziałem, jak zamieniałbym się w tą zdegenerowaną, samo-zadręczającą się kreaturę, jeżeli grałbym dalej w ich gierki i poddał się na swojej drodze.

Rozmawiając z innymi ludźmi, lub znacznie częściej słuchając ich w ciszy, słyszałem dokładnie ten sam głos osoby z którą rozmawiałem za nią lub a nim. Byłem zdezorientowany i bałem się odpowiadać, bowiem nie wiedziałem czy rozmawiam z tą osobą, czy też z tym jej drugim 'głosem', więc zacząłem dokładnie obserwować usta interlokutorów. Nie wiedziałem też,

który głos jest bardziej prawdziwy, ten 'drugi' głos, czy głos samej osoby. Niekiedy powodowało to dość śmieszne sytuację, podczas gdy prawiłem komplementy jakieś kobiecie w knajpie, natręctwa myślowe które się pojawiały mówiły: "pieprzona suka", podczas gdy ona odpowiadała na komplement, jej 'drugi głos' odpowiadał na moją myśl 'dwulicowy bękart'. Wierzę, że takie podwojone osobowości są odzwierciedleniem cienia ludzi, ich nagromadzonej energii psychicznej która jest amplifikowana i formuje się w taką humanoidalna 'skorupę'. Musiałem się nauczyć myślo-mowy, jako że nigdy nie myślałem werbalnie, a konceptualnie, więc ćwiczyłem się jednocześnie w mowie i myślo-mowie, mając nadzieję że zleją się w jedno.

Enantiodromia

Czyli o tym, jak przywrócona została równowaga

> *Teraz gdy me czary odpędzone*
> *Siła którą mam jedynie moja.*
> *Prospero, Burza, Akt 5, Scena 1, William Shakespeare*

Podczas gdy mój psychiatra zastanawiał się na głos, jakie mi przypisać leki, męski głos za jego plecami stwierdził radośnie: -'dwie kobiety dziennie i po problemie!'. Naturalnie, rozśmieszyło mnie to wielce, choć gdy zobaczyłem minę psychiatry, powstrzymałem resztę śmiechu. Po jakimś czasie, odwieziono mnie do szpitala psychiatrycznego, gdzie, jak mi powiedziano, mój umysł umysł pod wpływem urojeń i halucynacji. Światło społecznej normalności zaczęło gdzieś świtać jak zostałem obramowany diagnozą, obdarzony rolą „pacjenta psychiatrycznego" i wypędzony z zachwytu nad moim boskim światem. Powoli byłem wgniatany w rolę umysłowo chorej osoby. Wielki strach był częścią mojego życia, czasami zupełnie mnie obezwładniał, wtedy prosiłem pielęgniarki o zastrzyki uspokajające. Działały cuda dla moje fizys, lecz moja psyche była zrzucona w agonię. Często, kiedy nie mogłem spać, wychodziłem do małego pokoju, w którym mogłem zapalić. Tam mogłem prywatnie konwersować z głosami, odrzucając je teraz jako halucynacje, jednak nadal nadając im osobowości i tożsamości. Pracownicy szpital nie przeszkadzali mi w tych nocnych rozmowach na szczycie. Byłem nafaszerowany haloperidolem, tzn. „lekiem" który był używany w karnej psychiatry w Związku Radzieckim, nie działał, trzy następne leki, nie pozbawiły mnie halucynacji. Rozważałem wstąpienie do zakonu i wyzwolenie się z moich pęt

choroby w cichej medytacji. W końcu, odnalazłem się w refleksji, że moje życie donikąd nie zmierza, byłem zgnieciony i zrujnowany. Myśli samobójcze były moją najwyższą formą flirtu ze sobą, a głosy stale mnie prowokowały, tym razem odarte z czaru, lecz agresywne, wulgarne i proste: -'zabij siebie, zabij świat', 'zamorduj, zgwałć, zniszcz, zjedz, podpal', były wściekłe, a ja zastanawiałem się, czy w krańcowej formie wyczerpania, w wycieńczeniu nie zacznę działać pod ich dyktando. Ponownie trafiłem do szpitala psychiatrycznego, gdy zacząłem mówić w jaki sposób powinienem umrzeć i uwolnić mój umysł w błogosławione nie-istnienie, w pustkę. Rzuciłem swoje łachy na łóżko i słuchałem człowieka w kamizelce bezpieczeństwa, przywiązanego do łóżka, jak krzyczy, ślini się i mamrocze do siebie o swoich własnych, mentalnych rzeczywistościach. Byłem zbyt spokojny, aby mnie zmusili do powrotu do jednej z tych, choć żałowałem szczerze innych, zdesperowanych umysłów. Pacjent, który widział 'zmarłych', jak mi powiedziano — był zmęczoną i łagodną duszą, spotkałem go na jednym z rytualnych papierosów w palarni i porozmawiałem z nim chwilę. Wiązali go na własne życzenie, krzyczał w dzień, czasem w nocy, budząc innych. Pomyślałem sobie, że moja sytuacja nie była taka zła, mogłem żyć w ciągłym terrorze, tak jak ten nieszczęśnik. Mój terror był niższego sortu. Uczyłem się współczucia patrząc na te zagubione dusze. Któregoś razu przywieźli młodego człowieka, który krzyczał, że 'myśl była pierwsza przed słowem', był przyprowadzony przez policjantów, tajniaków, z jakiejś manifestacji. Najpierw założyli mu kaftan bezpieczeństwa, a następnie policja przykuła go do łóżka. Po powolnej interwencji ordynatora oddziału kajdanki usunęli, dostał zastrzyki uspokajające, które zamieniają człowieka w zombie — genialne środku uciszające. Paliłem, lub czytałem, w międzyczasie grając w szachy z chłopakiem, który przetrwał próbę samobójczą, ten przyjemny człowiek, który nie zniósł śmierci swojej siostry, dochodził do siebie. Mikroklimat w szpitalu i ochronny parasol który osłaniał tych, którzy dobrowolnie dostosowali się do dyscypliny tam panującej, była prawie uzależniająca. Wypalałem swoje noce papierosami, myśląc, że osiągając już punkt krytyczny w moim życiu, będąc tym wszystkim co zostało we mnie wmuszone, rozpalając mnie całą wybuchową pasją która spaliła mnie tak szybko, że zamieniła mnie w permanentnego stoika, był przede mną tylko jeden krok. Musiałem się zresocjalizować w społeczeństwa jako outsider, spokojny dewiant wpisujący się w rolę szalonego w 'normalnej'

grupie. Nie czułem jeszcze stygmatu, byłem w tej kwestii nieuświadomiony. Mania możliwości i poczucie surowej, kreatywnej mocy która gotowała się we mnie, aby grać te wszystkie wielokrotne role, które życie dla mnie jeszcze miało, to wszystko ciągnęło mnie w górę. Będąc zwierzęciem zdolnym do narracji, postanowiłem że mogę swoje małpowanie usprawnić, rekonstruując opowieści przeszłości, wplatać opowieści teraźniejszości, i obrazując opowieści przyszłości znajdując swoje małe śmierci w tych samych rzeczach, które były wrogami w przeszłości. Nie miałem tego pocieszenia w moim buncie, lecz łaskawie wyszło mi naprzeciw w stanie najgłębszej desperacji, jako światło iluminacji i nadziei, które prowadzi i zmienia. Podczas 'sekwencji psychotycznej' byłem zamknięty w narracjach, które mój umysł spontanicznie utkał, nie miałem żadnego wglądu wewnątrz urojeń i dziko biegnących interpretacji psychotycznej rzeczywistości, nie miałem nad nią żadnej kontroli. Rozpadałem się i mogłem uświadomić sobie degenerację moich zdolności umysłowych, lecz im bardziej niespokojny się stawałem i im bardziej beznadziejna wydawała się moja sytuacja, tym potężniejszy się czułem. Byłem na granicy manii psychotycznej, uzbrojonej w symboliczne znaczenia które mnie chroniły i wzmacniały tą potężną figurę we mnie.

Gdy ostatecznie zaakceptowałem struktury władzy psychiatrycznej, narrację „chorego psychicznej", ktoś z zewnątrz spytał o moją tożsamość, o to kim jestem... odpowiedziałem po prostu: -„jestem schizofrenikiem" i nastąpiła cisza. Psychiatria połamała światy, w które wierzyłem, podarła cały obrazek na kawałki i wsunęła mnie w świat do którego miałem się dostosować, aby uzyskać licencję na życie czyli akceptowane społecznie kryteria tego co jest 'rzeczywistością', które podobne umysły tworzyły poprzez wieki z ich transgresjami tego co 'do pomyślenia' i tego co 'normalne'

Jadąc pociągiem, otworzyłem okno i ponownie zapaliłem papierosa, gdzieś tam w powietrzu mówiły do mie 'życzymy Ci pomyślności', jak dawniej, w innym świecie, lecz już ich nie słyszałem. Tak, jakby mówiły: 'skończyłeś swoją wędrówkę, spotkałeś sie ze swoim wrogiem, mianowicie z sobą, któremu odmówiłeś posłuszeństwa, teraz możesz zdobywać świat na własny sposób'. Poczułem, jak wróciłem w ramiona Opatrzności w pełnym splendorze, nie w zniewoleniu, lecz w całkowitej wolności, rozbijającej wszystko to, czego doświadczyliśmy w bagatelny proch. Byłem chłopcem do bicia ciem-

ności, którą żył mój umysł, była ona we władzy wszystkich moich prymitywnych zachcianek i żądz, osobowości którą króluje nienawiść i desperacja. Żeby to zrozumieć, każdy musi przeżyć własny horror, własną wędrówkę, w przeciwnym razie nigdy nie będzie w stanie pojąc jak ogromną wartość ma życie. Starałem się odrzeć moje zmęczenie i cierpienie ze znaczenia, wydawało mi się, że byłem dostatecznie silny aby wygrać w próbie nadludzkiej. Chciałem być czymś nadludzkim i przegrałem, bowiem cierpienie zamknęło mnie w więzieniu pozbawionym znaczeń, a walka dla walki straciła w końcu swój impet. Ścieżka do minimalnej nawet mądrości wiedzie przez drogę cierni, ciągłych prób, odpowiedzialności, poprzez święte symbole i interpretacje, odkrywania dzieł starych mistrzów, aby użyć mądrości i wskazówek tych, którzy podążali tą drogą wcześniej. Ci, niestety, są ukryci przed wieloma, bowiem nie ma uszu by słuchać, ani oczu by zobaczyć. Nie nauczą Cię tego księgi i ustawiczna nauka, to jest droga roztropności, lecz niewybaczające sytuacje, które wbiją Cię brutalnie w formę, w ciszy pobłyskując poprzez przeszłe cierpienia, wyzwalając z lęków, urojeń, i gniewu przeciętnego człowieka

Była to autentyczna egzystencja, pełna ukrytych znaczeń i symboli. Walczyłem o swoje miejsce w odrealnionym świecie, skakałem z jednej rzeczywistości w inną, zmieniają wierzenia jak w kalejdoskopie. W końcu, wyleczyli mnie z tej głębi, zinstytucjonalizowany i zreifikowany, powróciłem do społeczeństwa. Nigdy nie tęskniłem za psychozą, lecz brakuje mi inspirujących, magicznych czasów, w których wszystkie muzy świata były tam, aby mnie prowadzić. Chciałbym wydrzeć te części szaleństwa dla siebie i zachować je na zawsze, lecz uważam, że tak oryginalna obsesja była mi dana tylko raz, a zatem powinienem ją zaakceptować z pokorą, będąc wdzięcznym i narzekając już więcej.

Posłowie

> *Pracowita pszczoła nie ma czasu na smutek*
> *— Przysłowia piekieł, William Blake*

Za każdym razem, gdy próbujemy introspekcyjnie wejść w nasze umysły, aby przypomnieć sobie narracje, które nas kształtowały, jesteśmy zmuszeni ograniczyć je do pewnych opisowych struktur, które redukują je i zmuszają do linearnego myślenia w zgodzie z nimi, zostawiając wszystkiej subtelności i imponderabilia które były pełnymi znaczeń rodzicami idei, istniejącej poza tą wynegocjowaną strukturą. Aby zacytować pewnego psychiatrę, którego nazwiska zapomniałem: 'nie sposób mierzyć świadomości tą samą świadomością'. Tak więc, jakiekolwiek badanie własnego wewnętrznego psychologicznego środowiska automatycznie rozrysowuje nam granice potencjału eksploracyjnego. Pracujemy tylko z tym, co uchwycimy w danym momencie. Nie konceptualizujemy poza granice naszego zsocjalizowanego kontekstu. Jesteśmy przekonani że tłumaczenia epifenomenów oryginalnej myśli jest kluczem do uniwersalności, lecz w rzeczywistości wymyślamy inne terytoria dla naszej uprzednio przygotowanej mapy, podczas gdy prawda nie leży nawet pośrodku. Każda narracja jest podporządkowana temu prawu i rozwija sie wzdłuż tych linii. To co badamy, nie jest fenomenem, lecz jego cieniem.

Patrząc wstecz, jestem świadom, że moja pamięć i wspomnienia mogą być zniekształcone, ponieważ konstruuję i re-konstruuję ją ciągle, pojawiają się wątki „przeciwpamięci" w *lieux de memoire*, domenie pamięci, jak w umyśle każdego innego człowieka. Mała objętość tego dziennika jest właśnie próbą zapobiegnięcia dalszym zniekształceniom i ludzkiej tendencji, szczególnie w formach autobiograficznych, do zarówno dointerpretowania, ubarwiania, jak usensacyjnienia swoich przeżyć, choć te, które opisałem są już wystarczająco barwne i sensacyjne, choć prawdziwe jedynie subiektywnie. W retrospekcji, opowieść ta wydaje się być integralna, ma pewne continuum, jak koszmar który przypominamy sobie w dzień. Jestem natomiast pewien, że historia była chaotyczna, charakteryzująca się irracjo-

nalnymi zwrotami, niestabilnością i niepewnością w czasie, w którym obłęd spętał mój umysł. Tylko teraz, kiedy estetyczna potrzeba porządku i racjonalności doradziła mi, abym odnowił historię w swojej głowie i umieścił ją w pseudo-chronologicznej sekwencji wydaje się ona być, w pewnym stopniu, uporządkowana. Nie znaczy to, że dodawałem znaczeń post factum do, wydawać by się mogło pozbawionym sensu strumieniowi wydarzeń, znaczenie 'stawało się' podczas rozwoju wydarzeń. Ponieważ interpretacja tekstu przebiegała w teraźniejszości, została zmodyfikowana przez odkrywanie coraz to nowszego materiału pomocniczego, doprowadzając do rekonfiguracji pryzmatu metodologicznego i warsztatu.

Bez względu na subiektywne cierpienie, które nigdy nie może być wartościowane inaczej niż przez nieprzekazywalne kwalia, było to szlachetna egzystencja, nigdy wcześniej i nigdy potem nie czułem się tak po prostu — człowieczy, gdzie świętość i profanacja mówili do mnie w swych własnych językach, a ja odkrywałem najbardziej niewyobrażalne tony i zabarwienia mieszanek emocji, które znacznie przekraczały nazwy, jakie ludzkość dla nich wymyśliła.

Kiedy otrzeźwiałem, oglądając normalną, ludzką, wynegocjowaną społecznie rzeczywistość byłem tak samo zafascynowany jak wtedy, kiedy mój umysł wpisał się w świat cienia po raz pierwszy. Byłem zdumiony bogactwem jakie ten 'zwykły' świat w sobie krył, tak fascynujący i egzotyczny, że nie rozumiałem dlaczego ludzie obok mnie nie skaczą ze szczęścia, że mają zaszczyt w nim żyć. Uderzyło mnie głębokie pojmowanie działania natury, nie potrzebowałem już nikogo więcej aby mi to wytłumaczył, było to oczywiste i świadczące w sobie samym, że cud ten jest doświadczany tylko w dwóch przypadkach — dziecka i człowieka, który dojrzał światło nadziei.

Są mniejsze piekła, które są pełne mądrości, lecz uczą tylko upadłych, a gdy Ci powstaną, nie potrzebują więcej tej mądrości, uczy ona bowiem jedynie rozpaczy i jak ją przeżyć, dalej budujemy własną siłę.

Na samym końcu, nie ważne jest to, co w życiu przeżyłeś, liczy się tylko jeden moment, jedna percepcja. Żebrak, który był królem, pozostanie jedy-

nie żebrakiem, noszącym jednak swoje imperium w sobie. Nikt nie wie, jaka czeka Cię przyszłość, szczęśliwe życie, czy marny los, kimkolwiek będziesz, bądź pewien, że ludzie nie zapamiętają kim byliśmy, lub co osiągnęliśmy, lecz będą reagować na to kim jesteśmy teraz. Zdawałem sobie sprawę z tego, że gdybym nie walczył o swoje, zostałbym wrakiem osoby, obwiniając schizofrenię za złamane życie i będąc ofiarą okoliczności. Tylko krok w przód mógł mi przynieść zbawienie egzystencjalne, w przeciwnym razie zatrzymałbym się, a z tym zatrzymaniem wypaliłbym się kompletnie i już nigdy nie miałbym odwagi, aby wrócić do życia, odrzucając je aż do granic, poza którymi zostałbym przepędzony w swój własny obłędny śmiech.

Istnieją skomplikowane prawdy, które wydają się być kłamstwami i skomplikowane kłamstwa, które w swojej złożoności wydają się być prawdą. Przedstawiaj proste prawy i prostą naturę, a będziesz żył w spokoju ze sobą. Jeżeli przerośniesz swój świat, taka transgresja zawsze zostaje opłacana poprzez banicję, zmiażdż zatem swoją dumę, w przeciwnym wypadku pogrzebiesz się żywcem. Są pewne granice, co może znieść jeden człowiek, zatem doświadczenie musi być skodyfikowane i przetłumaczone w najprostsze sposoby działania.

Wydarzenia opisane w tym dzienniku miały miejsce między trzecim czerwca dwutysięcznego siódmego roku, wraz z początkiem gwałtownego epizodu psychotycznego, a dwudziestym szóstym lipca dwutysięcznego dziewiątego, gdy zakończyła się „sekwencja psychotyczna" i na własne życzenie zostałem wypisany ze szpitala psychiatrycznego. Jest to opowieść o podróży w jaskinie podświadomości, z których paradoksalna unia przeciwieństw dojrzewająca w moim umyśle intronizowała mnie na króla swojej rzeczywistości, a następnie doprowadziła do mojego strącenia i upadku. To wspomnienie ma na celu przedstawić alternatywne sposoby samodzielnego radzenia sobie z psychozą, czy też raczej sposobu na jej przeżycie. Opisuje ono to, co psychiatria nazywa „schizofrenią paranoidalną" i ukazuje sposób współistnienia z nią poprzez zaangażowanie się w katartyczną grę aktora, który wcale nie chciał grać w swoim przedstawieniu. Podważa on rolę masowej, klinicznej psychiatrii, która na ogół traktuje chorobę psychiczną jedynie jako organiczne zaburzenie funkcjonowania mózgu. Bowiem psychiatria instytu-

cjonalna jako nauka odeszła od swoich źródeł, od 'troszczenia się' o pacjenta w terapii (z gr. Therapeia, służyć, zajmować się, leczyć), do zarządzania symptomami i normalizacją zachowań. W szpitalnym mikro-środowisku odgrywanie ładunków emocjonalnych jakie niesie ze sobą przeżywanie głębokiej psyche zostaje wytłumione i zepchnięte z powrotem do źródeł, często doprowadzając do nawrotów choroby, tłumaczonej zazwyczaj „stresem", a następnie do ponownej hospitalizacji. Oddalam się od tej hipotezy nie po to, aby ją podważyć, bowiem brakuje mi kompetencji ku temu, ale chcę podkreślić indywidualne podejście, ustanowienie intersubiektywnego połączenia dwóch umysłów, które otwierają się na siebie, mogąc stworzyć odpowiednie warunki ku temu, aby rozpoczął się proces integracji. Wykształca to pewną psychiczną wewnątrz-sterowność, a dalej otwiera na świadomość społeczną, z której psychotyk najczęściej jest wykluczony. Aby zapobiec temu nie należy na siłę dostosowywać go do społeczeństwa i jego norm, lecz przerzucić pomost porozumienia, który pozwoli mu odbudować te struktury samemu, wznosząc je ponad zawiłe zafałszowania obrazu świata, aż do skutecznego poruszania się w symbolicznym procesie, jakim jest społeczeństwo, niekoniecznie uzyskując odpowiedzi ostateczne, ale pragmatyczne i umożliwiające życie w jego strukturach.

Dziennik, który napisałem — mam nadzieję — pozwoli spojrzeć na to, jak szaleństwo się rozwija, kiedy osoba nim dotknięta nie jest 'leczona', podróżuje z wolnością i dziko oddaje się we władanie własnych fantazji, będąc jedynym pasażerem na „statku głupców"[1]. Praca ta została napisana przede wszystkim ze względu na zwalczenie mojego kreatywnego stuporu, z którego chciałem się „wypisać", aby przypuścić atak na doświadczenie i wynieść się ponad nie. Podczas gdy wygaszona energia psychiczna nie przywoływała już tak fantastycznych obrazów, dźwięków i dotykowych sensacji, których doświadczyłem, wypędzając 'diabły' z powrotem do ich 'piekieł', zatrzymałem dla siebie „potencjał mitologiczny" który jest wystarczająco rozległy, aby podtrzymywał mnie zarówno teraz, jak i w przyszłości. Kierunek *continuum* mojej świadomości, zwykle skierowany „do zewnątrz", ku interpretacji świata, został odwrócony „do wewnątrz", napotykając archaiczne formy, obrazy

[1] Michel Foucalt, Madness and Civilization

i progi jaźni, zmuszając mnie do odkrycia pewnych prawd, odnajdywanych w każdym, najprymitywniejszym nawet systemie znaczeń wytworzonym przez człowieka. Są to niemożliwe do zredukowania systemy idei które wybiły wprost z archetypalnych sił, żyjących w nas wszystkich, a których wraz z postępującym „poznawaniem samego siebie" odkrywamy coraz więcej, o coraz bardziej uniwersalnym zabarwieniu. To, co pozostało, to świadomość która jest w stanie pojąć nieznane, straszne i tajemnicze wewnątrz ego wpierw poddanego implozji, następnie zdezintegrowanego, później poddanego inflacji, zrzuconego jak skóra węża i przebudowanego, rozleglejszego wertykalnie, aby przenieść środek ciężkości na innych ludzi, odczuwając syntonię, współbrzmienie z ich losem, wyrastając ponad filisterskie potrzeby i uduchowiając swoją, jakże ludzką, drogę. To opowieść o szlakach doświadczenia, które musiałem przetrzeć podczas kryzysu psychicznego. Gdy zacząłem pisać, nie wyobrażam sobie, że będzie to jeszcze jedna opowieść o uzdrowieniu, chciałem jedynie napisać zwykłe wspomnienie ze wszystkiego co przeżyłem, nieco wbrew sobie, bo było to dość bolesne zadanie. Utwór ten powstał jako konsekwencja mojego starego nawyku sporządzania notatek ze wszystkich pomysłów i zapisów rekapitulujących to, co mnie w danym dniu spotkało, aby znajdywać lepsze rozwiązania na przyszłość.

Wędrujący umysł jest przydatny tylko wtedy, kiedy może przeformułować doświadczenia i jest spisać. Podczas gdy intuicyjnie odkrywamy metody formułowania doświadczeń, przerastając poprzedni model, możemy zmodyfikować strukturę wzorców myślenia, pod warunkiem, że umocni się zdolność do wglądu. Nie jest prawdziwe to, że nie możemy wyjrzeć poza siebie. Możemy, co więcej, za każdym razem, gdy odkrywamy formę powyżej. na chwilę wspinamy się o szczebel dalej: duchowy, estetyczny, intelektualny, dojrzewając wewnętrznie o doceniają, odkrywając coraz to nowsze przetasowania w naszych wewnętrznych światach.

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Wydarzenia opisane w tym dzienniku miały miejsce między trzecim czerwca dwa tysiące siódmego roku, wraz z początkiem gwałtownego epizodu psychotycznego, a dwudziestym szóstym lipca dwa tysiące dziewiątego. Jest to zapis z tego, co psychiatria nazywa „schizofrenią paranoidalną" i ukazuje sposób współistnienia z nią poprzez zaangażowanie się w katartyczną grę aktora, który wcale nie chciał grać w swoim przedstawieniu.

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XAO ZOSTRIANOS

FREAKKERNAUT

ZBIÓR HISTORII KURIOZALNYCH

Xao Zostrianos

Freakkernaut

Zbiór Historii Kuriozalnych

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Zadedykowane Eris i chaosofom

W głębi nieprzeniknionej, wulgarne umysły opisują nieznane. Interpretacja to mało wdzięczna prostytutka.

Freakkernaut
Zbiór Historii Kuriozalnych

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Siedem psychiatryków, w tym cztery zamknięte oddziały. Po raz pierwszy przyskrzynili go po roku podróżowania w pełnej magicznej psychozie po Euroazji i Europie. Dopóki miał trzy tysiące funtów na koncie, mógł sobie pozwolic na ekscentryzmy, nikt specjalnie nie zwracał uwagi na gadającego z powietrzem świra, od czasu do czasu tacy się zdarzali. Należało ich zignorować, jak wiedziała zdrowa część społeczeństwa.
— "Ciesz się, że jeszcze żyjesz, pamiętasz te czasy?" — spytała. — "Tak, mieszkałem wtedy z rodziną, byłem nafaszerowany ciężkimi neuraleptykami, wypełzając na śniadania, obiady i kolacje" — odpowiedział Maurycy Gdy Maurycy wyszedł na swoje urodziny z piwnicy, w której mieszkał, był dziadek, matka i jej mąż, po zdawkowych rozmowach mąż matki zaczął kroić indyka, Mauryc patrzył jak ich twarze zamieniają się w zarumienione świńskie pieczone ryje z jabłkami w pyskach, udawał że tego nie widzi i zaczął jeść. Pisanie przychodziło mu z trudem, czuł się jak imbecyl, nie mógł się pogodzić z tym, że cała jego inteligencja była jak ręką odjęta, jedyne co był w stanie robić to palić papierosy i chować się w pozycji embrionalnej w łóżku przed koszmarami. Raz wyszedł do ogrodu w zimie po wypaleniu kolejnych pięciu papierosów rzucanych od niechcenia

w śnieg. Wcieliły się w niego silny, potężne skrzydła. Uśmiechnęli się razem. Był zdewastowany, przyjaciele go nie opuścili.
Dom był wynajęty przez rodzinę w podwarszawskiej dzielnicy. Zawsze były problemy z ogrzewaniem. Nie dyskutował o tym co widzi i słyszy, psychiatra powiedział matce i jej mężowi, że wciągnąłby ich w swoje urojenia, przy jego inteligencji graniczyły to z psychopatią. Mąż matki raz zapytał go co dokładnie widzi, tknięty ciekawością. Maurycy spojrzał na niego, siedząc na schodach i powiedział -"czarne coś". -"Czarne coś?" spytał mąż matki. -"Czarne coś" — skwitował Maurycy nie wdając się dalej w rozmowy. Był ciekawym człowiekiem, nie był ojcem, ale starał się mentożyć, w przeszłości kabalista i astrolog z zamiłowania, z zawodu jazzman.
Głosy krzyczące "Judasz" w końcu go złamały, był w stanie bezwolności. Bękarty, padlinożercy. Miał pogańską duszę, która naturalnie buntowała się przeciwko impozycjom opętanych religią psów. Przez miesiąc wtłoczyli go w religijną fazę, świętoszkował, padał na kolana, klepał modły pod nosem.
— "Jak oni mogli pastwić się nad padliną?" Z perspektywy czasu — zreflektował. — "Czekali na swój moment i udało im się, na jakiś czas" — odpowiedziała.
— "Przecież wszystko co przeżyłem, cała konstrukcja filozoficzno-teologiczna, naukowe inklinacje, sceptyczne podejście do wszystko, drugi wzrok im przeczyła" — odpowiedział — "Musieli posiłkować się inkwizycją umysłów, to wyjątkowa tępa i wredna masa, wykrajają ludziom tok myślenia i tunel rzeczywistości, robią z nich pół-idiotów a potem nawracają na swoje, ale niewiele znaczą" — odpowiedziała. — "Aha, wykrajanka z umysłów, wierzeniowa sałatka, która jest niespójna. Dusza

wierzy w to, w co wierzy umysł. Mieli parę setek lat aby ufortyfikować swoje urojenia i posłać fanatyków w przestrzeń magnetosfery ziemskiej, więzienie" — powiedział — "Ale to tylko najbardziej wydzierający się fragment rzeczywistości". — "Pamiętaj, że nienawidzą mistyków, magów i tych którzy są na wzlocie i nie są im podporządkowani. Sami są więźniami swoich wierzeń, nie jesteś podporządkowany ani wielkiej polityce, ani religii, jesteś autonomicznym wolnomyślicielem, zwalczali wolnych ludzi od początku, nienawidzą wolności" — skwitowała. — "A teraz szarpią się z pomysłem że poganinowi bliżej do światów boskich niż temu wszystkiemu co wybudowali w swojej fortecy".

Pamiętał te czasy, był ledwo żywy, Nafaszerowany Haloperidolem. Ta pigułka niszczyła umysły dysydentom Sowieckim, psychiatria ideologiczna. Po miesiącu mi przeszło, jak tylko mnie ściągnęli z mocnych dragów. Pomogła mi dziewczyna, nosząc dumnie złotego Mjollnira na szyi — powiedziała że jeżeli mnie nawrócą to z nami koniec.

Przyznałem jej rację. Myśleli że wygrali i zaczęli mną gardzić. — "Szczurojady" — uśmiechnął się do siebie po latach, wymyślając nowe słówko — "miejmy nadzieję że ich trup z krzyża jeszcze długo nie zejdzie, przybiłbym go dwadzieście razy i sprawił aby kruki wydziobały mu oczy" — "Mandeańczycy pisali że był zdrajcą, a jego zwłoki długo smażyły się na słońcu, jedzone przez padlinożerców"

— "I co pomogło Ci to w czymś? Ten okres nawrócenia — zaśmiała się.

— "Zupełnie w niczym, ale mniej więcej w tym czasie zainteresowałem parę innych wymiarów moją osobą, miałem dwa

w miarę normalne lata w zastoju, stagnacji i duchowej rozpaczy, ale zacząłem sobie układać znowu życie. Potem znowu mnie po-otwierali, tym razem na głęboką gnozę, wpadłem w profetyczne nastroje,. Tęczowe, potężne skrzydła Izydy rozpościerające się nad przestrzenią powietrzną miasta. Dostałem od niej autory-zację na wysoką magię, więc zacząłem działać.. Ci zarejestrowa-ni zaczęli mnie nazywać piratem i zwalczać.
— "Myślałem że mogę wszystko" — rzeczywistość szybko prze-konała mnie, że jest inaczej, straciłem pracę i i kobietę, która miała być moją żoną. Taki nagły szok po dwóch latach — "jebut i znowu jesteś włączony!" — pomyślał — "Na pewno niczego nie żałuję, mogli mnie zostawić w beznadziei, a rozpostarli przede mną wyższe światy, myślę że jestem dozgonnie wdzięcz-ny i nie zamieniłbym tego życia, tych przeżyć na nic innego" Dwadzieścia dwa lata, jak czytamy na wypisie "pacjent ma po-czucie kontaktu z innym światem". Sześć neuraleptykow przete-stowanych "brak skuteczności".
Dwadzieścia trzy lata, "w dobrym kontakcie, schizofrenia para-noidalna".
Hospitalizowany po raz trzeci, "kawaler, wyższe wykształcanie, wywiązywał się z obowiązków w pracy, nasilanie się objawów zespołu paranoidalnego". Dwadzieścia osiem lat: "próba samo-bójcza" zwana próbą "s" etc.
Od tamtej pory unikał psychiatryków, radził sobie sam, to zbędny cykl, który więcej bruździ, aniżeli pomaga.

*

Jeszcze wczoraj, gdy szedł spać, kołysankę śpiewała mu zdeformowana cienista kobieta z biczem która patrzyła na niego spode łba, popalając papierosa. Obok stał nekromanta, który robił odczyt z grimoira, obrzucając go robactwem i wijącym się syfem, patrząc ile jeszcze wytrzyma. Nie wiedział czy trzymają ze sobą sztamę, ale ewidentnie się nawzajem ignorowali. Inna umbra, inne koneksje. Światło zgaszone, jak zwykle, lepiej widać zagęszczoną ciemność, sylwetki manifestacji i nieco bardziej fosforyzujące zwłoki rychło zmarłej kobiety, która krzątała się po pokoju, przemieszczając się dynamicznie z kąta w kąt, nieco holograficznie, nieco płynnie. Pomyślałem wtedy, patrząc na nekromantę: A co gdybyś był na moim miejscu, a ja na Twoim? Podobało by Ci się? Przewróciłem się na drugi bok, mentalnie zabazgrując mu grimoira różowymi jednorożcami, wizualizując po kolei niewinności za niewinnościami — w tęczę — wszystko, totalnie wszystko. Zniszczone. Aż westchnąłem. Takie to było słodkie. W środeczku, głęboko w środeczku byłem totalnie nawiedzony i przekrzywiony w dziwne perwersje, ale nie wygrzebywałem piekieł na wierzch, po co nimi emfatycznie epatować. Najlepiej o tym zapomnieć. Po jakimś czasie zapomina się dziwne

wyuzdania i preferencje, znormalizowany społecznie, kompletnie dostosowany, byle nie pokazać rdzenia który jest piekielnie dziwny.
Zatrzasnął grimoira, rzucił ciche szeptankowe wulgaryzmy ale uszanował sprawę. Ja też. Przyleciał chorobliwiec nocny, szponiak, w demonologii słowiańskiej nazywany ćmokiem. Jakiś pomniejszy kultysta siedzący na krześle próbował zachęcić dziwnie zmontowaną mieszankę nekro żeby mnie zjadła, zachęcał ją rzucając syf w moim kierunku. W geście obrony, próbowałem mentalnie stworzyć własny i zachęcać to coś żeby wpieprzyło kultystę. W sytuacji komicznej byłem przegrany, ale zawsze warto było spróbować, tak się osiągało magiczną wirtuozerię zdobytą w pocie czoła.
Poszedłem spać, robactwo inkluzywnie. Krzątające się obślizgłe pędractwo było nieprzyjemne, ale albo sen albo nic. Prawdziwy Aghori ignoruje tego typu, no — zmysłową problematyke. Aghorim nie jestem, ale podsunęli mi parę genialnych pomysłów, czciele Sziwy Kali mają swoje własne mądrości. Ścieżka Cheth w Kabale, ugrzęzłem gdzieś między Saturnem a Marsem w podziemach po zanurzeniu świadomości w otchłani, odbiłem się od korony bardzo szybko, być może na szczęście dla świata. Była to kraina monstrów i potworów, kompania na dobre i na złe. Naturalnie, wampiry nie chciały mnie przepuścić na wzlocie Saturnalnym, więc zostałem ubity i przerobiony na jednego z nich. Ale nie była to główna tożsamość, pomogło mi to przetrwać, być może zawdzięczam im psychozę i pobyty w psychiatrykach, okropne eksperymenty na mózgu i inne drobne wypaczenia o których lepiej zapomnieć. Dla poprawności — wampy to zmarli, którzy przedłu-

żają swoją egzystencję w rozmaitych formach, niektóre potrzebują kotwicy w zwłokach trumiennych, innych ciała fizyczne obróciły się w proch setki lat temu. Najwyraźniej nie przeszkadza im to zupełnie w zabijaniu walniętych niczego nieświadomych ponownie rozbudzonych gości, którzy błądząc w malignie zdobywają koronę świata. Może taki był sekretny plan, odziać szaleńca w moc Plutona i rozpieprzyć świat. Na szczęście nie zadziałał, zainterweniowały inne siły.

W każdym razie obudziłem się nieprzytomny, sny zostały wykasowane, albo przynajmniej pamięć o nich. Na wszelki wypadek, usunięto trochę śmiecia, ale najważniejsze rzeczy zostają. Pamięć u mnie działa trochę jak w kompie, aktywuję tylko te rzeczy które są potrzebne do danej sprawy, rytuału, ceremonii, konwersacji, potem wydzielam informację, reguluję pływ danych, aby wszystko szło zgodnie z procesem, kierunkiem, wolą. Te wszystkie dyskursywne gry.

Ziew. Dwie minuty po rozbudzeniu zaczęła gadać mi w głowie wiedźma: "Dlaczego odrzuciłeś moją córkę, miałeś ją wypieprzyć, Ty gnido!". Potem dołączył się zmarły, wyrastając z szafy i przemykając z kąta w kąt. "Protekcjonalizm" — wypaliłem — "Nie chcę kolejnej ubitej zombie, gry w wyławianie informacji, gierki męsko-żeńskie, straciłem miłość życia, poza tym nie lubię kobiet". — "Pieprzony mizogin" — odpowiedziała. -"Spodziewałyście się zabawki seksualnej, mnicha który będzie ganiał za spódniczkami, uśmierciłyście kobietę mojego życia, o co chodzi parytet emocjonalny, seksualny, reprodukcję, czy jakieś dziwnie rozrysowane idealizacje albo zemsta tych suk" — pomyślał głośniej. -"Żelazny kawaler, jak chcesz" — splunęła z pogardą. -"Przynajmniej ktoś na mnie czeka

w gwiazdach, żadna suka nie zatrzyma mnie nie ziemi, nie po to byłem gnojony przez parę lat żeby tu zostawać" — odpowiedział. -"Jeszcze trochę poczekasz na złożenie skrzydeł, smoczku" — zaczęła się naigrywać inna.
W łóżku obok mnie leżały czarne eteryczne spalone zwłoki, z głowy których wyrastała mała biała czaszunia wykrzywiała swoje niestabilne, płynne kości w jakimś grymasie. Zawsze je głaskałem na dobranoc, przynajmniej póki były, potem ktoś podpieprzyłtą mumię. Wizualizując i ładując sobie przytulankę-ksenomorfa, może z udawanej niewinności, która pozwoliła mi przetrwać, może z poddania się losowi w chwilach wytchnienia, czułem wdzięczność za to, że żyję. Nigdy nie wiedziałem czy maskuję swoje dziwne poczucie humoru pod paroma warstwami szczerości, czy po prostu zamieniam się w idiotę. Może to reaktywna samozachowawcość, inaczej bym oszalał w terrorze. Po śnie wykończonego, obudziłem się i zobaczyłem zmumifikowaną babkę, z wysuszoną skórą wokół czaszki, jakiś mały diabełek domalowywał jej wąsy i chichrał się po swojemu. Ciekawe co sobie myślał. Bowiem do pewnych mysli nie potrzeba wcale mózgu, ten cały redukcjonizm był pozbawiony humoru.
— „Podłożyli Ci trupa, mumię Mauryczkuu!" — krzyknęła wniebowzięta wampirzyca, na wpół podniecona, na wpół rozentuzjazmowana. Takie to były chichy-hahy. Śmieszno i straszno. Wstał. Powoli podreptał do ekspresu zrobić sobie kawę, wleciał mały sylf, duch powietrza, polatał po pokoju, podmuchał z przekonaniem i wyleciał, nawet pojawiła się starannie dopracowana iluzja huraganu w mieszkaniu, wszystko wyło, ale kawa stała niewzruszona. On też. Efekty specjalne były cu-

downe, fizyczna rzeczywistość ma natomiast niejeden raz więcej do powiedzenia. Nie zwracał już uwagi na tą całą paranormalną aktywność, bo stała się codziennością, czasami wchodził w interakcję, gdy coś zwróciło bardziej jego uwagę, ale szanował i kochał te światy. Zwrócił się w myślach do boginki która była z nim już dziewięć lat — najbardziej lojalna z dam: — "Co tam słychać?" — chociaż i tak nie rozumiał jej języka. Ustalili kiedyś, że dwa wysokie krystaliczne dźwięki to "tak", dwa niskie to "nie" a modulowany to "może". Była tricksterką. Kochaną, ale tricksterką. Kiedyś użył jej jako wyroczni, gdy Wedice — jego ukochanej — zgubił się kot na wsi. Boginka z przekonaniem dawała sygnały: „w lewo tak" „nie, nie, nie w prawo", „ciepło, zimno" czy kot się zgubił w lesie „tak tak" — odpowiadała krystalicznie czystym, niewinnym językiem Boginek. Chytrze, nie? Po godzinach konsultacji i załamaniu nerwowym Wediki kot znalazł się w domu. Wedika spojrzała na niego z wściekłością: -„Ta Twoja Elfia Pieśń kłamała, nienawidzę jej!" -. Próbował się wstawić za boginką, ale Wedika nie dała za wygraną. Przynajmniej nie obwiniała swojego faceta idioty, który gania za boginkami szukając kota. Nie, to wina boginki. Kochana Wedika. Boginka była zadowolona. Cichcem spytał jej w myślach: — „ej, kłamałaś, to dla jaj?". Odpowiedziała „Tak" i zaczęła się totalnie śmiać. Ale głupi Ci ludzie, omotany miłością frajer.

Kawa zrobiona. Czas zapalić. Czasem skręty z tytoniu, czasem papierosy. — „Biedny wampirek, poranna kawka?" — zapytała w głowie jakaś laska. — „Ubity mag, szalony wamp z zamówienia, wolę precyzję" — odpowiedział klasycznym zwrotem, rezolutnie, żeby nie tłumaczyć niczego. Nie musiał niczego tłuma-

czyć. Bogowie wiedzieli, Boginie też, spontaniczna symultaniczna wiedza o wszystkim, wszystkich, wszędzie. Bilokacja to nic, wielolakcja ko-ordynowana przez ich wielkość, piękno, gracją, cudowność. Potężne świadomości przybierające maski dla śmiertelników, czasami empatyzując z ich poczynaniam, patrząc z powagą spod szat bezdomnego człowieka, mrugając odstrzeloną panną. Po prostu byli, są i już. E Pluribus Unum.
Coś wbiło mu szpilę w czerep i zaczęło piszczeć, rezonując aż zanadto, to te gnojki od picia pomysłów i mózgu ssą tuż nad trzewioczaszką. Ciekaw był czy to na nowy film, książkę, czy coś innego. -„Koń roboczy, zrób coś dla siebie" — powiedziała Amerykanka. Mauryc westchnął i zwizualizował jej środkowy palec machając tuż przed twarzą. — "Palec iście Saturnalny, milordzie" — odpowiedział barytonem dyjaboł -"Wycelowany wyśmienicie". To planeta samotników, ale i wielkich szlachetnych władców, tkalnia losów i czasu, czasami, ale czy wieszcz który mógłby być cesarzem jest gorszy od cesarza, a czy cesarz co włada uwikłany w losy świata lepszy od wieszca? Marek Aureliusz, jako jeden z mistrzów siódmej sfery niebiańskiej był cudownym cesarzem, bezwzględnie. Zawsze nosiłem jego medytacje w sercu, choć przyznam szczerze że umysł miałem zeszpecony przez obecne konstelacje sił i wrogów. Buddyści mawiali że nie ma się wrogów, jesteśmy w percepcji innych wrogami lub przyjaciółmi, po co przywiązywać do tego wagę?
Wyszedłem przed dom i zaciągnął się papierosem. Jacyś religijni zealoci, znudzeni swoją owczarnią krzyczeli z powietrza — „Judaszu nawróć się antychryście" — nie chciało mu się wchodzić w tyrady z niewolnikami wierzeń, w myślach powtarzał

tylko: — „rozrusznik mózgu" — a w czaszce rezonowało pytanie: — „Co dalej?" — zadane tak aby wydawało mi się że to nie on je sobie zadaje. Dusza wierzy w to, w co wierzy umysł, niebiosa gwiezdne nie miały religii oprócz tej wynikającej z oczywistych, przejrzystych praw sił i potężnych idei co płynęły przez Wszechświat od jego zarania.
Odpaliła się podmiana myśli, programy tożsamościowe, kody kontrolne. W teorii mógłby to wytłumaczyć podświadomością, albo wewnętrzną konwersacją, chociaż rozszczepioną tożsamością, ale Maurycy znał zbyt wiele tonalności i barw myślenia, ich linii i przeplotów, aby w to uwierzyć. Wyczuwał i czuł wszystko. Był samo-świadomym pokręconym medium utopionym w paru wymiarach, których część światów bierze za coś co dawno straciło ciało, część jako nie-do-końca trupa do nadużywania, inni za diabła, a Ci bardziej ogarnięci litościwie się z nim zaprzyjaźnili, wzruszając ramionami.
Jest dziwnie, od dziesięciu lat, zaczął sobie to układać z cztery lata temu, wcześniej błądził po omacku i trenował cierpliwość i wytrzymałość. W sam raz na przetrwanie, na szczęście. Zaczepiła go potworzyca, pogłaskała go, pocałował coś co wyglądało jak ręka.
Przestrzeń powietrza i ciągła gadanina, przebudzeni, szkółki magiczne, animowane prze demony resztki skorup mentalnych, urojeniowcy którym się wydaje że są aniołami, serwitory zaprogramowane do przyprawienie szaleństwa, sto tysięcy myriad światów, agentur, zarejestrowanych agentów, najczęściej nie zdających sobie sprawy ze swojego wzajemnego istnienia. Kopalnia informacji, synteza, przetasowania, kalejdoskop — idea.

Dystrybuował jak najmniej informacji, kamuflując to bełkotem mentalnym, w czym pomagały mu po części te fragmenty świata, które napełniały go bełkotem. Mógł angażować umysł wtedy kiedy było to niezbędne. Wbili mu się w myśli, emocje, umysł. Chwile wolnej myśli, gdy wyższe procesy poznawcze nie były pod śpięciem, angażował w zaangażowanie, był świadom każdej przemocy na umyśle, fortyfikował umysł. Był też wzmacniany dalej, przyjaciele z góry, przyjaciele z gwiazd. Ta cząstka świadomości miała być w człowieku. Bogowie mieli zaecydować kiedy będzie mu dane odejść. Westchnął, pogodzony ze swoim losem.

Daimon znaczyło geniusz, angelus to jeździec na koniu. W idei funkcjonowała etymologia, słowa nie powinni zniewalać, a wyzwalać. Lepiej być mistrzem języka, aniżeli jego użytkownikiem, przynajmniej w operacjach mentalnych, z naładowanym zawibrowanym słowem, jeżeli nie w innych dziedzinach.

Starożytni mieli bogatsze hierarchie i bestiariusze niż czarnobiałe widzenie. Mauryca wewnętrzne bestiariusze też były bogate, ale nie była to jesień średniowiecza, raczej chaosmos wczesnego wieku.

Osłabiony umysł, zbrojenie od rana. Gadaina. Odpowiedział w myślach — “Dajcie mi odpocząć, wasze słowa są puste” -. Nikt nie zwrócił uwage na tą czczą skargę. Zaciągnął się papierosem. Drugi wzrok, jasnoczucie, jasnosłyszenie wykończyło by każdego, tym bardziej w obecnych czasach, bez energetycznego pancerza który trzymałby się wystarczająco długo, wygladając jak cień bywało różnie. Parę kamuflaży, iluzji, powinien być jak lustro, wyglądając niepozornie albo jak swój dla wielu istnień, często z innych wymiarów, albo najlepiej — niepozor-

nie, gdzieś znikając w tle, niewidzialny.
Wcieliły się na chwile zimne, ciężkie skrzydła. Ciężkie jak ołów, mocne jak stal, promieniejące żarem słońca, lekkie jak Merkurialna przestrzeń. Święta przestrzeń ciszy. Ci zawsze go widzieli. W locie wyglądają jak solarne dyski oplecione wężami, z ogromnymi skrzydłami. Wyższa Familia. Rozumiały wszystko na przestrzał, bezsłownie. Pomyślał: -„dobrze że jesteście, potrzebuję wsparcia na ziemi, o piękności"-. Szanował tą mocarną ciszę, lwią dumę, wdzięk, sokoli wzrok. Solarne bóstwa, triumfujące. Postał razem z kalibracją Ankh, geniusz cząstki uchwycony w najdoskonalszą esencją człowieka. Translatoryka pełni człowieka w Crux Ansata.
Wehikuł pośmiertny, obiecał że będzie się angażował, wola wola młodego bóstwa. Współczucie polega na parytecie harmonii, wydźwignięciu upadającej siły przez wyższą, szturm Bóstw na ziemię, wojując w imię Bogów, chodząc z nimi na ziemi, polując na Bóstwo we Wszechświecie, na Luminarzy światów. Polując, aby znaleźć coś więcej, precyzyjnie sformułować myśli, przekształcić się, dołączyć do nich, zaangażować, działać, kreaować we współpracy z ekspresją kosmiczną, działać w jej nurtach, na skrzydłach galaktyk.
Obrażona jeszcze się nie odegrała, gdzieś buszowała w pobliżu, nagle wypaliła w głowie: — „jeszcze Ci pokażę złamasie, kiedyś się skończysz, trupie" -. Stał jeszcze z nim i nią. Nie odpowiedział jej. Zaburzanie perspektywy, tu jakaś gadająca panna, tu wszechświat, tu demon powietrza, a tu drzewo, tu przejeżdżający samochód, tam galaktyki, tu gośc zagaduje o papierosa, tam potężne złoto-srebne gwiezdne skrzydła które manifestują się chwilą na nocnym niebie, czekając na autobus

po północy. Poruszanie się między tymi punktami odniesień, kontekstem, powiększanie, pomniejszanie, inny kosmos, inny chaos, szlifowanie myśli do najlotniejszych, najpiękniejszych odruchów, upadek w wulgarność i malewoncje, w perwersję albo zwykłe prostactwo. Ciągła walka — cicha myśl. Mówili mu — „jesteś skończony" — od dziewięciu lat, przestało to na nim robić jakiekolwiek wrażenie. Jasne, niby kiedyś umrze, szykując sobie dom wszędzie, wśród przyjaciół, ale żyje miarą swojej wielkości i człowieczeństwa, w upadku będąc karykaturą siebie. Od trzech lat miał zainstalowane jakieś umbryczne linki, blachy i inne wstawki na kręgosłupie, dwie silne przelatujące istoty go zeszmaciły, szarpnęło mu dwa razy kręgosłupem. Parę magicznych latających świń uznało to za zabawne, czasem widział ich na ulicach, ale nie poniżał by się do mrugnięcia okiem w ich kierunku. -"Rozliczymy się po śmierci, ze wszystkiego" — pomyślał. -"Oho, wpierdol" — powiedziała inna.
Niektóre z sił dominujących nie przepadają za śmiertelnikami którzy im się stawiają, tym bardziej tymi którzy zaburzają porządki trwające od wieków. "Ich porządki są przegniłe i konsekwencją jest ten świat" — odpowiedziałem prowadząc myśl dalej. — "Ale dla nich ludzie to tylko zwierzęta, pamiętaj" — odpowiedziała zatroskana.
Powróciło wspomnienie.

Na wieczornej zmianie w jednej z firm zapalić. Palarnia była na parterze przy parkingu. Pracował wtedy jako wsparcie techniczne, takie meandryczne powtarzalne prace przy pseudo-informatyce, zdalne wsparcie. Wszedłem do palarni, zgasi-

łem światło, przypaliłem papierosa, pojawiło się dwóch silnych z goetycznych tradycji. Powitałem ich, pokłoniły mi się, bez zbędnych lojalności, po prostu kurtuazja, jak u Japończyków. Zaciągnąłem się papierosem gdzieś w oddali usłyszałem rozpaczliwy krzyk młodej kobiety, słowa były niewyraźne. Umarłe centra miast. W Hiroszimie i Nagasaki, w Dreźnie musiał być koszmar, miasta cieni. Wszedłem do windy, po mojej prawej pojawiła się przegniła twarz kobiety w lustrze, to był tylko błysk. Zmarła niedawno, bo skorupa się jeszcze nie rozpadła. Albo ugrzęzła gdzieś. Może zielone wymiary, choć ciężko stwierdzić. Norma.

Zanim usiadłem przy komputerze coś mnie popchnęło, kinetycznie, od zewnątrz, nie przez kręgosłup. Usłyszałem biały szum, w transmisji jęczał cichy głodny głos w -"pomóżżż nam pomóżżżż nammmm"-. Anka, koleżanka z pracy obróciła się do mnie i spytała czy też słyszałem, koleś obok niej też.

Powiedziałem, że zepsuty telewizor. Wróciłem do pracy. Ona nie pytała dlaczego nie ma w pobliżu tranzystorowego, lampowego. telewizora. Zapomniała szybko. Nazajutrz wymazano jej pamięć, nic nie zapamięta. Po co kłopotać innych ludzi. Ale to było kiedyś. Ubrałem się w ciuchy, nie jedząc śniadania. Włączyłem komputer, chwilę porozmawiałem z moją ukochaną która raz bierze mnie za despotę, raz za samolubnego złamasa, ale najczęściej nazywa liskiem. Była na wagę złota. Jedyna kobieta która zapadła na walniętego wraka w stanie agitacji, wściekłości i nienawiści. Jedyna, która tolerowała mój świat, rozumiała mnie na swój rudy, zbuntowany wredny sposób, ale lepiej nie mogłem trafić. Przeczytałem wiadomości, przez chwilę pomyślałem nad surowym niesprzętowym ata-

kiem psychotronicznym na paru idiotów w polityce, ale zanim stwierdziłem że nie byłoby to mądre coś odczytało intencje, dostałem ataku spazmów. Atak przełożę na później, albo daruję je sobie całkowicie. Czy próba odcięcia paru łbów w wojnie hybrydowej nie spowoduje odrośniecie głów hydry z tego samego szlamu z którego czerpią te szumowiny, żeby zasilać własne szeregi? Dysydenci, aktywiści, przywódzcy są zwalczani przez biurokrację, nie potrzebują już armii do tłumienia powstań, władza jest zabezpieczona w legalistycznym bagnie, korporacyjnym burdelu, lobbistycznym skurwysyństwie, policyjnym nadzorze, psychotronicznej kastracji umysów. Może czas po prostu skoncentrować się na wycofaniu z tego świata. Nie, będę się angażował póki żyję, na tym polega moje życie. No dobra, wczesny ranek, innym razem. Jakaś laska zza oceanu przyleciała i powiedziała — "Ty przegrańcu, zacznij żyć" — Naturalnie, moja ironia przeszła w mortyfikację. Nie miałem już ochoty nikomu tłumaczyć, po prostu przepędzałem takie delikwentki. Czy miałem sumę decyzji ostatnich dziesięciu lat, włącznie z wszystkimi przeżyciami tłumaczyć komukolwiek? To tak misterna sieć konstrukcji psychicznych, lepiej się w tym nie babrać, a korzystać z nabytego doświadczenia. Zabiorę wszystkie historie i decyzje do grobu. Pamięć indywidualna jest bez znaczenia, gdy można odzyskać pamięć o każdym kształcie i aspekcie egzystencji. Pamięć totalna, działanie, ekspresja, łączenie informacji w jedno w chaosferycznym wyspisku danych, decyzje wiążące wszystko w całość, wplecione w tkankę umysłów i serc. Matka w kwietniu stwierdziła że chcę popełnić samobójstwo, więc proces odbył się parę miesięcy później, sędzina stwierdziła że nie nadaję się do psychia-

tryka, jestem bowiem zbyt stabilny. Siedem psychiatryków już zaliczyłem. Cztery zamknięte oddziały, trzy otwarte. Nie mogą mnie ubezwłasnowolnić. Nauczyłem się kłamać psychiatrom, manipulować informacją, łamać im wolę, ukrywać, ściemniać, mówić to, co ludzie chcą usłyszeć i nie mówić tego, czego nie chcą usłyszeć — żeby chronić własną dupę, byłbym skończonym idiotą, gdybym dzielił się tymi rewelacjami, a lubię ciszę i anonimowość. w dowolnych ilościach. Wokół toczy się wojna, wycofuję się w prywatny sektor, normalizując stosunki z ludźmi, poruszając się świadomie między kontraktami społecznymi i nie narażając się za bardzo prawu. Z magii i psychotroniki nikt mnie nie pociągnie do sądu, co najwyżej uwezmą się agentury czarnych operacji psychologicznych i magiczne karteliki. Chodząc po obu stronach życia i śmierci, a w śmierci chodząc jako człowiek. Bliżej mi było to światów dusz i niewidzialnych światów niż do świata ludzi.

Z ludźmi wchodziłem w interakcję niechętnie. Choć, muszę szczerze przyznać, czasem robiłem to dla personalnej rozrywki, dystrybuując strzępki informacji, aby zobaczyć reakcję. Czasami robiłem to aby kompletnie nie oszaleć. Dawkowani z rozsądkiem. Świat widzialny z siebie wypaliłem, wisielec, nogi w gwiazdach, głowa na ziemi, Bogowie przetrącili mi perspektywę wertykalnie. Tylko w prywatnych chwilach, gdy nie ma nikogo wokół mówię to co myślę. Nie zawsze myślę co myślę, nie zawsze mówię co myślę, nie zawsze mówię co mówię, przeważnie i w większości piszę co myślę. A i to nie zawsze. Słowa są niedoskonałym przełożeniem ideii, wolałbym jakiś doskonalszy język, brzemienną ciszę, gnosis arretos — język Bogów, na tyle na ile to możliwe. Jeżeli umysł

przeżre mi jakiś malewolentny demon, albo cierpiący zmarły, wtedy mówię całą ekstremą wściekłości, chcę zniszczyć wszystko — wchodzę w monodramy. Puściły mi hamulce dawno temu, ale nie w domenie egzekutywy. Ostatnio zacząłem je sobie montować od nowa. Odkąd przeszedłem otchłań dziewięć lat temu, mój głos dociera w parę wymiarów — kiedyś byłem mądrzejszy. W Księdze Przemian jest napisane, że złe słowa spotykają się z oporem tuż przy ustach, a dobre są lotne na tysiące mil. Tak jak z ideami. Mój umysł się zepsuł, stałem się idiotą, a następnie wewnętrznie złym, choć na pozór dobrym człowiekiem. Sam nie wiem gdzie są granice, czy zło które mnie przeżarło zostało odcięte czy ciągle czycha na to aby mnie obezwładnić. Standardy trzeba trzymać, integralność, przejrzystość, jak Olympiodor, znakomity Neoplatończyk wychwalany przez Jamblicha Syryjczyka w listach tego drugiego. Nie mi to zresztą oceniać. Musiałem się korygować, żeby nie zniszczyć sobie chociaż resztki tych rzeczy, które były dla mnie drogie, bliskie. Te rzeczy które kochałem kochać, a zostało ich niewiele. Buddyjskie ćwiczenia umysłu były na wagę złota, miałem opasły tom który żywym tekstem napominał o praktyce.

Pomimo tego że parę istot z drugiej strony chciało mnie zastraszyć, modyfikując obwody motywacyjne, abym raczej się położył spać, schował w kącie, nic nie mówił, aniżeli wychodził na miasto, determinacja żeby pojechać do biblioteki wzięła górę. — “Masz szlaban na wychodzenie w dzień” — wyszeptał wampir.

Zignorowałem. Do pokonania trzy przesiadki i mnóstwo ludzi, którzy mogą być użyci przeciwko Tobie, parę porządków któ-

re Cię nienawidzi i lubi się bawić w wojnę podjazdową typu "spuść wpierdol i uciekaj żeby się nie zorientował kto to".
Czas wyjść. Zamieniłem parę słów ze współ — lokatorką, od której wynajmuję pokój — wyszedłem na zewnątrz, zobaczyłem cień Saturnalnej bestii która przeleciała przez pobliski las, potężne pięcio-metrowe czarnidło. Spojrzałem na aplikację astrologiczną, Saturn pilotował w górze nad horyzontem, Imum Coeli, zaraz za tym podążał Merkury, bystra melancholijna mądrość. Otworzyłem sobie bramę pilotem, zamknąłem za sobą, czekam na autobus. Obok stał jakiś gość, zobaczyłem ciało eteryczne, coś się w niego wcieliło żeby ze mną pogadać — odpowiedziałem w myślach -"Nie ma. Kurwa. Szans" — wahał się czy podejść do mnie, a potem się cofnął. Złota reguła. Nie ufać ludziom, pilnować się przy nich, ekscentryk na wybiegu dla dziwadeł.
Lokalny diablik chciał żebym się potknął wsiadając i walnął twarzą o siedzisko, wkurzając jakiegoś osiłka, który siedział obok, myślę — "ale by była bójka, nie?" — zniesmaczony, usłyszałem tylko "zobaczysszzzz szzzkurwielu".
Jadę autobusem, otwieram książkę, Księga Przemian, heksagram "P'o", doskonały materiał, w tłumaczeniu Wilhelma Helmuta. Coś mi rozwala koncentrację, energia zmysłu słuchu przejęta, muszę się skoncentrować na rozmowie ludzi z przodu i strasznej muzyce disco dobywającej się z głośników kierowcy. Blokuję to, Samadhi, umieszczam umysł w swojej mentalnej świątyni, daleko za tym zgiełkiem, postrzegam świat jako puste fenomeny, jak obserwator spoza czasu i przestrzeni. — "Przystanek Stacja Krwiodawstwa" — słyszę po swojemu — "Podetnij sobie żyły" — cień siedzi przy głośniku w autobusie

i mataczy.

Ściągają mi koncentrację na ziemię, czuję się wykończony, za oknem widzę przelatujące złoto — srebrne skrzydła Babilońsko — Egipskich bogów, zastanawiając się czy zawsze tu byli, czy wrócili. Przypomniał mi się kawałek "I am the eye in the Sky" Alan Parsona Project. Spoko.
Dojechałem do metra, dużo ludzi. Trzy przejęcia ciał, z dwóch wyrastają dwumetrowe cienie, ludzie patrzą na mnie złowrogo, odwracając nagle głowy w moim kierunku. Z wampirami byłem na bakier, zamówili szalonego wampa, chcieli mnie wykończyć, albo przynajmniej podporządkować. Ale zostały suweniry — bioplazmiczne kły z energii — jak otrzeźwiałem w psychiatrykach zacząłem ich świadomie używać. Niebezpieczna sprawa, telesangwinaria, popatrzeć albo pomyśleć o wypatrzonej ofierze wysunąć kły, celować w aortę, wpuścić jad, obezwładnić defensywę, ciągnąć, po zdalnie odessanej energii pozostaje posmak krwi. Ładne kobiety, może dlatego że potrzebuje trochę żeńskich aspektów, nieskażone dusze, krew jest częścia duszy. Powstrzymuję się, nigdy nie cierpiałem na głód. Solarne doładowanie, po prostu estetyka chwili. Mocne kły węża. Nawet nie wiem kto mnie zabił dziesięć lat temu w Walii, ponoć przegłosowane. W każdym razie nikt z żyjących po tej stronie. Nie utożsamiam się z tym, nienawidzę ich, potem wracam do szacunku dla szlachetnych, rozświniona dzicz żyjących wampów jest żałosna, banda rozgówniarzonych idiotów. Trzymam się strony zmarłych. Nie latam z nimi, bo nie mam wehikułu, zabili mi wehikuł na duszę, duszę, duszę-cień, jestem magicznym trupem, został duch między

brwiami, najsilniejsza cząstka duchowa, duchowe serce, obok tego co pompuje krew w moich żyłach. Poruszam się w głębokim ultrafiolecie, w świecie widzialnego światła wyglądam jak czarnidło. Kły wampiryczne są w podczerwieni, mostowanie światów.

Po drodze szła kobieta przebrana w te swoje żółte ciuszki, szukając sobie kogoś o zbliżonej tożsamości. Może jej dusza na mnie zapadła, chciała mnie znaleźć. Nic od niej nie chciałem. Świadome zamówienia zostały zignorowane, byłem w stanie pokochać tylko ostatnią kobietę, nie wybrałem źle, mieliśmy się spotkać. -"Kobieta władzy zmarnowana na Ciebie w tym kraju, powinna się urodzić gdzie indziej" — rozumiałem to doskonale. Mogła dużo więcej, zasłużyła na dużo więcej. Chciałem jej to zrekompensować, ale umysły, emocje, myśli działają po swojemu. Czasami nawet największą miłość można zrujnować gdy umysły i emocje są zdeformowane, więź wyższa zostaje, ale ludzie się od siebie odsuwają, stają się sobie obcy. Chcę ją znaleźć w górze, po śmierci, nieważne czy będziemy razem czy się rozejdziemy, zobaczymy jaki jest nam pisany los.

Przechodząc przez tunel prowadzący do metra, byłem bardziej zajęty zwłokami mentalnymi które wyrastały gdzieś dalej z głowy kolesia niż ganianiem za brankami. Rekreacyjnie sprawdziłem czy wysuwają mi się kły z cienia, taka zabawa, czasami były zamaskowane, za dużo rzeczy traktowało mnie jak trupa. Dostawałem trening dyscyplinarny jak diabeł.

Czasami ciekaw byłem czy moje życie nie jest podtrzymywaną jakąś dziwną magią, w sumie organizm był sprawny. Biologicznie żywy, ale parę rzeczy zostało zabitych. Wychodzę na patel-

nię przy Metrze Centrum, obserwując wszystko, totalnie skoncentrowany, znowu Ci idioci od krzyża, coś tam bełkoczą o ręcznie robionym bożku-sklejaku soboru Nicejskiego. Pomyślałem — "Isa był esseńskim żydem, uczniem Jana Chrzciciela, gnostykiem, do tego uważanym za zdrajcę przez własną sektę. Mag niskiego szczebla, niespecjalnie istotny, ale wyniesiony do rangi półboga przez Rzym, kontrola tłumów i rozprzestrzeniającej się zarazy głupich Galilejczyków. Kupili masy, Rzym się dostosował. Rzym zaczął mordować takich jak my, misteria, kapłanki, filozofki-Mistrzynie, filozofów-magów, niszczył świątynie, posągi, świat pogański był masakrowany przez rozwydrzony motłoch — jak nazywał ich świetny cesarz Julian.

"Szymon Mag którego szkalowali w Nowym Testamencie był o klasę wyżej" — pomyślał. Banda sępów żerujących na ludzkich duszach i sercach.

Natychmiast jakieś rozfanatyzowane aniołeczki próbowały mnie zastraszyć przez stan lękowy i biadolić "Antychryście! Wara od naszego kościółka świętego!".

Sianie aniołeczków przez bardziej szatańskie intrygi. Owce był trzymane za mordy, pozwalało im się żyć, ale nic w zamian nie dostawali. Trzeba trochę Intelektu aby się przedostać wyżej, oporu, zrozumienia, mądrości. Myślałem że te ustawienia były właśnie robione po to, religia niszcząca mistyków, magów, metafizyków, teurgów, podporządkowana polityce, żeby zagrodzić drogę. Czułem jak ten obrzydliwy truposz na krzyżu staje mi na drodze do wyzwolenia, w dołączeniu do Bóstw, do działania w wyższych światach. Relegując indywidualną soteriologię, do kolektywnego zacietrzewienia i ignorancji. Jung

napisał że ten trup to pożeracz ludzi, jego anioł, Egipsko-Helleński mistrz Filemon nauczał go doskonałości. Tyle wojen, tyle krwi, z trupem na ustach i krzyżem w ręce.
Pomyślał nad Igigi wojowników, Azazil, ściągnął raz zasłonę nad Częstochową, ktokolwiek widział co się dzieje darł mordę z przerażenia jak zobaczyli co biega po mieście. Zasłona wstawiona, pamięć usunięta, mogą sobie dalej świętoszkować. Problemy rzadko kiedy się rozwiązuje, najczęściej ukrywa zasłonami i pieczętuję. "Biada temu kto dożyje rozwałki tego, desynchronizacji zasłon, pieczęci" — wewnętrznie czuję że to nie będą najlepsze czasy dla ludzi, zwierząt, wielu innych światów.
Ale może jest inaczej — któż to wie.
Jadę w metrze, kontroler w kręgosłupie, zazwyczaj takie rzeczy się montuje ludziom władzy, albo niesubordynowanym piratom. Próbuje mi zdominować wolę, procesy poznawcze urwane w pół. Z drugiej strony rozważają czy ja to ja czy ktoś inny, ja natomiast pozbywając się tożsamości dawno temu, miałem to głęboko gdzieś, odpowiadając tylko "tożsamość jest instrumentalnym narzędziem świadomości" w myślach. Jestem szefem swojego ciała i umysłu, reszta to nakładki. Czerpię inspirację z wyższych światów, wtedy oddychamy i żyjemy razem, nie lubie nieproszonych gości, opętań, mediumizacji, walczę o przetrwanie.
Podszedł jakiś gość który się gapił za długo. Martwy wzrok aktywny, nagle ma oczy pełne czarnych dziur i suchą zgniłą skórę nakładającą się na jego fizjognomię. Chciał powiedzieć -"co się, kurwa, gapisz" — szeptanki za jego plecami. Słychać na subliminalu, czasami coś zagra w człowieku i powie jak mu gadają. We mnie też coś wleciało, ewidentnie konfitkowe,

ale coś mu zatkało w pół słowa jego myśl i słowo. Patrzac się na siebie w szybkie metra po jakimś czasie znikałem, mój wzrok patrzył za mnie, za chwilę re-stabilizacja obrazu, czarnooka piękność patrzy na mnie swą pociągłą twarzą, chwilę dumam nad tym obrazem, wracam do normalnej wizji.
Miałem pod ręką pieczęcie z Galdraboku, Islandzka magia doprawiona cybernetycznym egregorem przyklejonym do zwykłej konsekrowanej szmatki zamalowanej akrylami.
Miał kasować moją osobę z pamięci ludzi. Czasami traciłem siebie i zachowywałem się dziwnie. Dziwak. Lepiej żeby o mnie zapomnieli. Wtapiać się w tłum, nie potrzebuję ludzi na głowie. Obiecano mi anonimowość.
Anonimowość jest tak ważna, nie chcę być narażony na żadną zbędną interakcję, utrudniłoby mi to pracę. Zbędny magmetyzm ludzki, jestem zbyt niestailny, mam za mało metodologii, preferuję partyzancką interakcję. Spotykamy się na chwilę, najczęściej o sobie zapominając. Najczęściej palę za sobą mosty, ludzi i tak odchodzą zaaferowani własnymi sprawami. Kiedyś miałem przyjaciół. Ale kiedyś byłem całkiem żywy. Znowu ta przeklęta kwestia parytetu, równości, nie współdzieliłem doświadczeń z większością ludzi. Z tymi bardziej umagicznionymi których znałem — byli zbyt mało racjonalni, najczęściej opętani sobą i swoimi własnymi wizjami. Każdy chciał mieć rację. Krytyczny dyskurs to inna sprawa. Rozmowy z ateistami były bardziej rzeczowe, o nauce, o społeczeństwie, o polityce. Znowu przylecieli, ta sama grupa z ich liderką odpowiadałem tylko -"wypierdalać" — niszczono mi umysł, alergia na słowa, hipnozę. Gównojady. Oberwała jakaś new agerka która przelatywała obok -"przepraszam, ja nie pozwolę się

tak do mnie..." — odpowiadam w myślach -"spierdalaj"-. Dostała rykoszetem. Takich jak ona, oni było tysiące do tej pory, globalna wioska niezdrowych zainteresowań i ćmy. Nigdy nie chciałem być eksponowany, cały czas posiłkowałem się resztkami iluzji prywatności. Przed ludźmi miałem jej sporo. Ceniłem sobie wolność, spokój i prywatność. Kiedyś wymieniałem uprzejmości, ale mocno tego nadużyto. Zainspirowała mnie historia pewnego jogina, który odpędza interesantów nie szczędząc w obelżywych słowach. Uczuleni na słówka idioci chcieli się odegrać. bombastyczna inflacja ego, znosiłem obelgi od lat. Zdzieliłbym ich i odpędził, ale byłem bezbronny, taktyczna magia z poziomu fizycznego chybiała celu, wolałem zająć się teurgią, była regulowana i działała na całość, z jak najlepszymi intencjami. Reszta przeszkadzała mi myśleć w ciszy, działać w ciszy, formułować wszystko w ciszy. Cisza była kluczem, ten rozwydrzony motłoch nie mógł znieść własnej ciszy. Czułem się jak Ea — bóstwo które chciało zniszczyć ludzkość bo robiła zbyt dużo hałasów. Mitom trzeba dać trochę życia, a czasami je poczuć.

Tożsamości były mi zupełnie obojętne, zdejmowałem je jak maski, byłem na prawach ludzi, działałem w zależności od kontekstu. Mogłem wpaść w wiele pułapek tożsamościowych i wyrzekałem się każdej. W końcu zacząłem działać w systemach opisowych. Czerwony smok, przemieszanie, bestia solarna — to samo, siódmy anioł, nowy cykl. Postawiłem na to. Nie miało to większego znaczenia, tyle samo co tytuły cesarskie dla bezdomnego w delirium tremens.

Królowie — kiedyś tym tytułem w Persji obdarzano Magoi w religii Zaratusztriańskiej, Chaldejskiej, ale wymarli dawno

temu. Świat natomiast zmienił się od tamtego czasu. Złote czasy z pewnością dawno przeminęły. W czasach przeciętności wykazać się czymś nie jest niczym trudnym, w czasach ekscelencji jest to wyczyn nie lada. Kali Juga chaosmiczna z bio-cyber-info-elektro-magnetyczno-psi burdelem na poziomie planetarnym.

Wyszedłem z metra, zamknąłem oczy, spojrzałem na słońce, Sarapisy, nazywane przez żydów Serafami, zaczęły się powoli manifestować przez spektrum. Potężne istoty ognia, fizycy nazywali wybuchy na słońcu "czerwonymi smokami". Może stamtąd się wziąłem — uśmiechnąłem się pod nosem, duch solarny, Leoncephalites, lwiogłowe bestie, niech nas Sekmet ma w opiece. W przeszłości byli wielkimi nauczycielami, soterami, dzisiaj ledwo mogą przetrwać świat. Zobaczyłem feniksa który wbił się w atmosferę ziemi, gdy chwilę skoncentrowałem się na boskich promieniach słońca, podryfował chwilę na powietrzu pikowo, a potem rozpłynął się w nicość w oddali. Przepiękna istota. Kwiaty słońca.

Dostałem informację o przelocie przez Merkurego i Wenus, przejęli mnie na sub-lunarnym poziomie, próbując mnie załatwić, miałem się urodzić na Syberii. Kapłaństwa ziemi, liczyły na to że po Czernobylu będę martwy, zdeformowany, w każdym razie łatwo kontrolowany. Potraktowano mnie jako import na własność. Zapomnieli o tym że miałem być wykształcony, rozwinięty, autonomiczny, suwerenny i samo-władczy. Żądza kontroli i władzy tych skurwieli okazała się silniejsza. Świat do góry nogami, wysłanników nazywa się piratami, a piraci budują swoje wieże od wieków. Świat też jest do góry nogami, ale nie mi go odwracać, parszywe elitarystyczne, eksplo-

atacyjne świnie w latających zamkach. Nienawidzą mnie za tą wiedzę, chwalą pokornych idiotów, ominąłem ich system bo miałem ominąć, wsparcie od rozgwieżdżonych niebios, atakują mnie na poziomie planetarnych pseudo-niebios i fortec władzy. Na szczęście nie wszyscy.

W obecnych czasach wszystko idzie na stół wiwisekcyjny, żeby zobaczyć -"jak to działa"-. Chcą móc to samo, zreplikować eksperyment. Żałosne przedsięwzięcia, pokazuje tylko jaką są masą żarłocznych szczurów, po obryzieniu jednej ofiary przesuwają się do kolejnej.

Po części ich rozumiałem, ale było pełno sadystów. Byliśmy kiedyś na Litwie przy samogickiej świątyni pogańskiej "Alka", urządziłem tam ceremonię, duch Gedymina wcielił się we mnie, przepiękny przywódzca, piękna dusza, był w zbroi, czułem ją na sobie, pozdrowiłem go z wielkim szacunkiem. Śpiąc z Wediką w wynajętej karawanie miałem w półśnie wrzut z rosyjskiego Sinisterium, brudny wykład medyczny o promieniach rentgenowskich, nacinaniu ucha, kanalików usznych i kręgów aby zdehermetyzować jakieś rzeczy w czaszce. Miałem wszystko i tak podziurawione. To było w Wilnie. Lokalne mortuarium, ogromne, luksusowe dla bogatych ludzi. Za odpowiednią kasę żyli dłużej — wudu — po cichu ich umysły i dusze były wbijane w dzieciaki z pobliskiego hostelu, nic dziwnego że hostel był podświetlony na zielono. Tanatugia stosowana. Żyli dalej w ciałach randomowych podróżników. Trochę jak opowieść o skalpelu wytarzanym w syfie odpadów biomedycznych, z peanami na cześć kranialnej poezji. Sol.

William Blake pisał że słońce to Serafy które chwalą Boga, ale ja wolę wersję że to niesamowicie zaawansowane istoty,

które są częścią Ra, śpiewając ideą niemniej jednak pośród Aionów boskiego ognia mocą wszystkich gwiazd. Apotropaiczne żarzejące oko chronione przez trzy lwie boginie. Powiedziałem z przekonaniem "Sol Invictii", czyniąc znak hermetycznego krzyża na czole, dotykając punktu świadomości między brwiami, jak Mitraiccy inicjaci Rzymscy. Być może gdybym urodził się w dobrej rodzinie Rzymskiej w dalekiej przeszłości zasłużyłbym choćby na tytuł Coraxa.

Ale tytuły to nic, liczy się akcja, przynajmniej ta mentalna i magiczna, skoro kończymy jako wyrzutki społeczne. Jakiś gówniarz z drugiej strony wrzucił we mnie napad lękowy, musiałem to odizolować i wpieprzyć tą zbitkę energii w szybę samochodu, wyglądało jak jakaś dziwna zielonkawo — biała kulka ze szlifami paniki. Zamknąć umysł. Oczyścić umysł. Im więcej ludzi, tym więcej problemów. Już nie chodzę do knajp ani do klubów, wszędzie to samo. Kiedyś szukałem gatunkowego parytetu, ale wbiegałem w kolejne towarzystwa, starych znajomych, nic nowego nie odkryłem, tylko ja się zmieniałem, na pewno w kierunku samotności i izolacji.

Na szczęścia miałem zmodyfikowane obwody neurologiczne, trzeba było po prostu coś w mózgu przełączyć, klik klak, psychosomatomotoryczny mięsień poznawczy. Wzmacnianie. Bez samo — świadomości nie ma to znaczenia, jest użytecznym narzędziem, jeżeli zna się trochę neurobiologię można poeksperymentować operacjami mentalnymi, albo zamówić mutacje — w celu przetrwania psi operacje na żywym mózgu mogą się rozmaicie zakończyć. Ostatnie spawanie kręgosłupa z dalekich światów, irradiacyjna komora zainstalowane w mieszkaniu na Grochowie. Zniknęła wraz z końcem opera-

cji. Idąc prze ulicę magnetycznie skupiono moją uwagę na dwóch kobietach, wleciały w nie dwie demonice, jedna chciała żebym ją poderwał, wzbudzając żądzę, ale archaiczne obwody podniecenia miałem pod kontrolą.
Druga spojrzała na mnie zmasakrowaną twarzą, potem trzech gości, spojrzeli na mnie w tym samym czasie, jeden był panem o greckich gustach i jego duszka na mnie zapadła. Wrzucili we mnie jakąś homoseksualną energię żeby mnie do niego przyciągnąć, pomyślałem coś wulgarnego na odwal się. Zostałem zgwałcony, panowie lubią wsuwać kutasy gdzie nie trzeba, homoseksualne pseudo-anioły bóstwa żydów, lubią tylko panów. Poprosiłem dwa zaprzyjaźnione czarne latawce — wyciągnęły geja, przybiły go do przestrzeni powietrza, rozerwały na strzępy, gdy ten krzyczał "nie nie nie nie!!!". Uśmiechnąłem się pod nosem. Gargulce przeleciały w skrzydle bojowym w liczbie czterech, piękny szyk. Zanim dotarłem do biblioteki przyleciała szkółka magiczna, ich mistrz próbował być okrutnie śmieszny, szydząc ze mnie zadufanym głosem, został intelektualnie zrównany z błotem, rzadko mam tak bystry umysł. Jego uczniowie i uczennice się oburzyli mówiąc tak tępe rzeczy, jak te które ich wyuczył ich mistrz. Intelektualny fechtunek, jak czuję się sprawniejszy, to wdaję się w takie rzeczy, w przeciwnym razem wolę udawać idiotę. Nie chcę mieć z nimi nic do czynienia, nikt z nich w życiu mi nie pomógł, ale byli pełni skarg, zażaleń i zawiści. Podszczury. Pomogłem sobie sam, wtedy zaczęli pomagać mi bogowie.
Wleciało coś paskudnego, niby że za karę. Nigdy nie czułem się ukarany, nie przez żałosne psy, korygowałem się sam, podług moich standardów. Stojąco w nocy przy przystanku

autobosowym zostałem zaatakowany przez dwu i półmetrowy humanoidany cień.
Zamówiłem parę skryptów defensywnych, ściągnęłem z powietrza Sumeryjską magię wojenną — raz — blok, nie udało się, dwa — blok, nie udało się znów, trzy — poszło, najpierw poszły iskry i bicz z ognia, na przystanku stały jeszcze dwie — trzy osoby choć stałem z tyłu, następnie balistycznie wycelowałem pocisk który rozwalając to co we mnie wleciało coś przy okazji mnie zwaliło z nóg wylatując z mojego kręgosłupa. -"Auto-wpierdol Mauryczku"? — spytała zaczepnie pannica z powietrza.
Wszedłem jeszcze do najbliższego sklepu "czy można croissanta z czekoladą i czarną kawę? Pani się uśmiechnęła a za nią usłyszałem wiedźmę "czy mogę croisssanta? Nie, spierdalaj nie możesz, żryj gruz" — uśmiechnąłem się do laski, zapłaciłem, wziąłem croissanta. Zjadłem, był przepyszny. Wracałem nocnym, po drodze podleciała jedna laska która próbowała zaczarować słowami i zainstalować plombę, zbijałem ją przez jakiś czas, a potem zidentyfikowałem jej ciało, wbiłem kły, wpuściłem jad, żeby rozpuścić trochę opór i zacząłem ciągnąć, energia witalna z żył, pozostaje posmak krwi na ustach. Spanikowała w astralu, wróciła do ciała i w końcu się odpieprzyła.
Lubię siedzieć na poduszce Zafu wieczorami, przebijając się do pozornej ciszy, lub słuchając Planet Gustava Holsta, lubię te ciche noce, kiedy przyleci parę skorup, cieni zmarłych, a także Setyckie bestie, wtedy kretyni nie mają prawa wstępu, mogę spokojnie czytać. I lubię zasypiać z Wediką. Odtąd będę Maurycem.

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Z ulgą pomyślał o tym, że już nigdy nie wróci do miasta. Odwalił tam swoją robotę, wojna terytorialna, gdy codziennie siły wyszarpywały mu umysł, nadciągając z ekstra-terytorialnych miejsc. Sprawa była brudna, trochę się rozbryzgnęła po świecie.

Nie został mu nawet sentyment, miasto było przesączone łgarstwem, zakłamali mu całe życie, usiłowali wymazać pamięć, brzydził się tam powietrza po ledwie czterech latach od powrotu ze Szkocji. Mówił tym oszołomom że ściągają na siebie problemy, powinien być w ciągłym ruchu, ubzdurali sobie że powinni go zatrzymać, jako kukłę do wojen kartelowo-religijnych, polityczno-ideologicznych aliansów i mariaży, która będzie tańczyła tak jak jej zagrają i wchłonąć w swój mały system wierzeniowych bzdur. Zamarzyli sobie że użyją jego głosu jako megafonu dla piania peanów na temat religii i polityki małego nic nieznaczącego kraiku.

— "Powinni Cię od dziecka indoktrynować i zakazać się edukować, byłoby to mądre rozwiązanie" — powiedziała latająca, zatrudniona Chrześcijańska świnia.

Wiadomo — religia to podmiot polityki. Kapłaństwa dogadują się między sobą. Metafizyka i magia, wolni strzelcy i wolno-

myśliciele wymykają się zarówno religii jak i polityce, dlatego praktycy którzy coś osiągają, mają jakaś zasady i kręgosłup, etos stają się niebezpieczni dla władzy i kapłaństw ziemi, a poprzez to rozsadzają zgniły porządek, status quo eksploatacji tej kopalni ludzkich umysłów, serc i dusz.
Wszystko w imię trendów i agend światowych. Zapomniał o tym że ma głos maga, często o tym zapominał, sprawiali że zapominał. Zanurzenie w otchłani, Da'ath było powiązane z astralistycznym przekształceniem magicznego narządu głosu, gardło i struny głosowe, wibracje docierały w wiele miejsc. Żałował że nie urodził się w Buddyjskich ziemiach, żałował że nikt go nie ukształtował, wiele brudu wyrzuconego z gardła we wściekłości, w szaleństwie, w obłędzie mogłoby się nie zdarzyć.
Gdy siedział w ciszy, mówili za niego, podpinali pasożyty pod jego struny głosowe, poruszali jego ustami, chodź te fizyczne ani nie drgnęły, choć ani słowem się nie odezwał, gdy mówił, starali sie to oszpecić i przeinaczyć jego naturę w odzwierciedlenie brudu tego świata.
Ostrzegał ich że nadciągnie burza, a przyszpilony do jednego miejsca został podany na talerzu paru wymiarom cienia, które na ślepo starały się go znaleźć.
Szarżował i prowadził własne kampanie. Celowanie w elity polityczne, hydry wojskowo-przemysłowe, korporacyjno-ekonomiczne, partyzanckie bitwy psychotroniczne, za które zbierał baty, w międzyczasie wyrzucając niewyważone słowa między wściekłością a totalitarnym autorytetem, między bełkotem a gaworzeniem rozbawionego dziecka. Pisał, tworzył, kreaował, mówił. Zaczął po paru latach rozumieć przetasowania sił, przeglądać fronty działania, ale eksplorował też zasięg własnej igno-

rancji. Prostota była najbardziej pożądana. Gdzie się nie obracał był kolejny front, zamiast zebrać siły i się skoncentrować, linia jego frontu się załamywała, zbierał siły i szarżował gdzie idziej. W końcu wszystkie linie frontów zostały przełamane, został mu spokój, afirmacje, przetrwanie.

Pamiętał rytuał chtoniczny, cykl starożytnej magii ceremonialnej, modyfikacje ekstazy i chęć spuszczenia deszczu krwi na miasto, odwołana w ostatniej chwili. Do dzisiaj nie pamiętał czy z brunatno-czerwonych chmur w nocy nie spadła kropla krwi, spływając mu po policzku podczas ekstatycznego tańca w rytm lunarnej głębi. Przy Polach Mokotowskich w Warszawie pochodnia Bafometa oświecała jego głowę, magnetoreceptywność formy, i rozświetlony, iluminowany czas cognoscenti. Kiedy indziej po drugiej stronie ulicy stał z Sokoło-Głowym jak wieża, dumnie obserwując przeszłość i przyszłość. Starszy Horus. Każdy ma swoje święte miejsca w pamięci, ale to locus pamięci czyni je świętymi, są takie tylko w danym czasie, potem przechodzi się obok nich bez specjalnych rozterek.

Te wszystkie jednorazowe pokazy, które miał zapamiętać na zawsze instancje prawdy, szczerej, uderzającej w świadomość, które pozostawiły pieczęć na jego umyśle.

Przy wojnie gigantów zawsze szczekały psy które chciałyby aby człowiek stał się podobnym im psem. Chorze marzenia o globalnej religii, mcdonaldyzacja duchowości nadzorowana przez kontrolerów i wieże.

— "Zamiatanie, zniszczę wszystko co te śmieci zbudowały ze swoimi agenturami, pocztówka pełna miłości z Saturna w wodniku" — pomyślał. — "Eksterminacja w morzu ognia" — "Tego samego do którego wrzucali tylu praworządnych bun-

towników." — "Aaa, ten eon jest nasz! Tak tak tak, orgazmy!" — zakrzyknęła na wpół przejmująca na wpół wyśmiewająca jakaś latająca laska. Zawsze wprowadzało to trochę równowagi. Taka była funkcja błaznów, gdy ktoś nabierał zbyt wiele powagi, należało go wyśmiać, bo stawał się niebezpieczny. Wpuścić trochę humoru w świat melancholii i powagi, zanim pożre swoje dzieci.

W mieszkaniu na Grochowie podczas burzy archanioły przymierza wystąpiły przeciwko starym bogom, patrzył jak zostały zmiecione, osiem może dziesięć archaniołów zostało zniszczonych z ogromnym hukiem, machanie mieczykami niewiele im pomogło. Liczył huki, raz, dwa, trzy, etc. około dziesięciu. Maurycy stał wtedy przy oknie zażenowany i zażądał żeby siły przymierza się wycofały, aby nie straszyć zbędnie ludzi i uniknąć dalszych strat, które z punktu widzenia zachowania równowagi były zbędne.

Postąpiły zgodnie z rozkazem. — Wydaje im się że będzie bitwa piekła z niebem, zostaliby zmieceni przez planetarne siły w parę minut — uśmiechnął się pod nosem. W nocy jeden stary wampir posunął się też za daleko przy ataku, więc został wyrzucony przez wyższe siły za okno, poprowadzony jak pies na smyczy, a następnie jego cień, tak duży jak blok, został anihilowany z hukiem przez złotą błyskawicę, który był słyszalny przez całą dzielnicę. Być może była to jego Gehenna, błysk w złocie. Jeden poszedł w górę, albo pomylił się z nieśmiertelnością o cal. — "Jak grom z jasnego nieba, tylko w nocy" — uśmiechnął się do siebie.

Każdego dnia, wychodząc na ulicę, patrzył jak zmarli i myriady bytów, włącznie z ciałami astralnymi ludzi snują się od człowie-

ka do człowieka, gdy Maurycy przechodził, widział jak zgniłe twarze wykrzywiają się w grotesce do niego przy napotkanych ludziach, w dzień, w nocy — wszystko jedno. Przyzwyczaił się, wystarczyło zacisnąć zęby i się skoncentrować. Nie dał się zastraszyć tym siłom, które niszczyły mu układ nerwowy co dnia. Zamontowali mu cytadelę wokół umysłu, ale trochę się przeliczyli, bo w gorszych fortecach żył od dziewięciu lat. Przyzwyczaił się do tego, że wolność, kroczenie z Bogami, jest okupiona tym, że zwracają na nas uwagę siły, które na dobre osadziły się w tym świecie i działają z ukrycia. Nie muszą już łamać ludzi, aby ich zdominować, bo mogą ich w dowolnym momencie przejąć. Najlepszym pomysłem było wycofanie się z miasta. problemy zawsze pojawiają się tam, gdzie jest najwięcej ludzi. Był wystarczająco niebezpieczny żeby niszczyć jego małą egzystencję, napawał lękiem te domeny które chciały sprawić aby oszalał, doprowadzić go do chorej nienawiści, ale nie mogły go bezpośrednio zabić. Na wsi zaprzyjaźnił się z wiedźmą z cienia, zmarli przychodzili do niego w nocy, rozmaite leśne cienie i inne istoty manifestowały się przed nim, traktował ich jak przyjaciół, skrzydła rozpościerały się nad przestrzenią gdy cały czas patrzył w solarny dysk przy wschodzie i zachodzie słońca. Było to gdzieś pośrodku Jury Krakowsko-Częstochowskiej, wokół były tylko lasy. W nocy wyszedł naprzeciwko domu zapalić papierosa, brama była otwarta a ulica lekko podświetlona lampą. Zatrzymał się na chwilę czarny koń z jeźdźcem bez twarzy popatrzył w jego stronę. Chwilę na siebie popatrzyli, po czym upiór dosiadł konia i zniknął. Nie wiedział czy upiór nie był cieniem jego przyszłości, która miała nadejść. Żniwiarz. Siedzieli na górnym piętrze domu z Wediką wpatrzeni w siebie.

Maurycy powiedział że więcej nie chce żyć, że ma dość walki ze wszystkim. Wtedy Wedika powiedziała że może go zamordować. Jej akt łaski. Spojrzeli na siebie zimno, Maurycy skinął głową i powiedział że zacznie przygotowania.
Znalazł dla niej żółty foliowy płaszcz, rękawiczki, łom, szukał noża i łopaty. Patrzyła na jego przygotowania z chłodem, zatrzymała się na chwilę i powiedziała: — "Daj mi czas, muszę przestać Cię kochać, zrobię to na zimno, z konsekwencją -. Maurycy spojrzał na nią, położył łom na bok i ją pocałował, coś go tknęło z zewnątrz i zatrzymało. — "Znowu, znowu mnie powstrzymują przed samobójstwem, jacyś sadyści chcą żebym żył, z jednej strony chcą mnie wykończyć, z drugiej podtrzymują przy życiu" — Wedika spojrzała na niego spode łba: — "Tylko po co? Widocznie masz jeszcze żyć" — . Parę dni później prawie się rozeszli, poszedł po sznur zdjęty ze schodów, zawiązał pętlę i był gotów się powiesić w lesie, potem zadzwoniła Wedika, zapłakana, że chce zaplanować samobójstwo razem. Maurycy chciał wykraść nocą ze stajni Nembutal, środek do usypiania koni, planując usypanie stosu w lesie, a potem po zażyciu środka podpalić się razem z Wediką, ona też miała już dość życia.
Gdy Wedika pojechała, Mauryc patrzył na wschodzącego Marsa i Saturna na wieczornym niebie, pojawiły się pięciometrowe postacie Saturnalej wampirycznej pary, smukły mężczyzna i piękna kobieta w szatach, była z nich szlachetność i dyscyplina, kobieta klaniając się pocałowała męża po ręce.
Mauryc poczuł się jak małe dziecko i zwracał się do nich jak do wielu matek i ojców które go przygarnęły pod skrzydła, pokochał ich wielkość. Nigdy nie wiedział czy więcej determinacji w odebraniu sobie życia z Wediką byłoby lepszym rozwią-

zaniem niż staczanie się w życiu na dno, tracąc resztki siebie w zdziczałe formy wulgarności, trywialności, opętań, morderstw, okrucieństwa, może te samobójstwa były ich ostatnią szansą na to, aby uświęcona miłość przetrwała, a on sam zachował resztki tego, do czego aspirował.

Gdy Vwdika była gotowa go zamordować, czy jeździec był zwiastunem śmierci? Tyle razy dopominał się śmierci, choć cały czas się jej wymykał, zmarli traktowali go jak jednego z nich. Jego ukochana Wedika, Neptunalna córeczka Dagona, rudowłose piekło. Nazywali ją kobietą władzy, ale urodziła się nie tam gdzie trzeba -"zmarnowali ją na Ciebie" — ktoś powiedział z pogardą. Sygnowała wszystko 13—77.

Był jeszcze w mieście z Wediką, kompletnie się schlała i jak zwykle chciała się wdrapywać na ruiny, do pustostanów i na plac budowy. Jest upiorna jak się schleje. Z jeden strony zamienia się w potworną sukę, a z drugiej nagle udaje niewiniątko i ma świetną zołzowatą zabawę.

Mauryc nie namówił jej żeby nie właziła do kolejnych ruin, więc siłą zaciągnął ją do mieszkania, patrząc na przechodzących ludzi którzy mieli doskonałą scenę — ona się wydzierała, a on przenosił ją z miejsca na miejsce. Kotek wygrał. Kotek nazywał się Nirvana i był Boddhisatwą. Argument o nakarmieniu kotka wygrał.

Wieczorem siedzieli w kuchni, Mauryc poczuł wielką chęć jej dekapitacji, krótki dziwnie obiecujący impuls, trzymał nóż kuchenny w ręku i demon którego na niego nasłali podsunął mu sugestywnie myśli, sterując jego rękoma. Wedika w tym czasie udawała martwą i robiła sobie zdjęcia w pokoju obok.

Wchodząc do pokoju Maurycy westchnął, przerażony: — "Wedi,

mam Ci obciąć głowę" — powiedział, trochę zbity z tropu, trochę otumaniony.
Wedika przytuliła go. Klątwa się odbiła i walnęła w innego gościa w Warszawie, demon poleciał do typa który stwierdził że jego żona jest manekinem i odciął jej głowę wzdłuż szyi. Potem kolejna ofiara, jak donosiły wiadomości. Poszedł siedzieć, rzecz jasna. Żal mu było tych kobiet. Jedna przyleciała potem do niego, wisząc mu nad łózkiem w nocy, trzymając swoją głowę w rękach, pół-eteryczna, w geście oskarżenia. Maurycy przeprosił ją z szacunkiem i powiedział że to nie jego wina, ale niespecjalnie ją to przekonało.
Na wsi zajmował się końmi, rano wyprowadzał je na pastwisko, potem sprzątał gnój, zbierając lanie po kręgosłupie od demonów i sług przymierza, umysłem szarpało mu jak niewolnikiem w okowach z zimnej nienawiści do próby pogodzenia się ze swoim losem. Polubił się z końmi, kładąc im rękę powyżej oczu próbował je aktywować astralnie — skutecznie. Polubił się z konnicą. Widział jak czarny koń fryzyjski który zionął czarnym ogniem przelatuje przez niebo, prezent od Saturnalnej pary. Wspaniały, pyszny prezent! — Podziękował. Lokalny diablik zapisywał jego myśli, wisząc nad nim w stajni gdy Maurycy czyścił boksy, ucząc się wyrafinowanego zła, obserwując jego poczynania.
Gdy wracał do domu witała go wiedźma z cienia, dwumetrowa smukła postać, obok łóżka leżało pół-zgniłe dziecko które machało mu na dobranoc.
Spał sam, chyba że przyjeżdżała Wedika, gdy dostawał baty od demonów, lokalne diabły przerażone krzyczały — To dopiero zakapiory-. Maurycy tak bardzo chciał się wykończyć, że zamó-

wił śmierć z Saturna, więc dostał to co chciał. Wyższe zrządzenie, nie mogli go wykończyć, miał żyć! Podziękował za prezent urodzinowy i starania, zgodnie z prawem, uszanował siły wujka S.

Z pracownikami stajni żył dobrze, ale podchodził do wszystkich z dystansem, dlatego nie był lubiany, ani jedno słowo, ani jedno dziwne zachowanie nie mogło zostać dostrzeżone.

Gdy młody ogier zaplątał się na wybiegu w metalową siatkę, kowal złapał go za szyję i próbował odciągnąć, a Mauryc wydarł się na dziewczynę z nożem żeby cięła plastik, wyszarpując metalową bramkę spod kopyt, tak aby zwierzę nie złamało nóg.

Czasami, zamiatając stajnię, czuł się jak mnich Zen, którego obserwują demoniczne królestwa czujnym okiem, zastanawiając się nad jego losem. Na wsi go zlokalizowali po miesiącu, zaczęło być gorzej niż w mieście, z perspektywami na nic. Miał nadzieję że będzie tam pracował do końca życia, co najmniej dwadzieścia lat. Jego marzenie było ulotne. Nie miał gdzie mieszkać, więc wpisał się do psychiatryka, na miesiąc, korzystając z historii poprzednich pobytów. Azyl. Błoto i Brud

Siedział znowu w mieście, pokonany. — "To niesprawiedliwe" — poskarżyła się jedna z przestrzeni. — "Co jest niesprawiedliwe? Czego jeszcze zazdrościcie, wściekłe, głodne świnie, jestem zbitym psem" — spytał Maurycy. — "Zbitym na amen" — uśmiechnęła się słowami inna.

— "Ale tak nie powinno być, to nie powinieneś być Ty" — zapłakała. — "A kto, Ty?" — spytał, zmęczony, obserwują swoją powolną degenerację, stale pod obserwacją i nadzorem swoich wrogów. — "Chyba jesteś dla nich bardziej do zaakceptowania jako nic nie znaczący maniak, które będzie pełzał przez ulicę,

żebrząc" — powiedziała inna — "Nie mogą Ci wybaczyć tego kim byłeś, kim jesteś, kim miałeś być" — dokończyła inna.
— "Pomyleńcy, niech gniją, jak skończę ze sobą, skończę z nimi i wylatuję stąd, ha!" — odpowiedział — "Nie odpuszczą mi, redukują moją inteligencję, kiedyś chcieli wiedzieć co myślę, jak myślę, nie byli w stanie zrozumieć, więc chcieli abym myślał jak oni, sprowadzając moje umiejętności poznawcze do poziomu błota" — powiedział. — "Nie ma nic gorszego niż motłoch który chce się w kimś przejrzeć, z braku podobieństw, czyni nas podobnym motłochowi" — skwitował. — "Doprowadziłeś do tego, że wszyscy Cię nienawidzą" — oskarżyła go. — "Taki naturalny tok rzeczy, moja cierpliwość skończyła się miesiące temu" — wypalił.
— "Mój rodzaj trzyma się przy swoim rodzaju, nie mieszając się z Waszym rodzajem, są inteligentniejsi ode mnie, ale współpracują z resztą aby przetrwać, nie nienawidzą mnie za to, co zrobiłem, tylko za to, czym są w moim zwierciadle; gdybym nie był poddany osądowi pogardy godnych błaznów i głupców, gdyby nigdy nie mieli dostępu do mojego umysłu, gdybym nie został eksponowany." — "Wtedy nie znienawidzili by siebie w moim obrazie, nie próbowali by mnie zrujnować, wielbić, lub mieszać z błotem" — powiedział — "psychologia mas, wyobraź sobie co by się stało gdyby najgorsze szumowiny społeczne miały dostęp do mózgu filozofa, zrujnowali by wszystko" — wyjaśnił. — "Przecież jesteś skończonym śmieciem" — usłyszał żeński głos, który potraktował go pogardą — "Zgadza się, nie zapominajcie o tym, kto ze mnie zrobił tego śmiecia" — odpowiedział w myślach — "moje życie nie było zrujnowane na moje własne życzenie." — "Przecież jesteś skończonym śmieciem" — usłyszał żeński

głos, który potraktował go pogardą — “Zgadza się, nie zapominajcie o tym, kto ze mnie zrobił tego śmiecia” — odpowiedział w myślach — “Moje życie nie było zrujnowane na moje własne życzenie, wyciągnąłem z tego dla siebie co mogłem, nadając dynamikę zniszczeniu.”
Zrezygnowany wyszedł, minął blokowisko, padał deszcz, obok torów kolejowych zatrzymał się pijany obłędem.
— “Gotów?” — zapytał przyjaciel z niebios, przerywając tyradę.
Maurycy zaczął tańczyć w błocie, kręcił się wokół własnej osi zamaszystym ruchem, w locie coś go podbiło, wylądował bez uszczerbku na ziemi, jego psychomotoryka była przejęta, każdy ruch był perfekcyjnie skoordynowany.
— ”Wow, zrób to jeszcze raz” — krzyknęła przyjaciółka przelatując obok.
Przypomniał sobie o szale bitewnym Berserkerów, kiedy ludzie Ci, trenowani od dziecka, potrafili się wprowadzać w trans, który uodparniał ich na ból.

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Pojechali pracować w małej knajpie w Irlandzkiej mieścinie, która słynęła z masowych psychoz i latających Maryjek Dziewic, która później stała się miejscem kultu dla tych co chcieli w to wierzyć. Ballinspittle. Lokalne siły robiły sobie z ludzi jaja. Oczywiście, widzieli to. Natomiast jaka stała intencja za takim aktem iluzji to zupełnie inna sprawa. W końcu Irlandia to katolicki kraj.

W przerwach między wieczornym rozpijaniem barku po pracy, chodzili nad morze. Właściciele knajpy kazali im wszystkie próbować, więc zwyczajem swoim zaczęli wypijać wszystko, z determinacji, nie z głupoty. Maurycy słyszał śpiewy ludzi którzy utopili się po katastrofie HMS Lusitania, w pobliżu Kinsale — statek storpedowany przez niemieckiego U-Boota, ale nie wspominał o tym Sofii. Po drodze widział cień wisielca który patrzył się na niego z drzewa. Któregoś razu wyszedł na pobliską górę, wśród pól zboża patrzył się przed siebie i wypowiadał swoją skarę, której treść została dawno zapomniania przez wiatr.

W pobliżu, jak się później dowiedział były ruiny fortecy z epoki żelaza, gdy ludy Tuatha Du Dannan zamieszkiwały okolice. Tej samej nocy Sofia odczytując runy powiedziała że nie powinni

spać razem. Spali osobno. Przepowiedziała jakieś nieszczęście. Przyleciały trzy duchy z cytadeli, które najwyraźniej rozbudził, albo zawsze tam były. Najmłodsza została z nim, na lata, przepiękna, nazywała się Anand, nazywał ją Meretu albo Elfią Pieśnią. Zasnął patrząc jak zmarli z okolicznych wiosek poruszali iluzorycznie klamką od drzwi i lekko rozchylonymi drzwiami, próbując zwrócić na siebie uwagę. Czytał wtedy "Grę szklanych paciorków" Hermana Hesse, którą dostał od starego przyjaciela. Wyrzucili ich z pracy po tym jak ich szefowa wyjechała.
— "Wypieprz ją no dalej!" — powiedziała wściekła Irlandka w Cork, która miała ból w oczach, siedząca przy przejściu dla pieszych gdy Maurycy włóczył się z Sofią.
Ta, który została zamordowana w Irlandii odwiedziła go dużo później. Potężna biała, zimna dusza, jakby chciała o sobie przypomnieć. Tego dnia Maurycy pieprzył się z Sofią w hostelu. Maurycy pomyślał o swojej maszynie do pisania, czerwonej Olivetti Valentine, którą sprzedał dawno temu, a wszystkie teksty które na nich napisał zostały zniszczone i spalone. Ostały się tylko dwa krótkie fragmenty, jeden napisany z dedykacją dla Perłowłosej, drugi z dedykacją dla Sofii, nie wiedział, czy mają je jeszcze w swoim posiadaniu. Drobny gest od marnego pisarza.
— "Nic więcej do powiedzenia, szczerze mówiąc, życie pędzi dalej, a ja podlegam temu samemu repertuarowi forteli, destrukcji, oszczerstw, dręczenia, to wszystko interpretując w innych okolicznościach, sytuacjach, jestem nadal całkiem zadowolony że zachowałem swoje zmysły po tylu eksperymentach." — westchnął — "Niestety zdewastowało to i uciszyło moją inteligencję, trzeba mi wytyczyć granice wiedzy, abym mógł jak małpa,

uchwycić to, co mogę zrozumieć" — "Myślę że wygrałem odznakę Homo Sapiens Sapiens, a to ciężkie dokonanie w dzisiejszych czasach, gdzie wolna myśl i człowieczeństwo jest tak rzadkie i podlega karze przez armię bezmózgich bigotów i pedantów: religijnych, politycznych, magicznych, którzy udają, że wiedzą lepiej, a w rzeczywistości narzucają innym swoją wizję, bo nie są pewni własnej, nie widząc niespójności swojego tunelu rzeczywistości." — —"Im więcej mamy potencjału, tym więcej ta narcystyczna bigoteria wie jak tym potencjałem rozdysponować do swoich własnych gierek, nie wiedząc po co dokładnie mają wykroić to z naszych umysłów, ale czując dumę z posiadania czegoś rzadkiego." — przerwał — "Czasem kłócę się ze ścianą urojeń, aby się rozerwać, dla teatru, pielęgnując swoje własne, aby twarde fakty mnie nigdy nie dopadły i nie rozniosły tego wymuskanego obrazu" — Wyprawa na Rugię, Mecklenburg-Vorpommern, jedna z ostatnich na jakie było mnie stać. Z Warszawy przejechał do Szczecina, gdzie zaobserwował bitwę między policją a kibolami. W międzyczasie w świetle dnia patrzył na humanoidalną sylwetkę z cienia. Kat, pokazywał mu topór i ścięte głowy. Wyłaniał się ze starych murów Szczecina tuż przy dworcu kolejowym. Pamiętał że napisałem mały raport. Odgrzebał go potemu z notatek. Mniej więcej taki: Pojawiłem się w Sassnitz wczoraj, całkiem późno w nocy, desperacko poszukując taniego hotelu. Podczas przechadzki przez miejscowość dotarłem do lasu, zaczęły tańczyć cienie, humanoidalny koszmar wyrósł z ulicy, próbując napełnić moje serce terrorem. Lecz to też było doświadczenie, które wielokrotnie przeżywałem — musiały mnie oswoić.

Niebo było rozgwieżdżone, blisko morza, z dala od tych kilku

świateł miejscowości, które mogłyby je zaślepić łuną. Patrzyłem na Betelgezę i Siedem sióstr, śledząc jak inteligencje duchowe manifestowały się olśniewającym światłem na niebie, lecąc gdzieś dalej, zostawiając smugę srebrzysto-złotego światła za sobą. Podobne do Perseid, ale dużo żywsze niż "spadające gwiazdy" w nieznane. Pojawiła się uskrzydlona laska Eskulapa.
Ogromna istota ze światła pojawiła się na rozgwieżdżonym niebie, jakby mając mnie pod opieką. Zamanifestowana twarz niehumanoidalnych rysów, ale pięknych.
Maszerowałem dalej, Elfia Pieśń dotrzymywała mi towarzystwa, gdy w lesie rozmawiała ze swoimi pobratymcami, odlatując i przylatując do mnie z powrotem i opowiadając w swoim języku wszystkie zasłyszane historie. Piękna, kochana gracja natury.
Znalazłem w końcu tani hotel, z niezłym widokiem na morze. Dziesiąte piętro. Zapłaciłem trzydzieści euro, chłonąłem widok Bałtyku, następnego dnia po śniadaniu poszedłem w las i spacerowałem przez parę godzin, aż doszedłem do klifów. Park Narodowy Jasmund. Byłem szczęśliwy, porównując to ze starymi bólami egzystencji, patrzyłem wstecz na stracone miłości, rzeczy które nigdy się nie wydarzyły, to zawsze zły pomysł, takie rozpamiętywanie, często wykorzystywane przez tych błaznów, aby człowiek upadł w gorycz.
"To szczęście" — jak myślałem — "Mogło być ostatnim, lubiłem myśleć tak, aby szanować każdą chwilę teraźniejszości, bo nigdy nie wiadomo czy to nie ostatni najpiękniejszy moment mojego życia." —
Wspiąłem się na biały klif, słuchając śpiewu ptaków, usiadłem w pobliżu drzewa, patrząc na istoty leśne. Zlepek insektów, zwierząt, roślin, były dziwne, patrzyły z ciekawością. Przy za-

mkniętych oczach widziałem je jeszcze lepiej, wydawały się przyjazne.Gdy zaczęły się gromadzić, zamknąłem oczy i zasnąłem, śniąc wizje, które mi zesłały.
Niewidzialny kabaret gadał, zarówno przestrzennymi głosami z powietrza, jak i w głowie, kiedy prowadziliśmy filozoficzne dysputy, zacząłem gadać dziecinne zabawne rzeczy, śpiewają z Elfią Pieśnią — "kocham Cię, Meredith" — .
Nie spodziewam się więcej od tego świata, pozwalam rzeczywistości płynąc, ile razy upaść, by powstać i być zmiecionym. Afirmacja piękna. Odstępowałem od tego tylko wtedy, gdy niszczono mi umysł, wtedy stawał się zły i szpetny.
Wyobraź sobie co by się stało gdyby spadła bomba nuklearna, tyle snów, bitew, tyle piękna i goryczy zła, zmiecione w jednej chwili, jak to wszystko wydaje się być nieudolną bitwą, w spotkaniu z destrukcją, ale pomimo tego wiecznie dążymy naprzód, wiecznie marzymy o przebóstwieniu, o epifanii harmonii, prawdy, piękna i wolności. Peri to kalon. Pragnienie piękna. Dalej, dalej, póki mamy jeszcze na to siły i nie oddamy się zapomnieniu.

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Dzień Zmarłych. Dzień, w którym w pewnym kraju ludzie kierują kolektywne mentalne energie w kierunku Thanathosa, a zasłony są przerzedzone a w niektórych bardziej Plutonianskich miejscach poprzebijane.
Dzień, w którym gdy Mauryc wychodzi na ulicę, widzi półzgniłe zwłoki ludzkie emanujące przez żywych, chodzące ze swoimi rodzinami. Zawsze pytałem — "dlaczego nie pomogły im te katolickie ceremonie, z frajerem co mamrocze coś pod nosem, zgarniając kasę ze smutną miną i znika z gotówką".
— "Taki nekrobiznes, słoneczko" — szepnęła jedna cmentarna dama. — "Tradycja to tradycja, nie odwróci się przeszłości, ktoś powiedział że kształt teraźniejszego świata został zdeformowany w przeszłości, podobnie jak i przyszłego" — — "Mam nadzieję że te zwłoki sprzątają potem tych przeklętych kleryków do siebie, żeby przepytać dlaczego są tam, gdzie są" — powiedział Mauryc — "a potem rozrywają ich na strzępy". — "Osądy pozostaw zmarłym, należą się im samym" — odszepnęła, zawirowała w powietrzu i wcieliła się w posąg na cmentarzu.
Jego babka umarła w dniu kiedy wrócił z Azji, była wiedźmą,

nigdy nie rozwinęła tego talentu, kryształy pękały w jej obecności, ludziom działy się dziwne rzeczy, była nieuformowaną, nieprzetrenowaną psioniczką, linia krwi Germańskich czarownic.
Ucieszyła się na jego widok, powiedziała parę ciepłych słów. Wrócił gdy zmarła. Siedział na krześle obok jej ciała, patrząc jak krew zaczęła ściekać w dół jej zwłok a twarz bladła coraz bardziej. Jego ukochana babka, która wiązała tą rodzinę, którą jeszcze miał.
Przekazała mu jeszcze dar i jarzmo przed śmiercią, czekała tylko na to aby się pozbyć tego moru. Potem śnił raz że ciął pnącza w mgle w lesie umarłych, cierpiała tam, będąc oślepiona. Uwolnił ją. Potem zamanifestowała się jako młódka, anielica, mówiąc coś ciszą. Kult przodków, w dzień babki, wzniósł toast na jej cześć.
Reszta po śmierci trafia w różne dziwne miejsca, niektórzy idą dalej, ciężko stwierdzić, ale przeczuwam że jeżeli ktoś przespał całe życie nie robiąc nic, oprócz słuchania na ślepo instytucji religijnej, to chyba nie ma różowej przyszłości, ale to ruletka dla dobrych i złych, rzadko ktoś świadomie rzeźbi w sobie aby sobie pewne przejścia ułatwić.
— "Właśnie, ale jak wyrwiesz ludzi z marazmu, skoro nawet nie czują tych światów? Tyle straconych dusz poszło w zielony szlam, pokarm dla śmierci" — zastanowił się. — "Ignorancja zabija, czytałem kiedyś o gościu, Kanadyjczyku który przyjechał do Szkocji i widział krew na ludzkich twarzach, trupy były wszędzie, zaciukał normalnego gościa ze strachu i w samoobronie, myślał że to zombie, coś go próbowało wykończyć, zastraszyć, sprzątnąć, podobnie jak mnie swojego czasu" — po-

wiedział Maurycy — "I co z nim?" — spytała Wedika — "Wylądował w psychiatryku z diagnozą schizofrenii paranoidalnej, kolejny stracony dla sprawy, pewnie do końca życia nie będzie wiedział za co siedzi i co dokładnie się stało, takie informacje są strzeżone i mało dostępne, druga strona nie chce żeby człowiek za dużo wiedział" — . — "Przynajmniej miałem parę lat na rehabilitację, porządkowanie obłędu i anomalii, sceptycyzm, w miarę racjonalne porządkowanie szaleństwa. Miałem farta, inni mieli go mniej.
— 'Załatwiają im umysły i dostają jakieś neuroleptyczne gówno do końca życia, ale to nie jest życie, tylko pochowanie żywego w grobie diagnozy." —
"Wiem jedno, znajomy mag ze Stanów czytał swojej ciotce ustępy z Bardo Thodol do ucha, gdy wszyscy byli zajęci stypą, piękny gest, Tybetańczycy wiedzieli jak się wykonuje skutecznie rytuały pośmiertne, podobnie jak multum innych kultur, których nie wytępiły krwawe religie, ani globalizacja wolnorynkowa z biotechnoinformacyjnym wirtualizyjnym śmieciem który zainstalował się w ludzkich umysłach" — . odpowiedział.
W Częstochowie poszli z Wediką na żydowski cmentarz, te Katolickie były pełne ludzi. Ominęli parę grobów, zobaczył kątem oka kobietę w żałobnym welonie, która stała nad swoim grobem przy zniczu w ciszy, zniknęła i rozpłynęła się zaraz potem. Maurycy kierował Wedikę głębiej, ta oburzyła się, że chce sama znaleźć miejsce. Coś nią pokierowało, Maurycy szedł za nią. Znaleźli małą kamienną strukturę w krzakach, niebiesko-żółtą stellę, z dwiema żelaznymi niszczami na górze. Nie wiedział co to jest. Napełnili nisze mlekiem i rozpoczęli inwokację razem, o wyzwolenie, o uspokojenie, o rozpuszcze-

nie cierpienia. Stali w ciszy. W ciszy się wycofali.
Konsekrował melikraton, mieszankę miodu z mlekiem i poszedł do pobliskiego lasu. W nocy wykopał mały dołek w ziemi, z wielkim namaszczeniem zaprosił zmarłych, których chciał napoić. Zaczęły się zlatywać cienie zmarłych, białe dusze, eteryczne biało-zielonkawe postacie, wylał Melikraton do ziemi. Wzniósł ręce do rozgwieżdżonych niebios, prosił o ich ukojenie i wyzwolenie, o pomoc w przejściach, o rozwiązaniu tego co związane.
Wycofał się w ciszy. Szanował zmarłych, zawsze beształ się za swoją wściekłość i gorejące słowa wyrzucane w przestrzeń, były przeznaczone dla żywych, chciał uszanować ich ciszę. Ostatecznie oprócz Wediki, jego świat był zapełniony zmarłymi, duszami, daimonami, inteligencjami, Bóstwami, z bestiariuszami które nie mieściłyby się w tych prostych definicjach, z gramatyką tych światów której zazdrościłby niejeden kosmograf czy teolog.

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Mieszkając na Ochocie w Warszawie, Maurycy wynajmował mieszkanie o właścicielki. Mieszkał w klaustrofobicznym pokoju, w którym nie mieściła się połowa rzeczy których wniósł. Ściany były w kolorze martwej żółci. Mieszkanie słynęło z magiczno-narkotycznych eksperymentów, które zaczęły się do niego przyklejać. W stanie wolnego obłędu leżał na wyrze, gdy robili mu sieczkę z umysłu, przyleciała jedna która wśród gier metamofoz przybrala iluzję niebieskawej poświaty. — "Jestem świętą marią, rodzicielką syna bożego" — powiedziała nobliwym głosem. — "Nie suko, jesteś harpią, pieprzoną tępą harpią" — Mauryc odszczeknął, wściekły że mu zaburzyła mu drzemkę, nie szczędząc w obelżywych słowach". —
— "Jestem święta, znajdziemy dobrą kobietę i urodzi Ci syna, ja będę nią, a Ty niczem święty Józef" — inkantowała — "Dobrze wiem, że chcesz się ponownie inkarnować Chrześcijańska suko i nic nie osiągniesz, jeżeli się nie odrodzisz, znajdź sobie innego siewcę nasienia, psycholko." — wstał lekko z łóżka, odpowiadał intensywnie w myślach — "Już grali tą kartą kiedyś, paranoicy religijni, jak można wmawiać dwom pieprzącym się zwierzętom, że są jak Maria i Józef, przy okazji była opętana

przez męskiego demona, bo chciała mi przedymać nogę, podejrzanymi ruchami frykcyjnym" — perorował — "A co jeżeli wasza cała polityczna religia, od początku do końca, to stek zrobiony z bełkotu, doprawiany wierzeniowym syfem, niezależnie od teologii i symboliki którą sobie przez setki lat stworzyliście w celu uzasadnienia dziurowej, niespójnej religii? Czy byłoby to do zaakceptowania? Co dla Was jest świętością, dla mnie jest obskuranctwem!" — krzyknął.
— "Taaaak? Myślisz, że wszystko wiesz, takiś mądry" — zapytała drąc się w okrutny sposób. Rzuciła się na jego ciało, dziobiąc go i starając rozerwać na strzępy. Maurycy odczuwał to jak łaskotki i lekkie dźganie: — "Nie chcesz mnie, Ty śmiertelniku? Nie chcesz mej miłości ty skończona gnido?!" — powiedziała rozsierdzona Harpia Maryjna — "Wiesz jak ciężko znaleźć odpowiedniego dawcę, Ci frajerzy na klęczkach we wszystko wierzą, ale Ty musisz się jak zwykle mądrzyć, skurwysynu" — zupełnie oszalała ze złości. Maurycy tarzał się po łóżku ze śmiechu, mówiąc — "przestań mnie dziabać, Maryjo, rodzicielko syna bożego, zostaw me ciałko w spokoju" — — "Jeszcze zobaczysz" — wycedziła przez zęby i zniknęła. Mauryc przejął się przez chwilę tą groźbą, ale w najgorszym przypadku mogła skrzyknąć inne harpie i trochę mu przeszkodzić w życiu — "Cóż" — pomyślał — "Zobaczymy". Kolejna założyła mu niewidzialny pierścionek zaręczynowy. "Kolejna oportunistka" — pomyślał "Wszystkie zostaniecie wymordowane i skasowane, suki". Stawał się niekiedy bardzo wulgarny, niemy protest bezsilności graniczył z prostactwem. Nienawidził tych chwil.
— "Bezprawne uwiązanie, wasza arogancja nie zna granic,

nie powstrzymacie mnie, nie zostaję w sferze ziemskiej, nigdy więcej nie będę cierpiał ludzkiej egzystencji, nigdy więcej nie będę cierpiał nietrwałości, rozpadu, bólu, piekła na ziemi!" — rozsierdził się.
— "Wy, oportunistyczne kurwy, nigdzie się nie wybieracie. Przyleciał jakiś idiota który zaczął się drzeć" — "Mesjasz, meszuga!" — Maurycy odpowiedział: — "To hebrajski koncept, zapominają o tym że jestem poganinem, Judeo-Chrześcijańsie i Islamskie systemy teologiczne, moralne, mitologiczne mam za obce tak jak każdy chyba neoplatończyk, bliżej mi do Solarnych kultów i wschodu" — odpowiedział, bełkocząc do siebie pod nosem.
— "Maurycy, oni nie potrafią inaczej myśleć! Nie są w stanie zrozumieć że zamieniłeś się we współczesnego antyka i nie macie ze sobą nic wspólnego na żadnej płaszczyźnie" — krzyknęła błyskotliwa dama.
— "Bo nie odprali sobie mózgów z tego w czym byli tradycyjnie uwarunkowani, ja nie jestem od czyszczenie umysłów z tego bełkotu i wprogramowywania starożytności, zro-zu-miano?" — rzucił myślą w przestrzeń.
— "Za dużo zamieszania zrobiłeś swoją osobą, od dawna nie trafił im się taki dziwak, nie zmienisz tego co układa im się w głowie! Pamiętasz? Topologia umysłów i czucia, mają swoje górki i dolinki znaczeń, wierzeń, symboli architektury konceptów!" — pomyślała. — "Faktyczynie, informacja im się wlewa tam gdzie może, ale ponad to co są w stanie zrozumieć nie przeskoczą, myślą że są w stanie cokolwiek zrozumieć ale nie mają tej perspektywy tego bagażu doświadze" — Maurycy zreflektował, po raz wtóry. — "To jak, przestaniesz się

rzucać?" — spytała go zmarła przez niego, uśmiechając się lekko.
— "No tak, ale człowiek który zna swoje limity nie chełpi się tak jak ten arogancki motłoch że cokolwiek wie, niech się przykleją do kogoś innego, ja cały czas badam, uczę się, rozwiązuję, syntezuję, mam ludzką wiedzę i myśli. Doświadzenia od wyższych światów, jak je zinterpretuję zależy ode mnie" — powiedział.
— "Przestań być młodym głupcem, za stary jesteś na to" — skwitowała go.

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Maurycego obudziło coś w środku nocy, spojrzał na Sofię. Zawsze spała nago. Zobaczył, że zamiast jego damy obok leżał czarnowłosy, muskularny facet. — "Co do cholery?" — spytał Maurycy. Facet obrócił amorycznie twarz w jego kierunku z dziwną męską żądzą. Maurycy spojrzał na sufit, odwrócił głowę z niedowierzaniem i spojrzał z powrotem na swoją dziewczynę, która leżała obok jak gdyby nigdy nic.

Przeraził się faktem, że jego ukochana jest przejmowana przez panów z drugiej strony, chcących być blisko niego. Spojrzał na nią jeszcze raz, aby upewnić się czy Sofia na pewno tam leży. Wszystko było w porządku. Nagle z nieba usłyszał świątobliwy męski głos: — "Ożeń się ze mną" — Poczuł jak zakładają mu na rękę obrączkę i przypomniał sobie o klątwie jego herbu, Corvinusa, z wroną która oferuje złoty pierścień piekłom, czy niebiosom. Od razu nasunęła mu się do głowy przypowieść z ożenku piekła z niebiem William-a Blake'a. — "Co kotku, złączysz się ze swoim Lucyferkiem, solarny Syn pomylony z Michałkiem" — zadrwiła laska przelatująca obok. — "To nie ta bajka, nie jestem Waszą niebiańską księżniczką, w ciele faceta, zrozumiano?" — szepnął przerażony, żeby nie obudzić swej damy.

Nagle wszystko zaczęło nabierać kształtów, zarówno to dziwne

odczucie jak białe istoty spuszczały mu się do gardła i sodomizowały go, w odczuciu zamieniając jego głowę w dupę, gdy mówił. — "To Ci goście z Nagiego Lunchu!" — . Gdy miał dość tych gwałtów dokonowyanych przez skrzydlatych panów w białych uniformach, wściekał się i odczepiał ich od źródła, po czym na prośbę zostawały rozszarpywane na strzępy przez demony krzycząc dobitnie — "nie nie nie nie" — . Żartował że to mleko Yog-Sothotha i czasami przeinaczając formułę podpinał je pod dziwne wymiary.

Nauczył się jednego — ignorowali ich bogowie, więc ignorował je on. Podobnie jak z wąpierzami, jak wyczuły potężną energię w jego ciele. Ostatecznie nie piły półbóstw, tylko jego. Cóż, anioły przymierza Judeo-Chrześcijańskiego. To był klub dla mężczyzn.

Wszyscy byli homoseksualistami czczącymi swojego wielkiego tatę w niebie, nie miały nic wspólnego z prawdziwymi androgynami, solarnymi siłami męsko-kobiecymi, ani świętymi istotami. Były dziwnym porządkiem patriarchalnej rzeczywistości bez żeńskiego pierwiastka, więc wszyscy się upodabniali w narcystycznej miłości, pochłonięci sobą, do siebie. Zaczęli swoją egzystencję gdy pod pakt przymierza zaczęli rekrutować mężczyzn, karą za pogardzanie Boginią był homoseksualizm. Gdy wcielały się w niego czuć był narcystyczną pogardę i marszczenie noska typowe dla gejów, nie przepadali za kobietami, nie lubili też kiedy przeglądał lekką erotykę na sieci i rytualnie się masturbował żeby doładować pole praniczne, albo przy magii seksualnej przemieszać duszę z losową kobietą.

Lubili oblizywać jego usta, wcielając się w niego, jakby smakując jego ciała, było w tym coś niesamowicie obrzydliwego — cie-

kawe ilu gościom nagięli seksualność do ich własnych zabaw. W każdym razie zakochiwali się w męskich panach, po prostu mieli słabość do takich jak Maurycy, aby latał z nimi piejąc peany o Bogu hebrajczyków. Starożytne światy były dużo mniej szowinistyczne w tej kwestii. — "Może to kontrola reprodukcji, a może po prostu zgraja narcystycznych gnojków o greckich gustach, podporządkowanych męskiemu Bogu, ale to planetarna zabawa religijna" — pomyślał Mauryc. — "Widocznie polecieli skryptami, wymarzyli sobie tą bajkę, ten mit" — powiedziała rozanielona laska — "Nie chcesz się popieprzyć z panami" — spytała zalotnie — "Zwalczaj inhibicję, kotku, powinieneś być biseksualnym magiem" — mrugnęła — "Nie, dzięki, pozwól że zachowam tożsamość seksualną, jest mi z nią całkiem dobrze" — Mauryc się skonsternował. — "Polaryzacje tao i alchemia między-płciowa o standardowych warunkach, ok?" — "Oni Ci tego nie wybaczą, są w Tobie zakochani" — zdmuchnęła loczek niewidzialnych włosów udając Wenus — "Nauczymy Cię jeszcze przyjemności, mrrrr" — powiedziała. — "Sprawiając, że czuję jak mi obciągacie kutasa co pięć minut w komunikacji miejskiej, to jest nauka przyjemności?" — zaprotestował Mauryc — "to jest irytujące" — powiedział — "Jeszcze za to zapłacisz frajerze, ale to potem, wiesz że Cię nienawidzimy, ale wpadniesz kiedyś w sidła" — powiedziała i odleciała. Maurycy zastanowił się przez chwilę i przypomniał sobie wizję wyra — to była rzeczywistość pewnej demonicy, wyglądało to jak splecione męskie i żeńskie ciała, owite w czerwony jedwab, które umierały i dławiły się niezaspokojoną rozkoszą, taki rodzaj farmy dla uciechy Lilki, Lilliany, Lillieczki. Piekła Wenus.

Kiedyś próbował zabrać jej zabawki i zażądał rozwiązania rze-

czywistości tych zniewolonych seksem, ale nie wiedział czy mu się to udało — wiedział natomiast jak uniknąć zostania maniakiem pasji seksualnej, bo droga do bycia zabawką Liluni — nazwijmy ją tak dla draraki — była zbyt prosta, a na pewno nasączona lubieżnym zniewoleniem. Wężyca przejęła raz Wedikę, kąsicielka była zachwycona spotkaniem, on też, wyglądały niczym pre-rafaelicka dama z obrazu Colliera.

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Maurycy opuścił dom swojego kuzyna na obrzeżach miasta, siadając na małym wzniesieniu obok przystanku autobusowego i zaczął z nieuciszoną tęsknotą patrzeć na rozgwieżdżone niebo.
Poczuł silny strumień energii poprzez ciało, niewidzialne towarzystwo mówiło, jak zwykle — postarał się znaleźć tą małą przestrzeń ciszy, która nie może zostać podbita, zszargana i w tej ciszy trwali razem, gdy dzikie myśli raz po raz były pacyfikowane, aby nie zniszczyć świętości chwili; Jego umysł nie był w stanie utrzymać tej świadomości w swoim umyśle, a dużo silniejszy, potężniejszy strumień delikatnie trzymał jego w granicach, aby nie rozpadł się pod tym wzmocnieniem. Jak wielokrotnie wcześniej, udowadniając jak w istocie słaby jest jego umysł.
— "Wyzwól mnie, eonie Ennoi" — pomyślał, myślał że jego dusza i umysł, od dawna zakuta w łańcuchy nie jest już zdolna do łkania.
Spotykał ich wielokrotnie, ufał im w ciszy, a ich nadzwyczajna mądrość i wgląd nie potrzebowały ani słowa.
Nazywałem ich kiedyś Panami światła, odzwierciedleniami wyższego świata, które umniejszając się, mogły na chwilę zejść

do ludzkiego świata, przyoblec w formę, z ostrością zrozumienia, łagodnością potęgi, która jest aparentna.
Wtedy pomyślał o swojej przyszłości, o tym jak jego los został zmieniony w wieczną tułaczkę, dopóki nie powróci do domu. — "W śmierci aż do kolejnego Ragnarok" — poczuł też dumę. Zmierzch bogów i ostatnia bitwa na gwiezdnych polach Asaru, historia lubi się powtarzać. Widział się gdzieś daleko. Myślał że wraz ze śmiercią stanie się kompletny, spełniony. W kosmicznych pustkach, opuścił ten świat dawno temu, pielęgnując tęsknotę, nostalgię za czymś straconym, czymś niesprecyzowanym, zbyt delikatnym aby profanować słowami, zrozumieniem.
W innych eonach, w miejscu niewyraźnym, niewyrażonym. Poruszając się między galaktykami, zawieszony między gwiazdami, smakował próżnię, przestrzeń, gdzie jedyne co było słyszalne to dziwne pieśni, szept wszechświata, do którego nie mógł już dołączyć, aby wstąpić co kosmicznych chórów ekspresji.
Nie chciał nigdzie wracać, ponieważ nie było już miejsca, w którym miał się odnaleźć. Kiedyś był człowiekiem, a wycofany uśmiech, ciche zrozumienie — "ah tak, ah tak, ah to i to" — przeglądał sekwencje obrazów pamięci, które jak zawiniątko pieczołowicie chronił, pamiątka bólu i cichego szczęścia z ziemi.
Czasami zatrzymując się przy jednej scenie, ożywiając ją na chwilę, aby o niej znowu zapomnieć. Troszcząc się o tą chwilę, gdzie jego dom był w przestrzeni pustki — wszędzie, nigdzie — ruszał dalej, kiedyś uczucie nieznanego zanikało i wciągało go, nęcąc —"zostań tutaj, nie leć już dalej' — .

Podróżując bez celu pamiętał ziemię, z życiem, ludźmi, naturą i ich opowieściami, mniejszych lub większych losów. Gdzie to wszystko jest teraz?
Największym lękiem podróżnika było uchwycenie fragmentu tego świata raz jeszcze, w odejściu nie chciał trzymać brzemienia świadomości innego świata. W tej samotności która przenikała świat. Tej zmęczonej samotni, ostatnia rzecz, jaka nie pozwoliła mu odejść — lękając się, że tracąc ją powróci do światła, stanie się jednią, a odczucie tej idei tańczącej na krańcu miecza rozpoznając ogromne cykle, była jego esencją, niewypowiedzianą.
To zniknięcie z westchnieniem w istocie byłoby wyzwoleniem, lecz trzymał tą przestrzeń, te ruiny i rubieże, gwiezdne połany taki blisko jak tylko mógł. Kochając subtelność tego świata, jego pocieszenie i żal, rozwikłując sztukę dawno zapomnianą, patrząc na upadłe światy, ich cmentarzyska, a także te które dopiero powstały, w młodości silne, kroczące naprzód.
To wszystko zawarte w imponderabiliach estetycznego objęcia, współczucia, które jest udziałem tych mistyków, co zostali na ziemi. Zobaczyć wyższe światy za zasłonami Izydy, obejrzeć się wokół i upaść w rozpacz, łzami zszywając jej szaty. To co było, to co nigdy nie miało być, to co jest, aby w gwałcie i porwaniu odbić się od łańcuchów i ruszyć dalej dalej od bliższych światów — bliżej, bliżej — dalszych światów
Dalej myślał, zapisują wszystko w żółtym, czwartym już zeszycie notatek.
Ludzie nie są w stanie zrozumieć zemsty i gniewu, gwałtowności i surowości, miłości i mądrości, współczucia które ucieka temu, w czym się odzwierciedlają. Czy widzą piękno

obłędu, szaleństwo chaosu, czy widzą się w splendorze porządku uformowanego z ciągłych manifestacji, czy widzą krwiożerczych bogów zniszczenia, czy wyższe Eony które nawołują do wolności?
Wszystkie wymiary nieludzkiej percepcji, którym poprzez swoje umysły narzucają zrozumienie porządku i ich istoty, przyoblekając się tylko w to, co mężczyzna lub kobieta może poczuć i doświadczyć, spekulując o naturze tych rzeczy, nigdy ponad to co ludzki umysł może uchwycić?
Jest to obłęd i opętanie w których siły mogą się przejrzeć, przetasować, odrzeć sfabrykowaną rzeczywistość z fałszu, porządku zdegenerowanej stagnacji. W tym to, co żywe jest wycofane, gdzie korzeń jest podcięty a chtoniczne siły nie odzwierciedlają celestialnych, w sztucznym porządku niewolnictwa, zaślepionej sferze dominacji i niewoli, w obłędzie dysocjacji, co przez rozpad rozszerza horyzonty umysłu aby przyswoić myśli niepomyślane.
W szlachetnej świętości odnowionego porządku, w obłędnej seksualności krwiożerczej destrukcji, alienacji wśród niepojętego zachwytu, terroru, dziwności.
Tu odnajduje się mężczyzna, kobieta kompletni. Zgodnie ze swoimi naturami, w gradacji otwartości na boski postradany błysk całości.
W tych tylko może się świat przejrzeć, nie w umysłach zamkniętych, nie w tych w których reżim porządku przekształcił się w niewolnictwo i cenzurę, nie widząc że ten porządek był wykuty z manifestacji przejawów pustki, nawet gdy Ci, stojąc samotnie i oglądając boski chaos, można podważyć utrwalone porządki, powinny dążyć do tych światów, w za-

chwycie tego co wyższe w mądrości, wolności i wymowie, co daje prawo do utożsamienia się z kosmosem.
W opozycji do małego samo-zdławienia dominacji i żądzy władzy aby podporządkować, zniewolić, to może być rozdarte przez postradaną mutację i perwersję.
Przez perfekcyjną jednię która w prawach umysłu działa nań, karmiąc umysł potencjałem chaosu różnorodności, wielkiej pustki i jedni, aby wyposażyć tak w sposoby nowego porządku pośród kosmicznych próżni.
Reszta jest kwestią inhibicji, estetyki egzystencji i wierzeń, preferencji, przyzwyczajeń — można w istocie być uchwyconym i ukaranym, jednak można przekroczyć w sprawiedliwość większego świata innego od relatywnych porządków i ludzkiej sprawiedliwości. Czy nie byłoby to piękne, że tu, podważany, upokorzony w bitwach na ziemi, uwiązany kruchym umysłem i ciałem które w końcu pogrąży się w bólu, zwiotczeniu i chorobie, zachować chęć poszukiwania prawdy.
To doświadczenie, co wyłania się w wirze, świadome, przekształca się w podróżnika między wymiarami i światami, noszącego maski, formy.
Tu bezforemną pustką, tam okropnością co przedziera się przez zielone mgły, aby wznieść się w perfekcyjną istotę, unieść formę i wydrzeć światło eonów aby zostać gwiazdą. W prawej zemście terroryzować tych, co zniewalają i spętują, tych co niszczą te rzadkie piękne szlachetne kamienie, które trwają przez miłość czy współczucie.
Gdzie indziej chroniąc te wszystkie rzeczy. Jako wichrzyciel, schemaciarz, co wplata opowieści o podróżach, opowiadając je swojemu wnukowi, tu będąc dziadkiem obcego dziecka

przy innej gwieździe, aby powstać jako brat gwiazd, walcząc ramie w ramie z przyjaciółmi. Aby rozewrzeć potężne skrzydła światła, pocieszyć istotę w najgłębszym bólu, aby przynieść oczyszczające łzy tym, co zapomnieli jak się śmiać. Aby mogli zobaczyć rozgwieżdżone niebo, stając się zwierzęciem, najmniejszym źdźbłem trawy, aby patrzeć, polować, żyć, umrzeć, wydartym do nieskończoności, topiącym się w o tyle pięknych, co nietrwałych rzeczach życia.

Knując przyszłość, zmieniając przeszłość, uszlachetniając najgorszych do najwznioślejszych czynów, łamiąc w desperację, gloryfikując te rzadkie perły wśród dusz, aby zmieszać je z błotem, tylko po to aby je ponownie wynieść.

Tak w szaleństwie, w martwej powadze i rezolutności, detronizując imperatorów, wynosząc żebraków we wzniosłe teatry, aby powrócić do większego światła. Tam, rozpaczać nad upadkiem, czuć dumę gdy Ci co upadli powstają, aby wynieść i zrzucić ponownie.

Aby stać się cichą pieśnią, boginią nęcącą swych ludzi, cesarzową co spotyka żebraka-boga, co gardząc nim, dostrzega gwiazdę w jego oku.

Żebrakiem co zabierając kostur idzie dalej przez pustynię. Orłem Garudy, co inspiruje, a potem walczy w zamęcie, w bitwach przeważając szale dla tych, których później pogrąża się w upokorzeniu. W większych porządkach szukając rzeczy dobrych, w mądrości obłąkanych, w trzeźwej głupocie prostych.

Zamknął oczy, ułożył się do snu i zobaczył wysuszone zwłoki kobiety, pogrzebanej w krypcie, wcieliła się w niego na chwilę, poczuł jak jego skóra staje się sucha, a jego kości przeżarte próchnem

— “Pobędę z Tobą chwilę” — odezwał się głos przeżarty wiekiem, toczony starością
— “Niech tak będzie” — pomyślał Maurycy, przekonany że chce poczuć ciepło ludzkiego ciała raz jeszcze.

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Siedział w mieszkaniu na Grochowie i wpatrywał się martwo w jeden punkt. Spłycone funkcje czucia, estetyka chwili ratowała go przez uświadomieniem sobie ile ze swojego umysłu już stracił. Studnia bólu, zacementowana i skutecznie zaplombowana. Ostatnio kiedy pozwolił sobie na głębokie czucie uderzył ciałem o ziemię i zaczęło nim trząść jak w epileptycznym spaźmie. Wstał po dwudziestu sekundach, uśmiechnął się i powiedział do siebie: — "tam się nie zapuszczamy" — względna psychotyzacja, dehumanizacja względem siebie, nie mógł sobie na to pozwolić. W głowie słyszał jakieś wulgaryzmy, jego umysł był zmuszony odpowiadać w pół przechwyconego myślokształtu. Werbalizacja myśli nie zastąpi idei ani myśli, to redukcja to sztuki w której nie był wprawny, zdziera najsubtelniejszy nawet pomysł w coś tak szkaradnego jak słowa. Ćwiczył nie-myślenie od dwunastego roku życia, gdy miał dwadzieścia jeden lat i rozpętała się indukowana psychoza, werbalizacje dołożyły swoje do korozji umysłu. Wcześniej miał głowę pełną idei i proporcji myśli, z perspektywy drugiej strony, tzw. "pusty łeb". Chcieli wiedzieć co jest w środku, jaki animus nim steruje.
— "Dominują mi umysł i kradną myśli" — pomyślał — Co przechwyciłaś? — — "To że mnie nienawidzisz" — odpowiedziała

jedna wściekła, kłamiąc.
— “Nie usłyszałam nic” — zgodnie z prawdą odpowiedziała ta z którą rozmawiał. — “Przejęli mój tok myśli, czasami blokują to selektywnie, wiedząc że słyszysz tylko to, co mi włożą w głowę, psychiatra by powiedział że to urojenia nasyłania myśli, nie mogę odizolować kanału komunikacji” — “A teraz?”
— “Mój tok myśli (...) jestem wariatem (...) mam coś w głowie” — odpowiedziała. — ”Podstawił mi myślokształt, zdeformował werbalizację w locie” — — “Z nami nie wygrasz, gnojku” — powiedział głęboki głos, prześmiewczo — “Skatujemy Cię, dopóki nie będziesz robrojonym świrem żrącym własne rzygi” — uśmiechnął się. Zwrócił się do kobiety z którą rozmawiał wcześniej w myślach.
— “Podpięli mi się pod umysł dawno temu, są cały czas na nasłuchu, mieszają mi kanały komunikacyjne, kiedy zdobędę wartościowy kanał, zaraz zalewają to swoim słowotokiem i nie mogę ustanowić dwustronnej komunikacji” — powiedział — “Dlatego wolę idee, obrazy też mogą zdominować i przechwytywać, funkcja wizualizacyjna, gdybyś tylko wiedziała jak te się rzucały na mentalne wykopaliska starożytnych symboli z Ubar” — pomyślał — “myśląc że zdobędą cokolwiek ze znacznikami z magii eonicznej, do której nie mają dostępu. — ”Próbowali przechwycić pamięć ładowaną obrazami do wehikułu, ale w medytacji żaden z nich nie ma do mnie dostępu, mogą tylko gadać, mogą mi tylko niszczyć i blokować umysł, meta-świadomości nigdy nie zdominują, ani gwiazdy, mogą zniszczył umysł i na czas życia odciąć do niej dostęp, odzyskam się po śmierci” — kontynuował.
— “I tak Ci pozakładali blokady” — stwierdziła. — “To jedyne

co mogli zrobić, ściągam sobie to bagnotak, próbowali korzystać z mojego umysłu do własnych celów, mokry sen każdego z kompleksem kontroli, zdominować wolę innego i poddać ją wpływom swojego chorego ego, pasożyty" — odpowiedział
Poszedł wykończony spać, śnił o swojej byłej, umierała. Chciał jej pomóc, ale mógł po nią sięgnąć, ani jej uleczyć. Obudził się osłabiony w środku nocy. Przy drzwiach stał mały humanoidalny cień-koszmar, wyglądając jak chłopiec, próbował wrzucić go w stan paraliżu sennego, szarpałem się z nim we śnie, aż w końcu rozwiązałem połączenie, odzyskał mnóstwo wspomnień z Wielkie Brytanii, które mi ukradli. Krzyknął — "spierdalaj" — i koszmar się zawinął.
Jeszcze w Walii męski głos perorował w powietrzu, z zadowolonym przerażeniem — "straszny wampir, straszny wampir będzie!"
— "Było zamówienie na szalonego wampira, miałeś być kompletnym świrem, zabawką" — przelatująca wredota zaczęła się uskarżać. — "Te gnojki pomyliły swoje ligi, kolejny zabity do kolekcji, co? Ubili czerwoną energię, tuż po wejściu w interplanetarną próżnię pocięli mi osłony. Teraz będę miał trochę ich umiejętności, wampiryczną bioniczną czaszkę-symbiont z podłączeniami solarnymi, będę z dziką chęcią na nich polował, za to całe psychotyczne piekło."
— "Haha, nieustraszeni pogromcy wampirów" — ucieszyła się anielica z przestrzeni, podchwytując słowa Maurycego. — "Zastanów się, zostaniesz utrwalony, Twój los byłby jeszcze gorszy, gdyby Cię nie stworzyli" — powiedziała — "Tego nigdy się nie dowiem, potrzebowali ciała" — odpowiedział.
— "Zdominowałeś tego wampira, zrósł się z Tobą, teraz to Ty

nim jesteś, a nie on nie Tobą" — kontynuowała. — "To akurat wiem" — parsknął.
Sięgnął po książkę na półce, powoli wstawało słońce.
P'o. Heksagram 23. Księga Przemian. Szóstka na początku oznacza: noga łóżka przecięta w pół, Ci którzy wytrzymują w postanowieniach, są zniszczeni. Nieszczęście. Niegodziwi ludzie są na wzlocie i w ukryciu zaczynają knuć swoje destrukcyjne plany z dołu, aby zniszczyć rządcę i poprzez oszczerstwa i intrygę tych którzy są mu lojalni. Sytuacja jest bliska katastrofie, lecz nie można zrobić nic, oprócz oczekiwania. Maurycy skręcił sobie papierosa i przypomniał pamięć z matrycy jego poprzedniego wcielenia, linie ziemskiej duszy i gwiezdnego eksportu były przemieszane, koncentrując się w noworodku, ta była stąd, o ile się nie przemieszała z polem innych, w końcu nie było to specjalnie indywidualne: "Słyszeliśmy plotki, kiedy Chrześcijanie wysłali swój motłoch do naszych jaskiń-świątyń w Bithynii, uciekałem ze swoją siostrą, próbując chronić ją przed tym żądnymi krwi wilkami, nie pamiętam czy udało jej się uciec, ale złapali i zamordowali mnie. Zdesekrowali nasze święty Ofickie świątynie, zabijając święte węże, które reprezentowały boskość Ureickich misteriów Egipskich, które staraliśmy się zachować, rozproszeni w różnych sektach, byle nie trafiły w ręce tych morderców". Pomyślał, że może odnaleźć choć fragment straconego szczęścia, rozgrzewając starą pamięć w oku umysłu, ale nie przywoływały w nim nic, więc uśmiechnął się w rezygnacji nad kolejna stratą, dając tym obrazom czas aby się wycofać, gdy spokojnie obok niego przepływały. Jego miłość wygasła. Najboleśniejszym chyba żalem, była strata bolesnych urojeń, precyzyjnie, pieczołowicie wyhaftowanych sztucznych snów,

nawet tego musiał się wyzbyć, odzierając się z resztek nadziei. — "W rzeczy samej, to nigdy nie była kwestia wyboru, jestem zmuszony wytrzymać, wiedzą to aż za dobrze, sztucznie podtrzymana funkcja życia, świadomość osadzona w człowieku" — powiedział — "Żyłem prostym życiem, zawsze takie chciałem, lecz mój umysł rozrósł się do monstrualnych rozmiarów, to całe przeklęte piekło, zarżnęli całe moje imperium pieczołowicie pielęgnowanej pamięci. Straciłem nawet tą prostotę pod bagażem wymogów, oczekiwań, pod jarzmem odpowiedzialności, do której nigdy nie dorosłem i nie dorosnę już chyba... w rzeczy samej jedyna skaza i ból jaki noszę to te w umyśle, sen prostego życia ukaranego, wyśmianego, upokorzonego, pozbawionego, zdartego z godności, honoru i dumy. Zabijając najszlachetniejsze nawet rzeczy dla których żyłem i nad którymi łkałem, gdy musiałem je zabić w imię wszechobecnej zgnilizny" — pomyślał. Słońce już było nad horyzontem. Ubrał się, nie brał prysznicza, wyszedł na miasto, starał się nie rozpamiętywać niczego, ale pojawiła się jedna scena. Zwrócił się w myślach do siebie, ale podchwyciła to inna.

— "Gdy byliśmy w Mongolii, wystrzeliłem mleko w ofierze Tengriemu, bogu Mongolskich niebios, powiedziałem wtedy kompanowi" — "Gdybym urodził się w tamtych czasach, mógłbym stworzyć Imperium" — Jego towarzysz podróży odpowiedział: — "Szaleniec na ulicy Ułan-Bator krzyczał Temudżin! Attila! Więc czemu nie — Wolodia się zaśmiał.

Tego samego dnia, kładąc się spać, usłyszał piękny śpiew w Sanskrycie, zapomniał słowa kołysanki, ale jej znaczenie było bliskie "Dēvāsa dhūpa mē āgē āgē, galē lagā liyā", utulony przed Devy, dalej, dalej w stronę słońca! — "Gdzie te czasy?" — zapytał

w myślach niemo Mauryc. Zamknął ten rozdział dawno temu, przeszły czasy wielkości, przyszły czasy drobnomieszczańskiego przegrańca, który był goniony dla sportu, jak zwierzę na ubój, albo jak w Kafkowskim Procesie. — "Jak pies, ubity jak zwykły, uliczny pies" — pomyślał, nie do końca mogąc się pogodzić, że te czasy minęły. W autobusie linii 523 przypatrywała mu się jedna starsza kobieta ze szlachetnie odmalowaną twarzą, wydawało mu się, że to ona w myślach uprzejmie powiedziała — "Żyjąc tymi snami, nie dotarłeś za daleko, prawda?" — Przez chwilę szukać potwierdzenia w jej oczach, ale wiedział że to wybieg. Mało kto z tych ludzi cokolwiek wiedział. Na wszelki wypadek odpowiedział w myślach: — "Tak, ale przynajmniej nie byłem kompletnie pusty, teraz muszę zostawić nawet to.." — — "Gorzka melancholia odejścia od rzeczy ludzi, za wcześnie na Ciebie, zamordowali Cię młodo, musisz teraz przeżyć lata w tęsknocie, albo zostawić to za sobą" — powiedziała wyrozumiale. — "Høyforræderi, wysoka zdrada na naszym terytorium, zdrajcy za to zapłacą" — skwitował Mauryc, powtarzając słowa Hagara, mistrza który uczył go run.

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Gdy Maurycy wpadł znowu w szał i zaczął opowiadać o konstrukcji wszechświata, perorując w chaotyczny sposób i gestykulując w wielkim poruszeniu, Sofia zwątpiła w sens dalszych bitew miłosnych i tak zakończył się ich wieloletni związek.

Chciała trochę normalności w życiu i miała dość zawirowań życiowych z ekscentrykiem, który potyka się o własne życie. Była poganką, która co nocy modliła się do swoich bogów, nosząc dumnie złotego Mjollnira. Miała skończone dwa fakultety, magistra z lingwistyki i doktorat z orientalistyki, Maurycy nawet nie wiedział co robi z takim przegrańcem jak on.

Był przyzwyczajony do tego, że czasami była obsadzana demonicami, które wyrastały z jej ciała i szeptały za nią lubieżnymi głosami — "chcęę seksuuu" — prawie stracił wtedy ochotę na aktywność seksualną udając świętoszka.

Powiedział jej kiedyś, że wyrastają z niej wykrzywione twarze, parę głów i inne dziwności, ale ta powiedziała tylko, żeby wziął lepiej swoje leki, z niewinnym uśmiechem i wielce przejęta miną.

Więc brał. Jak polecił psychiatra. Na serwitory wampiryczne poleciła mu dobre szkła kontaktowe. Przyzwyczaił się do

tego, że nie ma prywatności, bał się że jakakolwiek inna kobieta byłaby zamieniona w kukłę, trzymał się od śmiertelniczek z daleka, ich umysły były z łatwością opanowywane, gdy te nawet nie rozumiały co się z nimi dzieje. Elfia pieśń mu wtórowała: — "ża-dnych śmier-tel-niczek"— .

Gdy pieprzyli się któregoś popołudnia z Sofią rozległ się głos z mikrofonu, rozbrzmiewający w jego czaszce — "Seks przedmałżeński jest zakazany, grzeszniku" —.

Mauryc dokończył stosunek, otrzepał się, gdy Sofia wyszła, zaczął tyradę w myślach — "Fundamentalne, amerykańskie szumowiny, które sprzedały ludzkość za technologię nazistowską, latają w tych swoich spodkach" — "Pewnie trzepią się w tych swoich stateczkach, marząc o swoim chorym chrześcijańskim świecie z krzyżykami na drogę dla wszystkich nieposłusznych, onanizując się do swojego trupa" — pieprzeni wojeryści.

— "Ciekawe jakie holografy i introjekcje pamięciowe wymyślą dla naiwnego ludu, tak na przyszłość" —"Zwiastowanie, czy apokalipsa" — Zastanowił się na głos — —"Jak pójdzie po ich myśli, to pewnie zwiastowanie, jak nie, to rozwalą wszystko, byle nie stracić swojego ziemskiego poletka, woleliby wykończyć wszystkich" —" Jak Ci walnięci fundamentaliści, którzy myślą że Trzecia Wojna Światowa przyśpieszy nadejście ich Mesjasza. — powiedział

— "Maurycy, znowu mówisz do siebie, wziąłeś leki?"—spytała Sofia ostatni raz.

Ten w międzyczasie przypomniał sobie jak czytał dokument o projekcie Phoenix I i II, wcześniejszy kryptonim projektu Montauk, który na jego oczach zmienił się w rozpiskę do gry roleplay. To nie pierwsze zaburzenie czasoprzestrzenne, zauważył,

ostatnio próbował nagiąć słowo w umyśle Vonneguta z Czasowstrząsu, kiedy to było pisane? Z dwie dekady temu. Zobaczył jak Vonnegut siłuje się nad maszyną do pisania i walczy o odpowiednie słowo. Etos wygrał. Słowo zostało napisane bezbłędnie i tak jak miało być.

Kasowali mu pamięć o tego typu ewenementach, lecz Maurycy był sprytniejszy, zahaczył swoje wspomnienia parę wymiarów wyżej, musieliby mu zniszczyć umysł, aby rozbić połączenie z jego holograficzną pamięć, ściągał hologra na dół, ładował wspomnienia na kontynuację pośmiertną.

Ach te wszystkie ludzkie spotkania z innymi rasami — "Jeżeli coś pamiętają, to jak przez mgłę i najczęściej robią z siebie idiotów, albo popadają w ufologiczny fanatyzm z gatunku "wierzymy w was", albo świrują wokół new age'u i zapadają się w manię" — powiedział. —"Dokładnie tak, jak Ty, Mauryczku! Świr! Ćwir, ćwir, ćwir!" odśpiewała wampirzyca wlatująca do pokoju.

—"Niektórzy ludzie są używani jako narzędzia, wcielają się w nich i bawią jak lalkami, fizycznie nie muszą działać, wystarczy że stworzą sobie niewolnika".— wyobrażał sobie, że opowiada psychiatrze. Mógłby go spytać —"Co uważa o tej całej aferze z maszynkami DNA?". Pomyślał jednak że lepiej świadomie dyssymulować objawy i wyprzeć ją symulowaną remisją.

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Leżał w łóżku i przypatrywał się gościom, na wpół-rozkładającym się astralnym zwłokom. Gdy nagle genialna myśl pojawiła się w jego głowie.
— "To wszystko przeklęci formiści, dyskryminują istoty na podstawie ich kształtu i koloru" — powiedział Mauryc
— "Maurycy to koszmary, one najchętniej rozerwałyby Ci ciało na strzępy i wchłonęły do siebie" — troskliwie odpowiedziała domatorka.
— "Nieprawda kłamczynio, te co chcą mnie zjeść przeżuwają mi skórę, jak są głodne, a czasami nekro rzeczy wrzucają mi larwy w mięso, wtedy mi to robactwo wszystko wyjada, a te cienie co mnie swoimi szponami głaszczą, a ten duży demon co mnie przykrywa sobą jak kołderką?" — spytał Mauryc obruszony
— "No nie wiem, co... co Ty mówisz" — spytała — "Jesteś walnięty".
— "Łendi haloo, nie podoba Ci się surfing po Qlipoth?" — spytał
— "Co znowu?" — spytała w jego głowie
— " To nie do Ciebie, tu mój przyjaciel, mówi w Swahili, a może w Bantu, a może proto-nostryckim" — powiedział Mauryc zadowolony, że mu wyszła heca.
— "Glossolalia, rozumiesz to?" — spytała.

— “Ani trochę, ale mówię też w Sanskrycie, Japońskim, Akkadyjskim, Chińskim i starożytnym Polinezyjskim, trochę w języku Siuksów też” — powiedział z dumą — “Jestem poliglossolalistą” — podkreślił słowo poli ze smakiem.
Maurycy poczuł że musi zawisnąć do góry nogami nad łóżkiem, obrócił się na tyle, na ile mógł i zahaczył nogi o sofę. Względnie do góry nogami.
— “Co Ty znowu wyprawiasz?” — oburzyła się pannica w jego głowie
— “Poznaj nietoperzyka, zaraz przyjdzie też lisek, wilczek i jeż” — powiedział usmiechnięty.
— “Znowu zachowujesz się jak rozpieszczone dziecko, przestań świrować” — powiedziała zniesmaczona.
— “Lisek w lisim na ludzkie mówi że Cię i tak lubi” — Maurycy zamerdał tyłkiem jakby miał lisi ogon, dumny z jego posiadania.
— “Polujesz lisie?” — spytał lisa — Lis skinął nim głową i chytrze wyszczerzył się od ucha do ucha
— “Na co polujesz lisie?” — lis w ciele Maurycego się skonsternował, bo jeszcze nie wiedział co upoluje.
— “Wcale się nie dziwie że zwierzęta trzymają się z daleka od niektórych ludzi, ludzie to dziwny zwierz” — powiedział Maurycy zwracając się do laski w głowie, która wydzierała się po angielsku że mu nabije flaki na pal i wysmaży je kwasem.
— “Znowu Ci odwala” — powiedziała jedna wyburmuszając usta na wierzch.
— “Nie, kiedy lisek mnie odwiedza, czuję się szczęśliwy, zapominam że zamieniam się w złego imperatora, który chce wszystko zniszczyć, to terapia szamańska” — odpowiedział z przekonaniem

Przyleciała inna — “Co. Ty. Masz. W. Wyrze. Taki yy bałagan” — spytała.
— “A, to obsada łóżkowa, trochę szczątków mentalnych zwłok ludzkich, wyrastają z poduszki, trochę rozmaitych demonicznych istot, trochę tego co naprodukowałem seksem z Sukkubami, a trochę różności, jest i wampirzyca” — powiedział —”A, to zupełnie normalne, wszystko pod kontrolą” — wyseplenił.
— “Ty to widzisz?” — spytała
— “Lepiej jak zamknę oczy, całkiem monstruaaalne, z krwią spływającą ze ścian i ośmiornico-podobnym grzybem pod sufitem, ale nie bądźmy formistami” — odpowiedział.
— “Chaos Ci uderzył do bani, Maurycy.” — powiedziała — Chaosssss szzzzzeepczzee sszze szonna, szzzuche szszercze besszzz szzonnyy — powiedział on.
— “Jesteś zjebem” — krzyknęła.
— “Nie rań jego uczuć” — powiedziała inna, zatroskana o Maurycego.
— “Szzzzeeem czeee, szeeeeeme uczuczaaa szeercee szeeem czeee” — wyszeptał Maurycy, ta co go broniła zastanawiała się czy przypadkiem nie żałowała swoich słów
— “Zostawcie nas w spokoju, konferencja lisek i nietoperz, bardzo ważna sprawa, jeszcze jeden człowiek mi powie że zwierzęta nie mają dusz, to naślemy na niego stado nietoperzy, poza tym suche serce bez żony i mam was zjeść, mówią cienie”— powiedział.
— “Ta, to może mrówy też, co, mrówkojadzie?” — spytała drwiąco.
— “Kolektywna insektoidalna świadomość życia to inna bajka, emanacje tych bóstw kolektywnych roju przejawiają się jako

stosunkowo duże reprezentatki danego gatunku, np. Królowa Pszczół, albo Modliszka" — powiedział
— "Modliszkaaa to jaaa" — wyszeptała złowrogo, sprawdzając jak zareaguje Maurycy.
— "Nie mówią, bo bym dostawał jakieś dziwne sygnały do głowy, nie chce być zasymilowany z owadzim rojem, albo opętany zwierzęciem, zregresjonowałbym się do dziwnych stadiów larwalnych i pełzał po ziemi mówiąc frututu "— powiedział Mauryc
— "Dlaczego frututu, Maurycy?" — spytała
— "Bo fru tu tu, to tak jak mawiają hopsa sa wampiry" — odszczeknął niezadowolony i poszedł spać.

*

Stanęli w szeregu, gdy starszy kelner rozpoczął przemowę: —"Wiecie co mnie czyni świetnym kelnerem, nie lata doświadczanie, ale pokora i świadomość możliwości klęski — powiedział autorytarnie. Jakaś panienka się roześmiała, co starszy kelner potraktował z grymasem —"Moja prawdziwa kariera zakończyła się, gdy obsługiwałem Królewską Grupę, zdenerwowałem się przy wlewaniu czerwonego wina pewnej księżnej do kieliszka, zalałem jej całą suknię" — powiedział — "Ale dzięki temu nie muszę teraz sztywno stać, ale obsługuję wesela" — powiedział nie do końca świadomy tego co mówił. — "Będzie miał napisane na grobie, Kelner który upuścił butelkę" — pomyślał Maurycy, rozbawiło go to wewnętrznie.

Maurycy patrzył na niego w ciszy, a następnie przystąpił do obsługi gości wesela. Mieszkał wtedy przy zamku który nadal miał swoich prawowitych właścicieli i myślał o jednym zamku w kraju, który należał do jego rodziny — co by było gdyby resztki tej magnackiej fortuny nie były przetracone? Była to mała miejscowość, pięknie położona, Mauryc odwiedzał tam lokalne wodospady i góry, wspinając się na niskie góry w wolnych chwilach od pracy.

Gdy wracało się z knajpy wieczorem trzeba było przejść

przez ciemny las, jego dziewczyna zawsze chciała wracać z nim, bo się bała. Maurycy nigdy nie opowiadał jej historii o tym, co widział w ciemności. Rok później znowu pracował w tym samym miejscu.
Sofia przyjechała w odwiedziny, wynajął pokój hotelowy w Glasgow, przemysłowym, obrzydliwym mieście. Włóczyli się wpierw po jakichś knajpach-dziurach metalowych a potem skończyli w przestrzennym pokou. Była ubrana w skórzany gorset, który opinał ją pod piersiami, lateksową spódniczkę, kabaretki i skórzaną przepaskę w połowie brzucha. Do tego miała no sobie czerwony stanik, który Mauryc zdejmowal jej zębami z pleców.
— "To było kiedyś" — pomyślał Maurycy, czas i pamięć zostawia się z tyłu, tworzą tożsamość, uczą - nic nie zostaje zapomniane, ale nie wszystko musi być pamiętane - patrząc jak jakiś białoskrzydły wleciał w ptaka, tymczasowo przejmując kontrolę nad systemem nerwowym zwierzęcia.
Gdy rezonacja była właściwa, czasem bawili się w kontrolę nad ptakiem, mentat zwierzęcy, wtedy ptak tracił nośność w powietrzu, zaczął trzepotać jak oszalały, dopóki nie przywrócona została mu kontrola nad własnym organizmem.
Wrócił do pisania.
—"Czy nie powtarzam błędu tych wszystkich zrujnowanych przez życie, samotnych facetów, którzy wyczarowują jakieś perwersje, aby się nimi zaopiekować jak prawdziwymi ludźmi?" — zaśmiał się — "Faust Beta, Pygmalion, tym razem Chaos".
— "Znowu się za to zabierasz, chcesz zupełnie oszaleć?"— spytała — "Spisuję doświadczenia, staram się je okiełznać, nie będę się już zanurzał w tych wymiarach, pamiętasz jak zogniskowała

przeze mnie powłoki ludzkie?" — powiedział
— "Tak stworzyli z ludzie astralne uskrzydlone, pijące mózgi monstra" — powiedziała
— "No właśnie, nie chcieliby aby to im latało w niższej przestrzeni, ale eksperyment był wart zapisania, w końcu to co jest niespisane znika w mrokach pamięci"— stwierdził.
— "Tylko nie zamień się w skrybę, nie marnuj talentu"— powiedziała
— "Iiieeee" — zawtórowała jej krystalicznie Elfia pieśń.
Maurycy zastanowił się nad tym ostatnim zdaniem, które zapisał — "Czy faktycznie już nic więcej nie był w stanie zrobić, czy stracił całą nadzieję, gdy każdy jego projekt uderzył o piach?" —
— "Dzięki kochanie, zwrócił się do I-shi" — bardziej lojalnej kobiety od Ciebie nie mogłem sobie znaleźć.
— "Ieieeeieeee" — rezolutnie skwitowała Elfia Pieśn. —"Brakuje mi ostatnio trochę impetu, z tego tarcia zapadły mi się fundamenty" - pomyślał.

*

Pędząc na spotkanie, ominął dwóch przejętych ludzi, trzy ataki psychiczne, zobaczył szwadron czarnych latawców przelatujących w wojskowym szyku, salutujących mu z wysokości ok. 150 metrów nad ziemią. Zasalutował w myślach, odwdzięczając się tym samym. Dawno się nie widział z Menekratesem, był Norwegiem z Tromso, z którym łączyły go magijno-psychotyczne konwersacje.

Gdy usiedli w małej lumpiarskiej kawiarni, zamówili kawę, Maurycy wyciągnął potajemnie wino, usiadł na rozpadającym się fotelu z Menekratasem i zaczęli konwersację, wspominając pobyty w szpitalachh psychiatrycznych: — "Doskonale, papieros w azylu dla obłąkanych to miejsce gdzie odbywa się większość terapii, to bardzo ważne miejsce" — zainaugował Menekrates

— "W tutejszych psychuszkach palarnia to jedyne miejsce gdzie można odpocząć od stalowych łóżek" — powiedział Maurycy

Menekrates: — "Wschodnia Europa nie jest łaskawa dla swoich szaleńców"— Maurycy — Czwarta władza, jak raz dostaniesz się w maszynkę do mięsa zwaną psychiatrią przy nieudolnym opanowaniu obłędu, to na zawsze przyklejają Ci łatę szaleńca. Kiedy przyprowadzili jakiegoś gościa z manifestacji demokratycznej, dwóch oficerów, tajniaków, przykuło go do łożka, ordynator in-

terweniował po paru godzinach. Odkuli go, próbował uciekać, złapali go znów, wrzucili w kaftan bezpieczeństwa, pobili i zaserwowali zombifikujące zastrzyki" —Menekrates:- "Ach tak"— Maurycy: — "Rozmawiałem z nim na papierosie, policja ukradła mu plecak z pieniędzmi, tfu, tajniacy z wąsem. Widziałem ich zgniłe uśmiechy" — Menekrates:- "Tak dziwnie jest być przebudzonym w ciasnym świecie normalizacji" —Maurycy: — "Jakby psychiatria punitywna nadal istniała, jak w związku radzieckim, ja muszę udawać kompletnie normalnego, między życiem magicznym-obsesyjnym a tym co niszczy mi umysł, lawirując między korporacjami, a instytucjami psychiatrycznymi "—Menekrates: —"Na wierzchu to tylko gra pieniędzy, z małymi transgresjami w pokusę, „co moje to moje", zimne, odizolowane, ale pod tymi grami chodzi o kontrolę, dziwne harmonie, ten skuty i uwiązany jak pies, inny wolny... harmonijny krzyk-śmiech do którego mogą się uśmiechać"—Maurycy: —"Wiesz, szczerze mówiąc ostatniego dobrego loda jakiego jakaś mi zrobiła była właśnie w psychiatryku"—Menekrates:- "Haha" —Maurycy: — "Ukrywając się przez pielęgniarzami w toalecie, panna marzanna z bipolarem i wypaloną marihuaną mózgownicą." — Menekrates: —"Anielica co błogosławiła Cię dziwną pieśnią niebiańskich ust"—Maurycy: —"Szczęśliwie połknęła, podziękowałem jej za posługę"—Menekrates:- "To przybiera dziwny zakręt w stronę testosteronu"—Maurycy: —"Dobre wiedźmy znają magiczne właściwości nasienia"—Menekrates"—Daje wiedźmą męską perspektywę.."—Maurycy— "Nigdy nie połknęłabym nic z Ciebie" — usłyszałem tą pannę z zachodu, co mi się wbiła w rezonacje kanału, ale była dziwnie dumna i prześmiewczo szczęśliwa"— Menekrates:- "Ach ołtarze żeńskich ud" —Mauryc: — "O święta mi-

neto! Smaczna soczysta cipka, nie miałem żadnej od roku w ustach" — Menekrates:- "Może znajdziemy jakieś siostry miłosierdzia, które ulegną naszemu Bogartow-emu urokowi" Mauryc: — "O tak, pardon, seks z odpustu, łaskoseks na okrągło, zobaczymy co zobaczymy." —Menekrates: —"Spotkałem siostrę miłosierdzia, całkiem młoda gotycka panna, pare tygodni temu, nasz oczy utopiły się w sobie, mały romans, kopulacja oczu, która widzi spocone, wycieńczone ciała, nic wyrafinowanego, o choc bliżej aniele, wejdź w mroczne miejsca zwierciadła mej duszy"— Maurycy: — "A zobaczy otchłań, po której boją się stąpać nawet demony, sanctum sanctorum całego mojego bólu, błogość pustej, wypalonej duszy". —Menekrates: —"Dostała by orgazmu natychmiast"—Menekrates:- "Luke Skywalker, nęcony przez imperatorkę ciemności, czuję jej żądzę która się w Tobie rodzi"—Mauryc: —"Jej pożądliwe biodra wzięte przez zimną błyskawicę eonicznego światła" Menekrates:- Imperatorka musiałaby mieć biodra jak kolumny świątynne"— zaśmiał się. Maurycy: — "Czy wszedłbyś w nie, czy byś się odważył "— brudno się uśmiechnąłMenekrates: —"Z pewnością, lubię władcze kobiety"— odpowiedział. Maurycy: —"W największych ze swoich momentów, uśmiechnąłbym się jak bóg-żebrak i powiedział, sorry kotku! A potem uciekł z najpiękniejszą z jej służek"— Menekrates:- "Wolę historię gdy bohater wycofuje się ze sceny ze smutnym wzrokiem spoglądając za siebie, tragiczny bohater, tak"— Maurycy: — "Za dużo tragediii w naszych życiach, zakończmy to śmiechem, nie tęsknymi gwiezdnymi oczami co pragną wolności, aby nigdy nie znaleźć domu"— Maurycy: — O, przemówiła Babalon "Mauryc, to wszystko piękne, ale nie uciekniesz z moją służką" — a w jej głosie była dumna, niezadowolona maniera, uwielbiam te gry z tymi latającymi sik-

sami, które grają nie swoje role— Maurycy: — “Cóż byś jej chciał powiedzieć? Masz teraz szansę porozmawiać z nierządnicą, pożądliwą Babalon, Artemis i Smok ponownie zjednoczeni”— Menekrates Zaczął się zastanawiać, Mauryc: —”Ona czeka, szybko szybko, albo ucieknie mi z głowy” - zaśmiał się szyderczo.
Menekrates: —”Babalon, czciłem Twą osobę oddaną miłość, ale teraz puść mnie, będę nieść Twe kolory, niechaj nasz wspólny kierunek wyznaczy, moja dziwna ukochana”—
Mauryc: — “Twe życzenia będą wypełnione, kochany”—”Tak powiedziała, z dumnym, silnym głosem... a teraz wypijmy tą puszkę Coca-coli jako krew świętych, celebracja tego zgniłego, kiczowatego świata, wszystko do góry nogami, każdy nie tam gdzie trzeba, w najdziwniejszym ze światowych żartów”—Menekrates: —”Jeszcze jedno jej powiem — będę podróżował z tubką pasty do zębów, aby świętować moje wyzwolenie z Twoją służką, która jest sekretnie Twoją siostrą!”—
Maurycy: — “Ona wie, mówią że jako bestia mam przejebane w tej grze, ah muszę grać tą role, zostanę Aurelion Thrion, albo sprzątaczem w Norwegii, albo barmanem w klubie 777 gdzieś na rozdrożach, a być może to wszystko urojenie, jakby powiedzieli psychiatrzy, białowłosa która śniła o dwóch siostrach”—”Czarnooka wschodząca, ale coś spieprzyło się w międzyczasie, skacząca Bogini-Kangurzyca, a może to Lamiczne czarno-okie kochanie?”— Jak myślisz, co by wyskoczyło z jej łona, anty-chryst czy dwie eoniczne córki, ja jestem zrezygnowany, w tej loterii pozostaję błaznem”—dokończył wywód.
Menekrates:- “A przecież udaję się na drogę do zbawienia, hop hop jak kangurzca karma sutry”—
Maurycy: — “Będziesz wyzwolony zatem, ale kolejna się zmyła z

telepatycznego czata, a może zbanowali ją religijny fanatycy, kradnąc solarne cykle, zbawienie przerwane przez robactwo, śniąc o swojej chorej sprawiedliwości, mortyfikacja freaków, zarówno dla mnie, jak i dla siebie mam nadzieję na międzygwiezdne skrzydła, aby prowadzić i wyzwalać wszystkie dusze większy eoniczne światło, w złotych połanach Jaaru, aby też mogły zostać gwiazdami"—
Menekrates —"A Babalon złapie mnie ze swoją służką"—
Maurycy: — "Tak, wykrzykując niezadowolona „Ty tam z moją służką, wracaj tu" a potem schowa się w karawanie gdzieś w Stanach Zjednoczonych, razem z psem fatsi i kotem patsi, samotna kobieta, co jest pożądliwa za naturą i lasami, pragnie ich bardziej niż wielkich żądz"—Menekrates: —"Fale się załamują, prace tyją, tyle znajomych twarzy wśród bogów upadłych z oślepiających niebios, z daleka od cywilizacji, co pragną stanąc na środku ulicy wśród śpiących i wydrzeć się że są wolni"—
Maurycy: — "Nowy rozkład kart, szaleni ludzie władzy co szafują ją między sobą na ślepo, gdzie największe skarby Horuso-okiego to niedopałki papierosów zbierane na ulicy"—"Poczułem się zestrofowany, kompania Bogów, zmarłych i demonów, to największe skarby!"—
Menekrates: "—Na poziomie ulicy, zamiatacze trzymając stare oczy na innym geniuszu"—
Maurycy: — "Tak jak ulice, zamiecieni razem z imperiami w starych oczach, może próbując ostatniej łzy, wygaśniętej wraz ze starą miłością, patrząc w gore, do gwiazd, do ostatniego oddechu"—
Menekrates: —"A Celestia jako artifexa boskiego ciasta czeka mówiąc" —"Mieliśmy się spotkać Maurycy, za kwadrans albo coś,

nigdy nie byłam punktualna, czy myślisz że czas to my?"—uśmiechając się pięknie.
Maurycy: — Wpycha popkorn w siebie i śmieje się, „Ah tu jesteście, co za piękna podróż na ziemi, kochani, teraz pędzcie gonić Novy i Galaktyki, zapominając o ziemi, zostawiając ją za sobą, Wy kosmiczne bękarty!"—
Menekrates: —"Błogosławieństwa opiumowe wszechświata" —
Maurycy:— "Ennoiczny palec bogini wsadzony we wszechświat, chaos i wszystkie otchłanie przywróci wszystko do światła raz jeszcze, na końcu czasu"—"W innym czasie, innej przestrzeni, aby powtórzyć spektakl ponownie, dalekie czasy, miliardy lat, lecz cóż to jest dla bezczasowej bogini światła, swą ideą z profundii Monady otworzy wrota ponownie do Lotosu"—
Maurycy: —"Pamiętam jak podrywała mnie bezdomna, po tym jak odmówiłem zatańczenia Tango Triste"—
Menekrates: —"Hahaha, wyglądałeś jak pół psa z podwieszonym ogonem w tym dziesięcioletnim czarnym prochowcu"—
Mauryc: —"Coś takiego, musiałem jej odmówić i czmyhnąć"—
Menekrates:—"Idę już, dobrze było porozmawiać, choć na chwilę" —"Niech Cię zatem Gabriel zabierze na galaktyczną podróż, to dobry chłopak, przerzuci Cię przez wrota Isztar-Inanny, Mahil to też dobry chłopak, nie pamiętam starego Enochiańskiego imienia
Menekrates: —"Mądrość błękitnookich, niech ich święte winnice prowadzą ku duchowym sprawkom, bywaj młody Saturnie!"—

Spis treści

Freakkernaut 5

Zbiór chaockich skrawków o przygodach Marycego, szalonego maga, błazna i filozofa, który między obsesją, psychozą, a inspiracją surfował po rubieżach dziwności i terroru.

Uśmiechając się z grymasem dziecka które chciało podpalić świat, aby zemścić się za jeden fałszywy moment, który odarł go z autentyczności i wolności, przewinęło się parę uwarunkowanych myśli, te co zostają wyłapane zanim idea się uformuje, dzikie myślokształty wmuszone w mózg, gwałcąc umysł.

— Jak te raporty? Zakłócają mi kanał, potrzebna będzie izolacja — powiedział.

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Mateusz Ksawery Zalewski-Grzelak.

Saturnin

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Klauzula dotycząca wykorzystania narzędzi LLM-AI

Narzędzia oparte na modelach językowych (LLM-AI) zostały wykorzystane wyłącznie do transkrypcji wykładów oraz korekty językowej i redakcyjnej tekstów. Wszystkie treści merytoryczne zostały jednak przeze mnie osobiście przekazane w formie wystąpień ustnych lub przygotowane samodzielnie w formie pisemnej.

To książka o niewidzialnej wojnie — takiej, która nie rozgrywa się na mapach ani w kronikach, nie zostawia śladów w raportach i nie poddaje się łatwym definicjom. Nie dotyczy ona większości ludzi śmiertelnych wprost, a przynajmniej nie w sposób, który można by bez trudu uchwycić czy zmierzyć. A jednak jej echa przenikają codzienność, wpływają na wybory, kształtują postawy i pozostają obecne tam, gdzie człowiek staje wobec pytań o sens, dobro i zło, wolność oraz odpowiedzialność.

Prezentuję tu filozofię, teologię, metody pracy i wartości, które z tej konfrontacji wywiodłem — nie jako zamknięty system ani doktrynę, lecz jako świadectwo drogi. To zapis doświadczenia, które wymyka się prostym kategoriom. Wszelkie próby psychologizowania czy upsychiatryczniania tej często

niewidzialnej wojny z „drugą stroną”, która w sposób pośredni, a czasem zaskakująco realny, oddziałuje na ludzi śmiertelnych, pozbawiają ją jej rzeczywistej substancji. Redukują ją do mechanizmu, do objawu, do dysfunkcji — odbierając jej głębię, wymiar metafizyczny i egzystencjalny ciężar.

Nie piszę po to, by przekonywać, lecz by opisać. Nie po to, by kogokolwiek wciągać w spór, lecz by nazwać to, co dla mnie stało się doświadczeniem formującym. To opowieść o napięciu między tym, co widzialne i niewidzialne, między tym, co racjonalne i przekraczające rozum, między lękiem a odpowiedzialnością.

Nic, co ludzkie, nie jest mi obce. Dlatego ta książka — choć dotyczy wojny, która nie dla wszystkich jest dostrzegalna — pozostaje głęboko zakorzeniona w człowieczeństwie: w jego kruchości, godności i zdolności do przekraczania samego siebie.

Dedykuję ją sprawom, o które warto było toczyć bój — sprawom, które kochałem kochać, nawet wtedy, gdy ich obrona wymagała samotności i milczenia. Dedykuję ją także weteranom tych bitew, którzy nigdy nie zyskali laurów od społeczeństwa, nie usłyszeli fanfar ani nie stanęli na podium historii, lecz w swoim — nieraz pyrrusowym — zwycięstwie zdobyli laury od muz i Bogów.

Jeśli uważasz, że prawda jest soteriologiczna, błądzisz. Działanie zgodnie z prawdą w Wielkim Dziele jest tym, o czym mówię — a nie zdefiniuję prawdy; należy ona do bogów. Mogę jednak powiedzieć, że gdy odczuwasz prawdziwe siły, idee w ruchu, moce, zostajesz otruty; nie przez nie, nie — one cię wyzwalają. Nagle odradzasz się w świecie, który te piękne siły przesłonił brudem. Każdy heroizm w walce o te perły, esencje, prawdy jest więc tragiczny, gdyż w świecie, który przez postępujące stulecia przykry-

wał je śliskim dołem bełkotu, niewielu się do nich zbliża, większość błądzi.

Nazywasz to „moją prawdą", „moimi osobistymi gnozami". Niech tak będzie. Lecz jeśli, być może, te siły są obiektywne, mam swój zegar nastawiony na właściwą godzinę w świecie bez zegara. Trucizna prawdy najpierw cię zabija; potem zabija cię to, co jej w świecie zaprzecza. W tej truciźnie pielęgnujesz swoje jadowite ogrody dyscypliny, prawości, wyrafinowania, aż będziesz mógł opuścić ten świat i zaczerpnąć z eleuzyjskiego Jeziora Pamięci.

Deadlock — wszystkie fronty poruszone 2007–2025

Za każdym razem, gdy wchodzę w grząski grunt wiedzy — ogólna zasada — coś spłyca mi autorefleksyjność i robi ze mnie nieziemskiego świra, jakby chciało totalnie skompromitować wszystko, o czym mówię i piszę. Wiem, że jestem skasowany w odbiorze społecznym tak czy owak — ale to jest już symptomatyczne. Od lat. Nie mówię nawet o wpływie politycznym, społecznym czy religijnym, o realizowaniu jakiejś wizji poza wyciąganiem psionicznej broni z tyłów wroga na front. Magia z podziemia do awangardy — dostałem już baty. Krytykuję psychiatrię — nagle mój umysł jest rozwalany. Krytykuję politykę, religię, inżynierię społeczną, populistyczno-prawicowe wydmuszki sterowane przez instancję programującą — dostaję wpierdol.

Podejmuję się magicznych, ceremonialnych działań — usypianie, walka o pamięć. Wiem, że się narażam od 18 lat. Ale ten Moloch jest coraz lepiej skalibrowany, a ja mam coraz mniej zasobów psychicznych, żeby walczyć. To już nawet nie kwestia olania tego. To jak toksyczna współzależność — jestem w pajęczynie, i każdy ruch mnie oplątuje. Metafizycznie — jestem absolutnie wolny. Życiowo i psychicznie — totalnie wyczerpany od lat.

Naruszam konsensus inżynierowany w noosferze — pełen kłamstw, kontrolowanych myśli, memetycznych zmilitaryzowanych pętli nadzorczych. Psi-wpierdol, nerwy w strzępach. Polireligijne latające gówno wlatuje we mnie, a ja dostaję spazmów jak epileptyk. Samozjadający się system „hive" do egregorycznej inżynierii — tego,

co wolno pomyśleć, co wolno zdziałać rytualnie. Stare dobre Black Iron Prison. Mentalnie jestem zbiegłym geniuszem — bez kodów kontrolnych, bezpiecznych skryptów, tuneli rzeczywistości. I wiem, że mam, kurwa, rację — bo widziałem, obserwowałem, wywnioskowałem, prze-wal-czy-lem. Krwią, potem, łzami, pomyślunkiem, inteligencja, rozumem i uczynkiem — przeciwko tylko politreligijnym tłukom, którym dawno zerwałem się ze smyczy, bo nigdy na nie wbrew ich mniemaniu nie bylem.

Kampanie psioniczne? Zrobione. Współpraca ze światami demonicznymi, zmarłymi z drugim wzrokiem? Odbyta. Kontakt z wyższymi egipsko-babilońskimi tradycjami, które próbowały mnie odławiać z tego ziemskiego bagna? Zrobione. Melduję posłusznie — niewiele mogą. Poza osłonami, które działają, kiedy jestem dostrojony. Przewojowałem swoje. Szkoda mi reszty, ale macie — nowy, lepszy świat, wspaniała cywilizacja. A, i kurwa — oprócz tego miałem życie. Mag korporacyjny. Zmiana miejsca zamieszkania 34 razy. 33 zmiany pracy. Kilka psychiatryków w ramach pacyfikacji „anomalii", których kiedyś nie rozumiałem. Cztery nieudane samobójstwa. Parę fajnych lasek. Podróże po świecie. Ale co z tego? Czy coś ruszyłem? Wyzwoliłem sam siebie, podczas gdy pajęczyca cały czas próbuje mnie złapać za ryj i wrzucić w kokon. Systematyczny rozpierdol — jeszcze nie do końca przekonany, że po zdziesiątkowaniu moich batalionów nie ma nade mną żadnej władzy.

Metafizyka, dywersyfikacja, systematyzacja

Metafizycznie światy są ogromne. Zbudowałem całą dedukcyjno-indukcyjną strukturę eterycznych spraw, z którymi miałem bezpośrednią styczność. Jedno wiem — na poziomie planetarnym, ziemskim,

judeochrześcijanie działający w rejestrze czy przy psiopsach czy duchowym praniu mózgu jako „grając anioła", to może zaledwie procent tych światów, nawet w obrębie samej Ziemi i to tylko i wyłącznie na Zachodzie gdzie taka polityczno-religijna propaganda jest potrzebna. Ale są najbardziej wkurwiającymi natrętami — mało widzą, jeszcze mniej wiedzą, a mimo to najbardziej się rozpanoszyli politycznie i religijnie wśród ludzi. Próbowano mnie wciągnąć do ich tunelu rzeczywistości, niepotrzebnie mnie przy tym wkurwiając. Działają jak parasol kłamstw, jak dzicz walcząca o dominację.

Gdybym miał rozrysować wszystkie mapy i struktury metafizyczne tych różnorodnych, złożonych światów — nie starczyłoby mi życia na bestiariusze i opisy mechaniki ich działania.

Redukcjonizm, naiwny materializm, psychiatryzmy, metafizyczny marksizm — mało mnie obchodzą. Niech w tym tkwią i taplają się do woli, racjonalizując i nihilizując wszystko w niebyt. Może to i dobrze. Mniej problemów dla społecznego konsensusu, więcej zabawy dla starego hermetyka, surfującego po falach światów.

Szkoda tylko tych zorganizowanych ludzi, z dobrze poukładanym ethos i dyscypliną, którzy wpadną w pułapkę albo powyższych idei, albo religijnego, ignoranckiego bajdurzenia. Wszystko odkryte — nonsens.

Są rzeczy, o których nie śniło się filozofom, które mają gdzieś technologię, psiopsy i intel, bo czytają ludzi (astral humint) jak otwartą księgę, jak trzeba, włącznie z rezonacjami magicznymi technologii, uwielbiam mapować i z nimi działać. Taki urok.

O Wabieniu, Kłatwach i Manipulacjach Aurą Percepcji

Niektórzy ludzie zdradzają swój charakter poprzez fizjonomię, cerę, budowę ciała, wygląd, ruchy, sposób ubierania się, gesty — jednym słowem, zdradzają całą swoją konstytucję. Innych zdradza ich mowa, twarz, wiedza, styl komunikacji, to, czym się dzielą, a co ukrywają, sposób myślenia, emocje — i całość tych elementów w połączeniu. Wszystko to ujawnia wiele informacji o ich aktualnym stanie, nie o każdym stanie życia, ponieważ zachowujemy się inaczej w różnych okolicznościach i wobec różnych ludzi. Ludzie złożeni są trudni do rozszyfrowania, prostacy — przeciwnie, czyta się ich jak otwartą księgę. Można tu zastosować termin Galena odnoszący się do zdrowia — krasia, czyli stan naturalnej konstytucji człowieka.

Istnieje wiele sposobów jej modyfikowania. Tradycyjny — to świadoma manipulacja plastycznymi aspektami osobowości, które w rękach mistrza stają się bronią. Tym, co odróżnia fałszywego aktora od manipulatora, jest to, że aktor wierzy w swoje kłamstwa na temat tego, kim jest, a manipulator wie, kim jest, lecz świadomie kameleonizuje swoje atrybuty. W ten sposób krasia zostaje przekształcona w eukrasię — doskonały stan tego, czym ktoś potrafi być lub co potrafi naśladować, albo w dyskrasię — upadły stan tego, czym się staje lub co tylko udaje.

W sztuce magicznej istnieją niezliczone sposoby modyfikowania percepcji tego, kim się jest — zarówno przez uwodzenie i przybieranie pozoru kogoś innego (czyli zmianę całej własnej aury), jak i przez

jednoczesne wpływanie na percepcję innych, nieświadomych ludzi. Większość ludzi nie jest refleksyjna, ma ograniczoną wiedzę o innych, zwykle zajęta sobą. Nie kwestionują swoich intuicji ani wrażeń wobec innych: jednych lubią, innych nie — naturalna kolej rzeczy.

Mistrz nie może sobie pozwolić na lubienie czy nielubienie — on postrzega z wglądem, stara się wydobyć prawdziwe „ja" drugiego człowieka, bez masek i fałszu, by poprowadzić go ku lepszemu aspektowi jego natury.

Lecz „druga strona" zna te mechanizmy i potrafi najświetniejszego człowieka zamienić w znienawidzonego nędzarza, a największego łotra — w czarującego ulubieńca. Zaczynają się gry percepcji. Gdy ktoś staje się celem złej woli, jego aura zaczyna promieniować odrazą, nieufnością, brakiem charyzmy — inni reagują zgodnie z wcześniej wspomnianym prawem. Jeśli takie strategie trwają długo, nieuchronnie następuje społeczna destrukcja: przez odrzucenie, przez wykorzystanie naturalnych wad innych, przez obrócenie ludzkich słabości przeciw niemu.

Wkrótce człowiek taki staje się wyobcowany i przygnębiony, jego życie się rozpada — traci pracę, rodzinę, kończy na ulicy. A przecież był sprawiedliwy, mądry, cnotliwy — dlaczego więc? Bo istnieją siły z „drugiej strony", które w „złym miejscu i czasie" uruchamiają swoje intrygi przeciw niemu. Nie ma ludzi doskonałych — z czasem degenerujemy się pod wpływem pogardy i nienawiści, stając się dowodem na to, że „oni" mieli rację od początku.

Dlaczego ludzie nie rozpoznają takich procesów? Bo pojedynczy człowiek zmanipulowany przez „drugą stronę" w postrzeganiu „złej aury" innego nie wyrządza wielkiej szkody — przyjaciele wspierają, inni nie są pod wpływem. Ale gdy ta aura zostaje rozlana na wielu, bez naszej winy, a ich percepcja magicznie wzmocniona, jesteśmy zgubieni. Strzeż się tłumu — potrafi czynić najgłupsze rzeczy bez żadnej korzyści, a każdy z osobna czuje się usprawiedliwiony. Indywidu-

alnie nie stanowią zagrożenia, ale razem, w masie, mogą zniszczyć człowieka w mgnieniu oka.
Jakie są środki zaradcze?

Odporny etos, stałość i czujność chronią przed wieloma nieszczęściami — lecz nie wystarczą. Możemy przez lata być rycerzami w lśniącej zbroi, ale jeśli ludzie zostaną percepcyjnie zmanipulowani przeciw nam, i tak popadniemy w niełaskę. Pomaga dobra mowa, dobre myśli, dobre czyny — ludzie z natury reagują pozytywnie na życzliwość, uprzejmość, szacunek i uważne słuchanie. Lecz to wciąż za mało.

Trzeba usunąć pierwotną przyczynę. Najpierw należy naprawić własną aurę środkami magicznymi: wypędzić złowrogie cienie, odprawić rytuały apotropeiczne, prosić Bogów o pomoc w zdjęciu klątwy.

Czym jest klątwa? To wszystko, co odbiera nam szczęście, uczciwość, prawo do życia i sprawiedliwego cieszenia się owocami naszej pracy — zainstalowane magicznie przez „drugą stronę". Większość klątw działa w trybie powolnego zniszczenia: najpierw niezauważalnie, później kaskadowo — gdy jedno się psuje, za chwilę psuje się wszystko inne, jeśli nie zareagujemy w porę. To zwiastun destrukcji.

Innym środkiem jest zwrócenie się do „drugiej strony", ale tej sprzymierzonej z nami, by rzuciła kontrklątwy i przywróciła ludziom normalne postrzeganie — lepiej, by widzieli rzeczy takimi, jakie są, niż by zostali zmanipulowani, by nas kochali czy uwielbiali.

W końcu możemy po prostu być głupcami, pyszałkami lub nieszczęśliwymi nieudacznikami — tacy ludzie giną szybko, jeśli los im nie sprzyja, albo stają się niezwykle obłudni, jeśli zostaną niesłusznie wyniesieni przez nienaturalne siły.

Poznaj samego siebie, używaj powściągliwości i umiaru — a nie sprowokujesz zbyt wielu sił, które mogłyby cię skutecznie zniszczyć.

Słowa nie są już od dawna amunicją. Są sportem ludzi cywilizowanych

Obawiam się, że żyjemy w czasach, w których słowo pisane nie jest już od dawna amunicją. Pisma nie prowadzą więcej do rewolucji, do reform, do inspiracji, poza może małymi przebłyskami indywidualnych percepcji czy wzlotów i upadków, natchnień, westchnień i tak dalej.
Kiedy wtórny analfabetyzm panuje, chciałem wpierw doprecyzować, czym jest wtórny analfabetyzm,

Wtórny analfabetyzm to zjawisko społeczne, w którym osoba formalnie umiejąca czytać i pisać nie potrafi w pełni korzystać z umiejętności literackich w praktyce codziennej. Obejmuje to trudności w rozumieniu tekstów złożonych, interpretowaniu informacji, analizowaniu przekazów medialnych czy korzystaniu z nowoczesnych narzędzi cyfrowych. Wtórny analfabetyzm nie wynika z braku edukacji podstawowej, lecz z niewystarczającego rozwinięcia kompetencji czytania ze zrozumieniem, krytycznej analizy treści i samodzielnego wyciągania wniosków. Jest zjawiskiem szczególnie groźnym w kontekście współczesnego społeczeństwa informacyjnego, gdzie nadmiar danych wymaga selekcji, interpretacji i oceny wiarygodności źródeł.

Brak krytycznego myślenia to powiązany problem, polegający na niemożności samodzielnej oceny informacji, kwestionowania za-

łożeń czy rozpoznawania manipulacji i błędów logicznych. Osoba pozbawiona tej umiejętności łatwo przyjmuje informacje w formie powierzchownej, bez weryfikacji faktów czy kontekstu, co może prowadzić do ulegania propagandzie, pseudonauce lub stereotypom. Brak krytycznego myślenia często wynika zarówno z wtórnego analfabetyzmu, jak i ograniczonego kształcenia w zakresie logicznego rozumowania, argumentacji oraz refleksji nad źródłami wiedzy. W praktyce społecznej skutkuje obniżeniem jakości decyzji, podatnością na manipulacje i trudnościami w funkcjonowaniu w złożonym świecie informacji.

Zakładając, że człowiek, który się edukuje godzinami dziennie, rozwija swój aparat konceptualny, myślenie, rozwija funkcjonalność językową. Funkcji językowych jest mnóstwo — mogą być to funkcje performatywne, fatyczne, użytkowe i tak dalej.

Natomiast jest pewna zasada wittgensteinowska, że poza własnym zrozumieniem, poza własną wiedzą i doświadczeniem, człowiek nie jest w stanie wyjrzeć — interpretuje wszystko z powrotem do tego, co wie, co rozumie, na co pozwala mu jego percepcja. Dlatego największą klęską współczesności jest to, że osoby, które nawet chciałyby przekazać coś w zrozumiały sposób od podstaw, ale chciałyby przekazać wielką narrację i wielką historię, spotykają się z murem. Bowiem osoby rządzone wtórnym analfabetyzmem nie są w stanie przeskoczyć przepaści między aparatem konceptualnym, pojęciowym, filozoficznym, umysłowym, intelektualnym, emotywnym, retorycznym — bo nie są tego nauczone.

Wszystko dąży do pewnej prostoty, kodyfikacji funkcjonalności rozmaitych aspektów życia. Jednym słowem, z ludzi robi się kompletnych debili, niezależnie od tego, czy próbują się angażować politycznie, czy pisać książki.

Jest taka stara anegdota z chińskiego poety z okresu Tang, Du Fu, który żył w VIII wieku naszej ery. Jeżeli zaczynasz stroić swoją pieśń

zbyt wysoko, czy to emocjonalnie, czy intelektualnie, reszta nie dołączy. Tam, kiedy ludzie stroją swoją kakofonię umysłową tak nisko, że nie są w stanie dostroić się do żadnej pieśni, są w stanie tylko i wyłącznie skorelować to z atencją i koncentracją o wartości Złotej Rybki. Jak można się skoncentrować na wielkich dziełach, na wielkich przemowach retorycznych?

Porównajmy sobie prezydentów Stanów Zjednoczonych. Zasób słownictwa Trumpa nie wspina się ponad 15–17 tysięcy słów. Kretyni, którzy przemawiają do ludzi, zaniżają im loty. Intelektualiści są na przegranej pozycji, wycofani z tego świata, bo nie mogą walczyć — jak można walczyć tłumacząc światło dzienne, codzienne życie, heroizując to, czym wszystko jest i jaką ma wartość?

W tej sytuacji jedyne, co można zrobić, to zaczynać inspirować młode pokolenia. Inspiracja, która trafia na wymarłe pola ludzkich serc, umysłów, dusz, które są tak jałowe, że nawet gdyby wszyscy bogowie razem wzięci pojawili się, ludzie powróciliby do paradygmatu lęku albo religijnych plwocin.

Przedstawiłem to tylko i wyłącznie dlatego, że wielokrotnie stykałem się z tym, że mówiąc albo przekazując wielką historię, wielką narrację, byłem interpretowany z powrotem przez to, co człowiek wiedział, albo idiota większy ode mnie brał mnie za totalnego głupca. Nie zrozumiał ani krztyny tego, o czym mówię, bo jak mógł, skoro było to dla niego niemożliwe do objęcia konceptualnie, abstrakcyjnie. Myśl abstrakcyjna, humor abstrakcyjny — kto dzisiaj bawi się w tworzenie humoru, które zawiera wiele warstw ironii, sarkazmu, autoironii?

Do ludzi o mentalności disco polo trzeba mówić prostym językiem, ale nawet jak mówi się prostym językiem, to przekazać można tylko i wyłącznie tyle ile można. I tak oto, w dobie biotechnologicznych wysypisk, nikogo to nie interesuje.

Oligarchia zastępuje arystokrację, uważaną za rząd tłumu, ochlokrację, którą nigdy nią nie była — ani w starożytnej Grecji, ani przez

wszystkie możliwe ewolucyjne rozwinięcia. Demokracja, drodzy państwo, to rząd arystokracji elit, które inspirują i edukują. Demos nie rządzi większością ani festiwalem demokracji człowieka. Zakładając, że ma się do czynienia z ludźmi merytokratycznymi i arystokracją, wybiera się wśród elit, a nie wśród motłochu. Cytując Solona, ateńskiego wielkiego prawodawcę: „Nie obwiniaj bogów, że rządzą wami idioci i kretyni; sami sobie ich wybraliście." Popyt i podaż wzajemnie napędzają się w cyklach głupoty, zapętleniu. Oczywiście nie jest to wszystko linearne.

W każdej klęsce pojawiają się nadzieje, pojawia się zmiana, pojawiają się ludzie, którzy chcą to zmienić. W przeciwnym razie cywilizacja dawno by się rozpadła, tak jak wiele innych, studiując przekrój cywilizacji, które upadły.

Via Regia — tworzenie bogów w praktyce: Nie mam kompleksu boga — to Ty masz prostackiego boga

Kiedyś pewna dziewczyna prześmiewczo „z drugiej strony" zapytała mnie jak zostać Bogiem, inni świętokradzcy w dobie demos „równości" chcieli powtórzyć moje kroki, albo wprost ukraść moje dokonania. Służę odpowiedzią:

„Półbóg" to pojęcie, które rodzi wiele nieporozumień. Choć nasze życie nigdy nie jest nudne, wciąż jesteśmy przywiązani do śmiertelnego życia w świecie fizycznym. Nie potrafimy wskrzeszać zmarłych, latać ani rzucać kulami ognia. Starzejemy się, dostajemy pryszczy i umieramy — tak samo jak wy. W gruncie rzeczy jesteśmy tacy sami jak wy, tylko bardziej.

Półbogowie często mogą uchodzić za wyjątkowo utalentowanych ludzi. Niektórzy przeżywają całe życie, nie zdając sobie sprawy, że są kimś innym niż zwykłym człowiekiem. Różnica pojawia się dopiero wtedy, gdy nasze śmiertelne ciała wchodzą w okres dojrzewania. (Ja akurat jestem wyjątkiem, ale tak wygląda ogólny przypadek).

Przedtem wiedzieliśmy, że różnimy się od reszty was, ale nie mieliśmy pojęcia, co tak naprawdę się dzieje. A potem zaczynają się sny, wizje, idee — zaczyna się ferment.

Wyobraź to sobie, zanim zaczniesz marzyć, by być jednym z nas. Twoje ciało się zmienia, wyrastają ci włosy w dziwnych miejscach, czujesz się jak nielubiany dziwak. A teraz w twojej głowie pojawiają się głosy, które mówią ci, że żyłeś już setki żyć i że jesteś boską, pozaziemską inteligencją, z dziesiątkami tysięcy lat karmy ciążącymi na twojej świadomości.

To obce, przerażające i izolujące doświadczenie. Wielu z nas pęka pod tym ciężarem. Ci nieszczęśni ludzie albo popadają w obłęd, albo wypierają tę myśl całkowicie, nigdy już nie odzyskując świadomości swej prawdziwej natury w tym wcieleniu.

Jeden z półbogów, Tyr, którego obecnej śmiertelnej inkarnacji jeszcze nie spotkałem, niemal nigdy nie uświadomił sobie swojej prawdziwej istoty od poprzedniej Ciemnej Ery. Najbliżej tego dochodzi, gdy w ludzkiej formie wstępuje do policji albo zostaje samozwańczym stróżem prawa. Ich ziemskie kariery zawsze są godne uwagi — czy to poprzez sukces, czy przez przecieranie nowych szlaków w totalnej porażce."

— Curcio, James. 2007. Fallen Nation: Babylon Burning. 2nd ed. [United States]: Mythos Media.

Więc chcesz zostać pośmiertnie bogiem lub boginią. Pierwsza rzecz: musisz mieć pewną wrodzoną skłonność daimoniczną — coś, co jest w tobie od urodzenia, wrodzony impuls. Druga: musisz przejść przez eleuzyjskie wtajemniczenie, najlepiej za młodu. Oznacza to, że twój duch, twój daimon, zostaje zanurzony w Tartarze, w otchłani. Tam zostaje przekształcony w międzyplanetarnych, kosmicznych międzygwiezdnych strefach, pijąc ambrozję chaosu, po czym zostaje ci wyznaczona określona sfera dominiów, w moim przypadku jest to strefa Saturna, a ja jestem przeznaczony jako inteligencja (jedna z licznych) do tej sfery od 21 roku życia podczas inicjacji w Aberystwyth, Walii, w małym domku Heul Alwn 23, Waun Fawr. Być może

był to eksperyment brytyjskich magów, być może zostali wbrew swoim mniemaniu wykorzystani przez „niewidzialne ręce" do tego „eksperymentu". W każdym razie obiektywne sił platoniczne zareagowały, wbrew ich marzeniu, że nie przetrwam nawet miesiąc. Zatem wszystko jest uporządkowane przez bogów i boginie, o których śmiertelni magowie nie mają pojęcia.

Nie stajesz się wówczas „bohaterem Marvela" w ludzkiej postaci, lecz raczej istotą cierpiącą, udręczoną — stworzeniem, które znajduje się w anormalnym świecie obiektywnych sił demonicznych, duchowych inteligencji, które cię otaczają, ze względu na cywilizacyjne warunkowanie, które nie uznaje w obecnych czasach takich anomalii, włącznie z checks and balances na władzy, która skolonizowała tego typu przedsięwzięcia, uniemożliwiając je dla większości, mówię o metafizycznych architekturach Judeo-Chrześcijańskich na Ziemi, które same nie są zdolne do przebóstwienia jednostki, ale niszczą taką możliwość innym.

Jeśli przetrwasz — a ostatni zdołał przetrwać siedem lat (ja przetrwałem siedemnaście do tej pory) — nadal nie jesteś bogiem. Jesteś śmiertelnikiem, który zanurzył się kosmicznym chaosie, piekle, Tartarze i posiada pewną zdolność oddziaływania logosem — o ile głos twórczy nie zostanie on skradziony, zmarnowany lub zneutralizowany w celach rozgrywania polityczno-religijnych machlojek na Ziemi.

Jako mag możesz zostać pozbawiony duszy, mocy i sił, możesz zostać całkowicie unieszkodliwiony — a mimo to bogowie cię zapamiętają, Twój demon jest nieśmiertelny. Dlatego starasz się żyć przyzwoicie, cnotliwie, z ludzkimi, „śmiertelnymi" zmysłami i umiejętnościami. Następnie, zgodnie z królewską tradycją Via Regia, Bogowie Sumeru budują wokół Ciebie drzewo Meś, czyli interpretują Twoje poruszenia totalności życia przez okres prób w ciało młodego boga — pośmiertny wehikuł indywiduacyjny, który jest zamieszkany przez Twojego daimona, pneumę, czy hegemona. W moim przypad-

ku okres ten trwał między 2013—2023, za plecami przeciwników alchemia ekstraktu wszystkiego, czym byłem została unieśmiertelniona, oczyszczona, rektyfikowana i interpretowana w mój pośmiertny wehikuł. Jest to rodzaj pośmiertnej maski ukazywanej światu, nacechowanej wszystkim tym, co jest kompatybilne z Boskimi światami.

Lecz największa próba przychodzi dopiero po śmierci, Trismegistosie. Dlaczego?

Ponieważ wyobraź sobie kobietę, która rodzi dziecko w straszliwym bólu. Tak samo jest z narodzinami do świata bogów i gwiazd — sam siebie rodzisz, oddzielając się od biologicznego życia śmiertelnych, aby narodzić się w świecie mocy i sił. Bogowie pełnią tu rolę facylitatorów, gdy ze śmiertelnej kolebki Bogów wykluwasz się w istocie w świat Bogów.

Spodziewam się, że po śmierci — jak mnie poinformowano — przejdę przez ogromne udręki, przez wszystkie bóle przeszłości (a było ich wiele), aby je przepalić i oczyścić. To była studnia cierpienia, którą muszę przekroczyć i zbudować nad nią most, aby zebrać wszystkie swoje boskie jakości wokół Ankh, drzewa Meś, które zostało we mnie ukształtowane przez bogów babilońskich i egipskich — w dobrej nadziei, że przetrwam.

Życzę ci tej samej podróży — i jednocześnie życzę, byś nie musiał cierpieć aż tak bardzo. Bo ci, którzy dążą do tej jakości, muszą wiedzieć, że stawanie się mocą, siłą, bogiem wśród bogów, oznacza ciężkie zobowiązania i obowiązki pośmiertne. Należysz wówczas do większego porządku mocy i sił, z obarczeniem znacznie większym niż śmiertelni, o umysłach głębokich jak oceany, o efektywnej idei co scala się z podmiotem ich działania w świecie fenomenalnych serc, umysłów i dusz. Jest to proces de-antropocentryzacji, odczłowieczenia z ludzkiego zwierzęcia, hefajstyczne wykuwanie nowego małego bóstwa.

Wtedy nie jesteś już śmiertelnikiem. Nie myślisz jak zwierzę ludzkie. Jesteś bezstronny, obiektywny, silny, stajesz się egzekutorem idei

wyższych Bóstw, ich katalizatorem i sędzią. Należysz do kosmicznego porządku — kosmoi, do harmonii wszechświata.

Wszystkie ludzkie instynkty, biologiczne pragnienia i popędy zostają wyeliminowane. Stajesz się doskonałym oczyszczeniem swojego daimonu, oddzielonym od wszelkich nieczystości przez wielki ogień, męki, próby i doświadczenia, które cię przygotowują.

A więc jeśli ktokolwiek z was nadal pragnie zostać bogiem lub boginią, niech będzie gotów, że aby osiągnąć ten status — nawet jako mały, „wysokiego stopnia" bóg pochodzenia ludzkiego — trzeba przejść przez piekło za życia, a potem jeszcze raz przez piekło po śmierci. Tylko w ten sposób można dojść do etapu, który sam w sobie pozostaje niepewny — chyba że bogowie zechcą cię przyjąć do swej Rady.

Niech więc bogowie mi dopomogą, i niech uda mi się przejść pomyślnie po śmierci. To życie było piekłem, lecz jestem gotów na następny etap przemiany — by zrzucić swoją wężową skórę i stać się podobnym smoczym bogom ponad nami.

Praxis i Doxa: Drzewo Życia, ucieleśnienie królewskich jakości i przemiana żebraków w bogów

Dziś chciałbym poruszyć temat Drzewa Życia ucieleśnionego w królu lub królowej. Czytamy u Douglasa Estesa w pracy The Tree of Life Themes in Biblical Narratives (wyd. Brill), że na pieczęci z Uruk z okresu od trzeciego do drugiego tysiąclecia p.n.e. bogini Inanna zwraca się do swego króla, porównując go z drzewem meś — Drzewem Życia:

„Mój królu, drzewo meś, które wiernie wydaje owoc, jaśniejące pełnią uroku, synu swej matki i ojca — sprawię, że zabłyśniesz jak Meś. Niech Anu (Saturn) da ci życie."

Czym więc jest Drzewo Życia w tradycji Sumeru, Akadu, Asyrii, Babilonu i Egiptu?

Gdy bogini Sab-Seshat i Thoth wpisywali w faraona boskie jakości i imiona, tworzyli coś, co można nazwać kołyską bogów — drogą, przez którą śmiertelnik, poprzez trud i życie w objęciach bogów, spotykając boskość w połowie drogi, stawał się nieśmiertelny po śmierci. Trzykroć wielki jak Hermes Trismegistos, przechodził trzy etapy: Zstąpienie, Cnotliwe życie i Wstąpienie pośmiertne.

Tak więc mamy opowieść o zstąpieniu bogini Isztar do podziemi, gdy porzuca wszystkie swoje klejnoty i szaty, przechodząc przez czternaście bram piekieł. Czym jest ten akt?

To ten sam schemat, co zstąpienie w misteriach eleuzyńskich czy zstąpienie Ozyrysa do Amenty. Wszystkie te mity wyrażają wspólny cykl, który pozostawia wzorzec dla śmiertelnika — ślad, który można podążać.

Ambrozja bogów to gęsta materia chaosu, którą należy odzyskać, aby wykłuć z niej daimona. To właśnie w międzyplanetarnych przestrzeniach, w kosmicznych otchłaniach, dokonuje się przemiana świadomości. Tam trzeba podróżować duszą, by dokonać właściwej transformacji daimonicznego „ja" — ducha, który dzieli losy i nadaje przeznaczenie.

Co więc dzieje się dalej, jeśli ktoś rzeczywiście zstąpił do podziemi i powrócił z trofeum na ziemię?

Właśnie tu zaczyna się prawdziwa ścieżka. Przez próby i udręki — zarówno natury, jak i sfer demonicznych i boskich — śmiertelnik jest testowany i rozszerzany. Jego natura zostaje poddana napięciu, by wydobyć z niej największe ruchy życia, jego całkowitą sumę, powiązaną zarazem ze światem natury i światem planetarnych sfer w porządku chaldejskim: od natury słonecznej po Saturna.

Podczas gdy człowiek przechodzi przez te planety i zdobywa ich jakości, poszerzając je i ucząc się ich, w procesie dzieje się coś więcej. Za każdą pomyślnie rozwiniętą jakość, zgodną z danym wymiarem planetarnym, otrzymuje się pieczęć — na płucu prawym i lewym, w splotu słonecznym, gardle, oczach, Adźnie (czole) i koronie (Kephalosie).

Drzewo Życia, drzewo meś, jest więc proporcjonalnie skalowane do śmiertelnego, okultystycznego aparatu bio-seksualno-psycho-pneumatycznego.

Innymi słowy, jest dostosowane do śmiertelnika. Nie oznacza to, że człowiek jest centrum wszystkiego czy absolutem — raczej, że jest boskim zwierzęciem, które może zostać naprawione według bardzo złożonych parametrów.

Załóżmy więc, że pewien mężczyzna lub kobieta pomyślnie, przez wiele lat, przeszli liczne próby i że w różnych miejscach i czasach owe centra duchowe zostały zachowane. Wówczas tworzy się matryca ich pełnej natury, zgodna z naturami planetarnymi. To ciągłe nauczanie — nie można być doskonałym zawsze, lecz gdy osiągnie się doskonałość choć na chwilę, a zostanie ona utrwalona, to właśnie stanowi wynik. Zatem w różnych momentach życia te bosko godne jakości są zachowywane i — że tak powiem — przesyłane (interpretowane) do ciała boga, które przygotowują bogowie Annuna.

To ciało boskie otrzymuje pieczęcie tych jakości, jakby je indywidualizując w tym nieustannym trudzie. To, co zostaje uznane za godne noszenia szat nowego boga lub nowej bogini, zostaje zachowane w nieśmiertelności. Człowiek nie staje się bogiem w ciele — może rozwinąć pewne zdolności, pewne jakości, lecz wciąż podlega rozpadowi i przemijaniu. Jednak po śmierci, zwyciężając ją, jego powłoka — ciało Dionizyjskie, grobowiec — zostaje odrzucona, a duch pozyskany w otchłani zamieszkuje nowe boskie ciało, ukształtowane z tych boskich jakości i dostrojone do boskiego zgromadzenia, do większego porządku. W ten sposób duch współpracuje z bogami, którzy wynieśli śmiertelnika.

Można więc powiedzieć, że cały ten proces to ciągła interpretacja i translacja śmiertelnika w boga lub boginię. Śmiertelny umysł i ciało zostają odrzucone, a zachowane zostają jedynie najsubtelniejsze punkty Via Regia — królewskiej drogi filozofów, królów i królowych. Można to pojmować jako boski katalizator najczystszych jakości, które pozwalają kosmicznemu wyrazowi przepływać przez jednostkę.

To było streszczenie praktycznych aspektów — z pominięciem mitologii, metod i narracji, które im towarzyszą. Czy wiem, jak to działa? Nie. Jestem praktykiem — przeżywam to, a więc przekazuję to, co wyintuicjowałem i co, jak sądzę, warto przekazać.

Z ironią sokratejską powiem: to, czego nie da się powiedzieć ani przekazać, musi mimo to zostać powiedziane.

Na zawsze pozostaję wdzięczny smoczym bogom Sumeru, Babilonu i Egiptu — wielkim Igigi-Annuna, za umożliwienie tej drogi mnie i nielicznym innym, którzy zdecydowali się nią kroczyć.

Chwała złotym skrzydłom. Dziękuję.

Non Omnis Moriar

Cienie Polityki

Arystokracja, nie motłochokracja. Merytokracja, nie oportunizm. Aretokracja, nie zarządzanie przeciętnością. Czym jest papierek lakmusowy tego wszystkiego we współczesnym świecie? Zawsze istniał wektor skierowany ku rzeczom dawnym — w Republice Rzymskiej, w paideicznej demokracji ateńskiej. I ten papierek lakmusowy nigdy nie zawodzi: cnota.

Cnota — wszyscy krzyczą „cnota"! A jednak często jest to tylko cień i spektakl. Prawdziwa cnota to to, co można wcielić w zasługę, to, co emanuje z człowieka w wizji — w wielkiej wizji. Wielka historia — to się liczy.

Rozejrzyjcie się wokół: polityka, kompleks wojskowo-przemysłowy, „dyplomacja", gry o władzę — jak toczą się one gdzie indziej, o zasoby, o finanse, o bogactwa. Cytując Solona z Aten, wielkiego reformatora: nie obwiniaj bogów za wybór tych idiotów do władzy — waszych Trumpów, Putinów, Orbánów, Le Penów i reszty. To fasady, prowadzące do długotrwałego upadku.

Polityka stała się biznesem, zamiast przywództwem. Polityka jako zawód — w sensie weberowskim — zanikła.

To zabawne: spoglądam na Pałac Prezydencki w Warszawie. Niegodny. Herb miasta strzeżony jest przez dwie Angeli Bonum — kobiece, pogańskie, szlachetne damy — Muzy. Muzy z różnych epok, flankowane przez dwa kaduceusze, herkulowe węzły — a więc mistrzynie i mistrzów, którzy doszli do doskonałości w cnocie i zasłudze, wyznaczonych do sfer planetarnych, do gwiazd, do nieustannego działania bóstw.

A pośrodku znajduje się Thyrsa, albo najdawniejsze słowo dla Thyrsy — Narxos.

Wielu uchodzi za filozofów, lecz niewielu jest ukoronowanych przez Muzy. Muzy zostały zamienione w muzeum — nowoczesne muzeum, w którym można oglądać obrazy, artefakty dawnych czasów. Tymczasem prawdziwym, godnym celem jest uczynić z samego siebie muzeum — świątynię Muz.

Osiąga się to przez przygotowanie od podstaw: ćwiczenie w zasłudze, ćwiczenie w cnocie, ćwiczenie w edukacji i wiedzy — wcielanie tych wszystkich rzeczy. Tylko w ten sposób można stworzyć muzeum, świątynię dla Muz w samym sobie.

To godny trud — nawet jeśli zostaniesz pokonany na Ziemi, w sferze materialnej, jesteś zwycięzcą jako duch przeznaczony do tego nieustannego dążenia.

Wielu jest znanych bogom, niewielu rozpoznanych i uznanych. To ciągłe paplanie, plotki ziemi — płytkie dusze, niezdolne do wielkich czynów.

Wielkie dusze są rzadkie — te ożywione intelektem. To smutna refleksja, ale cóż, życie toczy się dalej.

A po moim odejściu — nawet jeśli moją rolą będzie rola burzyciela, buntownika, jakim byłem dysydentem — niech tak będzie. By przeciwstawić się idiotyzmom waszych prawicowych populistycznych demagogów, waszych lewicowych kultur unieważniania, waszego zarządzania przeciętnością, waszych biurokratycznych ideałów obrzydliwych każdemu, kto zna wartość dobra, gdy instytucjonalizm przeradza się w schlebianie bogaczom.

Myśl krytyczna ma wartość — tak jak inteligencja i intelekt. Najprawdopodobniej nie zostało mi już wiele czasu na Ziemi. Ten porywający marsz przez glob był odrażającym bólem, muszę przyznać, biorąc pod uwagę, co mi uczyniono. Ale będę kontynuować z zaświatów — poza dionizyjskim grobem cielesnym.

Złote Tabliczki Orfickie: Dziecię rozgwieżdżonych niebios, Ziemi, rasy niebiańskiej

„Od Mnemosyne wymaga się, aby sprawiła, że inicjowani będą pamiętać rytuał, prawdopodobnie rytuał inicjacyjny. W hymnie orfickim skierowanym właśnie do Mnemosyne (OH 77.9–10) funkcja, którą przypuszczalnie ta bogini pełni w liściach, jest wyraźnie określona: pobudzać inicjowanych pamięcią o pobożnym rytuale i odpędzać od nich zapomnienie."

Biorąc pod uwagę, że w języku greckim pojęcie prawdy (ἀλήθεια) oznacza etymologicznie „brak zapomnienia" (λήθη), pamiętać okazuje się równoznaczne z „wiedzieć". Pamiętać w innym świecie oznacza również przekroczenie podziałów czasu krótkiego życia śmiertelnego. W Ent. 2 (B11.2) pojawia się wzmianka o „bohaterze, który pamięta" (μ]εμνημέ<ν>ος ἥρως). Wyrażenie to musi odnosić się do niezbędnego warunku, aby stać się jednym z tych „bohaterów" o szczególnym przeznaczeniu w innym świecie: pamiętać inicjację, nie zapomnieć wszystkiego, czego się nauczył, wiedzieć, co musi zrobić i co powiedzieć w innym świecie.

Termin „bohater" pojawia się ponownie w wielkim liściu z Thur. 492.9 (C1.9), a następnie w wyrażeniu „światło dla intelektu", które wydaje się wyraźnym odniesieniem do oświecenia umysłu wierzącego, prawdopodobnie w drodze do inicjacji. Wyrażenie „ten, kto pamięta" można utożsamić z sentencją z Thur. 487.2 (A4.2) „być w pełni świa-

domym wszystkiego". Tylko poprzez przypomnienie sobie wszystkiego, czego nauczył się w inicjacji, dusza zmarłego osiągnie szczęśliwe życie pozagrobowe ze statusem ἥρως."

Alberto Bernabé and Ana I. Jiménez San Cristóbal, Are the "Orphic" gold leaves Orphic? in 'Orphic' gold tablets and greek religion: further along the path. 2014. [Place of publication not identified]: Cambridge Univ Press, pp.75—76.

Kto idzie w górę, kto w dół

Poza wszystkimi moimi ulubionymi metodami niszczenia dysydentów takich jak ja, zauważyłem jedną szczególną, o której być może komunikowałem jako ostrzeżenie dla tych, którzy znajdują się w stanie metafizycznej walki — wojny duchowej, operacji w cieniu, operacji psychologicznych, wojny o umysły, serca i dusze.

Przez lata wielokrotnie pojawia się u ciebie dziwne zaszczepione z zewnątrz pragnienie, by kogoś zamordować. Nagle w krytycznych momentach synchroniczności wzrasta gniew, przemoc, agresja — inklinacja „zabij go", prawda? Albo gwałt — pojawia się nienaturalne uczucie podniecenia, chtonicznego gorąca, a wzrok kieruje się ku jakiejś samotnej, bezbronnej kobiecie. Nie będę tu analizował źródeł, wystarczy wiedzieć że psyopsy, ezoteryczna wojna, radionika komputacyjna i nasi przyjaciele ze światów demonicznych mają takie możliwości. Samokontrola i świadomość ostra jak brzytwa sztyletu! Co się dzieje, jeśli popełnisz ten czyn? Trafiasz do więzienia. Trafiasz do więzienia, a wszystko, do czego dążyłeś — twoja nauka, twoje oddanie bogom, komukolwiek, kto jeszcze pozostał na ziemi godny walczenia o niego, o nią — zostaje zniszczone.

Społeczeństwo nie zrozumie. Dla niego jesteś przestępcą — wyrzutkiem. Podobnie z szaleństwem, które mogą ci wywołać. Sprawią, że oszalejesz. Trafisz do psychiatryka. Komu uwierzą — tobie czy psychiatrze? Z perspektywy społecznej zostajesz zmieciony w nicość. Nie uzasadnia to wszystkich kryminalnych przypadków, są wyjątki od zasady, które toną w kryminalnych przypadkach, nierozróżnialne dla niewprawnych oczu. Mam szczęście, że nie siedzę w więzieniu.

Dziękuję Bogom, że nie uczyniono ze mnie rezydenta szpitala psychiatrycznego do końca życia w Europie Wschodniej. Bo właśnie w ten sposób dziś eliminuje się dysydentów. Po cichu — to cicha wojna, daleko od nieświadomych mas, od tłumu.

Ludzie żyją swoim życiem. Nigdy nie rościli sobie prawa do żadnej mocy. Nigdy nie próbowali przeniknąć rzeczywistości metafizycznej ani posiąść żadnej siły. Jeśli ty to robisz — jesteś skończony. Istnieje wiele mechanizmów, które cię spacyfikują, zneutralizują i usuną

Kto idzie w górę, a kto w dół? Spójrz, dokąd zmierzają ludzkie sny i marzenia. Czego pragną? Jeśli wiesz, kto potrafi kontrolować sny i dostarczać iluzji spełnienia ich marzeń i potrzeb — tam właśnie leży władza.

Więc jeśli widzisz celebrytów wychwalających Jezusa, Żyda, i całą strukturę psycho-społeczną, wychwalających istniejący porządek poprzez głośne „tak!" dla tej obrzydliwości, fałszerstwa i degrengolady, lub dając złudzenie kontr-narracji w religii popularnej rozrywki, aby „kontrolować bunt" poprzez jego dostarczenie w spacyfikowanej formie — zadaj sobie pytanie: gdzie jest władza, tam gdzie kieruje się propaganda? Jaka jest najlepsza metoda, by zapewnić sobie awans w społeczeństwie, usprawiedliwiając jego kłamstwa, złudzenia i ignorancję?

Otóż, jeśli masz dość szczęścia i potencjału, by uczestniczyć w tej machinie propagandowej, zapewnią ci pieniądze. Zapewnią ci miejsce na scenie, abyś mógł rozcieńczać świadomość mas, które patrzą na tych ludzi jak na złote cielce nowoczesności, którymi nigdy nie będą, ale które rozbudzają ich marzenia i sny, prowadząc ich jak psy na smyczy.

Jeśli więc jesteś współczesnym oportunistą, który potrafi to opakować w pozory dobroci, jak długo jesteś kukłą potężniejszych od siebie — to najlepsza recepta, by iść w górę. Jeśli masz odpowiednie sieci i kontakty, zapewnią ci pieniądze, sławę, dostatek i rozkosze.

Będziesz użyty jako hipokrytyczny katalizator ich kłamstw, oszustw, złudzeń i ignorancji. To jest fundament władzy tych prosiąt w establishmentcie — w wielkim biznesie rozrywkowym, w kompleksie militarno-przemysłowym i inżynierii społecznej na żywnej tkance umysłów, dusz i serc.

Spójrz więc na to, co oferuje ci rozrywka. Spójrz na narracje w filmach, serialach, sitcomach. Co one prezentują w metaretoryce? Czy są autonomiczne, czy jest to autentyczna sztuka, czy otępiają cię wobec pewnych spraw? Czy zarządzają twoim okrucieństwem, twoją obojętnością? Czy kierują twoją agresją? Czy kontrolują twoją reakcję? Czy Cię warunkują do pewnych behawioralno-emotywno-poznawczych spraw?

Tak właśnie pacyfikują masy — poprzez rozrywkę, filmy, muzykę. Bo psychologicznie udowodniono, że jeśli człowiek odtwarza te scenariusze w symulowanej rzeczywistości simulakr rozrywki, zwykły, niekrytyczny odbiorca szybko zostaje uśpiony. Neutralizuje, adaptuje i normalizuje te skrypty, wchłaniając je.

W efekcie staje się nieskuteczny w każdej formie buntu politycznego, krytyki, czy oporu. Jego rozmowy ograniczają się do banalnych pogawędek o ludziach, pracy, rodzinie. Nie stanowi zagrożenia dla władzy — bo z założenia nie ma do tego prawa.

Ale jeśli ty nim jesteś, jeśli tworzysz alternatywny dyskurs — stanowisz zagrożenie. Bo nie jesteś częścią krótkiego obiegu. Jeśli obnażasz kłamstwa, złudzenia i ignorancję — jesteś naturalnym wrogiem. Muszą cię spacyfikować. Nie awansujesz. Nie śnij o tym.

Więc działasz zza linii wroga, posuwasz się naprzód, pozostając wierny swoim tradycjom, swoim Bogom. Jeśli nie możesz zniszczyć całej tej twierdzy świń, to przynajmniej podkop ją, sabotuj, podważaj, gdzie tylko możesz.

To jest istota dysydencji. Nie polega na frontalnej wojnie, ale na totalnej wojnie podziemnej — wojnie subwersji. Niezależnie

od tego, czy odbywa się poprzez narrację, pisanie, akty metafizyczne, operacje psychologiczne, współpracę z niebem, gwiazdami czy piekłami — działaj, gdzie możesz. I nie waż się wycofać. Nie jest to nihilizm, bo oferujesz co innego, masz całą superstrukturę idei gotową na to, aby przywrócić metafizyczny, polityczny i społeczny porządek. Poważnym błędem większości decydentów jest to, że oprócz oporu wobec niesprawiedliwości, nie mają czym zastąpić tych fałszywych porządków.

A kiedy dranie powiedzą Ci: „Wtrącasz się w nasze sprawy", szybko zostaniesz zniszczony, zamordowany, doprowadzony do obłędu lub zmuszony do popełnienia przestępstwa, by cię wyeliminowano. Tak wielu zostało już sprzątniętych z ziemskiej sceny w zapomnienie!

Jednak dopóki działasz, istnieje szansa, że pewne scenariusze zwyciężą. To jest obecna narracja planety — walka o to, czyja narracja zwycięży w noosferze.

A jeśli zestroisz się z prawością prawdziwego decydenta, który niesie swoją wewnętrzną prawdę, prędzej czy później bogowie odpowiedzą, chroniąc cię przed ziemskimi prosiakami. Żadne operacje psychologiczne, żadne ataki nie będą w stanie ci zaszkodzić, bo powracasz do swojego Daimona — sokratycznego geniusza i swojej wewnętrznej prawdy, to metafizyczne niezniszczalne sprawy, tak jak deifikowane jakości naszych wielkich muz, wołających nas cichym potężnym językiem: „Dalej, dalej, podążaj za nami!".

Chcą cię zabić — wynajmują snajpera. Snajper strzela sobie w głowę i znika. Chcą cię pobić, zastraszyć — zostają zniszczeni. Chcą wysłać religijnych fanatyków — ci zostają unicestwieni.

Jeśli udowodnisz swoją wartość w dysydencji, bogowie cię wspierają. Jesteś anarchistą wobec ustanowionego porządku, ale jeśli porządek, który nosisz w sobie, jest właściwy — bogowie wesprą anarchistę, który jest imperatorem w swoim wewnętrznym cesarstwie.

Anarcha — król anarchistów. Dlaczego? Bo masz rację, gdy świat stoi na głowie. I idziesz z bogami, bo świat na ziemi jest odwrócony, a oni wspierają ciebie — nie tych we władztwach, którym psujesz szyki.

Białe Flagi

Spójrzcie na tych fetyszystów codziennej rzeczywistości! Wyobrażacie sobie, że zmusicie ich, nauczycie, zainspirujecie, by spojrzeli gdziekolwiek dalej? Prędzej sami staniecie się pośmiewiskiem, osobliwością dla głupców! Dźwigając piekła na naszych plecach, które pozwalają nam żyć jak zabawki po to tylko, by dostrzegać wirtuozerię naszych upadków i porażek na przestrzeni lat — to zawsze wielka gra, gdy nie jest świadoma swojego przeznaczenia, przepisanego jak lekarstwo przez Mojry — ale walczy i mówi, czyni cuda i rytuały — dla kogo, dla czego?

Być może dla własnego usprawiedliwienia w oczach bogów, którzy z rozbawieniem patrzą na walki z głupotą, dawno przegraną z ludzkością! Nie można wymusić działania, inspiracji, genialnej motywacji — jak płomienia! Prędzej pogrzebią cię w religijnych i politycznych kłamstwach, odcinając nici twojego umysłu od większych spraw! Nie, nie z wyuzdanej złośliwości czy perfidii, w imię ich urojonego dobra, które mylą z prawdą, gdy pląsają jak niewolnicze świnie do swoich mistrzów!

Zrobiłem swoje — skrycie, niewidzialnie — zanim świnie wdarły się i stratowały wszystko, co święte, kwicząc z plugastwem nad moimi dziełami, nad moimi słowami, nad moimi prawdami i uwiedzeniami — przez zachwyt i zepsucie, przez wściekłą nienawiść i dobroczynną, acz zdradliwą cierpliwość! W końcu nazwą cię kłamcą i utopią całe twoje ciężko zdobyte doświadczenie w psychiatrii, psychologizmach, albo w swoich własnych błędnych narracjach o niezdolności do sięgnięcia po cokolwiek wartościowego!

Mali kłótnicy, uczeni prostacy — od ateistycznego redukcjonisty, przez polityczną świnię, po zaślepionego wiernego fałszywych religii, niewypieczonego ezoteryka, zarozumiałego okultystę — wszyscy z początku biorą się za coś wielkiego w swojej ignorancji i rzekomej prawości! Dlaczego?! Tam, niechaj przez chwilę zabłysną — a oni się zachwycają czym?! Samymi sobą, karmiąc się bredniami z własnych chlewów! Nigdy nie zwracali uwagi na to, co miałem im do przekazania — potrzebowali jedynie usprawiedliwić swoje bełkoczące urojenia, półprawdy, czy wierzenia! Pozostanę ze swoją wewnętrzną prawdą i >realizacjami<, przeczącymi tym bełkoczącym szkodnikom!

Uzgodniono więc — odwrót od tego ludzkiego gatunku, którego już nie uważam za swoje braterstwo; zabezpieczenie barykad, by świnie nie mogły się czołgać i szturmować na nasze stare pozycje, zadając mi >pytania< tylko po to, by dowieść swojej racji; umocnienie cytadel i fortyfikacji za sobą — które i tak zdobędą, lecz spowolnią to ich marsz świń, gdy ja już będę zmierzał bezcielesny ku gwiazdom. W ostatnim widowisku spróbują ożywić twojego trupa, wpychając weń swoje narracje bzdurzenia, własną ignorancję i głupotę. Wystawiliby moje martwe ścierwo na podium w przestrzeni publicznej, by mówiło to, co >oni< chcą powiedzieć — to, co ich niewolnicy zawsze >chcieli< usłyszeć! Jestem już zbyt stary i wyczerpany, by podążać potężniejszą ścieżką pogardy wobec nich, nie mówiąc już o edukowaniu tych nielicznych, którzy są gotowi się uczyć.

A więc kolejny płomień zgasł, kolejny się wycofuje — czasy nie staną się lepsze, będzie tylko trudniej w nadchodzących dekadach. Już teraz zawodzę i jęczę nad przyszłymi upadłymi, którzy będą próbowali poruszyć góry! Przynajmniej spróbują, przynajmniej zdobędą coś godnego własnych imion!

A gdy świnie na falach radia Ziemia, ożywione przez rzeczy, których nie rozumieją, będą wciąż zagadywać tych kilku odpornych na śmierć — cóż, ja nauczyłem się wszystkiego z doskonałej ciszy peł-

nej wspaniałej treści, z doskonałej nocy pełnej nauki. Świnie są zawsze gadatliwe — gdyby na chwilę przestały, szybko stanęłyby twarzą w twarz ze śmiercią wszystkiego, w co wierzą o sobie — tarzając się we własnym gównie!

Kiedyś usłyszałem: „Wie za dużo" — od świń które wiedziały jeszcze mniej, tchórzliwie plącząc się w swojej niemocy, bo nie odważyły się sięgnąć po nic, co przeczyło ich tchórzliwości, zachowujemy dla nich pogardę i plwociny, bo współuczestniczyły w zniszczeniu całych generacji. Tchórzliwość tych co „mogliby" ale mają tonę racjonalizacji aby jednak „nie', jest wykroczeniem przez zaniechanie, nic mnie nie nie przekona, że jest inaczej.

Wyczerpany do granic? Zaangażuj się — Wilki, Rozły i Mentorstwo: ścieżka, której nigdy nie pożałujesz

Często spotykałem się z ilustracją starego wilka zranionego wieloma strzałami patrzącego paternalnie na młodego zranionego jedną-dwoma — i z bardzo różnymi jej interpretacjami. Każdy widzi w niej coś innego: jedni mówią, że to „stare ja" spoglądające na „młode ja" zranione, inni — że to metafora relacji między bólem a doświadczeniem cierpienia.

Ja, jako ktoś, kto przeszedł przez wiele wyczerpujących doświadczeń, mogę powiedzieć: jestem człowiekiem zmęczonym. Ale to zmęczenie akceptuję. Żyję dalej — z bólem, z ranami, z różnymi wypadkami psychicznymi, fizycznymi i duchowymi.

Uczę czasem angielskiego dzieci i młodzież. I zauważyłem coś bardzo ważnego: jeśli nie potrafisz już poradzić sobie ze swoim bólem, jeśli jesteś na granicy wyczerpania — najlepszym lekarstwem jest dzielenie się. Stań się mentorem. Jeśli masz doświadczenie, jeśli jesteś zmęczony, jeśli masz mądrość — ucz innych. Pomagaj. Udzielaj się w wolontariacie. Dziel się.

Tak właśnie odczytuję tę ilustrację: stary wilk zraniony wieloma strzałami. Nikt ich z niego nie wyjął. Krwawi, nosi blizny, żyje z ranami. Obok niego — młody wilk, trafiony tylko jedną strzałą. Ten

stary wilk pochyla się nad młodym, bo widzi w nim drogę ku nadziei. I jeśli młody wilk zdecyduje się słuchać, może skorzystać z rad starszego.

To właśnie troska o młodych — po to, by zrozumieli, dojrzeli, otrzeźwieli. Żeby potrafili nie tylko być zranieni, ale też leczyć się. Żeby wiedzieli, jak się leczyć — żeby dać im narzędzia. I tu pojawia się kolejna metafora — z kozłami. Chodzi o dojrzałość. Ja sam jestem mieszaniną niedojrzałego drania i człowieka dojrzałego.

Zawsze musimy mieć rację. Uparty kozioł. Nie przyznajemy się do błędów, nie bierzemy odpowiedzialności za swoje opinie. Zrzucamy winę na innych, wiecznie przerzucamy problemy. Bierzemy wszystko osobiście. Ktoś nas obrazi? Ktoś podważy naszą inteligencję? „Jak on śmie?"

Wiemy wszystko. Jesteśmy oczytani, więc przecież musimy wiedzieć wszystko. Czujemy się uprawnieni do wszystkiego. Dlaczego? Bo tak. Bo nam się należy. Chcemy być uznani — jak celebryci z Instagrama: zobacz moje auto, moje ubranie, moje życie.

Nie widzimy w sobie żadnych wad. Kochamy siebie w sposób narcystyczny, artystyczny. Mówimy innym, co mają robić — a jeśli ktoś pyta, to tylko po to, by potwierdzić, że mamy rację.

Koncentrujemy się na różnicach. Rozróżniający umysł to jedno, ale my potrafimy rozszczepić świat na tysiące sporów i podziałów.

Obwiniamy świat za nasze problemy. Ja też czasem to robię — gdy doświadczam krzywdy. Ale wiem, że powinienem to rozpuścić. Po co się tym truć?

Patrzmy raczej ku pozytywnemu. Mądrość można znaleźć nawet w błaznach.

Dlatego zawsze powtarzam: weź ode mnie mądrość, a odrzuć bzdury. Bo mam ich w sobie sporo. Staram się interpretować rzeczy najlepiej, jak potrafię, na podstawie pracy innych — choć to trudne, bo gdy ktoś się stara, to już coś znaczy.

Lęk paraliżuje. Boimy się zaangażować, boimy się popełnić błąd. Ale przez ten krąg niedojrzałości kończymy jako zgorzkniali starcy — sfrustrowani, samotni, przekonani, że mieliśmy rację, ale niczego nie osiągnęliśmy.

Wygraliśmy kilka bitew, ale przegraliśmy życie. Staliśmy się zgorzkniali, smutni, źle zestarzali.

Nie chcę być zbyt surowy, ale starszych trzeba szanować — choć ci, którzy przez całe życie byli głupcami, rzadko kończą dobrze.

Wspinamy się jak kozły — gdy ktoś mówi „nie", a my czujemy, że coś jest słuszne, idziemy dalej. Nie słuchamy leniwych malkontentów, bo nigdy niczego byśmy nie osiągnęli, gdybyśmy ich słuchali.

Jesteśmy też obsesyjnie ciekawi — pytamy „dlaczego, dlaczego, dlaczego?". To potrafi irytować, ale jeśli robimy to mądrze, możemy dojść do właściwych odpowiedzi — zwłaszcza jeśli pytamy tych, którzy naprawdę wiedzą.

Jesteśmy stworzeni do wspinania się — w życiu, w karierze, w mądrości, w doświadczeniu. Ale nie dla siebie. Nie po to, by gromadzić wiedzę i ją zatrzymać. Bo prawdziwa dojrzałość polega na dzieleniu się wiedzą.

Dlatego w swoich wykładach staram się przekazywać doświadczenie, wiedzę i praktykę — nawet tę związaną z magią i metafizyką — by inni mogli z niej skorzystać.

Pomagamy tym, którzy rzeczywiście chcą tej pomocy. Jeśli ktoś gardzi pomocą i chce nam odgryźć rękę, pozwólmy mu odejść. Skupmy się na tych, którzy są warci naszego czasu — przyjaciołach, duchach, ptakach, drzewach, kilku lojalnych ludziach.

Mam dziesięciu prawdziwych przyjaciół — mężczyzn i kobiet — i w wieku prawie czterdziestu lat uważam to za ogromne osiągnięcie. Szczere przyjaźnie, opierające się na rzymskiej cnocie: comitas, przyjaźni, wzajemnym szacunku, lojalności, trosce.

Szanujmy różne rodzaje inteligencji. Strzeżmy się jednak aroganckich głupców, którzy próbują narzucić nam swój brudny but. To wprowadza chaos i gniew — a gniew to wada. Bywam zbyt skupiony na faktach, dowodach, triangulacji danych — choć często pracuję z dziedzinami wymagającymi interpretacji i hermeneutyki, dla których fakty są złudne. Zawsze jednak zaczynam od nauki — od metod naukowych i ścisłych — zanim sięgnę po metafizykę.

Bo metafizyka to bardzo śliski grunt, jeśli nie masz za sobą lat doświadczenia. A nawet wtedy wciąż nic nie wiesz — bo tylko interpretujesz. Nawet w sprawach boskich jesteś tylko interpretatorem cząstki świata, którą odbijasz.

Nie zrozumiem nigdy Boga, bogini, demona czy lasu — bo nie patrzę z ich perspektywy. Mam tylko odblask, fragment ich inteligencji, pomimo nadania sprawom metafizycznym ontologicznie obiektywnego statusu.

Dlatego trzeba być wdzięcznym. Wdzięcznym za wszystko — za opadający liść, za przelatującego ptaka. Wdzięcznym bogom drobiazgów. Bo w tych drobiazgach jest radość.

Zakładajmy jak najmniej. Bo jeśli zakładamy zbyt wiele — o innych, o świecie, o intencjach — popadamy w paranoję i marnujemy czas.

Nie stereotypujmy ludzi, choć sam czasem to robię. Staram się jednak przy spotkaniu z nowymi osobami zakładać jak najmniej, być otwartym i życzliwym — by móc ich zrozumieć z ich perspektywy.

Często obwiniamy świat, ale to my zawiedliśmy — bo nie potrafiliśmy się zaangażować, by go zmienić.

To rodzi frustrację, ból, gniew. Ale nawet jeśli milion głupców niszczy świat, a ty stoisz sam, nie obwiniaj ich — obwiniaj siebie, że nie zdołałeś ich zmienić, nie zdołałeś zainspirować do lepszej walki.

Każdy z nas ma swój zegar — ale jeśli widzisz, że miasto żyje w złej godzinie, twoim obowiązkiem jest spróbować go przestawić.

To ryzyko — słuchać ludzi. Ale trzeba znać swoje granice jako śmiertelnik. Bo jeśli ich nie znasz, stajesz się megalomanem, lub potwornie próżnym człowiekiem.

Nie jesteśmy nieograniczeni. Jesteśmy ograniczeni naszymi ciałami, umysłami, kokonami. Nawet półbogowie mają swoje granice.

Nie bój się upadku. Bo wiesz, jak się wspinać, jak przegrywać, jak tracić. Możesz przegrywać całe życie — jeśli tylko się angażujesz. Bo zaangażowanie i odpowiedzialność za świat są ważniejsze niż scenariusz „wygrałem — przegrałem".

Można przecież wygrać, depcząc po wszystkich. Ale co wtedy wnosisz? Nic.

Dlatego po tej całej „koźlej wspinaczce" można umrzeć spokojnie — z różą na grobie — jako człowiek spełniony.

Czy jestem spełniony? Już tak. Ale czasem znów wpadam w głupoty. Chciałbym jednak trzymać się tej drogi. Bo te kozły to także zranione wilki — które chcą pomagać, angażować się, uczyć młode wilki, by pewnego dnia same stały się dojrzałymi kozłami.

Refleksje: O niedoli — Rzece świata

O ludzkiej nędzy — Ethica Enki i Ninmah

Każde dostrzeżone zło jest pęknięciem antropologicznym — miejscem, gdzie rozpada się iluzja cywilizacji. Świat nie jest systemem efektywności, lecz ekosystemem zróżnicowanych dusz, w którym każdy odgrywa funkcję w wielkiej harmonii cierpienia i mądrości.

Jeśli każda osoba — kaleka, beznogi, szalony — ma jakiś użytek, to szaleniec może być doskonałym wizjonerem, natchnionym prorokiem, kaleki człowiek może być wybitnym poetą, retorem, pisarzem i tak dalej, i tak dalej. W tym domyka się Ethica Enkiego i Ninmah, zgodnie z mitem. To starożytne królewskie widzenie świata.

Otóż raz wylądowałem na ulicy — siedem dni bez jedzenia podróżując „gdzieś, byle dalej od przeszłości". Dotarłem wtedy na granicę Polsko-Ukraińską, włamując się do czyjejś chatki, aby się przespać, osłaniając się płaszczem od zimna, przegoniony najpierw przez cienie zmarłych z ruiny domu, które szeptały, że „to ich, nie mogę tu zostać". Usłyszałem tylko krzyk demonicy „This fate, to my son?!", jednej z dam która mnie usynowiła. Pokorne cielę dwie matki ssie, ja mam ich wiele i każdej jestem wdzięczny za okazaną przyjaźń. Po śnieniu koszmarów obudziłem się od trzeciej nad ranem, wyczułem zagrożenie — obok był naostrzony pal który wziąłem i stanąłem w kierunku zagrożenia. Pojawił się ogromny barczysty cień jakiegoś stworza, błyskawicznie wcielił się we mnie jakiś starożytny bohater, poczułem lekką świetlistą zbroję na swoim torsie. Nie wiedziałem

czy to „coś" się zmaterializuje, czy wycofa, ale obserwując mnie chwilę poleciało dalej. Mogłem paść z powrotem na zgniły materac w chatce spać.

Wiem, czym jest nędza. Wiem, co to znaczy być bez dachu nad głową, Wiem czym są „pomocni ludzie" którzy najchętniej odwróciliby wzrok, zignorowali, lub w najgorszym przypadku próbowali cię skopać, jeżeli nie potrafisz się bronić, lub donieść na Ciebie służbom.

Bez jedzenia, bez papierosów, które są towarem luksusowym w takiej sytuacji, które sprawiają, że czujesz się bardziej cywilizowany, bardziej >ludzki<, bez wszystkich codziennych wygód.

I to nie zawsze są tylko decyzje, które podejmujemy w życiu, lecz okoliczności — te okoliczności, które popychają nas w straszny stan.

Dlatego za każdym razem, gdy widzę zwykłych ludzi przechadzających się ulicami — nie zwracam na nich uwagi. Nie ma w nich nic interesującego.

Dostrzegam tylko ludzi wyjątkowych, o szlachetnych rysach, tych, którzy mają coś do przekazania — cnotę, wielkość, inteligencję, wiedzę. I tych, którzy zostali doświadczeni przez nędzę: żebraków, młode prostytutki w nocach na dworcach, i tak dalej, i tak dalej.

Żyję w mieście — żyłem w nim zbyt długo — aż chciałoby się uciec na wieś, na prowincję, zmęczony miejską nędzą, wszystkimi cieniami czającymi się w ciemności, wszystkimi cieniami czającymi się w ciemności, które aktywnie działają na Twoją szkodę, złe miejsce, zły czas, cieniami umarłych, nędzarzy, bezdomnych, alkoholików, morderców, drobnych przestępców — wszystkich tych, którzy budują tę górę zła w miastach i zarażają nią innych. Ostatni wcale nie są pierwszymi, ich zmarłe dusze zaludniają szalety miejskie i podziemie, na powierzchni skupiają się w domostwach, stoją niemo na ulicach, uważając, że to pałace.

Bo jeśli tworzysz niesprawiedliwe społeczeństwo w którym można się tak wykoleić, nie z własnej winy — to właśnie się dzieje. Jeśli w strukturze społeczeństwa wbudowany jest błąd systemowy, to jego metafizyka śmierci również jest przerażająca — ma tendencję do powielania nędzy, przyciąga więcej nędzy.

Możesz być na szczycie, ale wystarczy, że raz się potkniesz — i spadasz prosto na dno, w rynsztok. Gdzie diabeł mówi dobranoc.

Dlatego to tak ważne — zwłaszcza w sprawach magicznych — aby zachować fundamenty, równowagę, umiarkowanie, niszczyć namiętności i nadmiary, aby dobrze się prowadzić, aby choć utrzymać się na powierzchni.

Bo na ścieżce magicznej, jeśli nie masz podstaw materialnych, niekończących się zasobów, zaplecza finansowego, możesz wszystko stracić. Dlatego, zanim pokonasz siebie i wkroczysz na ścieżki Bogów, masz na karku te wszystkie niesprawiedliwości do pokonania, które aktywnie działają, aby Cię rzucić na kolana na bruk, górę niesprawiedliwości która dopomina się wyrównania rachunków z żywymi. Dopóki nie poukładasz się ze zmarłymi, z ich sądami, sprawiedliwość pośmiertna będzie pytała — dlaczego? „Dlaczego jemu się powodzi, dlaczego on przetrwał, dlaczego on miał szansę, a ja nie?".

Ludzie żywi w tej kwestii nie są dużo lepsi. O! Hołd dla Di Manes, dobrych zmarłych, zmarłych przodków, rodzinnych, którzy pomimo swojego stanu, jeżeli skończyli w chtonicznych cieniach, nie wyją z bólu zemsty i nienawiści jak Erynie, ale kierują mądrością, wyrozumiałością i pięknem!

Jeżeli kiedykolwiek przeżyłeś nędzę, nie trać jej z oczu, nie zapominaj. Jeżeli kiedykolwiek fortuny Ci sprzyjały, nie rozkoszuj się tym arogancko, pochyl się nad nędzą w mądry, wyważony, ludzki sposób!

Musisz się chronić, bo jeśli naprawdę stąpasz po ścieżce pitagorejskiej — czeka cię wiele trudności, zapewniam.

A więc — to ukłon, nie dla zwykłych ludzi, oni mają swoje życie, swoje wygody — to ukłon wobec Doskonałości.

Limit zmysłowości, albo śmierć hiper-sensualizmu, eksperymenty w turbulentnej magii biochaosu (2014) lub skrawki myśli z akolitycznego delirium

Gdyby Petroniusz, wychowanek stajni Epikura, znał kres hedonizmu i zmysłów, dawno wróciłby w objęcia matki Cnoty i nauk cywilizowanych.

Ordo ab chao. Ordo... Misericordia ordinis cosmici

Przekraczając formę. Szkice z atawizmów psychobiologicznych albo wyznania akolity

— Stworzyli potwora — powiedziała. — Lecz jak można być współczującym potworem? — spytał, uśmiechając się. — Jesteś potworem w oczach większości z nas — odparła. — Co jest zatem tego wyznacznikiem? Wiedza? Doświadczenie, zachowanie, czy percepcja? A może coś jeszcze? — spytał. — Nie myślisz jak my — powiedziała ponownie.

— Lecz czy jest to ograniczenie twojej percepcji, czy po prostu strach przed tym, czego nie poznałaś? Kto wydaje się komuś innemu potworem, może się wydawać czymś boskim lub demonicznym w oczach innych światów. Znów — to, co wydaje się potworem w oczach ludzi, jest bliżej kosmosu i nieznanych pustek niż to,

co wszyscy wasi astronomowie mogą zrozumieć. Wydaje się wam, że kosmos jest blisko was, lecz jesteście jedynie jego częścią.

Kiedy człowiek zostaje oderwany od terytorium znanego, ma do wyboru szaleństwo lub adaptację. Możecie go nazwać potworem, lecz doświadczając Zachwytu Kosmosu, zobaczysz, że świat ludzki jest bardziej okrutny, irracjonalny, ignorancki i przeczący sobie niż potwór, którego widzą w innych — który zawsze jest relegowany do roli nie-człowieka. Jednocześnie uzurpują sobie prawo do poznania kosmosu i ujarzmienia prawd absolutnych, które nigdy do nich nie należały.

W szaleńcach przekraczających progi terroru w lęk nieznanego i dziwności świata natura przegląda się lepiej niż w jednostkach, które tkwią w swych uwarunkowaniach — od początku aż do końca — przeżywając życie półmartwymi.

O odzwierciedleniu natury. Psychonautyczne ćwiczenia w prymordialności organiczności życia

„Ekstatyczne doświadczenia, jako rzeczywisty fenomen, są fundamentalnym elementem ludzkiego stanu."

„Następnie dowiadujemy się, że Bóg nazywał to miasto miastem kolumn, ze względu na szmaragdowe i szafirowe kolumny, które znajdowały się pod miastem."

„Straszne, chaotyczne moce ukrywają się pod fasadą normalnego świata. Te siły są trzymane z dala poprzez podtrzymywanie społecznego porządku [albo map rzeczywistości]. Panowanie porządku jest jednak niewystarczające, ponieważ porządek może ulec stagnacji i staje się toksyczny, jeżeli nie jest regulowany przez stałą ekspresję [adaptację]."

Przekraczając człowieka, z potrzeby, stajemy się odczłowieczeni, nie znajdując się więcej w światach uwarunkowanych społecznie. Podczas tego typu wędrówek możemy zrozumieć, jak słaby jest ludzki umysł wobec pewnych doświadczeń. W rzeczy samej, dla nie-ludzkie-

go obserwatora wszystko może się jawić jako manifestacja energii, życia lub form-w-fenomenach, które wydają się straszne, przy których czujemy się jak planktoniczna zwierzyna łowna.

Ludzki obserwator przeraziłby się w terrorze, gdyby jakakolwiek jego cząstka odzwierciedliła się w starożytnych ekspresjach życia — w formach, które przerastają ludzką pojemność doświadczalną, doprowadzając go do szaleństwa. Wystarczy przypatrzeć się, ilu ludzi, wziętych przez faktyczny obłęd, zregresjonowało się do archaicznych światów fantazji. Co, gdyby przed-ludzcy śniący-w-cieniu inicjowali nas w coś dużo bardziej dziwnego, lecz przy zachowaniu zmysłów — delikatnie prowadząc nas na skraj ludzkiej formy, pokazując wszystko to, co jest poza naszą domeną doświadczalną?

W istocie, aby zrozumieć szaleństwo, należy przekroczyć szkielet poznawczy poza zwykłą, wąską świadomość, która nie jest w stanie utrzymać rozszerzonego punktu referencji, a zatem jest niewydolna przy ewolucyjnej adaptacji osadzonej w diametralnie innym środowisku umysłowym. Rozluźnienie pieczołowicie uwarunkowanych, zsocjalizowanych i wyćwiczonych wzorców psychicznych musi mieć miejsce, aby doświadczyć dziwności. Kompletna dewastacja tych skrystalizowanych fortec społecznych umożliwia odświeżenie stanów transu, agonii i ekstazy, kiedy wszystkie wybudowane tabu poznawcze zostają zawieszone i tymczasowo wyłączone. Takie są wymogi, aby faktycznie popaść w delirium, które jest punktem koncentrycznym dla mocy, chcących raz jeszcze odżyć w chtonicznym człowieku.

W tym samym czasie musimy odmówić odseparowania od tych doświadczeń transformacji ciała, mutacji psychicznych, wykopujących najgłębsze psycho-organiczne części naszego fizjologicznego mózgu i prymordialnego umysłu, poprzez psychonautyczną operację na żywym ciele mentalnym. Jeżeli nie pozwolimy się wciągnąć jako część koszmaru, staniemy się jego sterroryzowanymi zakładnikami,

którzy — za cenę zachowania normalności — zamiast uczestniczyć w zapomnianych nurtach, stają się ich ofiarami.

Tak zatem, poprzez doświadczanie tego obłędu, poprzez dołączenie do uczty naszych lęków, w oroborocznym kazirodztwie naszych poprzednich echogenetycznych form, odłączamy się od naszej tożsamości czy poczucia „Ja" i stajemy się zainspirowani przez tłoczącą się masę magicznych strumieni Starszych. Wyrzuceni w nowy sposób doświadczenia siebie i rzeczywistości, percepcja formy pojawia się jako próżnia — poza estetyką, awersją czy preferencją. Tym samym, to, co jest poza formą, nabywa nową esencję, odnajdując wspólny język z tym, co nierozpoznane, dziwne, ukryte — z elementem nieludzkiego świata.

Tak jak w medytacji i gnozie oczyszczamy soczewki percepcji poprzez usuwanie kurzu z światła świadomości czystego umysłu, w obsesji transu niszczymy wszystkie uwarunkowane wzorce percepcji, substytuując je nowymi, drastycznie innymi od poznanego świata. Wszystkie formy poznawczo-organicznej sentymentalności, jakie żywiliśmy względem swojej cielesności i jej percepcji, muszą zostać opuszczone, ponieważ ograniczają one doświadczenie.

W tym samym czasie kataliza tych magicznych strumieni przez ludzki aparat mentalny — poza zmysłami, lecz naturalnie i uważnie — pozwala zobaczyć, jak te doświadczenia zbliżają umysł do całkowitego rozpadu; jak jedność wszystkiego, co zwie się oświeceniem, zostaje zastąpiona wszystkością w jednym, poprzez inicjację archaizacji, regresji, dalej — wpadając w króliczy dół.

To czas, w którym ciała stają się soczewkami, portalami dla starożytnej głębi, manifestując się, wchodząc ponownie we współczesny świat poprzez doświadczenie poddania się im. Rezultatem jest jednolite odczucie — terror „inności". Obezwładnieni przez dziwne, a-ludzkie rzeczywistości, gdy zjednujemy się z nimi w rytmie ich bytów, przestają nam zagrażać i dają nowy oddech perspektywy,

która nas nosi — nigdy na odwrót — tańcząc nas w obsesję hiperzmysłowości.

Zapełniając doświadczenie różnorodnością spaczonych form chaosu, oddzielając się od ludzkiej esencji na Drzewie Życia, przed osiągnięciem spełnienia, rzucamy najgłębszy cień w otchłań. Faworyzując fale bytu w doświadczeniach karnalnych i ich ekspresji, staje się to ciągłą manifestacją egzystencji, lecz prowadzi do przechodniej deantropocentryzacji — w innym szkielecie poznawczym, po doświadczeniach transu, które szukają człowieczeństwa w odświeżony, odżywiony sposób.

Będąc pod wpływem psycho-morfozy, ponad barierami biologicznej wydolności przetwarzania sygnałów, pojawia się noetyczna dziwność. Ekstaza przyśpieszonych zmysłów kompleksów Erosa–Thanatosa odnajduje się na szczycie rozprężenia zmysłów — w zachwyto-orgazmie, który jest dziką przyjemnością czerpiącą z instynktów, jakie mogłaby przejawiać emanacja pierwotnej plazmy życia — metaforycznie, bowiem tak daleko jeszcze nie zaszliśmy — która, replikując, mutując, rozwijając się, wydaje na świat coraz nowsze konstelacje form biologicznych.

Połączenie ekstazy i agonii przyśpieszonej transformacji zostaje rozpoznane jako wzorzec odczuwania, którego umysł ludzki nie powinien czuć — jednak pojmowany jest w ten sposób post-retrospekcyjnie. Te światy leżą poniżej i ponad ludzkim gatunkiem, ponieważ poprzedzają gatunek ludzki.

W stanie uwarunkowanego odrzucenia tych doświadczeń skorupa ograniczonego umysłu zaczyna się łamać, dezintegrować, wyzwalając nowe formy psychicznych energii — niech będzie to obsesja obłędu albo kreatywność zrozumienia. Podobne źródła brały grupy ludzi pod swój wpływ i zanurzały je w doświadczenia transowo-chtoniczne. Niektórzy byli w stanie przekierować te energie — niekoniecznie z tych samych źródeł, ale symptomatycznie podobne — w sztukę

i magię, czy to świadomie (Austin Osman Spare), półświadomie (Howard Phillips Lovecraft), czy nieświadomie (Zdzisław Beksiński).

Ci, którzy doświadczyli tych fenomenów, być może poprzez cofnięcie się w sfery psychicznego bezpieczeństwa, re-antropocentryzacji, otrzymują nowe zestawy percepcji — z estetyką piękna ukierunkowaną na bardziej znane formy. Aby zachować kontynuację zmysłów, poznawczo-konserwatywny umysł tworzy ustalone schrony: wewnętrzną cenzurę i przestrogę, aby dalej nie wchodzić w te zony. Retrospekcyjnie, ta forma doświadczenia pomaga zrozumieć, że zmysłowość kończy się spazmem, epilepsją zmysłów, a droga sublimacji znajduje się gdzie indziej.

Przekroczenie zmysłów, lub dziwne pragnienia Leng, poprzez rozpoznanie ograniczeń ludzkiej formy, sprawiają, że umysł potrzebuje nowego kształtu, w którym mógłby okiełznać doświadczenia. Z braku takiej możliwości rozgranicza linie obłędu i trzeźwości w istniejących strukturach psychologicznych. Ta separacja umożliwia wchłanianie nowych doświadczeń z innej perspektywy — w próbie zrehumanizowania siebie, znalezienia nowej wartości w człowieczeństwie, negocjowania innego trybu bycia w świecie.

Żyjąc pośród innych w tymczasowej formie, zbliżając się do chaotycznego szaleństwa i epifanii światła, powstaje potrzeba noszenia masek normalności — wśród innych — z rzadką obsesją w oczach, którą należy powstrzymać, albo stać się jej niewolnikiem.

Odnajdujemy zrozumienie, że to, co jest poza człowiekiem — terra incognita wewnątrz, a zatem i na zewnątrz — jest dużo bardziej niebezpieczne niż wybrakowane projekcje, które utrzymują obraz rzeczywistości i budują nasze postrzeganie świata. To doświadczenie przybliża poznanie, że człowiek jest miarą tylko samego siebie; a odarty z tego punktu zaczepienia, zostaje złapany przez terror lub zachwyt.

Wymazany z perspektywy świata, któremu przypisywaliśmy znaczenia, stoimy nadzy pośrodku niezbadanych terytoriów. Z tej per-

spektywy życie może się jawić jako mechanistyczna orgia ciał i urojeń tych, którzy są ich głodni, a poprzez egzystencję przykładamy miarę fenomenalnych złudzeń do głębi Ma'at — wymiaru obiektywności — przekształcając percepcję z introjekcji i projekcji w odzwierciedlenie, w akcję zgodną z ruchem rytmów świata i kontemplacji.

Nasiąkanie głębszymi esencjami jest gestem samozachowawczym — aktem desperacji, jeżeli przypisze się mu jakikolwiek sens. Wszystko jest opuszczone w jednym rozbłysku narodzenia wszechświata. Jest to formuła umysłu, który rozpoznał boski chaos i przejrzał się w nim — destrukcyjny, brzemienny, pusty, ale regenerujący poprzez współzależne konstelacje wydarzeń, tkane w matrycach doświadczenia i kreacji.

Transcendując te ograniczenia ludzkiego doświadczenia, umysł nosi maski transformacji rytmu życia, magicznych strumieni form i esencji, które nie mają nic wspólnego z ludzkim światem. Bowiem ani człowiek, ani bliskie ludziom wymiary nie mogą ich przejrzeć.

Łatwo jest się wycofać w zwykły ludzki sens, konfrontując się z terrorem. Wielu pomaga w zapomnieniu zmierzchu świadomości — lecz po setkach tysięcy lat ludzkiej formy już nie będzie. Ludzkość nie przetrwa w konserwatywnym sensie; transformacja formy, materii i energii jest procesem, który działa bez udziału człowieczeństwa, pomijając wszelkie posthumanoidalne czy transhumanistyczne (augmentowane technologią w każdej postaci) koncepcje, zmieniając stan indywidualności — na tyle, na ile świadomość pozwala.

To, co dziś doświadczane jest jako nienaturalne dla człowieka w obecnym świecie, może przeciwdziałać harmonijnemu rozwojowi rezonującemu z człowieczeństwem i bardziej naturalnymi ścieżkami, którymi człowiek może kroczyć. To oczywiście ma sens, jeżeli wierzymy, że człowiek w istocie rozwijał się harmonijnie. W przeciwnym razie — partyzanckie podłączenia pod pewne rewiry doświadczenia są naturalnym rezultatem chęci przyśpieszenia własnej ewolucji.

Pieśni mej duszy, zmarł mój głos.
Umrzyj, o niewyśpiewana, gdy łzy nie uronione wyschną, gasnąc w zaginionej Carcossie.

Chambers, Robert W. Song of Cassilda in The Yellow King, Act I, Scene II (Harper and Brothers: New York, London, 1902), s. 3

Inicjacje

Ekstaza mutacji w inne formy, umożliwiona przez siły renegocjujące biologiczną, żyjącą materię, jest uświadczona poprzez psioniczną operację na organizmie poza ludzkim zmysłem, lecz odzwierciedloną w zmysłach. Ewolucyjne atawizmy, z ciągłym a-ludzkim, suprasensorycznym, paralitycznym spazmem, zbliżają nas do limitów doświadczenia zmysłowego. Gdy koncentracja zbliża się do odkopywania biologicznej podpinki zwierzęcej psyche, w neuralnej regresji do obwodów defragmentujących naszą psychikę na części, nasz karnalny obraz jawi się jako kazirodztwo form, z których jest złożony. Człowiek rozmontowany nie może więcej rozpoznać swojej całości — odwracając dwojaką gnozę w chtoniczne podźródła, w bardziej niebezpieczne siły spaczenia, dywersyfikujące i mutujące żywe organizmy.

Jakby część procesu, ekstrahowana z całości, stała się adorowana sama w sobie, akcentując swoją separację — kiedy część maszyny zdobywa prymat nad całością jej funkcjonowania. Głębia dziwności ekstazy biologicznych organizmów, transformacji, transsubstancjacji formy, mutacji i prokreacji konfunduje cały szkielet poznawczy człowieka, w którym człowiek obserwuje świat. Łącząc potężną ekstazę z zachwytem przekształceń ciała, odzwierciedla moce ewolucyjne, które pojawiły się na długo przed całą historią ludzkości — bowiem czerpią z tych samych źródeł co biologiczne życie na Ziemi.

To mitopoetyka, która magicznie przekłada się na rzeczywiste operacje: całość fal życia na Ziemi wyrasta zarówno z biologicznych praw-form, jak i z rezonacji międzyplanetarnych oraz międzygwiezdnych. Pojęcie tego jest nie na miarę człowieka, ale próba uchwycenia „percepcji" na miarę od-zrozumienia jest wystarczająco ciekawa — bowiem świata trzeba się nauczyć, potem oduczyć, aby go w pełni zrozumieć. Wtedy natomiast nie istnieje już wiedza, a działanie.

W drastycznych doświadczeniach suprasensorycznej seksualności można odczuć oceaniczne żądze, przyśpieszone, katalizowane przez emisariuszki lub emisariuszy danych bóstw jako awangardę źródeł, zapoznając się ze stanami, które są odtworzeniem lub wsteczną inżynierią do umysłu-łona skomplikowanych procesów mutacji i rozwoju związanych z pierwiastkiem wody.

Wymiary ekstazy są przeorientowane na coś poza-zmysłowego, żerując na wszystkich stanach sensoryczno-afektywnych, jakie możemy poczuć. Pozostałości organicznych, larwalnych stanów prenatalnych — ewolucyjnej pamięci — poprzez te nurty emanują falami życia ziemskiego, na chwilę zamykając się w naszych ciałach i umysłach. Siły te działają w starożytnych tunelach istnienia. Możliwe, że zmierzch starych bogów jest cmentarzyskiem snu, powoływanym do istnienia tylko przez wśnienie się umysłu w ich rewiry — a umysły te stają się portalami, biorąc nasze ciała jako swoje tymczasowe formy.

Bardzo możliwe, że pobliskie ludziom wymiary, które są doludzkie w gradacji swojego wpływu, są ślepe na egzystencję tych potężnych wirów chaosu, który nie jest jednak chaosem absolutnym, ale zorganizowaną potencją przyobleczenia się w nowy świat — w nową formę. Nie wyklucza to natomiast działania tych pobliskich ludziom wymiarów. Tam, gdzie jest limit sublimacji zmysłów, a także limit ekstazy dziwności, pozostaje sublimacja Jaźni — w zgodzie z Drzewem Życia.

Jeżeli potraktujemy człowieka jako portal, poprzez który skoncentrowane źródła mogą się zamanifestować, jako medium projekcji

wyższych zasad — co uszlachetnia idee bliższe ludzkim światom, zgodnie z liniami pochodzenia — człowiek nie jest skonstruowany, aby rozkładać się na ewolucyjno-archaiczne części. To ścieżka szaleństwa, obłędu, roztrojenia zmysłów i umysłu — głębia Qlipoth w tradycjach kabalistycznych, odłączająca nas od nieśmiertelnej gwiazdy Sekhem czy Akh.

Jest to jedna ze ścieżek, którą niektórzy starają się kroczyć, ponieważ interesujące jest doświadczyć tego na własną rękę — aby dowiedzieć się, że to nie jest ścieżka dla człowieka, chyba że chcemy popaść w delirium i wyniszczające szaleństwo. Wyższa ścieżka również doświadcza fali życia, jednak nie karnalizuje jej w czysto chtoniczne siły, w sekwencji życia jakościowo innego od dziwnych wymiarów.

Dodając trochę estetyki, proces ten zawieszony jest między wartościami piękna a terrorem nieznanego — musimy zdecydować, kiedy pracy nadajemy znaczenie, kiedy ma ona cel, i wycofać się, gdy odkryjemy, że nie jest przeznaczona dla nas. Pytanie, czy człowiek powinien być zanegowany, wrastając w dziwne źródła oddalone od ludzkiej ekspresji, aby skonsumować swój karnalny obraz. Ponieważ poza tymi domenami człowieczeństwa nie ma wartości, wierzeń ani estetyki — jest tylko ekspresja sił rozstrajających to wszystko, co cenimy. Odmawiając człowiekowi człowieczeństwa, obejmowane są kosztem odarcia człowieka z jego charakteru i natury. To ważne, aby to zrozumieć, gdy ponownie wkroczymy na ścieżkę życia.

Nie mam prawa krytykować osób, które z własnej woli chcą podążać tą ścieżką — ale gdy kończy się byt biologiczny, archaiczny, zaczynają się schody do gwiazd. Jakaż byłaby to strata, gdyby delirium ekstazy czy prostej seksualności reprodukcyjnej wywarło na nas tak duży wpływ, że zdecydowalibyśmy się w tych światach pozostać.

Każdy akt człowieka jest bowiem aktem rytualnym; działanie jego organizmu jest działaniem magicznym, bowiem jego organizm rezonuje z siłami starszymi od niego, z których wyrósł. Świadome

sprzężenie tych dwóch — ukierunkowane przez cel i zrozumienie — jest aktem ceremonii. Teurgia jest inwokacją całości; wola jest kreacją; a pasywność — poświęceniem, które pozwala siłom płynąć dalej.

Nie polecam też uskuteczniać karnalnych prób odwzorowania tych przykładów, bowiem nawet sadystycznie wykręcone modyfikacje ciała w bólu są po prostu okrucieństwem. Żadne ze źródeł, które wprowadzało mnie w trans, ekstazę, orgazm, które pozwoliło mi poczuć zachwyt transformacji, nie zrobiło mi żadnej krzywdy — choć były w stanie. Zarówno wtedy, gdy moja dłoń była przecięta na pół, a potem bezkrwawo zrośnięta, jak i wtedy, gdy moja skóra na nogach stała się przezroczysta — był to pokaz modyfikacji, ale nie okrucieństwa; był to też pokaz możliwości przekształcenia ciała w inną formę organiczną, ale nie potrzeby.

Starsi Bogowie i Jedność sił życia

Ostatecznie psychonautyka w domeny wyrd jest innym sposobem eksploracji psychicznej — echa genetycznych atawizmów, poprzedzających istnienie ludzkości — poprzez psychiczne odwrócenie sygnału świadomości wobec archaicznych treści. Ryzykujemy w niej wszystko: od znalezienia się w stanach larwalnych, poprzez szaleństwo, aż po przemianę sposobu myślenia o świecie współczesnym — preferencyjnie, intencjonalnie.

Eksploracja ta dokonuje się przez przypadkowe lub celowe podpięcie pod magiczne pod-źródła, które rezonują z archaicznymi częściami naszego mózgu i układu nerwowego. Układ ten interpretuje doświadczenia pochodzące z „podświadomości", często przy pomocy istot nadzorujących bądź sprzężonych z tymi kanałami — tak, aby uzyskać dostęp do ich planów istnienia.

Każdy fenomen rozdziela się na domeny, z którymi rezonuje z różną siłą — tak jak pryzmat rozszczepia światło, tak wszystko

we wszechświecie, jak wierzę, rezonuje jako współ-połączony obraz, z różnymi kątami operacyjnego i efektywnego zasięgu.

Księżyc, jako fizyczny obiekt astronomiczny, jest również punktem koncentrycznym świadomości — portalem dostępowym do „pałaców" lunarnych (Aśvinī) i, w swojej głębi, do starożytnych sił. Podobnie Słońce, fizyczna gwiazda, deifikowane jest jako Bóstwo — kolektyw sił celestialnych, oko hiper-celestialnych rzeczywistości poza światem cieni, brama płonąca ogniem potężnych istot.

Woda, poprzez analogię rezonacji, jest portalem do oceanu, a także do pierwszych oceanicznych form życia, łącząc się z ewolucyjnymi przebrzmieniami planet Układu Słonecznego — a dalej, z światami gwiezdnymi, które pozostawiły swoje ślady na tych planetach w formie astralnej.

Powietrze natomiast, jako koncepcja przestrzeni, zawiera w sobie ideę przestrzeni kosmosu. Życie rozszczepia się w podobny sposób — jako kolektywna emanacja chao-psychicznej, zdywersyfikowanej formuły życia, z proto-genetycznymi matrycami ekspresji poprzez komponent biologiczny.

To próba odarcia psychicznych fenomenów z ich fizjologicznej obudowy poprzez fragmentację, a więc proces rozszczepienia stanów psychicznych, mentalnych i bioastralnych soczewek na pod-źródła, które objawiają się jako psycho-morfy lub „monstrualne" formy. Wywierają one wrażenie tak długo, jak długo posługujemy się ludzkimi kategoriami estetyki, strachu i adrenaliny.

Wszystkie wpływy magneto-astrologiczne bazują na polach Słońca i jego skrzydłach, a także na interplanetarnych rezonacjach. Można je nazwać „magicznymi źródłami" lub kalami — zarówno planetarnymi, międzywymiarowymi, jak i intersystemowymi — które zmieniają się w zależności od konstelacji tych gwiezdnych topografii.

System Słoneczny jest zatopiony w magnetycznym polu swojej rodzimej gwiazdy i nie stanowi systemu odizolowanego. Implikacje

dla biologii ewolucyjnej, zachowań, neuropsychologii człowieka i neurobehawioryzmu zwierzęcia, a także dla psychologii astrologicznej, są tu olbrzymie i wciąż niedostatecznie zbadane.

Antropologiczna Biomancja

Biologiczna retrogeneza psychonautyczna — ontogenia rekapituluje filogenezę, a biopsychologia rekapituluje szkielet behawioralny, poznawczy, sensoryczny i afektywny: od struktur archaicznych do współczesnych.

Biomancja jest możliwa, gdy umysł potrafi cofać się — przy zachowaniu swojej integralności i spójności — do archaicznych postaci fenotypowo-poznawczych. Oznacza to, że możliwa jest wsteczna inżynieria biopsychonautyczna, prowadząca do wcześniejszych postaci rozwojowych.

Każda próba angażowania się w psychonautykę biologiczną niesie ryzyko aktywowania stanów larwalnych w kontekście rozwiniętego aparatu psycho-neurologicznego człowieka: stanów prenatalnych, biologicznie transpersonalnych (świadomość gatunkowa), a także transgatunkowych (świadomość międzygatunkowa).

Cofając się w ten sposób w przeszłość poprzez wehikuł umysłu, powtarzamy każdą fazę ewolucyjnej dywersyfikacji gatunkowej — a także, z punktu widzenia regresji, fazy potencjalne.

Przepuszczając Śakti przez kręgosłup (Djed), lub doprowadzając do magneto-orgazmicznego stanu, znanego wśród joginów, wycofujemy Śakti do podstawy kręgosłupa, a zatem do archaicznych części mózgu. Następnie przepuszczamy energię przez matryce między stadium oceanicznym a powietrznym, otrzymując uskrzydloną emanację ciała astralnego.

Całość powłoki doświadczalno-afektywno-intelektualnej przechodzi przez sublimację — jest to rodzaj samozapłodnienia i generacji

duszy pochodnej, energetycznej transkrypcji człowieka poprzez połączenia zwierzęco-ludzkie, sublimowane przez świadomość.

Ostatecznym punktem tego procesu jest przekształcenie świadomości przez ekstazę — podtrzymanie stanu orgazmicznego przy jednoczesnym sprzężeniu ze świadomością Jaźni — oraz śmiech: jako symbol spełnienia i reintegracji pierwotnych sił życia.

Sympozjon Bogów i Planet, Uczona Magia: Daimon — Teologia — Losy — Astrologia

Czy wierzysz w astrologię? Wszyscy zawsze wierzą w astrologię, ale niewielu poświęca życie, by naprawdę ją badać — obserwując inteligencje, prawa natury, rozumiejąc filozofię i teologię, które za nią stoją.

Czym więc jest astrologia? Czy jest deterministyczna? Po latach traktuję ją jako sympozjon planet i sił astralnych.

Jeśli chciałbyś to wyjaśnić w kategoriach fizycznych — nie istnieją żadne magnetyczne ani grawitacyjne relacje między niektórymi planetami itd., więc niektórzy wysuwają argument o istnieniu jakiegoś boskiego fluidu rozlanego po wszechświecie.

Jednak istnieje magnetosfera Słońca, w której poruszają się planety, istnieje magnetosfera Galaktyki, w której poruszają się gwiazdy, i tak dalej.

Poza tym każda planeta — jak każda rzecz — ma naturę. Ten kubek ma określone właściwości i naturę: jest zrobiony z materii, służy mi do picia kawy i ma pewne cechy. Ale jak martwa materia zyskuje właściwości natury?

Mówię więc: ten kubek ma naturę i teleologię — bo pewnego dnia się rozpadnie. Jeśli go zbiję, jego „teleologią" jest zostać zniszczonym. To jest jego telos, celowość.

Co jednak ożywia tak wielkie natury jak planety? Ich jakość, ich istota? Co je ożywia tym bardziej, że znajdują się w polu interakcji

z życiem? Odbijamy się w gwiazdach, odbijamy w planetach — a one mogą odbijać nas.

Brzmi to jak bełkot, ale aksjomatem jest, że istnieją duchy, inteligencje, natury i bogowie. Jeśli ich doświadczysz, zaczynasz się zastanawiać: czy oni wchodzą w interakcję z ludźmi? Czy można ich przywołać? Czy można wezwać i otrzymać odpowiedź — jak ofiarę i ofiarodawcę?

Odpowiedź brzmi: tak, można. Ale wiąże się to z wieloma niebezpieczeństwami, o których nie będę tu mówił.

Na marginesie: jeśli chcesz rozpocząć swoją drogę, zacznij od Słońca, potem Merkurego, i zawsze miej Słońce nad sobą — jako opatrzność, która cię chroni. Ale nie zaczynaj od Saturna bez ochrony, jako osoba na saturnicznej ścieżce od osiemnastu lat, początkujący może zostać powierzchownie zmieciony obłędem, psycho-magicznymi atakami, stracić życie, zdrowie, majątek, ludzi etc. Proces wykluwania się złota z ołowiu jest bolesny jak bóle porodowe.

Wróćmy jednak do rzeczy.

Sympozjon planet — planety i gwiazdy nie determinują twojego życia, bo życie to złożona sieć czynników: środowisko, miejsce urodzenia i wychowania, ludzie, których spotykasz, kultura, edukacja itd.

Jednak ten sympozjon tworzy pewne potencjały, konfiguracje — poprzez tranzyty — które sprawiają, że pewne rzeczy uświadamiasz sobie i urzeczywistniasz, podczas gdy inne się cofają. To właśnie jest domena astro-psychologii lub astro-biologii.

Planety niosą wielki potencjał, ale to, co stanie się w twoim życiu, zależy od ciebie i od środowiska.

Jeśli jednak świadomie zgłębiasz astrologię, wiele rzeczy staje się dla ciebie łatwiejszych. Cała idea astrologii polega na tym, że dusza lub daimon (duch opiekuńczy) rodzi się z anima mundi, nasycona jakościami planet w chwili twoich narodzin.

Dlaczego akurat w chwili narodzin? Bo z pierwszym oddechem, z pierwszym wejściem w świat natury, zostajesz jakby oświecony tymi energiami: Słońcem, Księżycem, planetami, naturą, a także wpływami matki i ojca. Daimon jest czymś więcej — to duch, pneuma, inteligencja niezależna.

Przykładowo Julian Teurg apelował do niebios, by jego syn, Julian Teurg (autor Wyroczni chaldejskich), był archaniołem. I rzeczywiście, jego syn miał ducha archanioła — był bardzo biegły w sprawach boskich, potrafił o nich pisać, stąd Wyrocznie chaldejskie i cudowne zjawiska podczas kampanii wojennych Marka Aureliusza, które przeszły do legendy.

W tym sympozjonie planet warto zacząć od dwóch rzeczy: Obliczenia punktu Fortuny — związanego z życiem materialnym i zdarzeniami, Oraz daimona — ducha, który rządzi twoim temperamentem, zdolnościami, predyspozycjami i kierunkiem duchowego rozwoju. Niektórzy wybierali nawet swoje zawody według natury swojego daimona. Daimon bowiem, zanim narodzi się na ziemi, jest „szlifowany" przez różne siły — boskie, astralne, naturalne — zanim połączy się ze światem natury, zoe bionterion.

W skrócie: starożytni dzielili zodiak na 12 części po 30°, co pochodzi z babilońskiego systemu sześćdziesiętnego. Każdy odcinek nieba był rządzony przez pewną siłę, esencję, bóstwo.

Na przykład w tradycji rzymsko-greckiej:

Styczeń (Capricorn) — Słońce
Luty (Aquarius) — Neptun
Marzec — Mars
Kwiecień — Wenus
Maj — Apollo
Czerwiec — Merkury

Lipiec — Jowisz
Sierpień — Ceres
Wrzesień — Wulkan
Październik — Mars
Listopad — Diana (Słońce w Skorpionie)
Grudzień — Westa (Słońce w Strzelcu)

Grecy i Rzymianie dzielili te siły na trzy triady:

Stwórcy — Posejdon, Hades/Hefajstos, Zeus (Demiurgowie)
Utrzymujący — Hestia, Atena, Ares
Wznoszący — Hermes, Afrodyta, Apollo

To triada nieporuszona — Hestia stoi na początku, bo zachowuje istnienie rzeczy w czystości. Nie mamy tu do czynienia z prostą teologią — to bardzo złożony system teologiczno-filozoficzny, rozwinięty w neoplatonizmie i orfizmie.

Fragmenty:

I) Greenbaum, Dorian Gieseler. 2016. The Daimon in Hellenistic Astrology: Origins and Influence. Leiden: Brill.
II) Long, Charlotte R. 1987. The Twelve Gods of Greece and Rome. Leiden: E.J. Brill.

Samorządny etos i autentyczna dalekowzroczność

Oto bardzo prosty algorytm, który opracowałem, aby pomóc przede wszystkim samemu sobie — by się zorganizować. Czasami, przekazując taką wiedzę i informacje, jednocześnie je wchłaniamy, zapamiętujemy i uczymy samych siebie w tym procesie. Dlatego — jaka jest różnica między automatami a autokratonami?

Większość spontanicznych, instynktownych, czasochłonnych, chaotycznych i nieracjonalnych zachowań nie jest pomocna. Nie jesteśmy zwierzętami racjonalnymi, mimo że często tak się mówi. Impulsywne wybory, przeczucia, intuicje, reakcje wyzwalane bodźcami i automatyzmy bardzo rzadko są trafne lub optymalne — chyba że zostały wyuczone jako automatyczne zachowania adaptacyjne, wykazujące się dobrym osądem i zdolnością decyzyjną.

Przed każdym działaniem, nawykiem czy wystąpieniem możemy zaprogramować się, by zadawać sobie pewne pytania i warunkować swoją świadomość: Czy to spontaniczne, czy zaplanowane? Czy to instynkt, czy decyzja? Czy to strata czasu, czy coś pożytecznego? Dlaczego się w to angażuję? Co próbuję osiągnąć?

Chodzi o to, by być świadomym każdej chwili swojego życia — nawet w prostych czynnościach, jak mycie naczyń. Bądź obecny. Wyobraź sobie, że zmywasz je dla cesarza albo dla kogoś, kogo kochasz. Zaangażuj się w to całkowicie. To poczucie obecności i zaangażowania przemienia codzienne życie — czyni je bardziej uważnym, skupionym i w ostatecznym rozrachunku bardziej spełnionym.

Najskuteczniejsze działania, nawyki i wystąpienia są zaplanowane, przemyślane i poprzedzone namysłem, rozeznaniem i intencją. To właśnie te rzeczy warto rozwijać w zarządzaniu czasem i podejmowaniu decyzji. Oczywiście, nie jesteśmy maszynami. Życie nie przebiega z idealną precyzją — nie jesteśmy cyborgami. Ale mimo to warto być uważnym.

Kolejnym elementem jest osąd etyczny. Algorytm Etyki zaczyna się od protonous — myśli pierwotnej, czegoś, co rozważasz jako pierwsze. Zanim coś zrobisz, pozwól, by to przeniknęło twoje ciało i umysł. Widziałem u siebie wiele impulsywnych, nieetycznych, szkodliwych lub po prostu głupich działań. Dlatego teraz proszę samego siebie o refleksję — nad myślą, intencją, czynem, motywem. Skup swoją mowę, wewnętrzny głos i działania wokół tej zasady. To echo starej buddyjskiej idei: właściwa mowa, właściwa myśl, właściwe działanie.

Niezależnie od tego, czy chodzi o wystąpienie, ruch, pisanie, chodzenie czy interakcję, zadaj sobie pytanie:

Czy to mądre? Jeśli brakuje ci mądrości, wyobraź sobie, co zrobiłby mądry człowiek.
Czy to sprawiedliwe? Czy jesteś uczciwy i rozważny w tym, co robisz?
Czy to umiarkowane? Wszystko z umiarem — nadmiar namiętności może zniszczyć ciebie i innych. Gniew w szczególności jest złośliwą formą szaleństwa.
Czy to przynosi dobre skutki innym i światu?
Czy to wnikliwe? Czy zastanowiłeś się głęboko i dostrzegłeś niuanse w swojej myśli, mowie i działaniu?
Czy to antagonizujące wobec innych? Zwłaszcza w internecie — jeśli jesteś anonimowy lub półanonimowy, zapytaj: czy powiedziałbym to w prawdziwym życiu? Jeśli nie, po co antagonizować bez potrzeby?

Wszystko, co publikujesz lub robisz w sieci, jest lustrem twojego umysłu. Odbija twój wewnętrzny świat. Jeśli udostępniasz coś głupiego, nikczemnego lub szkodliwego, staje się to twoją maską wobec świata — niezależnie od tego, czy ci się to podoba, czy nie.

Zadaj też pytanie: Czy to dobrze przemyślane? Czy zastanowiłeś się nad konsekwencjami, jakie twój czyn może mieć w świecie?

Jako etyczny pisarz często rozważam: co, jeśli moje słowa zostałyby wzięte dosłownie przez fanatyka? To nie znaczy, że wszystko musi być politycznie poprawne — to bzdura. Ale powinniśmy dążyć do mądrego przekazu, albo przynajmniej do próby mądrego przekazu.

Jeśli twoja myśl lub czyn wydają się mądre, sprawiedliwe, umiarkowane i celowe, zapytaj: Czy jestem pod wpływem czynników zewnętrznych — okoliczności, emocji, złych aktorów?

Jeśli tak, a to wpływa na twój rozum, intelekt i etos — zatrzymaj się. Nie działaj, nie mów, nie kontynuuj. Zablokuj to. Sytuacja się poprawi. Unikniesz autodestrukcji — i krzywdy innych.

Jeśli nie jesteś pod wpływem niczego zewnętrznego — jeśli wszystko wydaje się w porządku — zmień perspektywę.

Spójrz oczami drugiego. Jak on by zareagował? To nie jest trudne — jesteśmy istotami empatycznymi i z doświadczeniem, autonomią oraz dojrzałością możemy coraz głębiej rozumieć innych.

I tak dochodzimy do pronous — czynu. Umysłu, który myśli naprzód. Jeśli wszystko w tym procesie się zgadza — działaj.

Ale jeśli to, co planujesz, nie jest mądre, sprawiedliwe, umiarkowane, wnikliwe — jeśli jest antagonizujące, bezmyślne lub destrukcyjne — po prostu powiedz „nie". Niezależnie od tego, czy chodzi o myśl, mowę, czyn, wpis czy wystąpienie — powiedz „nie".

A jeśli jesteś pod wpływem gniewu, szaleństwa, zewnętrznej manipulacji — wyraź to na zewnątrz. Chwyć to za gardło i wyrzuć

z umysłu jak wroga. To higiena mentalna. Zapewniam cię: jeśli pozwolisz chwastom rosnąć, rozrosną się jak rak. Sam przeżyłem lata gniewu i wewnętrznego rozkładu — i musiałem znaleźć antidota.

Jeśli nie jesteś pod wpływem niczego zewnętrznego, a mimo to nie masz pewności — zastanów się jeszcze raz. Zapytaj ponownie:

Czy to mądre? Czy to sprawiedliwe? Czy to umiarkowane? Czy przynosi dobro światu? Czy to wnikliwe?

To była tylko wskazówka. Lubię systematyczne, algorytmiczne myślenie. Lubię przekładać myśli na schematy, diagramatologię, strukturę.

Jeśli to komuś pomogło — cieszę się. Jeśli nie — cóż. Dziękuję mimo wszystko za wysłuchanie.

Pogranicze Thanatosa, Hekatyczne Rozstaje Dróg

O niektórych rzeczach pisze się po to, by o nich nie zapomnieć.

Czasami zastanawiam się, czy dlatego napisałem wszystkie te książki, których nikt nie czyta — jako księgi przypomnień — udając, że chciałem ułatwić, utorować, a nawet wybrukować drogę na tak grząskich, bagnistych terenach jak okultyzm, magia czy teurgia. Uważałem, że moje wieloletnie, ciężkie doświadczenia mogłyby komukolwiek w czymkolwiek pomóc.

Mam za sobą cztery nieudane samobójstwa. Pierwsze — gdy w chwili ratowania resztek własnego honoru, z którego zostałem nieuczciwie odarty — wziąłem przewrotnie wszystkie neuroleptyki, które mi przepisano, i popiłem je alkoholem. Jedyne, co pamiętam przed odwiezieniem mnie karetką do szpitala, to całkowity obłęd ruchowy, brak koordynacji, żywy ogień w mózgu. Detoks. Trzy miesiące w szpitalu psychiatrycznym.

Pamiętam, jak z ukochaną kobietą mieliśmy wypić środek do uśmiercania koni, a następnie podpalić się na nasączonym benzyną stosie. Miałem przygotowany sznur do powieszenia się, lecz w ostatniej chwili zrezygnowałem. Uśmiercilibyśmy się z pewnością. Czasami żałuję, że do tej tragedii nie doszło — zachowalibyśmy wielką miłość, transcendentalizowaną poza diabelskie tango na ziemi, które rozerwało nasze umysły i emocje na strzępy. „Miłość rozedrze cię na strzępy, maestro, maestra — z dala od siebie."

Drugie samobójstwo było ciche. Przyszykowałem swoje ceremo-

nialne szaty, wziąłem wojskowy nóż, wiedząc, że muszę działać szybko. Nad Wisłą, na plaży „Romantyczna", przywdziałem szaty, dźgnąłem się cztery razy w szyję — najmocniej, najgłębiej, jak tylko mogłem — a następnie padłem na kolana, szepcząc w amoku: „Dobrze, Bogowie, weźcie mnie do siebie. Boginie, weźcie mnie do siebie." Krwawiąc z gardła, dotarłem do rzeki, gdzie położyłem się w zakrwawionych szatach na piasku. Przeżywałem terminalny stan szoku. Czas zwolnił. Rzeka płynęła majestatycznie, jakby była królową wszystkich kosmicznych, hekatycznych rzek. Widziałem złotosrebrne zigguraty, złote niebiańskie mosty, ogromne, subtelne skrzydła sunące przez cały nieboskłon — z solarnymi tarczami oplecionymi wężami. Przeżyłem. Doczłapałem się do mieszkania, przechodząc w amoku przez czteropasmówkę, cały we krwi. Nazajutrz błagałem na SOR-ze, by mnie pozszywano, kłamiąc, że upadłem na odłamki butelki. Lekarz niedowierzał, ale chciałem uniknąć zamknięcia w szpitalu psychiatrycznym, który był gorszy od więzienia. Ten rytuał z nożem był dla mnie rytem ofiarnym — przekazaniem się Bogom Sumeru, Ur-Heimat. Nie był wymagany, ale został dobrze przyjęty.

Trzecie samobójstwo, planowane z wielotygodniowym wyprzedzeniem, odbyło się na Półwyspie Helskim. Przygotowałem „maść wiedźm" o podwójnej toksyczności, którą zamierzałem spożyć — wraz ze wszystkimi deliriantami, jakie udało mi się zdobyć, wymieszanymi z Jägermeisterem. Siedziałem wtedy przez dziesięć godzin w jednym z helskich bunkrów, wspominając życie, gdy topielice wychodziły do mnie, pozdrawiając mnie. Wypiłem mieszankę wieczorem, następnie poszedłem płynąć w Bałtyk — najdalej, jak tylko mogłem. Gdy dotarłem na głębiny, a plaża niknęła w oddali, wezwała mnie idea: pomorski, pogański kapłan, który w białych szatach stał na baczność od setek lat, kazał mi znaleźć siły i wracać. Nie wiem, jak tego dokonałem. Trucizna zaczęła działać, ale każda moja tkanka

kazała mi dokonać nadludzkiego wysiłku. Dotarłem do brzegu. Nie mogłem zwymiotować mieszanki ze względu na składniki, które powstrzymywały wymioty. Szedłem przez noc, przez las, do hotelu oddalonego o kilka kilometrów, obserwując ludzi i stworzenia nocy. To był mój ożenek z Bałtykiem. Policja mnie namierzyła; byłem zmuszony odsiedzieć swoje w szpitalu psychiatrycznym na Nowowiejskiej. Wypuszczono mnie wkrótce — z braku przeciwwskazań do dalszego zatrzymywania — tym bardziej, że chciałem wrócić do pracy.

Czwarte samobójstwo — dokonane za pomocą deliriantów, trucizn, noża i wina — odbyło się w Parku Saskim w Warszawie, przy mojej ulubionej Świątyni Diany. Najpierw przegoniłem stamtąd ludzi rozkazującym głosem, odczekałem chwilę, a następnie postąpiłem w sposób zdeterminowany, surowy, jak zawsze, aby dokończyć rytuał. Przez dwa miesiące wydalałem z organizmu olej rycynowy z deliriantami. Dawki śmiertelne przekroczyłem tysiąckrotnie. Gdy wróciłem do łóżka, regenerowały mnie i leczyły hypochthonios — bóstwa chtoniczne, które niegdyś mnie uleczyły.

Dlaczego zatem próbowałem odejść na drugą stronę? Czy przez depresję, manię? A może był to gest odzyskania władzy nad życiem, śmiercią i losem — nad ludzką godnością? Co mnie odratowało? Widocznie nie było mi pisane odejść. Ten heroiczny akt na szczęście nie skończył się tragicznie. Chciałem odczarować śmierć, z którą obcowałem na co dzień — jako ktoś, kto widzi światy zmarłych. Być może, jako wyznawca starożytnego etosu, czułem, że to dla mnie wyzwalające.

W istocie, gdy ktoś mi grozi piekłem lub obiecuje niebo, spotyka się z pustym śmiechem. Zwiedzałem niezliczone, niewidzialne światy duszą i umysłem. Gdy ktoś grozi mi śmiercią lub pobiciem — pojawia się jedynie dyplomatyczny uśmieszek człowieka, który swoje już przeżył, osiągając terminalny, absolutny stan pogodzenia się ze śmiercią — jak z najlepszą przyjaciółką.

Z ogromu doświadczeń życiowych, przez które przebrnąłem, żyjąc niezwykle intensywnym życiem — historiami, którymi mógłbym obdarować dziesięciu, jeśli nie stu mężczyzn — pozostałem przynajmniej człowiekiem wykończonym, lecz spełnionym.

Tajemnica przetrwania wobec niepokonanych przeciwności

Więc jaki jest wielki sekret przetrwania?

Jeśli twoje ciało jest torturowane, twój umysł przechodzi przez obłęd. Jesteś szarpany jak pies, na prawo i lewo, przez niewidzialne — choć dla niektórych dobrze widoczne — siły. Pamiętaj, że to, co cię atakuje i próbuje zniszczyć, jest silne tylko na tyle, na ile twoje ciało i umysł są słabe. Jeśli utożsamiasz się ze swoim daimonem, ze swoim hegemonem, to cię wzmacnia, bo w tym jesteś nieśmiertelny jako pneumatyk jako ten, który identyfikuje się z duchem, a nie z ciałem czy umysłem samym w sobie.

Druga sprawa — jeśli armia milionów demonów, aniołów wrogów albo jakichś idiotów z magicznych cyrków wystąpi przeciwko tobie — co robisz? Pozwalasz im przejść. Nie przywiązujesz ich do siebie i są bezsilni. Przepływają przez ciebie jak woda przez rzekę. Jeśli się złapiesz, uchwycisz siebie w jakimkolwiek punkcie — wtedy cię pochwycą. A czasem musisz się pochwycić. Ale w taki sposób, jak wirtuoz albo wojownik — płyniesz z prądem, czasem musisz zablokować, czasem musisz się zatrzymać. Musisz nadać temu przepływ i tańczyć razem ze swoim atmanem, tancerzem, ze swoim tańczącym duchem wśród gwiazd.

W tym jesteś porównywalny do małych bogów i bogiń — jeśli identyfikujesz się przede wszystkim ze swoim duchem i jeśli wzmac-

niasz go przez liczne próby, doświadczenia, ataki na ciało i umysł. W końcu, jeśli to robisz przez lata, lata, lata — staniesz się bardzo odporny, z nieugiętym, heroicznym duchem.

Więc cokolwiek cię uderzy, uszkodzi twoje nerwy i tak dalej — to mija. To nie trwa wiecznie. Nie jesteś uwięziony w tej męce na zawsze, w nieskończonym cyklu. A nawet jeśli jesteś — zawsze są momenty oddechu. W każdym więzieniu jest odłamek wolności, a ta wolność jest w tobie i nie może być ci odebrana. A wolność jest jak Eros — tytaniczne dzieło bogów. I Moloch się tego boi. Każdy system kontroli, każdy system, który próbuje cię zniewolić, zagrozić ci, rzucić cię na kolana, powiedzieć ci, że jesteś niewolnikiem — boi się Erosa i wolności. Bo gdy raz się przebudzą i ufortyfikują jak cytadela — nigdy nie zdradzą twojej wewnętrznej prawdy.

Ach, jeszcze jedno. Leonardo da Vinci powiedział kiedyś:

„Ci, którzy mają ducha, umysł i duszę skierowane ku gwiazdom, nie ulegają kłamstwu i oszczerstwu."

Co to właściwie znaczy? Znaczy to, że możesz manipulować postrzeganiem przez opinię publiczną. Możesz oczerniać kogoś. Możesz plotkować, rozprzestrzeniać kłamstwa na temat danej osoby.

Czasem możesz podważyć jej równowagę psychiczną tylko po to, żeby udowodnić swoje kłamstwa i wskazać „wojny" toczące się w tej osobie — podczas gdy to, co najlepsze, zostaje zarezerwowane dla bogów. Dlaczego tak się dzieje? Bo percepcją śmiertelników można łatwo manipulować. Można tworzyć iluzje.

Można przez lata serwować „sałatki" dezinformacji i pozorów na temat tej osoby — aż zakopie się ją pod taką warstwą kłamstw, że już nigdy nie podniesie głowy ponad bagno.

Ale jaka jest wyższość tej osoby, jeśli wie, że jest uczciwa wobec siebie i bogów? Bogowie to nie są jakieś siły, którymi możesz manipu-

lować. Nie podlegają wrażeniom. To oni rozdają wrażenia — a ty składasz im swoją ofertę. Nie zabiegają o ciebie.
Jako inteligencje i siły wszechwiedzące, wiedzą jednocześnie o całym bełkocie Ziemi: o twoich danych, twoich serwerach, o tym, co dzieje się w służbach wywiadowczych, w ich wewnętrznych dyskusjach, w twoim umyśle, w twojej głowie, w całym twoim istnieniu. Jesteś dla nich jak otwarta księga.
I jeśli nie wyróżniasz się niczym — ani zasługą, ani szlachetnością, ani heroizmem, ani sprzeciwem wobec świństwa tego świata — to nie jesteś wart zauważenia. Nie składasz żadnej „oferty" bogom. Ale gdy naprawdę jesteś — gdy stajesz się tym kimś — zostajesz rozpoznany. Bogowie nie dają wrażeń. Oni biorą cię do kołyski bogów — jako małego śmiertelnika, który wzrasta w szlachetności mimo całego syfu i g... na, przez które musiał przejść.
To prosta, ale prawdziwa, rezonująca zasada, którą odkryłem jako uczciwą i głęboką.
Nun.Gal.Meš — bogowie gwiazd i boginie, książęta tych gwiezdnych krain
i całe świty planetarnych sfer oraz miriady inteligencji, które je zamieszkują. Prawda — ta obiektywna — jest nieosiągalna dla śmiertelników, ale osiągalna dla bogów i bogiń. To co subiektywne, jest obiektywne. To pocieszające, wiedzieć, że w samotnej walce nie musisz siłować się z wieprzami, nie musisz walczyć z kłamstwami i oszczerstwami wobec siebie. Jeśli jesteś linczowany, jeśli jesteś oczerniany, jeśli cię obrzucają błotem — pamiętaj o cichym, rozumnym, bezsłownym słuchaniu bogów. To nie „niebiański tatusiek". To głęboka filozofia. Oni zbudowali ci złoty most, po którym możesz przejść — z dala od świń, z dala od kłamców, na drugą stronę — gdziekolwiek ona jest — to już nieistotne. Ja tą drogą podążam od osiemnastego roku życia.

Moi wrogowie zawsze się zastanawiali: Dlaczego nie mogą mnie pokonać? Dlaczego nie mogą złamać mojego ducha? I to właśnie dla-

tego. I nigdy nie zdołają. Bo walczyłem przez te wszystkie lata dzielnie i wytrwale. To naprawdę jest aż tak proste. Skieruj swój umysł ku bogom, a ducha ku gwiazdom. Ignoruj religijne, polityczne i społeczne śmieci. To nie znaczy, że masz być ignorantem wobec religii, polityki czy społeczeństwa. To znaczy: angażuj się tylko w sprawy godne — takie, które sam uważasz za rozsądne i warte wysiłku w ramach swojego rozumu. To naprawdę takie proste, jak wiesz, w co się zaangażować i jak. Bo jako rozumna istota — jeśli jesteś wykształcony, przenikliwy, krytyczny i sceptyczny wobec wielu rzeczy — wiesz, jak obserwować świat. Wiesz, co przynosi dobre skutki, a co prowadzi do upadku i destrukcji.

Zwracam się do Fortitudo! Refleksje nad Ostatnimi Ludźmi na Ziemi

Żyjemy w czasach nowoczesnych, zalewanych przez wszelkie formy okrucieństwa, korupcji, obojętności.

Jakbyśmy wszyscy stali się jakimiś złośliwymi demonami, rzucającymi bose ukłony w stronę szlachetnych piekieł i niebios. Co się stało z człowiekiem? Humanitas. I jak to zachować? Poddając się temu okrucieństwu, tej obojętności, tej wojnie każdego przeciwko każdemu? Wyobcowani jednostki w niszowych internetowych subkulturach, wirtualnościach prawdziwego życia, które nigdy się nie wydarza. Nie jesteśmy już w platońskiej jaskini. Jesteśmy w jej katakumbach, w jej kanałach, w wirtualnych rzeczywistościach i podobnych do tych katakumb. Jak więc to odwrócić — indywidualnie — przez inspirację?

Musisz w sobie wcielić to, co pozostało z piękna, etosu, wielkości, szlachetności, areté wszystkich cywilizacji na przestrzeni dziejów. To, co było najwspanialsze ze wszystkich wielkich idei, z najwyższych wartości, które miały realny wpływ i które pozwalały zachować to, co naprawdę znaczy człowieczeństwo. Uosobienie ludzkiej wartości — musisz je w sobie odbić, wcielić. Jeśli musisz zbudować cytadelę wokół swojej głowy, zbuduj twierdzę wokół siebie, chroniącą ludzkie wartości, cnoty, humanitas.

A ja sam jestem tutaj bezradny. Oczywiście, jestem skorodowany. Oczywiście, jestem przeniknięty tą przeciętnością, tą obojętnością,

tym okrucieństwem, nienawiścią i gniewem. Myślę, że wielu ludzi dziś tak ma. Jednak bez antidotum na te występki, na te potworne zła, które zatruwają całe społeczeństwa, kultury i cywilizacje — nie ma możliwości ich odwrócenia. Gdy zniszczysz tkaninę noosfery — to znaczy to, co masz w umyśle, sercu i duszy — odbudować ją jest niezwykle trudno.

Pamiętam, jak czytałem o tańcu hormos wśród starożytnych Greków. Jak szklane paciorki, chłopcy i dziewczęta tańczyli. I przez ten taniec zaszczepiali w sobie pewną paideię, wspólnotę. Dziś taniec hormos od wieków nie jest już tańcem. Ludzie nie śpiewają już w pracy.

Ludziom odebrano prawdziwego ducha człowieczeństwa i oddano ich w ręce jakiegoś dziwnego, złudnego, ignoranckiego tartaryzmu.

Bardzo łatwo jest zniszczyć tradycję, która wzrastała organicznie przez stulecia, przez dekady — bo wszystko, co najpiękniejsze, rośnie organicznie, przez lata — jak miłość między mężczyzną a kobietą.

Łatwo to zniszczyć, a potem potrzeba kolejnych dekad i stuleci, by to znów wyrosło wśród ludzi. Więc jeśli musisz — bądź antycznym tradycjonalistą, antykwariuszem ludzkich wartości, cnót i piękna.

Stałem wtedy, paląc papierosa na balkonie, i zastanawiałem się, jakie byłyby ostatnie słowa, które chciałbym wypowiedzieć, zwracając się do bogów. Może o jakiś zwrot losu w moim życiu.

I do kobiety, którą pokochałbym — na łożu śmierci. Gdybym to ja umierał pierwszy — zwykle mężczyźni umierają szybciej — chciałbym powiedzieć: „Obiecuję, że będę cię kochał na zawsze", i odejść.

Katartyczny ból.

Ale ani życie, ani miłość nie kończą się na śmierci. Ani wolność, ani swoboda, ani też walka o cnoty.

To apel do tych z was, którzy potrafią spojrzeć przez meduzę na tarczy Ateny — dla których jest ona przezroczysta — rozpoznajcie mądrość, rozpoznajcie wartość i cnotę i próbujcie o nią walczyć.

Nie kłócąc się w waszych politycznych, społecznych, religijnych grach, bo są rzeczy wspólne dla wszystkich ludzi, w samym ich rdzeniu. Nikt nie chce widzieć swoich dzieci, żon mordowanych. Nikt nie chce żyć w bólu. Każdy chciałby być szczęśliwy i wolny, rządzony przez wielkich ludzi — mądrych ludzi — którzy cię obejmą i zatroszczą się o ciebie.

Dlaczego się poświęcać? Przez piekło, nie dla nieba: Pogańskie świadectwo przetrwania i etosu

To będzie opowieść o ludzkiej odporności, wrażliwości, traumach oraz przezwyciężaniu cierpienia i bólu.

Odkąd pamiętam, od najmłodszych lat, wychowywała mnie surowa, gorliwa katoliczka — moja matka. Pamiętam, że za każde najmniejsze przewinienie byłem bity przewodem od żelazka albo zmuszany do klęczenia w kącie z rękami uniesionymi do góry, mamrocząc modlitwy pod nosem. Później, sadystyczne zachowania zakonnic i w szkole sprawiły, że bardzo szybko uwolniłem się z kajdan tej chorej religii.

Rozumiem, że dla niektórych postać Chrystusa — małego żydowskiego chłopca z Galilei i jego dwudniowe cierpienia — mają znaczenie symboliczne. Że cierpiał za wszystkich. Cóż, za mnie nie cierpiał. Cierpiałem sam — tysiąckrotnie bardziej — i samodzielnie, heroicznie to przezwyciężyłem. To właśnie definiuje człowieka szlachetnego: tego, który pokonał ogromne cierpienie i powrócił z czymś, co może ofiarować innym.

Odkładam więc na bok judeochrześcijańskie bajdurzenie symboliczne, preferuję twarde fakty, łącznie z duchowymi, metafizycznymi — doświadczanymi. Nie potrzebuję Jezusów, mesjaszy ani ich cier-

pienia. Mam tego dość jako poganin od dwunastego roku życia, o ukrytym poczuciu szlachetności.

Moje pierwsze spotkanie ze śmiercią miało miejsce, gdy miałem dziewięć lat. Wracaliśmy z matką ze Zjednoczonych Emiratów Arabskich, gdzie miała kontrakt. Byłem nadaktywnym, wrażliwym dzieckiem. Mieszkałem na Starej Pradze w Warszawie i byłem świadkiem, jak mafia zastrzeliła człowieka na moich oczach — leżał w kałuży krwi. Jako dzieci z muzycznej szkoły podstawowej na Kawęczyńskiej zetknęliśmy się po raz pierwszy zetknęliśmy się ze śmiercią, z trupami, z przemocą.

Dorastając w starej dzielnicy Starej Pragi, szybko dołączyłem do tego, co nazywam „klubem starych wilków" — starszych radykalnych „metalowców" ludzi ulicy, wojowników. Widziałem wiele brutalności, przemocy, sadyzmu. Znałem skinheadów-morderców. Jeden z nich, Białorusin, zabijał ludzi, skończył zadźgany na squocie. Osobiście broniąc kobiety zaatakowałem człowieka, powaliłem go na ziemię z dwoma innymi indywiduami i butami ze stalowym czubem, zmiażdżyłem mu szczękę i żebra — być może na śmierć, być może nie. Lata później odprawiłem symboliczny rytuał, by „rozpuścić jego cień", jeśli rzeczywiście zabiłem go, nie w ramach pokuty, ale rytualnego posprzątania po sobie.

Jeśli chodzi o ból fizyczny i psychiczny — byłem w dziewięciu zamkniętych oddziałach psychiatrycznych. To jak więzienie, gdzie spotykasz wszelkiego rodzaju ludzi — wrażliwych, obłąkanych, skrzywdzonych. To jak filtr, który rozdziela psychopatię, nerwice, psychozy i inne zaburzenia. W tych miejscach widziałem wiele okrucieństwa — pielęgniarze znęcające się nad kobietami, gwałty na niepełnosprawnych psychicznie pacjentkach, bicie chorych, kaftany bezpieczeństwa, elektrowstrząsy. Widziałem to wszystko na własne oczy i przeżyłem.

Z drugiej strony istnieją też byty zdolne zadawać duchowy ból — wyobraź sobie jak trzej oprawcy z „cienia" otaczają cię i przebijają

ciało żelaznymi prętami. Cierpisz niewyobrażalnie, wrzeszczysz przez noc, a na ciele nie ma śladów. Tylko układ nerwowy reaguje jak podczas tortur. To jakby wszystkie średniowieczne narzędzia męki, wymyślone przez chrześcijańskich inkwizytorów, spadły na ciebie — ale bez ran zadanych ciału fizycznemu.

Nie chodzi jednak o celebrowanie cierpienia. Chodzi o jego przezwyciężenie. Ludzka zdolność adaptacji jest ogromna. Albo łamiesz się psychicznie i popełniasz samobójstwo, albo zostajesz wiecznym pacjentem psychiatrii, albo zbierasz się w sobie, rozwijasz duchowe i magiczne techniki przetrwania, wzywasz bogów i boginie, którzy cię obejmą i chronię. Nie bezradnego żydowskiego boga, nie jakiegoś upolitycznionego przez schrystianizowany Rzym zera-Jezusa, ale siły, które naprawdę rozumieją, co dzieje się w bagnie ziemi.

Dla tych, którzy walczą i przedzierają się przez piekło: może nie będzie lepiej, ale wasze umysły się zaadaptują — gwarantuję. Neuroplastyczność mózgu, różne techniki — to uczyni was silniejszymi, bardziej odpornymi. Nie popadajcie jednak w psychopatię, albo jakąś jej sublimowaną mutację. Zachowajcie etos i rozsądek, nie poddawajcie się bezmyślnym pasjom. Pamiętajcie, że większość ludzi nie przeszła takich prób i nie wymaga się od nich zrozumienia, prowadząc podwójne, potrójne, czy poczwórne życie, jak dwugłowy doktor wudu — jedna głowa dla „drugiej strony", druga dla ludzi i społeczeństwa w wielkiej maskaradzie gdzie wątki się przeplatają. Trzeba więc zachować współczucie — zwłaszcza wobec bezdomnych, skrzywdzonych, tych, którym zabrano radość życia.

Niektórzy w obliczu traum i cierpienia stają się mordercami. Inni — popełniają samobójstwa. Jeszcze inni zostają nerwowym wrakiem. Sam byłem wrakiem przez wiele lat. Dziś chcę przekazać moją ciężko zdobytą wiedzę, by komuś pomóc, jak ciężko pomóc komukolwiek, każdy walczy własną wojnę i musi znaleźć jej oręż, metody, taktykę i strategię sam.

W życiu codziennym jestem nauczycielem języka angielskiego. Dziś uczyłem dziesięcioletniego chłopca — mądrego, chętnego do nauki. To dało mi radość. Życzę mu wszystkiego najlepszego — niech muzy tchną na jego głowę wieniec laurowy i chronią go przed złem tego świata, którego jest aż nadto.

A gdy jakiś chrześcijański fanatyk próbuje mnie wciągnąć w swoją religię na bazie kompensacji jego rozchwianych, niedojrzałych wierzeń — mam ochotę w zamian przyłożyć mu pięścią, rozumnie, filozoficznie rozszarpać jego wierzenia na strzępy, lub w większości przypadków — zignorować. Bo to właśnie pseudo-duchowieństwo jest współwinne ogromnego zła na ziemi — przez religię, która gloryfikuje cierpienie i zniszczyła dawną, pogańską harmonię świata, dzieląc wszystko na dobro i zło, światło i ciemność w manichejskiej dychotomii, następnie rusztując wszystko ich zaprogramowanym sumieniem, wstydem, doktryną i moralnością.

W rzeczy samej nie obchodzi mnie ich bóg — ten żydowski ślepy, zazdrosny bóg moralnych dogmatów. Mam swoich bogów i boginie: piękna, intelektu, wielkości, zwycięstwa, krwi i podziemi. I myślę, że stworzyłem coś heroicznego z mojego życia — pokonując to wszystko, widząc śmierć na co dzień, patrząc w twarze demonów ziemi i nie bojąc się ich.

Dlaczego to mówię? Dla tych, którzy przechodzą przez własne piekło. Aby wiedzieli, że istnieje wyjście. Ale nigdy nie wolno tracić innych z oczu. Największym ukojenie dla ludzi, którzy przetrwali i stali się silni, jest pomaganie innym. Wtedy ból znika, bo widzisz, jak inni rozkwitają.

Mistrz bez ucznia nie jest mistrzem. A jeśli uczeń nie przewyższy mistrza w etosie, cnotach i wielkości — to mistrz ma tylko niewolników i słuchaczy. Moją powinnością jest dzielić się tym, czego się nauczyłem, by inni mogli wznieść się wyżej, rozpoznać moje błędy, za-

chować mądrość, odrzucić niemądre, niskie rzeczy i iść dalej jak współ-podróżnik na drodze.

O Naturze człowieka, duszy i wszechświata — filozofia dajmona

Lucrecjusz był jednym z pierwszych znanych ateistów. My jednak nie pójdziemy jego śladem — skupimy się zamiast tego na ponownym uduchowieniu natury.

Istnieją cytaty mówiące, że korzeń charakteru lub etosu człowieka tkwi właśnie w naturze — to natura jest eksponentem, z którego charakter się wywodzi. A jak charakter, tak i los — jak powszechnie wiadomo. Czym zatem jest natura?

Natura to kombinacja skłonności — innymi słowy, zapożyczając z terminologii hinduskiej, karman — element splamionych energii, teleologii (czyli ukierunkowanych dążeń), nieodłącznych jakości i cech. Mówiąc materialistycznie i psychologicznie, są to cechy wrodzone, dziedziczne, uwarunkowane przez środowisko, nauczycieli, rówieśników, naszych ojców i matki. Mówiąc duchowo — są one metempsychozowane przez dajmona i rozwijane przez całe życie.

A więc natura może być wrodzona, dusza może być wrodzona, dajmon również — i obdarzać nas określoną naturą, która nie jest czysto materialistyczna, dziedziczna, ewolucyjna ani socjalizowana.

Czym jest karman? To zlepek innego obco brzmiącego słowa: wasana. Wasana to coś, co plami czystą energię, która nazywana jest Śakti. Załóżmy, że istnieje siła uniwersalna lub wiele ontologicznych sił we wszechświecie, które dla nas są od siebie oddzielone — po-

dobnie jak światło, które w ujęciu fizycznym wpada do pryzmatu i się rozszczepia. To światło to Śakti, natomiast wasany to barwniki załamanych promieni — analogicznie do spektrum elektromagnetycznego.

Natura jako siła: przykładowo, ktoś może mieć naturę destrukcyjną, twórczą, synergiczną, współczującą, czułą — wenusjańską, surową — saturniczną, srogą. Natura może być też opisana przez humory hipokratesowe i galenowe — choleryczną, melancholijną, sangwiniczną, flegmatyczną — wilgotną, suchą, gorącą, zimną itd. To oczywiście uproszczenie, ale tworzy bardzo użyteczny model. Jak powiedział pewien statystyk George Box: „Wszystkie modele są błędne, ale niektóre są użyteczne".

Istnieją wielkie natury i małe natury. Wielkie natury są ekspansywne — chcą wizji, kreują wizję, realizują ją. Mogą być dominujące: „Chcę, żeby moja wizja zwyciężyła", inspirujące: „Moja wizja inspiruje innych", despotyczne: „Chcę, by wszyscy podążali za moją wizją", reformatorskie: „Chcę wprowadzić zmianę", katalizujące: „Przejdźmy przez status quo — wzmocnijmy je, rozwijajmy lub zmieniajmy". Są jak giganci: „Stwórzmy nowy system — zburzmy stary religijny, polityczny, społeczny — lub zbudujmy nowy na zwłokach poprzedniego". To nawiązanie do Process and Reality Alfreda N. Whiteheada.

Małe natury nie chcą tworzyć historii. Są jakie są — i nie ma w tym nic złego. „Żyj i pozwól żyć". Boją się zmian, cenią sobie komfort i zwyczajne życie. Podążają za systemem stworzonym przez wielkie natury. Są ofiarami wielkiej narracji i wielkiej historii, która się rozwija.

Ruch i zmiana w żywiole to wojna natur — czy to stojących naprzeciw siebie, czy żyjących w pokoju. Współistniejące natury mogą się kompensować, być kompatybilne lub całkowicie sprzeczne. Mogą się przyciągać przez podobieństwo lub opozycję — albo odpychać na tych samych zasadach.

Natura dajmona lub duszy to suma skłonności wszystkich doświadczeń życiowych — zarówno tych wcześniejszych, wrodzonych, jak i pośmiertnych. Doświadczenia zmysłowe, mentalne, duchowe — w wieczności. Lustro bez skazy — nikt nie może go okłamać. Dotyczy ono natury — tej prawdziwej. Dajmon jest tym, czym naprawdę jest — jego charakter i transformacje przez okultystyczne, magiczne i duchowe środki, to, co przeżył — psychologicznie, psychospołecznie, biopsychicznie. To punkt wyjścia pośmiertnego w kierunku, powiedzmy, Bardo — duchowego makijażu tego, kim się staniemy po śmierci — w jakim świecie się odrodzimy, czy organicznym, żywym, czy nieorganicznym, nieucieleśnionym. Nie toleruje kłamstw.

To jest choroba złożona z tego, z czego jest złożona. Niektórzy mogą krzyczeć „niesprawiedliwość!", ale natura lubi się ukrywać i toleruje tylko własne prawa. Tylko ludzkie prawa i sprawiedliwość stoją w kontrze do sprawiedliwości natury — physis, hyle i tej boskiej, opatrznościowej.

To, co ludzkie — pamiętajmy — jest przemijające.

Wszelkie zło bierze się między innymi z tarcia natur — przyrody i zwierząt, ludzkich zwierząt, ludzi a ludzi, natur gwałtownych, chtonicznych, demonicznych w zetknięciu z człowiekiem, starciem wartości, kultywowanego człowieczeństwa i biopychologicznych instynktów, bestialstwa i tartaryzmów. Dlatego nie widzę świata w kategoriach czarno-białych — dobra i zła absolutnego — lecz jako pole różnorodnych natur, które wchodzą ze sobą w niezliczone interakcje. Z tych starć, harmonii lub konfliktów wyłania się skutek ich działania — dobry czy zły? Zależy — dla kogo.

Natura nie zna moralności w naszym rozumieniu. Co dla jednego jest światłem, dla drugiego może być ogniem; co dla jednego uzdrowieniem, dla drugiego zatraceniem. Każda natura działa zgodnie

z własnym prawem — a to, co nazywamy „złem", często jest po prostu naturą niezrozumianą, nieujarzmioną lub sprzeczną z naszą własną, lub cywilizowanymi wartościami, które wyznajemy w danym paradygmacie. Nie oznacza to ultrarelatywizmu, ani nie postuluje uniwersalizmu — można odnaleźć sprawiedliwość w kręcącej się wokół siebie galaktyce — to majestatyczne prawo, koordynat które wskazuj ku niezliczonym metafizycznym prawom, reifikującym się, wcielającym na miarę autentycznej indywiduacji jednostki i społeczeństwa.

Jak zapamiętywać, utrwalać i wcielać to, co się czyta w autodydaktyce?

Tak wiele osób ma problem z zapamiętywaniem tego, co czyta, i wiele osób ma problem ze zrozumieniem tego, co czyta, więc zdecydowałem się stworzyć mini przepływ pracy do czytania i zapamiętywania czytanych książek, robienia notatek i innych wspaniałych pomysłów.

Gdy mamy nową książkę, musimy zdecydować, czy jest to nowa wiedza, czy poszerzamy wcześniejszą wiedzę, którą posiadamy o świecie, czy też episteme wiedzy, którą już posiadaliśmy, i czy możemy ją wykorzystać do krytycznego pomostu interdyscyplinarnego — czyli czy możemy połączyć różne aspekty episteme/wiedzy, aby rzucić więcej światła na to, co czytamy i rozumiemy.

Katalogi są bardzo przydatne. Wielu z was może mieć katalogi książek. Możesz skorzystać z katalogów naukowych, typu Biblioteki Kongresu, aby dowiedzieć się, gdzie szukać wiedzy. Możesz oczywiście ułożyć własne katalogi w zależności od potrzeb.

Jakie narzędzia mamy? Przede wszystkim każda książka, np. akademicka, wymaga angażującego czytania, co oznacza, że wchodzisz w dialog z książką — myślisz o tym, co czytasz, co myślisz o tym, co przeczytałeś, i próbujesz wnieść coś z własnego eksperymentu, eksperymentu myślowego i pasji. Wymagana jest motywacja i pasja. Gdy już „wgryziesz się" w książkę, staje się ona fascynująca — ale nie zapomnij o zaangażowaniu.

Czasami pasja może cię ponieść i czytasz, ale nie rozumiesz, co czytasz.

Bardzo przydatne jest identyfikowanie ogólnych pomysłów w książce. Znajdowanie cytatów, podkreślanie ich i tworzenie cytatów z książek — to wszystko jest bardzo wartościowe. Możesz robić zrzuty ekranu, jeśli czytasz w plikach PDF. Poza tym można robić zdjęcia książek w twardej lub miękkiej oprawie wraz ze stronami, ponieważ bardzo trudno jest później znaleźć konkretną stronę.

Ekonomia wyboru — staramy się znaleźć w książce to, co jest przydatne, zastosowalne, piękne i erudycyjne. Co mogę przeniknąć i włączyć z książki, którą przeczytałem i uważam za użyteczną? Dlatego robienie notatek jest niezwykle ważne. Dobrze jest robić zrzuty ekranu z liczbą stron i źródeł. Umiejętność cytowania jest bardzo ważna — pozwala nam to później znaleźć książkę, a cytaty — na podstawie odnośników i bibliografii — również.

Obsidian doskonale nadaje się do notatek i odniesień do skryptów. Jest darmowy i świetny do poszerzania i pogłębiania myśli. Możesz użyć programu Microsoft Word lub innego oprogramowania do zapisania anegdot, dat, nazw i szczegółów, które są często zapominane. Obsidian służy do notatek i odniesień. Na przykład: oto przykład sporządzania notatek z książki Polityka w Republice Rzymskiej Mouritsena. Mam niezbędne znaczniki, wszystkie informacje są pięknie oznaczone. Mogę otworzyć widok wykresu, by zobaczyć, jak różne pomysły są ze sobą powiązane, a następnie znaleźć niezbędne notatki. To jedynie prezentacja bardzo przydatnego programu. Nie jestem mistrzem Obsidiana w markdown, jednak jest bardzo użyteczny.

Wróćmy teraz do tego. Jak wspomniałem — anegdoty, daty, Scrivener, nazwy, szczegóły — niezbyt ważne, ale przydatne. Co staramy się zrobić z tymi użytecznymi, mającymi zastosowanie, pięknymi i erudycyjnymi rzeczami? Chcielibyśmy „żyć" z książką. Jeśli znajdziemy coś przydatnego i mądrego — jak dobrze to włączyć?

Nadchodzi kontemplacja wiedzy, episteme i uczenia się. Możemy usiąść w medytacji i pomyśleć o tym. Mnemotechniki mają ogromne znaczenie. Na przykład była książka zatytułowana Katedra Pamięci (Jack Dann), ale istnieją różne techniki — zarówno autorstwa Giordano Bruno, jak i inne — renesansowe, średniowieczne techniki zapamiętywania.

Wyobrażam sobie pogańską świątynię, katedrę, w której mam fragmenty przedmiotów, które tam umieściłem. Na przykład pośrodku znajduje się posąg Izydy Zasłoniętej, która służy do przechowywania świętej wiedzy. Wtedy mogę pomyśleć o maczudze Herkulesa i skojarzyć wszystkie tajemnice, które były związane z misteriami eleuzyjskimi lub herkuleańskimi, mogę wyobrazić sobie astrogram i powiązać go z pracami zodiakalnymi — działaniami zodiakalnymi i tak dalej.

Bardzo dobrze jest pamiętać coś, o czym czasami nagle zapominamy — dni, tygodnie i lata. Arystotelesowska rekapitulacja, czyli wspomnienie — po siedmiu dniach podsumowujesz, co zrobiłeś, po każdym dniu podsumowujesz swój dzień, po roku — cały rok. Masz tendencję do poprawy swojej pamięci, robiąc to — zapamiętując to, co zrobiłeś i czego nauczyłeś się w przeszłości, co tego możesz to umiejscowić chronologicznie, jak w notatniku czy pamiętniku.

Każda książka zawiera wywiad z episteme i dobrze jest krytycznie je połączyć — co angażuje proces myślenia i zapamiętywania. Dzięki temu możesz opierać się na swojej przeszłej wiedzy i zapamiętywać jeszcze więcej, próbując zestawiać każdą książkę ze sobą. I oczywiście — jak wspomniał kiedyś mój przyjaciel i nauczyciel — każda dobra książka prowadzi do innej książki. Jeśli jest do niej odwołanie, jeśli zawiera cytaty, biografie — odkrywasz szereg pięknych, pisanych książek, które są obecnie bardzo rzadkie. I to prowadzi cię z powrotem do czytania nowej książki.

Nawet nie wspominając, że jedynym prawdziwym kapitałem człowieczeństwa są umiejętności, wiedza, cnoty i umiejętność krytycznego myślenia, przetwarzania zasobów itd. Jeśli cywilizacja upadnie — umiejętności, wiedza i pewien kręgosłup człowieczeństwa wystarczą, aby ją odbudować. Nie bądźmy preppersami, ale...

Po co wiedza? Ponieważ ma praktyczne znaczenie. Nie tylko, powiedzmy, intelektualna inżynieria hedoniczna, jak lubię to nazywać — w pewnym momencie masz intelektualną przyjemność z obcowania z nową wiedzą, rozwiązywaniem problemów nowymi książkami i ogólnie — z budowania siebie jako istoty ludzkiej.

Ale jeśli chodzi o wyuczoną magię lub okultyzm — jeśli masz do czynienia z takimi przedsięwzięciami — konieczne są nauki społeczne, ścisłe nauki podstawowe, aby przejść do okultyzmu, abynie pogubić się metafizyce wśród urojeń.

Kradnąc Niebo: Pogańscy Aniołowie i Anielice jako epitomizacja i heroizacja ludzi — Angelologia Pogan skolonizowana i zawłaszczona przez judeochrześcijaństwo

Tematem tego krótkiego wykładu będzie angelologia. Najczęściej kojarzy się ją z tradycją judeochrześcijańską, którą znamy dzisiaj. Skąd jednak wzięła się ta koncepcja? Z judaizmu, chrześcijaństwa, islamu? Otóż nie tylko — istnieją też wcześniejsze źródła: angeli bonum, Agathos Daimones, skrzydlate dusze doskonałych mężczyzn i kobiet.

Jaka jest doktryna o aniołach w chrześcijaństwie par excellence? Na przykład — czy kobiety mogą być koronowane na anioły odziane w zbroję Thyrsa? Według judeochrześcijaństwa — absolutnie nie. Według wierzeń greckich, rzymskich czy etruskich — absolutnie tak.

Zwieńczeniem heroicznego, pięknego życia było uosobienie i heroizacja: Eroi = Mnemosyne = Aletheia. Poprzez sublimację własnej duszy do doskonałości człowiek mógł dołączyć do procesji bogów i bogiń. Wspomniałem tu kilka obrazów z Lexicon Iconographicum Mythologiae Classicae (LIMC). Polecam również konsultację Thesaurus cultus et rituum antiquorum (ThesCRA), który jest bardzo pre-

cyzyjnym i dobrze zbadanym źródłem dotyczącym starożytnych kultów misteryjnych, ofiar, świątyń i personelu.

Wybrałem tylko kilka obrazów z leksykonu, aby pokazać, jak na przykład Afrodyta była skrzydlata — skrzydlata dama w bitwie, ustanawiająca prawo kobieta, skrzydlaty mężczyzna. Ile to ma lat? To etruskie wyobrażenia sprzed czasu, gdy judeochrześcijanie rozwinęli czy skolonizowali ideę aniołów.

Samo słowo „anioł" pochodzi z greckiego — angelos oznacza posłańca. Byli to posłańcy bogów i bogiń w eterycznej, wysublimowanej formie, wchodzący w interakcję z ludźmi — czy judeochrześcijaństwo tego chciało, czy nie. Jeśli nieba strzeże wolność i wielkość, to dlaczego miałyby czcić religię Żydów lub chrześcijan? To śmieszne.

Przejdźmy do cytatów z religii greckich i rzymskich. Starożytni konceptualizowali aniołów (angeloi) w Imperium i Republice Rzymskiej. Wolę mieć do czynienia z republikańskimi i cesarskimi damami, które — mimo wpływu Lewantu — nie zniknęły. Judeochrześcijanie chcieli zamienić je w demony, ale im się to nie udało.

Książka Rangara Cline'a Starożytne anioły. Konceptualizowanie angeloi w Cesarstwie Rzymskim opisuje przypadek napisu „Angelus Bonus" na via Appia pod Rzymem, gdzie dobry anioł prowadził Vibię na ucztę. Zwiedzający mogli poczuć zamieszanie — większość kojarzyłaby takie istoty z chrześcijaństwem, judaizmem lub islamem. Ale to błędne — aniołowie byli obecni wcześniej.

Próby narzucenia żydowskiej idei Michała — anioła Żydów — świątyni Apolla doprowadziły do zamieszania: ludzie nie wiedzieli, czy ten Michał to bóg, więc zaczęli oddawać mu cześć. Chrześcijanie przyszli później i powiedzieli: „Nie, to nie bóg, to świątynia żydowskiego anioła". Podobne zamieszanie miało miejsce, gdy żydowscy chrześcijanie zmieszali się z kultem Dionizosa na Sycylii. W efekcie pojawiły się niekończące się orgie, uczty seksualne, syndrom poczucia winy i biczowanie — krwawy chaos.

W trzecim rozdziale Aniołów pogańskiego Boga opisano, jak zostać angeli bonum — wielką muzą, wielką kobietą czy wielkim heroicznym aniołem. Na przykład epitafia w Theran opisywały zmarłych jako bohatersko przeniesionych do niedostępnego miejsca zamieszkania — jako angelos. Wcześniejsze badania zakładały, że groby należą do chrześcijan, ale to błędne.

Na 60 stelach nagrobnych z inskrypcją „Angelos" 39 nie wykazuje żadnych zachowanych ozdób, a 21 zawiera symbol krzyża w kształcie okręgu przypominającego krzyż słoneczny — a nie krzyż chrześcijański.

Mamy więc lokalne, wiosenne odmiany aniołów — angelos — i chrześcijańską reakcję, czyli kolonizację naszych szlachetnych pogańskich wierzeń. W doktrynie judeochrześcijańskiej śmiertelnik — mężczyzna czy kobieta — nie może być aniołem; są to istoty stworzone przez ich Boga. W greckich i rzymskich systemach wierzeń człowiek doskonały mógł stać się nie tylko bohaterem, lecz także angeli bonum czy Agathos Daimon, półbogiem, jeśli przeszedł odpowiednie inicjacje i sakramenty.

Pośmiertnie mógł być jak bogini. Dlatego ilekroć rozmawiam z chrześcijaninem i mówię „anioły", on odpowiada: „Och, musisz być wierzącym". Ale ja jestem poganinem. Jak mogę wierzyć w anioły, jeśli jestem poganinem? To pogańska idea — święty poganin, nie Abraham.

Właśnie po to powstał ten wykład — by udowodnić, że tak jest, że Lewant skolonizował naszą teologię, ale to nie znaczy, że zyskał audiencję u bogów.

Skąd mam wiedzieć, że to prawda? Jest to oczywiście subiektywne. Ale zostałem ukoronowany przez tak wiele wieńców filozofa od wspaniałych dam eterów i nieba, że jest to dla mnie wystarczający dowód. Może jestem nędznikiem, ale jestem nędznikiem, który ma rację i zachowuje ten okruch szlachetności.

I. Cline, Rangar. 2011. Ancient Angels: Conceptualizing Angeloi in the Roman Empire. Leiden: Brill. https://doi.org/10.1163/ej.9789004194533.i-182.
II. Lexicon Iconographicum Mythologiae Classicae (LIMC)
III. Thesaurus cultus et rituum antiquorum (ThesCRA)

Nowy pogański renesans jako jedyna szansa: judeochrześcijański Logos dawno umarł — pogódź się z tym

Wiedz zatem, że tabliczka ROTAS-SATOR, odnaleziona w Pompejach ma Mitraicką proweniencję. Krzyż Tenet, a także Pater Noster (Ojciec Nasz) często był mylnie utożsamiany z chrześcijańską tradycją. W tej kodyfikacji ojcem jest Kronos, symbolizowany przez Krzyż, który oznacza też Aiona, a także Mitrę. W Mitraickiej tradycji siódmą rangą był Pater Patrum w honorach Saturnicznych, gematrycznie, a gematria jest sztuką pitagorejską, z krzyża można wywieść następujące liczby: sześćset sześćdziesiąt sześć, liczbę słońca, siedem, liczbę chaldejską znanych planet, trzysta sześćdziesiąt, czyli suma kątów w okręgu, dwa tysiące pięćset dwadzieścia, czterysta-trzydzieści dwa tysiące, dwadzieścia-pięć tysięcy dziewięćset dwadzieścia, a także dwa miliony sto-sześćdziesiąt tysięcy. W kwadrat ROTAS-SATOR można wpisać następujące figury geometryczne: krzyż, trójkąt, okrąg i kwadrat.

Sakralna symbolika krzyża nie była zapoczątkowana przez chrześcijaństwo, zarówno egipski Crux Ansata (Ankh) jako symbol życia, Crux Gammata (swastyka), jako symbol pochodu słonecznego, krzyż był używany w kulcie Aleksandryjskiego Aiona, a także w Akkadzie. Kapłani Izydy, a także Mitraici często tatuowali lub wycinali sobie

krzyże na czołach, gest namaszczenia czoła krzyżem jest stricte mitraicki. Istnieje teoria, że krzyż symbolizuje cztery płomienie podczas zjawiska solarnego halo, łącząc je liniami aby dopełnić hermetycznego obrazu. Dopiero po Konstantynie Wielkim, krzyż, a mianowicie crux quadrata (+), crux capitata (krzyż z przeciwległą linią proporcjonalnie wyżej w stosunku do centrum), a także crux commissa (T) stały się symbolem ukrzyżowania. A Crux Decussata (X) oryginalnie oznaczający Chronosa (XRONOS) został zastąpiony przez Chrystusa (XRISTOS). Aż do czwartego wieku nobilitas dzielili krzyż z Chrześcijanami.

W Pompejach odnajdujemy graffiti Pater Noster: Sautrane Va(le) / S / ROTAS / TENET / AREPO / SATOR / ANO / SAUTRAN(e) / VALE, co mogło oznaczać "Pozdrawiam Cię ojcze Saturnie-Kronosie", a odbiorcą mógł być Saturnus, Kronos, Chronos, Saeculum, Aion, Zervan Akarana. Jego koło oznaczało nieskończony czas, jego sierp oznaczał zarówno rolę agrykulturalną, za Makrobiuszem to Saturn nauczył ludzi uprawiania płodów rolnych, był też bogiem karmicznym, który zbierał żniwa czasu, w tym żniwa tego, co ludzie dokonali na ziemi. Jako bóstwo liminalne czasu, Saturn rozpoczynał, a także kończył cykle eoniczne.

Istnieje coś takiego jak logos społeczeństwa. To coś, co jest maszyną, motorem napędzającym noosferę społeczeństwa — zbiór idei politycznych, społecznych, religijnych i ideologicznych, które zawarte są w noosferze, czyli w umysłach, emocjach i sercach rodzaju ludzkiego.

Otóż, jest coś szczególnego w logosie cywilizacji zachodniej, zbudowanym na grecko-rzymskim fundamencie, skażonym judeochrześcijańskimi systemami teologii, moralności i ideologii. Ten tak zwany Logos Zachodniej Cywilizacji Chrześcijańskiej został skompromitowany w pierwszej połowie XX wieku, niezależnie od pragnień ludzi wybiórczo myślących. Jak wspomniał jeden z naukowców ze Smithso-

nian Institute, „Logos" utracił wszelkie pozory moralności, etyki i etosu — bombardując Hiroszimę i Nagasaki niepotrzebnie, tworząc nazistowskie obozy zagłady jako apoteozę zachodniej, judeochrześcijańskiej cywilizacji.

Dziś często spotykamy ludzi po prawej stronie spektrum politycznego, którzy próbują ponownie utożsamiać się z tym umierającym, zombie-trupem logosu. Wierzą, że w ten sposób mogą chronić się przed naporem realpolitik globalnej noosfery, która jest wielkim chaosem. Jednak niektórzy wiedzą, że aby ożywić społeczeństwa i ich logos, jak w renesansie, należy powrócić do czasów starożytnych — do nobilitas, do pogańskich, nie-abrahamowych wartości i cnót.

Całe zło wyszło bowiem z Lewantu wraz ze zdradą judeochrześcijańską, przebraną za „miłość", która przerodziła się w kanibalizm, zabójstwa i ludobójstwa. Religie abrahamowe — judeochrześcijaństwo, a później islam — były narzędziem inżynierii społecznej, stworzonym po to, by podbić Arabów i ich Szlachetne Bóstwa: Al-Uzzat, Manat i Allat, podporządkowując je wierze w jedynego, żydowskiego boga. To doprowadziło do strasznych konsekwencji w całej historii: zgnilizny i plagi systemów wierzeń, które były nielogiczne i obrażały ludzki rozum, co podkreślano już w I, II i III wieku w Rzymie i zhellenizowanych terenach.

Dwa tysiące lat zajęło, by udowodnić, że judeochrześcijańskie teologie i systemy nie mają spójnych argumentów. Ślepa wiara nie zdołała tego zmienić nawet w zsekularyzowanym wieku. Tymczasem teologia Nobilitas była budowana jak świątynie i kolumnady argumentów: stawiano hipotezy i szukano wniosków. Podobnie jak w starożytnych Indiach, gdzie filozofowie i bramini spotykali się, by dyskutować najsubtelniejsze kwestie i docierać do wniosku o Boskości.

Pamiętajcie zatem, że gdy realpolitik współczesnych warstw społecznych, ich płytkość i przeciętność was osaczają, chrześcijanie,

chłopcy i dziewczęta, wasze modlitwy pozostają ignorowane. Wasze roszczenia i myśl, że oddanie się religii opartej na ślepej wierze w żydowskiego boga uczyni was wartościowymi dla Niebios, są złudne. Gwiaździste Niebo nie odpowiada na te modlitwy.

Czym była nobilitas? Była pogańską koncepcją zrozumienia: że jeśli wszechświat i Bogowie są Intelektem, człowiek musi używać własnego heroicznego intelektu, aby się wznieść. Wieloraka inteligencja przez inteligencję, wytrzymałość przez wytrzymałość, cnota przez cnotę. Model chińskiego bohatera polegał na tym, że kładł podwaliny pod trwanie cywilizacji — w eudajmonii, szczęściu, porządku, sile, potędze i pięknie.

Nie chodzi o dowodzenie prawdziwości jednej religii nad drugą, mordując się wzajemnie w imię dogmatów. Całe zło wypłynęło z brudnych wód Lewantu i tam powróci. Dei Sol Invictus, niech Opatrznościowi Bogowie pomogą w tym biegu wydarzeń.

A co do judeochrześcijaństwa i islamu, wszelkich mutacji abrahamowego wynalazku: utrzymajcie Europę pogańską, bo taka była w niebiosach od zawsze. Na dole, na Ziemi, zatruci fałszywymi religiami, ludzie odwrócili się od Bogów, którzy jednak nigdy nie stali się demonami — po prostu zignorowali judeochrześcijan, którzy zniszczyli nici inicjacyjne Ariadne.

Jeśli ludzkość zdecydowała się odwrócić twarz od wielkich Opatrznościowych Bóstw i podążać ścieżką ślepoty, ignorancji, złudzeń i przywiązania do lewantyńskiego wyznania wiary, to był jej wybór. Ostrzeżono ją, mistrzowie i mistrzynie ostrzegali wielokrotnie, lecz wybrała własną drogę — i teraz zbiera to, co zasiała.

NUN.GAL.MEŠ — cześć duszom gwiazd o tarczach słonecznych, splecionych ze Świętymi Wężami, o wielkich skrzydłach.

Iram kolumn, Ubar, Eden, geologiczny Potop. Królestwo Shaddada: sen, podróż, historia

„Habibi" — powiedziała do mnie 30-letnia Arabka pracująca jako menadżerka restauracji w Hotelu Marriott w Manamie na Bahrainie — „To dla Ciebie". Był to oryginalny skarabeusz z XII dynastii Egiptu, który był zapisany z tyłu hieroglifami „Neb Neter San Tep", „Pan wybrany przez Bogów", być może należał do jakiegoś kapłana lub księcia z tamtego okresu. Niestety, skarabeusza zgubiłem w wieku trzydziestu lat. Gdy byłem dzieckiem, często pojawiał się w innych miejscach pokoju, tak jakby nocą gdy spałem ożywał i latał.

Kiedy byłem dzieckiem w Zjednoczonych Emiratach Arabskich, odwiedzałem moją mamę, która miała kontrakt jako muzyk. Żywo pamiętam wyspę rekinów niedaleko Fudżajry. Na tej wyspie najbardziej bałem się wielkich krabów. Na drugą stronę wyspy nawet nie przechodziłem — rekiny były najmniejszym z moich zmartwień.

Pamiętam też, że odwiedziłem najstarszy meczet w Zjednoczonych Emiratach Arabskich, stojący obok zamku. Byłem ośmioletnim chłopcem, oddałem mocz w środku ruin tego meczetu, nie wiedząc że brukam ich świętości. Pomyślałbym wtedy, że Allah będzie na mnie zły, ale wierzyłem w Allat, Matkę Nocy, więc nie przejmowałem się tym za bardzo. Shaddad był bardzo dawnym królem Edenu. Arabowie mówią, że został ukarany, lecz osobiście w to nie wierzę. Iram o kolumnach, Ubar kolumn, Królestwo Edenu Shaddada.

W Blenderze 3D stworzyłem wizualizację, która wyglądała podobnie do snu, jaki miałem jako ośmioletni chłopiec, pomiędzy Al-Ain a Maskatem. O tym opowiem później. Najpierw cytat z Siedmiu filarów mądrości Lawrence'a z Arabii. Pisał o miłości i wolności, o pustyni, o filarach i gwiazdach, które miały świecić oczami ukochanej osoby.

Następnie natknąłem się na ciekawą wzmiankę w komentarzu Al-Tabaraniego. Był wielkim historykiem plemion arabskich, piszącym w IX–X wieku, jeśli dobrze pamiętam. Opisywał biblijne elementy w Koranie, w surze 89, wraz z egzegezą. W jednym z tomów znajduje się interpretacja Iramu o kolumnach. Dowiadujemy się, że Bóg nazwał go „miastem kolumn" ze względu na szmaragdowe i szafirowe filary, znajdujące się pod miastem.

Takie filary widziałem w moim śnie, gdy jako ośmioletnie dziecko odwiedzałem matkę w Emiratach. Leciałem wtedy samolotem z Warszawy do Dubaju kilka miesięcy po pierwszej wojnie w Zatoce. Zostałem powierzony opiece stewardesy, co było dla mnie czymś nowym i ekscytującym. Mama miała kontrakt jako harfistka w hotelowej restauracji, a ja uczęszczałem do arabskiej i brytyjskiej szkoły przez czas naszego pobytu.

Nie mam wielu wspomnień z tego okresu, ale bardzo dobrze pamiętam sen o wspaniałym podziemiu. W Abu-Dhabi, gdy wybiegałem jako dziecko z hotelu pędziłem do Araba, który zawsze dawał mi słodycze w jego firmowej cukierni, gdy wymykałem się spod kurateli matki. Gdy jechaliśmy właśnie z Al-Ain do Muskatu nocą, Śniłem o monumentalnych, niezwykle grubych filarach, szmaragdowozielonych, lśniących w ciemności i pokrytych starożytnymi symbolami. Śniło mi się, że schodziłem tam z ekspedycją archeologiczną przez wąski korytarz ze starannie wyrzeźbionymi schodami. Zasypiałem wtedy na tylnym siedzeniu wynajętego przez matkę samochodu, patrząc na pustynię w blasku księżyca i słuchając muzyki Spyro Gyra.

Gdy miałem 29 lat, napisałem artykuł na ten temat. Teraz mam 37 lat, a obraz z tego snu wciąż jest dla mnie żywy i poruszający. Wciąż wierzę, że starożytne miasto Ubar, znane także jako Miasto Kolumn, leży pod wydmami Rub al-Chali, czekając na odkrycie. Arabowie twierdzą jednak, że znalazły je mrówki i ludzie nie dotkną tych świętych ziem.

Kiedy jeszcze pracowałem i zarabiałem wystarczająco dużo, chciałem za pomocą skromnych środków wynająć dżipa z kierowcą w Omanie i wjechać na teren Rub al-Chali, aby choć poczuć to miejsce jeszcze raz. To jednak okazało się niemożliwe z wielu powodów. Było wiele prób odkrycia tego miasta. Satelitarne zdjęcia w pobliżu kraterów Wabar ukazały jedynie fort handlowy z jaskiniami pod spodem, w miejscu o współrzędnych 21°31'N i 50°28'E. Uznano, że to Ubar, i wielu badaczy zamknęło temat. Jednak w Koranie wyraźnie jest napisane, że to było podziemne miasto.

Święta Księga Arabów mówi: „Czyż nie widzisz, jak twój Pan postąpił z ludem Ad, z Iramem o kolumnach? To byli pierwsi potomkowie Ada, syna Irama, syna Sema, syna Noego."

Tak mówił Ibn Ishaq, syn Ishaka. To do nich Allah posłał swojego posłańca, lecz oni go odrzucili i sprzeciwili się mu. Dlatego Allah ocalił jego samego oraz tych, którzy z nim uwierzyli, a resztę zniszczył gwałtownym, wściekłym wiatrem.

Określenie „z kolumnami" wzięło się stąd, że mieszkali w domach podtrzymywanych na kratowanych filarach. Byli najsilniejszym ludem swoich czasów — zarówno pod względem postury fizycznej, jak i potęgi. Przypomniano im więc o tym błogosławieństwie i wskazano, by używali swojej siły w posłuszeństwie wobec Pana, który ich stworzył. To interesujące.

Okres przedpotopowy można powiązać z czasem kraterów Wabar sprzed około 14 tysięcy lat, kiedy doszło tam do uderzenia bolidu. Na podstawie obliczeń ustalono minimalną pierwotną masę tego cia-

ła niebieskiego na około 3500 ton, a energię kinetyczną uderzenia na 10–12 kiloton ekwiwalentu TNT. To około 10^{21} ergów, porównywalnych z bombą atomową zrzuconą na Hiroszimę w sierpniu 1945 roku. Oczywiście nie była to bomba atomowa, lecz meteor.

Wartości te są przybliżone. Najprawdopodobniej bolid wszedł w atmosferę z energią przekraczającą 100 kiloton TNT, a większość energii stracił podczas skośnego wejścia, pod kątem prawdopodobnie od 20 do 45 stopni względem horyzontu, zanim uderzył w pustynię. Nadleciał z kierunku około 300 stopni, czyli z północnego zachodu, od strony dzisiejszego Rijadu — stolicy współczesnej Arabii Saudyjskiej.

Region Rub al-Chali nie zawsze był pustynią. Od początku pisma klinowego, przynajmniej od okresu Uruk IV, istniała legenda o starożytnej krainie, w której ludzie mieli osiągnąć nieśmiertelność. Nazywano ją Królestwem Dilmun. Jednak historyczny Dilmun znajdował się później bardziej na północy, w rejonie dzisiejszego Bahrajnu i Manamy. Z kolei starożytne Magan znajdowało się na południu, tam gdzie dziś jest Oman.

Wykopaliska w sumeryjskim mieście Eridu — miejscu, gdzie według Sumerów wyszli oni na ląd, aby założyć pierwsze osady — odsłoniły sekwencje archeologiczne sięgające 5500 roku p.n.e., czyli okresu Ubaid. Brzmi to jak edeniczna ojczyzna Ur-Heimat? Niemieccy badacze, którzy prowadzili w 1969 roku badania na statku „Meteor", sugerowali, że Zatoka Perska uległa wysuszeniu i zamieniła się w pustynię po wielkich zlodowaceniach w okresie 60 000–10 000 lat p.n.e. To jest zgodne z datowaniem przedpotopowej listy królów sumeryjskich, zapisanej przez Berossosa Chaldejczyka.

To dość dziwna teoria, ale spróbujmy pójść dalej. Na długiej, suchej równinie znajdowały się oazy i ogrody — czyli „Edin". W staroarabskim „Edin" znaczy właśnie „długa sucha, żyzna równina". Przetrwało tam tylko kilka osad i małe centrum handlu kadzidłem, które

błędnie uznano za Iram. Najprawdopodobniej było to jednak znacznie późniejsze zjawisko.
Po zalaniu poziom morza podniósł się o trzy metry około 5000 roku p.n.e., a obecny poziom osiągnął dopiero około 2000 roku p.n.e. Sugeruje to, że Sumerowie przenieśli się wtedy na północ — na równiny Tygrysu i Eufratu, czyli tereny współczesnej Mezopotamii.

Późniejsze dzieje nie są już jasne. Nie wiadomo dokładnie, jak rozwijał się materiał genetyczny Sumerów, ale jeśli coś można stwierdzić, to to, że nie mieli oni ani indyjskich, ani południowoazjatyckich, ani semickich korzeni. Znane próbki genetyczne pochodzą dopiero z późniejszych mieszanek, gdy Sumerowie wymieszali się z populacjami północnymi — co odzwierciedlają współczesne dane.

Jeśli zachował się jakikolwiek kod genetyczny Sumerów, to najbliżej spokrewnieni są z arabskimi bagiennymi Arabami-Irakijczykami.

Tempo podnoszenia się poziomu morza spowolniło pomiędzy 14 000 a 12 000 lat temu, w okresie młodszego dryasu. Następnie nastąpił kolejny etap — tzw. meltwater pulse 1B, czyli nagły wzrost poziomu wód w latach 11 500–11 000 p.n.e. Według Fairbanksa poziom mórz mógł wówczas podnieść się aż o 28 metrów, choć późniejsze badania sugerują, że było to znacznie mniej.

„Potop" został zarejestrowany geologicznie około 14 600–13 500 lat p.n.e. i zakończył panowanie przedpotopowych królów Edenu. Z kolei Ubar — Iram — łączy się z uderzeniem bolidu w rejonie Rub al-Chali, kraterów Wabar. Niektóre źródła twierdzą jednak, że miało to miejsce znacznie później, pomiędzy 6400 a 2500 rokiem p.n.e.

Co ciekawe, po tym uderzeniu powstało wiele czarnych kamieni, które później wykorzystywano do tworzenia posągów bogów w czasach Gudei, Patesiego o z Lagasz (2244–2124 p.n.e.). Kto wie — może czarny kamień Kaaby został wykuty właśnie z tego materiału? Być może również kamień bogini Magna Mater w Rzymie, sprowadzony

podczas drugiej wojny punickiej, pochodził z tego samego źródła. To wielka tajemnica.

Homo sapiens sapiens pojawił się około 300 000 lat temu. Współcześni ludzie pochodzą od mutacji mitochondrialnego DNA sprzed około 120 000 lat — reszta linii mitochondrialnych nie przetrwała. Oznacza to, że wszyscy mamy wspólne „matki", a inne gałęzie wygasły.

Według Berossosa okres przedpotopowy trwał 120 sarów lat. Obliczyłem, że jeden sars odpowiada 3600 latom, co daje 432 000 lat. Na tabliczce zapisano 127 pełnych sarsów, czyli 459 000 lat tego samego okresu.

Według badań genetycznych współcześni ludzie, niosący mitochondrialne DNA, dotarli do południowej Arabii około 90 000–55 000 lat temu przez tzw. południowy korytarz arabski. Stamtąd migrowali dalej na północ. Istniało kilka takich korytarzy migracyjnych „Wyjścia z Afryki", ale to wymagałoby dodatkowych źródeł, których tutaj nie przytoczę.

Na tym właściwie kończę. Być może to tylko mrówki odkryją tajemnicę. Sam chciałem zorganizować ekspedycję z użyciem samolotów i urządzeń LIDAR, aby przeskanować teren, ale nie było to możliwe. Być może kiedyś ktoś inny dokona tego odkrycia — jeśli rzeczywiście to miasto istnieje.

Prace Heraklesa jako planetarne, zodiakalne inicjacje: Model Mystagogii. Alchemia heraklejskich prac z przykładowym rytuałem

Poświęcone mistrzom i mistrzyniom Kaduceusza, którzy rozświetlają dzienne i nocne niebo, sprawiając, że nigdy się nie poddaję, zstępując na tę ziemię ze swych stacji w gwiazdach i sferach planetarnych powyżej. Tym, którzy są gotowi dzierżyć heraklejską maczugę, zwyciężając wewnętrzne i zewnętrzne prace!

Tak jak homerycka Odyseja jest tekstem sakralnym, alegoryzującym podróż duszy ku Penelopie — zindywidualizowanemu Erosowi, Philia i Agape w hekatycznej Anima Mundi — w nadbudowie i superstrukturze idei wierzeń i teologii hellenistycznych było to raczej jasne; dziś postrzegamy ją raczej jako epos przygód, które nie prowadzą w tak psychagogiczne, mistagogiczne i pouczające wymiary. Poświadcza to przynajmniej neoplatoński Porfiriusz w swej Jaskini Nimf (De Anthro. Nympharum) — być może jest to neoplatońska reinterpretacja Odysei — lecz moim głęboko podzielanym przekonaniem jest, że każdy tekst epicki starożytnych wskazuje na heroiczną podróż gigantomachii umysłu i duszy przeciwko tartaryzmom (bestialstwu) i przyciąganiu nicości, które pojawiają się na magicznej

ścieżce. Mit był dla ząbkujących dzieci, jak twierdził neoplatoński cesarz Julian, lecz ci, którzy potrafią czytać poza nim, uzbrojeni w zaawansowaną teologię i filozofię pogańską, odkrywają wielość cudów głębokich sił i mocy w ich nieustannej interakcji, nadając temu spektaklowi choć trochę ludzkiego wymiaru.

Gdy szedłem, mocno przygnębiony, jedną z warszawskich ulic, zubożały i pogrążony w długach, ujrzałem Atenę jako niebiesko-żółto-srebrną efemeryczną statuę wysoką niczym drapacz chmur, górującą nad miastem — i między płaczem a mocną afirmacją poczułem się rozpoznany przez nią jako śmiertelnik podążający drogą Bogów, jako mały mystes oddany swoim Bogom. Być może jakaś pojmowalna mądrość, jasność, o którą walczyłem od lat, którą niekiedy traciłem w wielkiej głupocie, ignorancji, wulgaryzmem — pomimo wszystko — walczyłem — otrzymałem milczący, uprzejmy, politeia'cki skinienie od tej mocy, od tej siły, która zmonolityzowała się w tej starej, acz ponadczasowej Bogini, której posąg niegdyś stał w Partenonie. Ileż to razy nocą widziałem uskrzydlone Kaduceusze, jako symbole i emblematy mistrzów i mistrzyń, którzy wstąpili i nieustannie w wielkich pracach wzywają tych nielicznych, którzy nie utonęli w materii i labiryncie codziennych ziemskich spraw.

W istocie węzły uskrzydlonego Kaduceusza są siedem, przedstawiają one osiągnięcia należące do tych heroicznych jednostek, które w jakiś sposób skorelowały swoje życie z wielkimi dziełami chaldejskich planet (znanych w starożytności) należących do starożytnej ścieżki Eleuzyjskich Mystów — Herakles zaś jest złotym standardem czczonym zarówno w Grecji, jak i w Rzymie. To Herkules ucieleśnił drogę archetypu mystagogicznego, będącego doświadczeniem ontologicznym, które na nowo ubóstwia duszę do statusu heroicznego, tego, który Pamięta; albowiem według Orfickich Złotych Tablic Herosami byli ci, którzy pamiętają (Mnemosyne) prawdę (Aletheia), gdyż a-le-

theia była pamięcią prawdy, która nie obraca się w zapomnienie, a ścieżka heroiczna jest prawostronną drogą na rozwidleniu pitagorejskiego Y.

Jak zatem powinniśmy czytać prace? Jako prawdziwe wydarzenia? Czy naprawdę musimy pokonać lwa nemejskiego albo oczyścić stajnie Augiasza? A może raczej jako mitopoetyczne alchemizować walki i wojny duszy i serca, walczącej Kheper, które w jakiś sposób koreluje się z naturami mocy i sił, inkarnując ich etos i zabarwienie deifikowanych jakości? Byłoby wspaniale, gdyby dzieło, oprócz swojego ezoterycznego (wewnętrznego) wymiaru, miało również wymiar egzoteryczny (aktywny w świecie), zwłaszcza w dzisiejszej polityce i społeczeństwie, choćby aby wyczyścić stajnie Augiasza z idiotes (Att. Grecki — niemądrych) — i tak właśnie jest! Albowiem często walka ezoteryczna tworzy egzoteryczny produkt uboczny w świecie; ducha heroicznego nie można uciszyć przed działaniem w świecie, można go jednak hamować, zaciemniać, powstrzymywać i kompromitować w działaniu „na zewnątrz" — ale mimo to jego duch pozostaje nienaruszony! Pozostaję z życzeniami dla młodych bohaterów aby szarżowali przez świat z mądrością, rozróżnieniem i afirmacją życia!

Według Maniliusa, Wodnik był związany z Herą, Ryby z Posejdonem, Baran z Ateną, Byk z Afrodytą, Bliźnięta z Apollinem, Rak z Merkurym, Lew z Zeusem, Panna z Demeter, Waga z Hefajstosem, Skorpion z Aresem, Strzelec z Artemidą, Koziorożec z Hestią. W ramach systemu ustanowionego przez neoplatoników każdy z Olimpijczyków miał swoje miejsce i został podzielony na następujące dzieła: twórcze — Zeus, Posejdon, Hefajstos; życiodajne — Demeter, Hera, Artemida; ochraniające — Hestia, Atena, Ares; harmonizujące (wynoszące duszę ku boskiemu kosmicznemu spektaklowi) — Hermes, Afrodyta, Apollo.

Domicyle planet w astrologii hellenistycznej przedstawiają się następująco:

Słońce (Lew) — Zeus Twórczy
Księżyc (Rak) — Hermes, Harmonizujący
Merkury (Panna, Bliźnięta) — Demeter, Apollo — Życiodajni, Harmonizujący
Wenus (Waga, Baran) — Hefajstos, Atena — Tworzący, Ochraniający
Mars (Skorpion, Byk) — Ares, Afrodyta — Ochraniający, Harmonizująca
Jowisz (Strzelec, Ryby) — Artemida, Posejdon — Życiodajna, Twórczy
Saturn (Koziorożec, Wodnik) — Hestia, Hera — Ochraniająca, Życiodajna

.Kiedy rozpoczęły się i zakończyły prace Heraklesa? Wskazówką jest święto ku jego czci, obchodzone w miesiącu Metageitnion, w porze Panny, mniej więcej po zakończeniu Hekatombaion we wczesnym sierpniu. Proponuję korelować pracę Herkules podług tych wytycznych, nie zrobiłem tego tutaj ze względu na szkicowy charakter tego wpisu.

Na cześć Nyks — nocna mowa o Obecności, Nieobecności, Erosie i Tanatosie

To będzie swobodna mowa o obecności. Obecności i nieobecności. Obecność to coś, co odczuwamy podczas déjà vu, przy osobach, które są nam bliskie. Nawet wtedy, gdy czujemy obecność koszmarów i cieni — czegoś nieokreślonego, co pojawia się, gdy zasypiamy, albo gdy znajdujemy się nocą w środku lasu. W takich chwilach możemy poczuć wszechogarniającą obecność — rozsianą w wielu bytach, w koszmarach, w nocnych stworach i zwierzętach, których nie widzimy. To pęknięcia w ciemności wzbudzają w nas strach. To wszechmocna obecność wiecznego lasu sprawia, że drżymy.

My, ludzie, jesteśmy istotami „słonecznymi". Ledwie wyszliśmy z jaskiń, drżąc ze strachu przed księżycem i nocnymi łowami. Dziś żyjemy w miastach rozświetlonych lampami ulicznymi i wydaje nam się, że posiedliśmy władzę nad nocą, radując się jej urokami w samym sercu przypływu Matki Nyks. Ale nie chodzi o samą ciemność ani o noc, gdy odnajdujemy światło i iluminację, które nas chronią i prowadzą. Bo to noc jest wielką nauczycielką. To ona budzi tęsknotę — za gwiazdami, za zjednoczeniem z boskością pod nocnym, gwiaździstym sklepieniem. Może za łonem gwiazd, tak jak wychodzimy na światło dnia z łon naszych matek. Śmierć jest innym łonem — decyduje, gdzie się odrodzimy: w eterycznych światach, w zwierzęcych królestwach, w piekłach albo w wyższych, niebiańskich sferach.

Tak więc obecność — obecność naszych bliskich. Znamy obecność ludzi wokół nas, gdy idziemy ulicą miasta, lecz są dla nas anonimowi. To obecność zaprzeczona. Nie istnieją dla nas, dopóki ich nie poznamy, nie oswoimy, nie pokochamy. Wtedy stają się bliscy. Istnieje więc obecność, nieobecność i bliskość wszystkiego. Czy czują się obecni w tym pokoju? Ja sam jestem odłączony. Czuję, jakby mówiła przeze mnie maska. Czy zauważyłem obecność demona, który stał w rogu, a potem się przesunął? Gdybym go nie widział, czułbym jego obecność jako coś nieokreślonego. Widząc go — obecność staje się oswojona. Dlatego rzeczy nieobecne, a jednak obecne, budzą w nas lęk, smutek i tęsknotę. To one, obecne we wspomnieniach, prowadzą nas ku największym rozkoszom i największym przerażeniom.

Byłem kiedyś w domu w górach, zwanym Obecnością. To był najbardziej nawiedzony budynek, jaki kiedykolwiek widziałem — pełen germańskich wiedźm lasu, pełen leśnych i górskich istot, które nie lubią, gdy śmiertelnicy wkraczają w ich krainy. Mięsiste, cielesne istoty z kośćmi, stawami, skórą i umysłem, żyjące oddechem pomiędzy dwiema śmierciami i dwoma życiami. Tam są Eros i Thanatos. W Thanatosie odnajdujemy zarówno Erosa, jak i jego samego; w Erosie odnajdujemy Thanatosa — ucieleśnionych i bezcielesnych.

Moja dusza jest ucieleśniona w ciele, więc sama cielesność ma komponent erotyczny. Gdy umrę, moje ciało będzie należało do Thanatosa, a jeśli moja dusza rozpadnie się w czarny cień, również ona przypadnie głębokiemu Thanatosowi. Jednak jeśli po śmierci mojego ciała dusza odrodzi się w nowym życiu, nie będzie to śmierć, lecz Eros w Thanatosie. Z perspektywy śmiertelnika będę martwy, a dusza — nieistniejąca. Z perspektywy duszy — będę żył dalej, w innym wymiarze. Z perspektywy ducha — będę nieśmiertelny, patrząc na żywych jak na umarłych.

Cielesną egzystencję zobaczę wtedy jako duch, jako dusza, jako śmierć — jako Thanatos ucieleśniony w świecie natury Afrodyty.

Czym więc jest pełna obecność? To agape — poczucie największej obecności w orgazmie, w zachwycie, w wielkiej miłości, w spełnieniu. A kiedy jesteśmy nieobecni? W czarnej melancholii, w nocach duszy, w kosmicznej alienacji. Wtedy jesteśmy nieobecni, choć fizycznie obecni.

Dlatego życzę wam pełnej obecności i zaangażowania w każdej chwili życia, bo nadejdzie czas nieobecności. I oby wasi bliscy zawsze byli obecni — jeśli odeszli, to w pamięci; jeśli odeszli, to jako żywe dusze i duchy.

Zbyt wiele razy wchodziłem w światy duchów — zarówno te erotyczne, jak i thanatarchiczne. Nie szukam odpowiedzi, bo mam coś, co nazywam pewnością. Niektórzy pytają, czy istnieje życie po śmierci. Ja tego nie kwestionuję. Mam pewność, bo zbyt wiele razy tego doświadczałem — epistemologicznie, doświadczalnie, empirycznie, a nawet zmysłami wykraczającymi poza podstawowe.

Podobnie jak w metafizyce — można błądzić po pustyniach, myśląc, że coś się znalazło. Ale gdy przeżywa się metafizykę, przeżywa boskości — pojawiają się złożone pewności albo złożone teologie. Czasem trafne, czasem nie. To zawsze tylko przybliżenie. Ale dopóki działa ono dla ciebie, pozwalając wziąć los i przeznaczenie po śmierci w swoje ręce, wspierane przez bogów, to jest to wystarczające, by wiedzieć, że dusza świata pełna jest obecności.

To kwestia percepcji i sposobu widzenia. Jeśli postrzegasz świat jako martwy, kosmos jako martwy — to znaczy, że jesteś martwy wewnętrznie. Astronauci, którzy polecieli na Księżyc, zabrali ze sobą duchowe pustkowia z Ziemi — i niczego tam nie zobaczyli. Jeden z astronautów misji Apollo 10 słyszał boskie chóry, pieśni muz Selene. Zastanawiał się, czy to zakłócenia radiowe albo awaria sprzętu. Ocknął się i zapomniał o tym. Wszystko zostało zapisane w transkrypcjach misji.

Nie zabieraj więc ze sobą pustkowi i śmierci. Zmiana perspektywy sprawia, że widzisz świat jako duszę — numinotyczną, organiczną

i wielką — i uczestniczysz w nim. Przestajesz unikać głodu i kosmicznej alienacji, przestajesz spadać w wielką pustkę jak martwa dusza.

Ta zmiana perspektywy — widzenie świata jako boskiego, panenteistycznej doskonałości i pełni, z różnymi harmoniami i kakofoniami, z entropią, ruchem, drżeniem cząstek, sił i wielkich mocy ontologicznych — sprawia, że w nim uczestniczysz. Nie jesteś już sam. Nie jesteś już w nieobecności. Jesteś doskonale obecny, bo jesteś w doskonałej obecności.

„Split" — Psychiatria i Magia, czyli Psyche Ucieleśniona

Ostrzeżenie techniczne

Niniejszy tekst ma charakter wykładu spekulatywnego i interdyscyplinarnego, w którym język psychopatologii, psychiatrii oraz metafizyki jest łączony w sposób ilustracyjny. Pojawiające się odniesienia do zaburzeń psychicznych — w tym zaburzeń osobowości dysocjacyjnej oraz schizofrenii — nie odpowiadają klasyfikacjom diagnostycznym DSM-5 ani ICD-11 i nie należy ich traktować jako opisów klinicznych.

Materiał nie stanowi porady medycznej, psychiatrycznej ani psychologicznej i nie może być wykorzystywany w celach diagnostycznych lub terapeutycznych. Tekst należy odczytywać wyłącznie jako rozważania teoretyczne i metaforyczne, sytuujące się na pograniczu psychologii, filozofii i metafizyki.

Dobrze.

A więc, psychopatologia zaburzeń osobowości mnogiej z metafizyką. Kilka dni temu obejrzałem film pt. Split. To był film o zaburzeniach osobowości dysocjacyjnej, natomiast zainspirował mnie do spostrzeżeń na temat osobowości mnogiej w połączeniu z niektórymi psychozami. Film nieco dramatyzowany i ekscytujący, z pewną kobietą, która była na tyle miła, że mi go pokazała.

Chciałbym rozpocząć ten wykład krótkim cytatem z Austina Osmana, brytyjskiego maga, parafrazą jego pracy, że sama świadomość jest ciągła, ale może być ożywiana przez różne persony,

czy to poprzez regresję, metamsychozę, reinkarnację, czy uśpione tożsamości, które nosimy ze sobą każdego dnia.

Zatem rozwój osobowości w zaburzeniu osobowości mnogiej, gdy jest ona rozszczepiona, jest bardzo podobny do internalizacji larw astralnych (pomyśl portrety astralne Witkacego) w głosach schizofrenicznych, ale w sensie egzoterycznym. Gdy schizofrenik egzoteryzuje podosoby lub larwy drążące jego umysł i łączące się z jego rdzeniem słuchowym i obszarem Broki, które zasilają jego sferę mentalną, skupienie energii, uwagę, koncentrację w pętli sprzężenia zwrotnego, której nie można cofnąć, dopóki same larwy nie zostaną usunięte z umysłu tego pacjenta schizofrenicznego — to jest trochę jak szamanizm, a nie psychiatria.

A w przypadku zaburzeń osobowości mnogiej te podosoby są uwewnętrznione. Odgrywasz je. Wierzysz w nie. Jesteś nimi. Nie możesz ich oddzielić. To refleksja i internalizacja person. To, co myśli umysł. Jesteś naprawdę oddany temu, w co wierzysz. Odgrywasz tożsamość. Nie jesteś aktorem odgrywającym maskę — jesteś tą tożsamością.

Tak więc czynniki takie jak inteligencja, aktorstwo, podatność na zmianę, cechy charakteru, charyzma, geniusz mają duży wpływ na to, jaki będzie typ osobowości. Na przykład psychopata rozwinie inne zaburzenie osobowości wielorakiej niż osoba z histrioniczną dynamiką psychopatologiczną. Przeciętny człowiek będzie też bardziej bezpośredni w tych kwestiach, kiedy może wystąpić MPD.

Jak to się dzieje? Mamy silne ego i pojawia się jakaś trauma. Coś idzie nie tak z naszym umysłem, niekoniecznie traumatyczne środowisko, stres i tak dalej, i on się rozpada. Zatem świadomość — ego — nie może podtrzymać integralności tożsamości i zaczyna się dekompensować, dzielić na podtożsamości. Nazwijmy to maskami. W pełni odegrane maski, jak wspomniałem: aktor wchodzi na scenę i gra tożsamość, ale jest silnym ego. Osoba z MPD jest rozszczepio-

na i nie jest aktorem, ale w pełni żyje wszystkimi tymi tożsamościami.

I zobaczmy, gdzie wkracza metafizyka. Rzeczywistości ontologiczne, ukryte, zamaskowane. Te rozszczepienia mogą być ożywiane przez „drugą, eteryczną, okultystyczną stronę". Rzeczy o duchu w skorupie, duchu w umyśle, duchach w rozbitych tożsamościach pacjenta z rozszczepioną osobowością. To jest więc przekrój psychiatrii, nauk kognitywnych, psychopatologii i metafizyki — ontologicznych rzeczywistości i różnych światów, wymiarów i bytów, które mogą, ale nie muszą, wykorzystywać to lub ślepo realizować własną wolę.

Mamy więc logiczne ucieleśnienia, takie jak inkarnacje, opętania, emanacje, awataryzacje, siedliska. A więc rozwój natur i tożsamości poprzez ucieleśnienie. Twoja natura może rozwijać się poprzez takie opętania, nie tylko przez własny umysł.

Na przykład zaczynamy od silnego ego. Następnie dzieli się ono na dwie tożsamości. To jest podtrzymywane przez świadomość, linię ciągłą. A potem może nastąpić opętanie, które ożywia jedną z tych tożsamości i coś pójdzie nie tak, ponieważ mamy tożsamość, która jest kontrolowana. Jeśli mamy jedną, solidną tożsamość, możemy być na nią ślepi i ją unicestwić. Jeśli mamy wiele osobowości, możemy być ślepi i blisko jednej z nich, ale istnieje punkt, który można zintegrować.

Jeśli jesteśmy świadomi naszej świadomości poprzez Adżnię, Szuszumę nadi, dajmona, geniusza sokratejskiego lub Junonę, możemy to zintegrować i rozwinąć. Możemy pochłonąć te natury i tożsamości, aby się rozwijać. Zatem istnieje również współrozwój. W zaburzeniu osobowości wielorakiej mamy tożsamość, która jest regularną dynamiką umysłu, wyjaśnioną w bardzo złożony sposób przez psychiatrię, psychologię i psychologię rozwojową. Mamy też ucieleśnioną tożsamość, która jest ożywiana przez byt zewnętrzny. Bardzo złożone, prawda? Rodzące się tożsamości są współrozwijane przez ucieleśnienie i dynamikę umysłu.

Pomyśl o duchach, które cię zamieszkują — poza zwykłą redukcjonistyczną psychiatrią i psychologią. Mamy niepodzielny świat, w którym okultystyczne, niewidzialne siły mogą czasami ingerować. I wtedy pojawia się problem lub ekspansja: zniszczenie, szaleństwo, obsesja, psychoza. Ale może też być geniusz, ekspansja, wielkość, kataliza, inspiracja muzami.

Natury przyciągają się nawzajem do podobieństwa, ale mogą być też przyciągane przez awersję, próbując uczynić cię sobą. Tak więc natury próbują cię wchłonąć — aby uczynić cię podobnym lub wrogim. Podobnie w retoryce, kiedy próbujemy przekonać innych do pewnej idei, staramy się ich upodobnić do siebie. To rodzaj ideologicznego czy religijnego zawładnięcia.

Tożsamości ewoluują. Wyobraź sobie więc, że masz jedną, która nie jest pod wpływem, ewoluuje psychodynamicznie. Druga — ucieleśniona — rozszerza się, mutuje i może być ożywiana przez wiele bytów, rozwijając się w chaotyczny szał lub skrystalizowaną inteligencję.

Doświadczając traum, ale rozwijając autorefleksję i samozrozumienie, mamy tendencję do krystalizowania czegoś, co nazywa się świętym aniołem stróżem, dajmonem. To jak sokratyczne centrum kontroli. Krystalizowany duch ma więcej mocy, zrozumienia i wpływa na ciebie jako najlepsza z twoich wersji. Ale najpierw musi się skrystalizować i zostać zainicjowany.

Możesz mieć ego klasy platynowej, ale bez poznania siebie i umiaru nie porównasz wpływów z tym, co jest twoją naturą. A nie znasz jej, dopóki nie skonfrontujesz się z tym, co nią nie jest. Jeśli poznanie siebie prowadzi do centrum kontroli geniusza — to sublimacja i rektyfikacja. Wtedy stajesz się bardziej integralny, inteligentny, rozwijasz się. Jeśli tego brakuje, prowadzi to do rozszczepienia, alienacji i psychopatologii.

Granica? Jeśli mamy wiele tożsamości, zarówno własnych, jak i „posiadanych", dochodzimy do punktu dekompensacji — lamb-

da. Lambda jest granicą, za którą umysł wpada w majaczenie lub szaleństwo.

Szanujcie więc swoje duchy i pamiętajcie, że nie każdy szaleniec jest niebezpieczny. Na świecie jest wielu ludzi, wiele umysłów i fenotypów poznawczych, które osiągnęły bardzo wysoki poziom zrozumienia tych modeli umysłu — znacznie wyższy, niż wielu mogłoby się spodziewać.

Jak religie abrahamiczne zdyskredytowały metafizykę przez irracjonalizm, podczas gdy oświecenie i rewolucja naukowa ją unieważniły: Czyli strzępy ze starożytności

Polowania na czarownice — czy chcesz powrotu polowań na czarownice i palenia czarownic? Absolutnie nie. Dlatego projekt Oświecenia i rewolucja naukowa próbowały pozbyć się wszystkich przesądnych systemów wierzeń, znaczenia przesądów, nieprofesjonalnego myślenia życzeniowego, magii ludowej, brutalizacji uczonej magii i filozofii, która kierowała wieloma przez wieki.

Problem polega jednak na tym, że zarówno projekt Oświecenia, jak i rewolucja naukowa nie wzięły pod uwagę, że te obiektywne rzeczywistości niewidzialnego istnieją i że prędzej czy później wkroczą do ludzkiego świata, do ludzkiego życia. Celem było ateizowanie ludzi, aby zyskali powód, by nie wierzyć w błędne przesądy. Efektem była jednak dyskredytacja każdej wyuczonej nauki magii i filozofii, które zostały zignorowane, a ostatni „magowie" racjonalnego myślenia zostali włożeni między szarlatanów, bądź naiwnych idiotów.

Kiedy Oświecenie i rewolucja naukowa nie włączyły tych zjawisk do uporządkowanej teologii, metafizyki czy hermetyki, tam właśnie zaczął się problem. Obecnie wszelkiego rodzaju marginalne grupy New Age, różne systemy wierzeń i ludzie — którzy muszą w coś wierzyć, nawet jeśli to kompletna bzdura — wkraczają, tworząc chaos poznawczy i bałagan w ludzkim świecie, w umysłach, duszach i sercach.

To, co każdy mag racjonalnej myśli próbuje zrobić, to przekazać te prawdy o niewidzialnych siłach, widocznych dla niektórych, i umieścić je w hermetyce poprzez jak najdokładniejszą interpretację, aby zorganizować to tak, by ludzie nie zagubili się w tym całkowicie. Każdy ateista po Oświeceniu i po rewolucji naukowej twierdzi, że to nie jest świat nawiedzony przez demony, że nic w tym nie ma — co oznacza jedynie, że nie doświadczył żadnych instancji działań metafizycznych bezpośrednio. Podobnie jak psychiatrzy: jeśli nie doświadczyli, mogą zniszczyć doświadczenie z perspektywy socjologicznej, nihilizując je, racjonalizując je i tłumacząc sobie, że to była halucynacja.

Nie chodzi jednak o przekonanie ludzi, że takie światy istnieją, ale o danie im narzędzi, jak sobie z nimi radzić, jeśli ich doświadczą. Głównym punktem jest to, że religie abrahamiczne przez swoją nielogiczność i irracjonalność skompromitowały racjonalnie skonstruowaną, rozumową metafizykę pogan, hinduistów, buddystów, a zatem w oczach Zachodnich uczonych — skompromitowały całą metafizykę, spychając ją w psychologizmy, naiwny realizm, wulgarny redukcjonizm, studia nad neuroteologią (raczkująca dziedzina) ma więcej sensu, niż błotne bitwy ateistów z — czym? Pogańską teologią, matematyczno-filozoficzną? Nie, Judeo-Chrześcijańską, Muzułmańską, którzy z wojujących Ateistów, Judeo-Chrześcijan, Muzułmanów choć zbliżył się do pogańskiej, czyt. starożytnej teologii? Nie mają o niej zielonego pojęcia. Moim celem jest budować pomo-

stowanie między starożytnymi filozofiami i uczoną magią a współczesnością.

Cóż, kiedy to się zawaliło, a Oświecenie i rewolucja naukowa poszły w kierunku pierwotnego empiryzmu, naiwnego materializmu i redukcjonizmu wszystkiego, zrealizowało się to w kompletną katastrofę. Metafizyka została naruszona, a ludzie kroczący ścieżką racjonalnej, wielce sceptycznej, ale kształconej metafizyki i magią zostali wyśmiani, włożeni do jednego wora z „cargo cult" współczesności. Oświecenie i rewolucja naukowa wyjaśniły ludziom, że nie ma takich rzeczy. A kiedy ludzie ich doświadczają, mówi się, że mają halucynacje, więc są psychiatryzowani — i w ten sposób metafizyka zostaje unicestwienia w umysłach ludzi, obiektywnie działa bez ludzi, ontologicznie niezależnie od nich, jak wszechświat, ale umiera razem z płomieniami Hekate, nie z imponującym „wybuchem", ale cichą sponiewieraną łzą.

Wracając do tego, co wiemy: mamy dziś dwa zagrożenia dla współczesnego świata — dyskredytację metafizyki i unieważnienie wszelkiej metafizyki. W gruncie rzeczy to to samo.

Szarlatani i pokora intelektualna, doświadczenia metafizyczne, opętania ideologiczne i religijne, oraz uprzedzenia

Jaki jest główny wróg wiedzy, nauki, metafizyki, filozofii? To ignorancja, to złudzenie i urojenia. Widząc tak wiele grup New Age, ludzi grających rolę guru i całej tej otoczki, rozumiem to. Mogę to krytykować, ale chciałem wiedzieć, jak to działa. Mechanizm w umyśle schizofrenika jest podobny. Na przykład, gdy napotykają anomalię, jakieś doświadczenie, które trochę ich destabilizuje — ale nie na tyle, by uznać ich za całkowicie szalonych — to co się dzieje? Budują na tym doświadczeniu interpretację. I ta interpretacja może być całkowicie błędna.

Jeśli jesteś intelektualnie pokorny, próbujesz mierzyć, patrzeć z różnych stron, bawisz się tym jak zabawką i zastanawiasz się: „może tak, a może inaczej". Dlatego nigdy w moich pismach, teoriach czy licznych doświadczeniach nie twierdziłem, że posiadam coś, co można nazwać absolutną prawdą, absolutną pewnością — czymś, co wiem na sto procent. Problem zaczyna się wtedy, gdy ludzie z „klanów" New Age, czy fundamentalistów religijnych tworzą fałszywe informacje, a następnie budują kolejne, coraz bardziej fałszywe argumenty na ich podstawie. W ten sposób powstaje cały system urojeń, a oni sprzedają ten kit innym. Tworzy się rozbudowany system złu-

dzeń. Mówi się, że bardzo trudno wyrwać szaleńca z twierdzy jego głęboko zakorzenionych błędnych przekonań i interpretacji dotyczących tego, jak działa świat.

Dlatego nawet jeśli napotykasz doświadczenia metafizyczne, duchowe i podobne, radziłbym mieć solidne podstawy — elementarną wiedzę z zakresu nauk ścisłych, społecznych, filozofii. Jeśli chcesz zagłębiać się w jakąś tradycję, powiedzmy grecko-rzymskie pogaństwo, dobrze jest spotkać bogów w połowie drogi: zrobić badania, przeczytać literaturę akademicką, zebrać konieczne informacje, a potem sprawdzić, co działa. To jest postawa pokorna. Nawet wtedy nie odkrywasz wszystkiego, nie posiadasz ostatecznych, pewnych prawd — tak jak niektórzy fundamentaliści chrześcijańscy, którzy mówią: „Jezus jest Panem i Bogiem" i na tym koniec. Ale skąd oni to wiedzą? Nie wiedzą — mają ślepą wiarę. A ślepa wiara działa w wielu odsłonach — w ideologiach, w New Age, w religijnym fanatyzmie.

To jest właśnie opętanie przez ideologię, opętanie przez religię, opętanie przez systemy wierzeń. Ci ludzie są nimi jedynie „opanowani". A jak lepiej wykorzystać ludzi, jeśli nie tych, którzy są zniewoleni przez własne przekonania, religie, złudzenia i ignorancję?

Dlatego trzeba być uczciwym na każdym kroku wobec siebie samego i swoich błędów poznawczych: mierzyć, co w danej rzeczy może być prawdą, jak ją postrzegasz, jak interpretujesz. Oczywiście, czasem stajemy się radykałami, gdy coś nas złości, ale poza tym powinniśmy starać się być otwarci. To dobra postawa — otwartość rozumiana nie jako naiwność, lecz jako krytyczne myślenie, które pozwala przyswajać informacje i analizować je, aby tworzyć lepsze, bardziej skuteczne i efektywne systemy wiedzy.

Otwartość nie oznacza, że jesteś w supermarkecie New Age albo religijnym sklepie ze „słodyczami" i bierzesz wszystko, mówiąc: „tak, jestem otwarty". To nie oznacza przyjmowania wszystkiego bez cienia krytycyzmu, ale z rozeznaniem i krytyczną myślą.

Uwaga — uważajcie, co czyni kogoś aroganckim twardogłowym z „mocnymi" doświadczeniami. Zwykle ma to związek z radzeniem sobie z osobistym piekłem w życiu i z cierpliwością wobec innych — totalnym bełkotem tych, którzy ogłaszają się znawcami, guru, autorytetami słuchanymi i obserwowanymi przez setki, jeśli nie tysiące, kupujących ich kit. Autorytet i wiedzę ekspercką trzeba sobie wywalczyć, niestety w obecnych czasach kultury instant nie jest to w cenie. Dzieje się tak dlatego, że ludzie otwierają oczy, uszy, rozum na byle bełkot, który w prosty sposób organizuje im złożony świat, jednocześnie mogą się utwierdzić we własnych przekonaniach, albo wykiełkować nowe, całkowicie błędne, które są w korelacji z ich poznawczo-behawioralnym piętnem emocjonalno-charyzmatycznego aplauzu.

Z mojego doświadczenia w „magicznym biznesie" wynika, że ludzie, którzy naprawdę mają jakieś doświadczenie, pozostają ukryci przed tym całym syfem. Nie chcą się afiszować ani dzielić wiedzą, bo nie chcą rzucać pereł przed wieprze — wiedzą, że wieprze je pożrą, przeinaczą, ale pożrą ich samych. Problem pojawia się wtedy, gdy samozwańczy mistrzowie są sami wieprzami i sprzedają innym gnój publice — to poważny problem. Niechże wezmę na siebie to jarzmo, jako nie-mistrz, ale osoba doświadczona, aby w sokratycznej ironii opowiadać o sprawach, o których powinno się milczeć.

Zawsze kwestionuj swoje autorytety i mistrzów, ale nie w sposób ikonoklasty, ale krytyczny i szczery — szanuj swoich nauczycieli, ale myśl w sposób twórczy. Nauczyłem się, że gdy kwestionuję wielkie autorytety we współczesnym okultyzmie, często nie mają oni odpowiedzi — za to robią wszystko, żeby uniemożliwić mi podniesienie sprzeciwu wobec ich merytoryce. Odkryłem, że wielu z nich to ludzie z przeszłością pełną braków, często są to kompendialiści, którzy nie mają nic wspólnego z praxis.

Skąd więc czerpię wiedzę? Mam Dar Drugiego Widzenia — widzę „drugą stronę" i filozofuję na ten temat. Z pierwszo-ręcznego do-

świadczenia wyciągam filozofie i teorie. Nie próbuję nikomu sprzedawać bzdur, bo mam jakąś „wizję" — to jest jedynie interpretacja, co zawsze podkreślam, ale nie roszczę sobie prawa do czegoś, o czym nie mam pojęcia, co więcej, nie wymagam żadnej wiary od innych w to co widzę, reszta pozostaje interpretacją, osobista, pełną skaz i wad. Ludzie w świetle metafizyki angażują się w doksologię, mają „opinię", bardziej lub mnie wyważoną, iluminowaną innymi naukami.

Tymczasem są tacy „okultyści" z drugiej ręki — samozwańczy, wielcy interpretatorzy — którzy nie mają zielonego pojęcia, z czym mają do czynienia. Przeczytali kilka książek, mieli tu i ówdzie odrobinę doświadczenia i nagle stają się wyroczniami — co mnie śmieszy. A co się dzieje, gdy jesteś arogancki i nie chcesz lizać butów takim idiotom? Boją się ciebie — masz więcej wiedzy i doświadczenia, możesz podważyć ich autorytet, nawet zniszczyć ich reputację, więc wolą zniszczyć twoją.

Moja rada dla każdego w „magicznym biznesie" jest taka: bądź sceptyczny wobec wszystkiego, kwestionuj swoich mistrzów, używaj rozumu. Jeśli nie masz własnych doświadczeń ani zdolności zobaczyć na własne oczy demonstracji subtelnej sztuki magii, to tego nie kupuj, lepszy jest zdrowy sceptycyzm, aniżeli guru-logia, oddanie swoich sił umysłowych komu innemu, kto zrobi to za nas w sposób sekciarski i głupi.

Bądź sceptyczny, bo wszystko przychodzi z czasem. To kwestia wytrwałości i odpowiednich punktów w czasie i przestrzeni, które sprawiają, że coś się wydarza. Ale jeśli jakikolwiek Zakon, Bractwo magiczne czy mistrz powie ci: „tak właśnie jest" — zadawaj pytania. Skąd masz tę wiedzę? Co przeżyłeś? Dlaczego uważasz, że to doświadczenie ma taką, a nie inną interpretację? Czy polegając na tej tradycji gdziekolwiek dotarłeś?

Kwestionuj swoich mistrzów. Jeśli naprawdę są mistrzami, potrafią odpowiedzieć mądrze, wiedzą, z doświadczeniem: „myślę tak,

przeczytałem to, przeżyłem tamto, dlatego wnioskuję tak i tak". A więc pytaj, pytaj, pytaj. Nie chodzi o pytanie jak głupiec, lecz o postawę interrogacyjną — przesłuchuj swoich mistrzów, przesłuchuj swoje autorytety. Jeśli odpowiedzą mądrze, rzetelnie, z wiedzą i doświadczeniem, inspirując Cię — możesz im w pewnym stopniu zaufać. Ale nigdy nie ufaj we wszystkim. Nie poddawaj się całkowicie mistrzowi czy mistrzyni. Ucz się od nich tego, co sam uznasz za mądre, pożyteczne, wartościowe.

W dzisiejszych czasach roi się od szarlatanów i naciągaczy, którzy prezentują ci gotowe bzdury. Podążasz za ich filozofiami, których sami nie zweryfikowali i o których nie mają najmniejszego pojęcia, jak działają. A kiedy ktoś podnosi rękę i mówi: „Hej, panie taki, pani taka, mylicie się całkowicie. Tu i tu jest napisane, że jest inaczej. Przeżyłem to i tamto — czy wy to przeżyliście? Czy to czytaliście? Znacie ten cytat? Skąd to wiecie?" — wtedy oni odpowiadają: „Ależ my jesteśmy mistrzami! Nasze stada nas słuchają! Ten gość to diabeł, sam Szatan,, jest zły, ma niskie wibracje, nie słuchajcie go!" — wymyślą dowolną bzdurę, żeby utrwalić swoje stada w przekonaniu, że są nieomylni.

I tak to działa nawet w świecie okultyzmu. Sekciarstwo. A przecież wszyscy jesteśmy trochę szaleni w tym biznesie. Ale niektórzy z nas mają więcej doświadczenia od reszty — i wolą pozostać w ukryciu. Ja tylko wygłaszam tę mowę, bo jestem zmęczony ilością syfu, który wylewa się z tych stajni oszustów. I nie ma nikogo, kto by po nich posprzątał.

Dlatego słuchajcie, wy mistrzowie i mistrzynie z zakonów masońskich, z magicznych zgromadzeń: przestańcie sprzedawać swoje bzdury. Bo przyczyniacie się do szerzenia złudzeń i ignorancji w tym świecie. Jeśli nie macie pojęcia, o czym mówicie — nie sprzedawajcie tego ludziom. Dziękuję.

O modlitwie bitewnej, pogańskiej

Plutarch twierdził, że na kolanach modlą się pokonani, niewolnicy, a także barbarzyńcy. Obraz klęczących przed klechą i trupem kajających się czarnych duchów, którzy śmią nazywać się ludźmi, te samobiczujące się gesty przed bogiem żydów, samo-zniewoleni ze związanymi kłamstwem duszami, pieczętując się jako własność śmierci, wierząc że znaczą, markują swoje życie afirmacją. Jak zatem modlili się nobilitas, poganie? Przede wszystkim pięknym, heroiczny życiem, pokonującym cierpienie, filozofią torując drogę do boskiego intelektu. Poganie modlili się wyprostowani, wznosząc ręce ku gwiazdom, sklepieniom niebieskim, poprzez nawoływanie i otrzymywanie, modlitwy te nie były próżne, ale prosząc o mądre rozwiązanie spraw, przynosiły mądre odpowiedzi w życiu, wymagały mądrości aby rozeznać nauki otrzymywane od wysokich niebios.

Jakże, to ludziom została odebrana wolność, szlachetność, wysokie cnoty nobilitas, odpowiedzialność za to wszystko przed czym świadczą przed Bogami? Zastąpione czym dokładnie? Żyją jak zwłoki od narodzin aż po grób, nie uświadczając głębi sztormu pięknego, silnego życia, ledwo myląc swoje przeżycia z czymś rzeczywistym, rozbrzmiewającym jak prawdy? Miecz wskazujący ku gwiazdom, krocząca dumnie przez las forteli, urojeń, ignorancji, rozcinająca je w drzazgi, miażdżąca czaszki kłamstw przeciwników pod swoimi stopami, taka jest Aletheia, pamiętając o pochodzeniu, taka jest Dike, jak zwycięstwo, które pomimo wściekłych ataków przeciwników, zachowuje swoją naturę, nie oddając przeciwnikom terenu ani na krok.

Zaiste, gdzież podziała się wielkość człowieka, który nie klęczy, lecz stoi — stojąc świadectwem własnej niezłomności, głosząc czynem swoją obecność wobec gwiazd? Gdzież ci, co modlili się ogniem życia, czynami tak jasnymi, że bogowie spoglądali z zachwytem, widząc odbicie swej własnej mocy, swych nieskazitelnych intelektów scalających się ideą z podmiotem ich działań w ludziach? Zastąpiono to płaczliwą niewolą, jękiem udręczonych dusz, które zamiast szukać wzniosłości, taplają się w błocie pokory, jakby zginanie karku miało być cnotą, a nie hańbą. Kiedyś modlitwa była lotem orła, wnikliwością węża; była wyzwaniem rzuconym losowi, była wznoszeniem się ku wyżynom, by przyjąć z rąk bogów odpowiedź w postaci odwagi, mądrości, zwycięstwa. Dziś modlitwa stała się błaganiem o jałmużnę, przyznaniem się do własnej marności, podpisaniem wyroku wyjącego w łańcuchach na samego siebie.

Oto różnica między tymi, którzy kochali życie, a tymi, którzy wybrali śmierć już za życia: tamci brali los w dłonie, dzierżyli miecz rozróżnienia, nie bojąc się, że ostrze zrani; ci zaś oddali miecz w ręce cudze, wiążąc swoje nadzieje z cudzą wolą, z cudzym gniewem, z cudzym przebaczeniem. O żyliśmy w świetle dnia, w powadze nocy — w odwadze i bez kompromisu wobec prawdy, ci drżą jak cienie, jak larwy bez kręgosłupa, chowając się w ciemnościach, w modłach o litość, której nigdy nie zrozumieją.

A przecież prawdziwa modlitwa to czyn, to heroiczny gest wyprostowanego człowieka, to spojrzenie ku słońcu niezwyciężonemu, to szlak torowany wśród cierni nie po to, by się poniżać, ale by wzrastać. To rozmowa z wiecznością poprzez wielkość dnia teraźniejszego, poprzez odwagę decyzji, poprzez niezłomność wobec przeszkód. To świadectwo, że w człowieku mieszka boskość — nie jako wina, nie jako ciężar, ale jako płomień, którego nie gasi czas ani groźba nicości, czy śmierci w ich piekielnych wynaturzeniach.

Tak modlili się dawni nobilitas — życiem, które samo stawało się hymnem. Tak odpowiadali bogowie — nie szeptem pocieszenia, lecz gromem, który hartował, nie obietnicą nagrody, lecz wyzwaniem, które wznosiło ponad tą zgraję niemożną wyzwolenia się z narzędzi tortur, którymi sami się spętali!

Socjologia Ignorancji — Jak Nieświadomość Kształtuje Władzę, Politykę i Społeczeństwo. Podsumowanie od byłego studenta nauk wywiadowczych

Socjologia ignorancji — co to takiego? Jest to gałąź socjologii epistemologicznej, czy socjologii wiedzy, która jest stosunkowa nowa, wbrew pozorom. Chodzi o to, jak strukturyzujemy, jak wiemy, w jaki sposób nie wiemy o wiedzy, o informacjach, o danych, jak strukturyzujemy naszą ignorancję, naszą niewiedzę, naszą nescentię. Cóż, to jest dość interesujące, ponieważ większość władzy może opierać się na ignorancji. Wszystkie operacje psychologiczne, społeczna inżynieria — opierają się na ignorancji. Nie trzeba informować tłumu o niektórych operacjach. Istnieje pewna koncepcja tajemnicy, istnieje regulacja danych w różnych działach, regulacja w korporacjach. Trzeba wiedzieć, co trzeba wiedzieć? Czy musisz wiedzieć wszystko, czego prawdopodobnie nie wiesz? Ale dobrze poinformowany obywatel powinien wiedzieć dużo. Więc im mniej wiesz, im bardziej żyjesz w teraźniejszości, tym bardziej jesteś ślepy, tym bardziej prawdopodobne, że jesteś w dupie.

Więc w tym przewodnim cytacie z podręczników Routledge International — jest to podręcznik na temat studiów nad ignorancją:

„nie ignorancja, ale ignorancja ignorancji jest śmiercią wiedzy". Teraz, niektóre rodzaje ignorancji, które naprawdę lubię, można znaleźć tutaj. To jest przykład korporacyjnej ignorancji, ale można ją rozszerzyć na inne dziedziny życia. Teraz ukończyłem studia dawno temu, studiowałem wywiad. To był jedyny cywilny kierunek w Europie, który pozwalał ludziom studiować wywiad — czy otwarty wywiad, czy historię wywiadu, czy wywiad wojskowy — poza polityką międzynarodową. To było dawno, dawno temu, ale wyposażył mnie w umiejętności, aby nienawidzić wywiadu, kochać otwarte społeczeństwo i wiedzieć, że jest to konieczne.

Źródła ignorancji: brak wiedzy, nieznane niewiadome, ignorancja, która wykracza poza przewidywania. Rozpoznać w sektorach wysokiego ryzyka, gdzie oni są znane jako unks unks, więc nie wiemy, że nie wiemy. Ta wiedza może istnieć, ale nie mamy pojęcia i nie leży w zakresie naszego poznania, aby wiedzieć, że nie wiemy. Znane niewiedze — rzeczy, o których wiemy, że nie wiemy; intelektualna ludzka pokora, apofatyczny wymiar tego wszystkiego. Znana niekompletność wiedzy na różnych poziomach organizacji, więc możemy spekulować na temat pewnych rzeczy, możemy tworzyć plany i eksperckie oceny polityczne, możemy mieć wiele modeli, ale wiemy, czego nie wiemy i na tej podstawie strukturyzujemy naszą niewiedzę, aby ją poznać lub do niej przybliżyć, prawda?

Teraz ignorancja na temat istniejącej wiedzy: hm, mamy gdzieś w bibliotece książkę, ale nie wiemy, że ta książka istnieje i że może dać nam jakieś odpowiedzi. Nie wiemy tego, nie wiemy nawet, czego szukamy. Poznawalne, znane niewiadome, wiedza, która nie jest centralna, tadada. Więc wiemy, że wiemy, że czegoś nie wiemy, ale tego nie potrzebujemy. Na przykład — może to powierzchowne? Może nie chcemy słyszeć tych opowieści o kosmitach i piramidach. Może to jest całkowicie fałszywe i najprawdopodobniej tak jest. Nie potrzebujemy tego. Może nie muszę wiedzieć, że na tej konkretnej półce jest bakteria.

Wiem, że wiem, że tego nie wiem i nie chcę tego wiedzieć.

Teraz nieznane znane — nieuznana wiedza, milcząca. Możemy mieć pewne umiejętności w naszej rutynie, możemy mieć wiedzę, której nie przypominamy sobie w naszej pamięci w danej chwili. Możemy zapomnieć o rzeczach, możemy sobie przypomnieć rzeczy — i to są nieznane znane. Nie wiemy, że to wiemy, ale w jakiś sposób to wiemy i czasami możemy to sobie przypomnieć.

Błędy poznawcze — błędy spowodowane błędami ludzkimi lub awariami systemów. Kolejna — teraz pojawia się etyka, etyka w nauce i polityce, i wszystko to, że nie dążymy do pewnych osiągnięć naukowych lub technologii, ponieważ wiesz, że są nieetyczne i muszą być regulowane. Niektórzy ludzie oszaleli na punkcie, powiedzmy, smug chemicznych czy tzw. chemtrails. W latach 60. istniał projekt polegający na rozrzucaniu jonizowanych srebrem małych cząsteczek, aby powstrzymać globalne ocieplenie. Był to jednak projekt odosobniony, ale w ludzkiej wyobraźni został on przedłużony do: „Och, oni nas zatruwają" i tak dalej. I tak dalej, i tak dalej. Cóż, to nieprawda. Był taki projekt. Większość ludzi o nim nie wie, ponieważ był ściśle tajny i poufny. Teraz jednak jest jawny i większość wykształconych specjalistów o nim wie.

Ludzie w swoich teoriach spiskowych nadal wierzą w smugi chemiczne, które mogą odwracać uwagę i maskować inne ukryte rzeczy, myląc rozeznanie. Teraz rozumiem tabu w kulturach organizacyjnych. Można unikać pewnych zachowań czystych i nieczystych — stara zasada: tabu zachowania wiedzy, tabu „nie dotykaj" — to jest niebezpieczne, może spowodować pewne problemy polityczne, może spowodować pewne społeczne szaleństwo i chaos. Kolejna — ignorancja wynikająca z tłumienia wiedzy: zaprzeczenia, aktywne zaprzeczenia, pasywne zaprzeczenia wiedzy. Nie przyznajesz się, że chodzisz po jakiejś supertajnej broni, prawda? Możesz nie zaprzeczać, aby zachować swój polityczny kredyt wybielający, aby umyć ręce. A oni

mówią: „Hej, złapaliśmy cię na gorącym uczynku", a ten facet mówi: „Nie, nie zrobiłem tego", chociaż wie, że to zrobił, ale zaprzecza temu w celu eee politycznym public relations, w celu zachowania tego, tamtego — i to jest kwestia audytu i tak dalej.

Możesz złapać kogoś, kto popełnia najpoważniejsze przestępstwa, oszustwa i tak dalej, a on mówi: „Nie, nie zrobiłem tego". A jeśli masy uwierzą temu facetowi, który jest polityczną technologią manipulowania masami — facet to zrobił — to jest całkowicie szalone. Ale masy chronią go jako charyzmatycznego przywódcę. Na przykład: tajemnica, tajemnice handlowe i wszystko, co jest tajemnicą.

Jednak są to rzeczy, które są bardzo złożone i nie posunąłbym się tak daleko, aby powiedzieć, że istnieją ukryte plany i spiski, wiesz, spisek.

Brałem udział w spisku z moim przyjacielem, gdy miałem 14 lat. Powiedzieliśmy: „Hej, idziemy w to miejsce i kupujemy trochę alkoholu, aby sprzedać z zyskiem na obozie". To był spisek, który trwał długo. Wyobraź sobie mnóstwo takich spisków dziejących się każdego dnia, a im większe stają się w społeczeństwie, w grupie, tym bardziej jest prawdopodobne, że zostaną ujawnione, zobaczone, odkryte i tak dalej. Konkurują ze sobą — to po prostu społeczne sieci interesów władzy, finansów, technologii, ideologii społecznych i wszystkiego tego.

Teorie spiskowe istnieją, ale większość ich wyznawców i ludzi przez nie sprowokowanych jest niekompetentna politycznie, są pozbawieni praw. Jeśli wierzą w spisek, powinni zebrać polityczne poparcie lub dowody, aby udowodnić, że mają rację — lub miejmy nadzieję, że nie zwiedziemy ich jakimś pozbawionych podstaw bełkotem lub czymś w tym rodzaju. Prywatność — więc umowy o poufności i wszystko, czego wszyscy potrzebujemy: prywatność, prawo.

Biorąc pod uwagę, że wszystko jest teraz nadzorowane: polityczne kredyty, CCTV, sztuczna inteligencja, biometryczne monitorowanie

obywateli. Tyle o prywatności. Cóż, musisz znaleźć ten mały obszar wolności, który masz, czy to tutaj, czy tam. Metafizyka jest domeną wolności, a potem udawaj, że masz prywatność w świecie dużych danych i profilowania wszystkiego wokół. Możesz mieć prywatność wśród przyjaciół lub wrogów, którzy są cywilami, albo udawać, że ją masz.

Kiedy chodzi o skuteczną pracę wywrotową, jest to w obecnych czasach bardzo trudne, jak przekonał się niejeden decydent. Więc to jest typologia ignorancji organizacyjnej i mam nadzieję, że wyjaśniłem całkiem sporo na temat baz wiedzy: wiedza, dane, czynniki, informacje. Tak, bawcie się dobrze, edukujcie się, krytyczne myślenie, umiejętności przywódcze. Chcesz coś zmienić — zrób to. W pewnym momencie zostałem wymazany jako problematyczne obciążenie polityczne, więc może zrobią to inni, jak już swoje przewalczyłem.

Holbein, Lützelburger: Taniec Śmierci & „Królestwo bezprzestrzenne" Bruno Goetza w tłumaczeniu ś.p. maestro Prokopiuka. Śmiertelna noc

Niektórzy ludzie lubią mieć Biblię przy łóżku i jest to zrozumiałe, być może daje im to pocieszenie. Osobiście zdecydowałem się na Hans Holbein Der Totten Tanz, aby przypominać mi o starym dobrym Memento Mori, Invictii Genii. W tej książce mamy różne sytuacje i różne role, drzeworyty autorstwa Hansa Lutzenbergera razem z Hansem Holbeinem, który był tym, który opublikował tę książkę. Skłoniła nas ona do podsumowania ról, jakie odgrywamy w życiu oraz tego, jak składamy nasze kości i ciało do grobu.

Nie chciałbym zagłębiać się w całą recenzję książki. Śmierć jest rzeczywiście przerażającym królem, jednak chciałbym skupić się szczególnie na dodatkowej serii „Putti", w której mamy wszystkie ponure sytuacje, w których możemy umrzeć — jaką śmierć może nas zabrać, bez względu na to, kim jesteśmy. Śmierć rządzi teraz wszystkimi śmiertelnikami. Mam nadzieję, że tutaj jest ta konkretna seria, przypominająca mi Ponadczasowe królestwo Bruno Goetza w tej książce.

W Ponadczasowym królestwie, po wielu próbach i mękach na Ziemi, czarny mag i osoba, która kiedyś straciła swoją miłość,

w końcu zwycięża nad siłami Ciemności i, że tak powiem, czarnym Bractwem, i zostaje zamieniona w dziecko. Niebiańskie Towarzystwo jest społeczeństwem dzieci. Największy magik to ten, który bawi się jak dziecko, w pełni skupiony na zabawie i grze. Dlatego mamy „Putti" z tarczą i strzałą, wojownika i trzech małych łowców — troje dzieci bawiących się w gry myśliwskie lekko i z wirtuozerią.

Teraz trójka „Putti" z trofeami — trofea wojenne — spójrzcie, co dostali: zabrali innym dzieciom zbroję i hełmy. W Niebiańskiej mowie bachantskie dzieci wspaniale zwróciły się ku niewinności dziecka poprzez śmierć. Tutaj mamy dziecko cesarza, pociąg armii „Putti" — co za boska procesja! Teraz triumfalny marsz „Putti": dziecko Cezara i dzieci w Małym Wianku wraz z kohortami innych dziewcząt i chłopców trzymających wspaniałe trofea i dzieła sztuki.

Non omnis Moriar, Memento Mori i Invictii Genii.

Od książki do książki, recenzja Trup: Od biologii do antropologii autorstwa Louisa-Vincenta Thomasa.

Zabrałem się za tę książkę z polecenia znajomej, niejako obcując ze śmiercią na co dzień poprzez oglądanie eterycznych zwłok, sobowtórów szczątków duchowych, a także cieni wieloforemnych, czarnych dusz zmarłych, badając ich tradycje, języki oraz swoiste czarostwo. Jak to możliwe? Jak można rozumować o śmierci, nie rozumiejąc zupełnie trupa, mając ze zwłokami kontakt jedynie parę razy w życiu?

Są dwa typy Thanatosa, tak jak dwa typy Erosa: pierwszy Thanatos należy do zwłok, do śmierci fizycznej, drugi Thanatos — do duchowej ekspozycji zmarłej duszy na śmierć, która w dziwnym czarnym lustrze wciąż istnieje, żyjąc nie-życiem po drugiej stronie zwierciadła. Pierwszy typ Erosa to Bios, Zoe — życie fizyczne, drugi typ Erosa odzwierciedla duchowego Thanatosa: życie duchowe nieinkarnowane w żywy organizm, obiektywnie niezależne od świata biologicznie żywych.

O ile większość rytualnych form pochówku zależała na poskromieniu drugiego typu Thanatosa, o tyle spłycenie nekromancji do zwłok oscyluje wokół pierwszego typu. Choć i zwłoki, jako pozostałości żywych, mają swoje magiczne właściwości — zależnie od siły, potencjału magicznego maga lub czarownicy, które zostały nadpisane na jego zwłokach i kościach po śmierci.

Rozkład ciała w różnych formach dostarcza informacji nie tylko o warunkach pochówku i biodynamice rozpadu, ale także o translatoryce komponentów duchowych człowieka, które w mniejszym stopniu ujawniają swój status w procesie gnicia ciała.

Trup jest zwieńczeniem cywilizacji, w której go „wyhodowano". Widzimy, jak dzieci późnego kapitalizmu pudrują życie, derytualizując śmierć w kosmetycznym lęku przed jej nadejściem, a z pochówku czynią ogromny biznes, odsuwając trupa jak najdalej w wersji „instant gratyfikacji" od żyjących, pełnych zobowiązań konsumentów. Co konsumują? Własną śmierć — aż do jej rzeczywistego nadejścia. Śmierć jest despotą despotów i przyjdzie po każdego, jak głosi sentencja z „Der Totentanz" Hansa Holbeina.

W książce opisane są właściwie wszystkie aspekty „trupa" w ujęciu antropologiczno-społecznym, a także to, co można zrobić z trupem. Nie znajdziemy w niej jednak ani wzmianki o nekromantycznym wykorzystaniu zwłok — ani w celach trucicielstwa, ani czarostwa. Po szczegóły odsyłam do „Veneficium" Schulkego oraz licznych traktatów nekromantycznych, przeważnie europejskich, traktujących o tej kwestii.

Noli me tangere.

Astroteologia: Al-Kindi, De Radiis, wgłąb ścieżki, Komentarz Doświadczającego

Abu Yusuf Ya'qib ibn Ishaq ibs Sabbih ibn Amran ibn Isma'il ibn Mohammed ibn al Ash'ath ibn Qays al Kindi ibn Ma'di Karib ibn Mu'awiyah ibn Jabalah ibn 'Adi ibn Raba'ah ibn Mu'waiyah ibn al-Harith ibn Murrah ibn Adad ibn Zayd ibn al Humaya ibn Kahlan ibn Saba ibn Yashjub ibn Ya'rub, Al-Kind, czyli Jakub z Kinda, urodzony około 800–870, rozkwitający w latach 820–866 naszej ery. Nie będę czytał fragmentów De Radiis Al-Kindiego, lecz chciałbym stworzyć krótkie przemówienie, idąc dalej ścieżką, refleksje nad moim zrozumieniem i zestawiając je z moimi osobistymi doświadczeniami i badaniami astroteologii z wielkim Arabem IX wieku, jednym z głównych twórców centrum nauki w Bagdadzie w IX wieku.

Kiedy zamykam oczy i spoglądam w nasze gwiazdy, widzę Wielki Dysk Słoneczny opleciony Boskimi wężami, majestatycznie i promiennie świecący mocą, stabilnością i boską siłą. Dziewicze, boskie istoty zbliżają się do mnie i obejmują mnie; widzę strumienie hieroglifów, które uświęcają mój intelekt w jakimś pradawnym sakramencie. Kiedy rozmyślam nad moim daimonem i rozwijam to, widzę siebie jako gwiazdę podobną do Hyperiona, która odbija świat i wszystkie stworzenia w nim obecne, z ojcowskim i matczynym umysłem.

Dlaczego takie symbole, a nie inne? Boskość komunikuje się poprzez symbole zrozumiałe i święte dla ciebie, i nie będzie komuniko-

wać się w sposób nieuczciwy, ponieważ wśród Rzymian symbolizowały one uczciwość i prawdę, a wszystkie kontrakty i przysięgi były składane w ich promieniach. Komunikacja odbywa się poprzez symbole i znaki rezonujące z tobą w harmonii i nigdy nie ukaże nonsensu, jeśli osiągnięto właściwe zrozumienie.

Gwiazdy, mające różne położenia i ruchy, nieustannie generujące nowe konfiguracje, czerpią swoje natury z trzech transcendentnych rzeczywistości, będąc tetracją widzialnego Heliosa w naszym świecie, podążając za chaldejską maksymą, i są manifestacją Boskości w fenomenologicznej rzeczywistości wielości. Zachowują swoją Boską naturę i nie przeczą fizycznej, obiektywnej rzeczywistości, którą współcześni fizycy i astronomowie badający materię postulują w swoich badaniach.

Jako odrębne natury, są osobną klasą najwyższych Bogów i Bogini posiadających własny nie-ludzki intelekt, wspierając Egipcjan, Akadyjczyków, Orfików, neoplatoników, którzy współpracują w jedności na poziomie transcendentnym, będąc zindywidualizowani w fenomenalnym wszechświecie. Ich odrębność wynika z różnych ustawień w świecie physis, czyli materii, zgodnie z prawami fizyki. Gwiazdy mają różne natury i różne wzajemne relacje — mogą być zgodne, komplementarne, w konflikcie, przyjazne, przyciągające się lub przeciwstawne.

Jako a priori życia, gwiazdy obejmują życie w superpozycji organicznego planu ewolucyjnego w sferach zamieszkanych i niezamieszkanych, dlatego ich intelekt posiada potencjał życia, będąc faktycznie latarniami życia. Wpływ, jaki mają na świat jako całość, jest zróżnicowany — możemy z niego wyprowadzić wszystkie działania, cykle i przyczynowości na poziomie eonicznym w potencjale, zależnie od ich wielkości, odległości, jasności, zdolności do oddziaływania na nasze planety i zamieszkane strefy, inne sfery planetarne w Układzie Słonecznym w tym wpływ na nasze Słońce, ponieważ

nasza Gwiazda oddaje swoje wrażenia niezliczonym innym gwiazdom.

Ten, kto zrozumie kosmiczną symfonię i znajdzie odpowiednie powiązania w urzeczywistnieniach ich rzeczywistości w dowolnym świecie, opanuje zrozumienie przeszłości, teraźniejszości i przyszłości. Dlatego tak trudno przewidzieć cokolwiek więcej niż wielkie cykle, które są najbardziej widoczne w świecie ruchu i zmiany.

Tylko w największym mistycznym doświadczeniu możemy bezpośrednio odbierać promienie gwiazd w kosmicznej jaskini, na którą patrzymy, aby zrozumieć gwiezdną naturę, podobnie jak starożytni astronomowie-astrologowie. W ten sposób możemy poznać drobną część ich natury, jakby izolowaną od innych gwiazd, gdy przemawiają do nas i nieustannie nas wołają, interpretowane przez nasz umysł, intelekt i zmysły, według ludzkiej miary i ograniczone do naszej skończonej zdolności pojmowania i interakcji między nami a światem.

Tłumaczenie Scotta Gosnella jest doskonałe, oddając istotę dojrzałej i w pełni rozwiniętej filozofii kosmicznej. W tej filozofii gwiazdy posiadają różnorodne natury, z których każda wpływa na pozostałe w wielkiej kosmicznej symfonii. Ich wpływ rozciąga się poprzez promienie docierające do Ziemi, w harmonii z planetami, luminarzami i ich sferami. Daleka od bycia naiwną, ta filozofia jest owocem głębokiej kontemplacji — zrodzonej z obserwacji gwiazd przez Wielkiego Arabskiego polimata z Bagdadu, który napisał ponad 300 dzieł w różnych dziedzinach.

Jedną z najbardziej przekonujących definicji mikroświata, jakie spotkałem, znajduje się w De Radiis. Stwierdza ona: „Człowiek, zatem, proporcjonalnie do swojego istnienia, powstaje jak świat dla samego siebie. I tak, jest światem mniejszym i mówi się, że otrzymał moc wywoływania ruchu w odpowiednim materiale poprzez swoje dzieła, tak jak świat czynił, jednakże z uprzednią wyobraźnią, intencją i wiarą w duszę człowieka."

Al-Kindi trzyma się tradycji arystotelesowskiej, w której wiedza pochodzi ze zmysłów i umysłu — bodźce wewnętrzne i zewnętrzne kształtują nasze postrzeganie świata. Pogląd ten pozostawał w dużej mierze niekwestionowany przez wieki, nawet w czasach nowożytnych. Jednak ja pragnę zakwestionować ten paradygmat, proponując istnienie siódmej bramy — wejścia dla bodźców od duchów, mocy, sił i dusz. Bodźce te docierają poprzez zmysł duchowy, następnie przetwarzane przez umysł, intuicję i zmysły. Proces ten pozwala empirycznie uchwycić auto-phaneia Boskości, umożliwiając jej zobaczenie, odczucie, poczucie, zrozumienie, interpretację i komunikację.

W moich badaniach nad naturami gwiazd wszedłem w stan odbiorczy, postrzegając je jako wielkich Bogów i Boginie — nie-ludzkie intelekty ucieleśniające żywe siły na poziomie metafizycznym. Każda gwiazda pozostawiła na mnie unikalne wrażenie: Alkaid w Wielkiej Niedźwiedzicy przywoływał zimną, nekromantyczną, niezamieszkaną strefę o cechach saturniczno-plutonicznych, podczas gdy Alfa Lyra (Wega) sugerowała wpływ wodny, Merkurego i Marsa, jakby zamieszkiwana przez wysoką kapłańską kastę jakiejś odległej rasy, czy cielesną, czy duchową? Theta Tauri w Hyadach jawiła się jako strefa podobna do Marsa, gorąca i sucha — miejsce śmierci i surowej, melancholijnej saturnicznej rozpaczy.

Wielki Mistrz Al-Kindi potwierdził moje intuicje i badania, rozwiewając wiele wątpliwości i oczyszczając zwierciadło mojego rozumienia.

Zuhal Neu, Czarny Człowiek z Saturna: Zieleń Thanatosa, Purpura Anty-Świata

Niedługo przed wojną ligi Cambrai, podczas karnawału, na bal maskowy w Wenecji wtargnął morderca. Gdy wszyscy, w pijaństwie i szaleństwach, tańczyli, co jakiś czas uśmiercał człowieka sztyletem, a następnie, udając, że z nim tańczy, zrzucał go w niewidoczne, ciemne miejsce. W końcu ktoś zauważył zwłoki. Podniosła się wrzawa, ludzie spanikowali, zaczęli biegać w maskach, a morderca grasował dalej, zabijając ludzi w popłochu. Ktoś krzyknął, że jest kolejny trup. Mężczyźni na oślep dobyli broni i zaczęli walczyć z innymi osobami w maskach. W międzyczasie morderca wycofał się z balu.

Nazajutrz wszyscy stanęli przed sądem. Sędzia przepytywał po kolei świadków, którzy byli też oskarżonymi. Wśród wzajemnych podejrzeń każdy chciał zrzucić winę na kogoś innego, siejąc plotki i przypuszczenia. W końcu znalazła się osoba, która powiedziała, że widziała mordercę, jednak nie może go wskazać; pamięta jedynie, jaką miał maskę. Inna osoba to potwierdziła, z fanatycznym przekonaniem.

Tak się składało, że podobną maskę miała młoda dziewczyna, która nie mogła dokonać morderstwa. Podejrzenia padły więc na osobę, która mówiła, że widziała morderczą maskę. Coraz więcej osób twierdziło, że to ona jest mordercą. Osoba ta została stracona przez powieszenie, a wszyscy pozostali zostali zwolnieni w ogólnej wesołości, drżąc po tym, jak kamień spadł im z serca.

W międzyczasie morderca odwiedził wisielca w nocy, w swojej masce. Szeptem powiedział: — Noś swą maskę z godnością, nigdy nie wskazuj na inną, zmieniaj swoje często, nie daj się uchwycić. Skrywając tajemnice, gdy je znasz, nigdy ich nie zdradzaj. Gdy się zdradzisz, udawaj, że nie wiesz. Wybieraj, co, komu, jak i gdzie mówisz. Pamiętaj, że najlepszą obroną przed zdradą jest brak powierzenia siebie osobom niepowołanym. Gdybyś był mądrzejszy, wiedziałbyś, jak mnie wskazać. Ukradłem maskę, którą nosiła dziewczyna — była moją kochanką.

Związał małą szmacianą laleczkę przy wisielcu i, uśmiechając się perfidnie, dodał: — Twoja zemsta nie należy już do ciebie. Spoczywaj w pokoju w lesie zmarłych, nie kłopocz się na ziemi, niewiniątko.
Następnie założył wisielcowi maskę i odszedł.

Z polowaniem na realizację prawda jest podobna do szukania mordercy — jeżeli ktoś spodziewa się, że wszystko będzie mu podane na tacy, a nie potrafi z poszlak, dowodów i drobnych wskazówek wywnioskować, jak ma postępować, aby odnaleźć się w objęciach Alethei, jest marnym śledczym i fatalnym filozofem.

Bezlitosny, zimny, przenikliwy wzrok Czarnego Człowieka z Saturna. Kiedy Ja — on — obserwowaliśmy ostatnie tchnienie mnie i jej w objęciach, pełni miłości, czułem, że tęsknił za tym momentem, ale nie mógł. Obserwował nici losów. Kiedy wiedźma inwokowała, unosząc nad sobą czaszkę Barana, patrzył na nią zimno, z ideą, która wniknęła głęboko w jej przeznaczenie. Gdy marzył o splocie węży między nimi, powstała abominacja: dwugłowa postać, czaszka jelenia i czaszka barana, humanoidalna sylwetka. Lecz była to jedynie resztka ich miłości, wpleciona w czas poza czasem.

Obserwując losy i sploty świata, nie czuł się ani pusty, ani pełny; był skorupą, ale okrutnie kompletną, z duchem splątanym w czerni. Z inklinacją do rzadkich, wzniosłych chwil zatrzymywał się na moment, by potem wędrować dalej. Widział człowieka w desperacji

i bólu tak głębokim, że nie zapełniłby oceanu; widział kobietę rozerwaną agonii, której tkanka świata czuła każdy drgający skurcz. Największe szczęście, najgłębsze emocje nie inspirowały w nim nic — po prostu je obserwował, bez smutku, bez zadowolenia, z wdziękiem i świeżą ciekawością małego chłopca. Na imię było mu Fuomo. Fu w chińskim oznaczało punkt zwrotny, zmarnowany lub wykorzystany potencjał. Omo w enochiańskim oznaczało prawdę. Był jednak małym, harpokratycznym chłopcem.

Nie był ani okrutny, ani benewolentny; był pozytywnie zainspirowany do egzystencjalnego i boskiego. Odseparowane losy, wplecione tu i tam w dziwnej, nielinearnie regulowanej harmonii — mechanizmy nie były robotyczne, lecz taktyczne, z cięciami, szlifami, estetycznymi przebłyskami zrozumienia. Czasem był stary, melancholijnie powstrzymany, podróżował na ogromnym czarnym koniu frygijskim, którego niegdyś podarowała mu szlachetna para — saturnalne wampiry. Nigdy nie podziwiał swoich dzieł, ani nie szukał uznania. Nie oczekiwał wdzięczności, ani nie gardził niewdzięcznością. Nie był ani zadowolony, ani zniesmaczony; pozostawał bezstronny wobec inwokacji swojej pieczęci, reagując jedynie zimnym zrozumieniem. Był Saturnicznym Pustelnikiem.

Święta głowa, pełna dziwnej świętości — nie upadłej, nie wywyższonej, ani w locie, ani w upadku. Kto kiedyś splótł przeznaczenia, gdy był jeszcze żyjącym człowiekiem na Ziemi? Jaki udział otrzymał w losach świata? Wszystko to było wyciszone, bez pytań, z odpowiedziami, które nie miały znaczenia ani wydźwięku — jeszcze za jego życia. Ani nie być niczym w nie-czasie, ani w nie-przestrzeni, ani w nie-człowieku. Nie kontemplował nawet siebie, a potworność czującego człowieka z duszą stała się jego szatami. Kto pisał, że prawdziwe anioły są potworne dla człowieka? Ich piękno jest zbyt gorące, ich oczy — kosmiczne przestrzenie pustki, skrzydła spowite dziwnym, świętym ogniem.

Bliskość była wyobrażona, lecz praktykowana; śmiertelnik adoruje Bogów, jak Słońce i Faraon uderzający biczem proch. Czarny Człowiek, pośród Słońca i planet, spojrzał w dół na Ziemię z Księżyca, niezauważony przez nikogo. Tkał losy, aby ocalić — mimo wszystko — to okrutne przedsięwzięcie, jakby próbował wskrzesić kogoś, kogo kochał, ale bez pasji agonii straty, bez żałosnego jęku, którego nie dało się powstrzymać. Z zimną, mechaniczną afirmacją, niczym lekarz, który kiedyś pełen współczucia utracił odczucia, stał się zbieraczem chorób i zwłok, ratując życie poprzez pustkę — tkał, działał, ratował.

Gdyby w pełni zrozumiał swoje życie, zestawił jego zawartość z bólem i rozerwaną duszą, cichymi postanowieniami, okultacją astralistycznych konstelacji i uszkodzoną chęcią niszczenia, doświadczeń, może znalazłby wypełnienie oddechem płynącym przez gardło, napełniony pustym, postnym logosem, który potem zamieniłby się w głaz, w śpiączkę trupa, który nie może umrzeć. To ma nadejść. Lepiej nie wiedzieć. Cóż innego pozostaje — pocieszenie w świecie, który zawodzi.

Misteria Hekate: W obronie Wettiusza Agoriusza Pretekstata i Pauli

Poezja pośmiertna ku czci Wettiusza Agoriusza Pretekstata (310/320–384), być może oparta na mowie pogrzebowej wygłoszonej przez jego żonę, Fabię Akonię Paulinę, podkreślała jego cnoty, wiedzę, filozofię, misteria, a także ethos — ideał życia małżeńskiego w późnej starożytności wśród arystokracji (pogan). Pretekstat często bywa wspominany obok Kwintusa Aureliusza Symmacha i Nikomacha Flawiana, rozumiany jako duchowy przywódca, siła jednocząca pogańskich senatorów IV wieku. Symmachus, jak i lud, darzyli go wielkim szacunkiem i miłością.

Ammian Marcellin, słynący z krytyki moralności senatorskiej, pisał, że Pretekstat odznaczał się wielką szlachetnością i starożytną, tradycyjną godnością. Makrobiusz w Saturnaliach, ostatnim tchnieniu gasnącej starożytności, stawia go na czele awangardy senatorskiej. Był człowiekiem oddanym literaturze, filozofii i misteriom. W roku 384 Pretekstat został mianowany konsulem, lecz niestety zmarł w roku następnym, tuż przed nowym rokiem.

Cały Rzym opłakiwał jego śmierć. Był pontyfikiem Westalek, a po jego śmierci Symmachus, jako prefekt Rzymu, sprzeciwił się pragnieniu Westalek, aby wznieść Pretekstatowi pomnik, gdyż było to sprzeczne z protokołem religijnym. Jednak przewodnicząca Westalek, Coelia Konkordia, zwyciężyła.

Postać tę można umieścić w przytłaczającej wyższości nad podłym atakiem św. Hieronima, który w jednym ze swoich żałosnych listów przeciwstawił się laudatio funebris Pauliny paszkwilanckim pismem, mówiąc: „Teraz, gdy umarł, nie dotarł do niebiańskich pałaców, jak udawała jego żałosna wdowa, lecz został strącony w odrażające ciemności."

W ten sposób sprzeciwiał się pogańskiej nieśmiertelności, próbując „ukraść niebo" dla fanatyków sekty Galilejczyków, czyli chrześcijan. W liście do chrześcijańskich kobiet, Lei i innej Pauli, Hieronim, w typowej dla chrześcijan wulgarnym odwróceniu, dokonał prostego aktu: oczernienia przeciwnika (diabole), odwrócenia znaczeń, przeinaczenia i wywyższenia własnej grupy ponad wszystkie inne.

Pogańskie cnoty Pauliny i Pretekstata przewyższały cnoty chrześcijan, lecz — jak w każdym ataku chrześcijańskim — treść nie miała znaczenia, tylko to, kto ją firmował. Jeśli dobro było kojarzone z pogaństwem, w oczach Galilejczyków należało zmienić nazewnictwo, zbezcześcić je, a następnie naśladować, podpisując je religią żydowskiego boga — bez względu na wielki koszt dla uczestników oraz na szkodę dla dobra wspólnego.

Paulina nie była „zwyczajną" kobietą; była kapłanką wtajemniczoną w misteria eleuzyńskie, misteria lernejskie (Laerna), misteria Dionizosa i Demeter, a także w kulty Izydy (Isiaca), Hekate (Hierophantria) i Wielkiej Matki (Taurabioliata). W tych obrzędach Pretekstat występował jako świadek przed bóstwami, uczył ją rytuałów, teologii kultów i przygotowywał do godnego, wartościowego wtajemniczenia.

Hekate znana jest przede wszystkim jako patronka czarownic i czarowników (praktykujących goetię), lecz często pomija się fakt, że jest to tylko jeden z jej aspektów — mianowicie physis. Physis rozumiane jest nie tylko jako materia, lecz także jako chtoniczny, plutoniczny, podziemny, cienisty aspekt ziemskich, planetarnych, lunarnych i kosmicznych otchłani piekieł.

Historycznie, ten aspekt był akcentowany w starożytności, aż do ewolucji Hekate jako bogini neoplatońskiej, która w Wyroczniach chaldejskich Juliana Teurga występuje jako instruktorka wraz z Apollonem, jako Anima Mundi, dusza świata w trójdzielnym aspekcie Epipurgidii (epitet Hekate oznaczający: na wieży, w bastionie) — wieży, osi świata, która napełnia swoją obecnością nie tylko świat physis, ale także etery i boski, transcendentny ogień. Można go porównać do trzeciego świata teletarchicznego — licząc od Proteusza-Monady przez drugi wszechświat teletarchiczny, aż do świata poza słońcami, Eonów, Hyperiona, poniżej których znajdują się zjawiska świata stworzonego, którego widzialną manifestacją w układzie słonecznym jest Helios. Doskonale opisuje to Teologia arytmetyki Jamblicha.

Pośrednikiem między światami w teurgii neoplatońskiej jest Hermanubis — synkretyczny, hellenistyczno-egipska hybryda łączący dwie potężne siły w jedno spoiwo, skoncentrowane w tej formie. Dlatego będziemy traktować Hekate jako duszę świata, która w Wyroczniach chaldejskich odgrywa rolę soteriologiczną, a także kosmogoniczną, generatywną, wcielającą wszystkie dusze we wszechświecie.

Przedstawiano ją w dziełach masońskich, zakamuflowaną jako trzy zające biegnące wokół siebie na kościołach i katedrach, często mylone z chrześcijańską Trójcą — taki kamuflaż był konieczny od V–VI wieku, gdy posągi Hekate niszczono. Profanację tę zapoczątkował „św." Jan Apokaliptyk — prześladujący kult Artemidy, atakujący świątynie Artemidy-Drakainy (formy Hekate), jak również dręczący i prześladujący oraz nakazujący mordy kapłanów i kapłanek, jej oddanych wtajemniczonych.

W istocie tekst św. Jana Apokaliptyka był wymierzony w Artemidę (wielką nierządnicę) i smoka Artemidy-Drakainy (który był jej chtonicznym symbolem w aspekcie physis), a także w cesarza Dioklecjana. Zasięg tej narracji przetrwał Dioklecjana, a żydowska apoka-

liptyka przeciw Rzymianom została przeniesiona do chrześcijańskich fantazji o końcu świata, obecnych nawet w dzisiejszych millenarystycznych kultach chrześcijańskich fundamentalistów.

Hekate została zastąpiona na rozstajach i skrzyżowaniach jako bogini losów, liminalna bogini granic, strzegąca wraz z lewantyńską Marią, matką Isy. Hekate była nie do zniesienia dla chrześcijan, pomimo to Hekate torowała sobie drogę przez wieki — właśnie te trzy goniące się zające symbolizują trzy fazy księżyca, a także trójdzielny podział duszy świata Hekate. Ponieważ dusze uciekały ze świata physis (materii), pierwszym przystankiem była Selene, która w staroattyckiej grece oznaczała „wyspę błogosławionych". Trzeba było wyrwać się z żelaznego uścisku chtonicznych psów i gwałtownych demonicznych ras Hekate Physis, podczas gdy łuk Artemidy symbolizował „harmonię pomiędzy napięciami w opozycji" za De Anthro Nympharum mistrza Porfiriusza — doskonale zrównoważoną naturę i duszę dostrojoną do błogosławionego skoku, a strzała była duszą mistrza lub mistrzyni, szybującą ku wyższym, niebiańskim sferom.

Co więcej, siedem głów „smoka Artemidy" symbolizowało siedem koron planet w porządku chaldejskim, a zdobycie tych koron czy dostrojenie swej natury jako Vir Unus, człowieka pełnego miarą natury, natury boskiej i harmonii astromagicznego układu słonecznego, symbolicznie i soteriologicznie otwierało drogę do królestw wielkich cykli i eonów gwiezdnych. Tak więc „bestia" to człowiek wywyższony, Dei Therion to bestia Boga Słońca, a „nierządnica" — przewrotnie — to boska kobieta, Aerotomis, ta, która przecina sfery niebieskie strzałą, poprzez powietrze eterów.

Hekate była dalej definiowana jako Hekate/Rhea — co ciekawe, Rea była towarzyszką i konkubiną Saturna, jako Rhea-Ops, czyli ziemia, generatywna Pani czasu, władczyni „Olimpu", co w sensie orfickim (według papirusów z Derveni) oznaczało „Czas". W wierzeniach mitraickich Mitra oznaczał energie solarne, ale także kastrację Nie-

bios przez Saturna-Kronosa, aby rozsiać go po świecie, jako „najwyższej" chaldejskiej planety władców układu słonecznego, eonicznych cykli czasu, które w koniunkcji Słońce–Saturn miały również dziwną zbieżność z kultem Ozyrysa-Serapisa-Oriona-Abraxasa. Dusza Hekate, dusza świata, stanowi podstawę proporcji matematycznych i harmonii kosmicznej, ponieważ jest złożona z podobieństwa, różnicy i istnienia; jest logiczna, posiada boskie i wieczne źródło rozumnego życia, jest koroną generacji współ-rozumianych światów, bytów wiecznych, obdarzonych rozumem i harmonią, jako byt samowystarczalny, „zawijający się wokół siebie", oplatany wężem Kronosa, Erebosem czasu.

— Tribunus Militum Honoris Causa, Mitraicki Lew 4°= 7°, ukoronowany Tyrsą, Kaduceuszem, adoptowany przez Nieba.

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„Bo tak" — Mowa napisana i wygłoszona między 12:10 a 13:14, 15/09/2025 CET

Dziesiątki tysięcy decyzji. Niewłaściwe miejsce, niewłaściwy czas, rozwścieczając ukryte zakątki świata, ponieważ zabłysnąłeś i przyciągnąłeś zbyt wiele uwagi pośród przeciętności tłumu, zająłeś wyzwoleńcze stanowisko wśród niewolników nieświadomych swojej niewoli. Obiektywnie najlepsze decyzje, jakie byliśmy w stanie podjąć w danym czasie, w takich a takich okolicznościach. Jest kwestia odporności. Ile razy można zostać zmiażdżonym i doprowadzonym do szaleństwa przez „drugą stronę" z powodów politycznych, religijnych, z czystej złośliwości i „bo tak, mały draniu", i wyjść z tego triumfalnie, albo przynajmniej jak zbity pies, ledwo trzymając się na powierzchni, by przeżyć kolejny dzień. Niewidzialne wojny, śmiertelnicy kroczą pomiędzy, nieświadomi siebie, własnego życia i własnej wojny, trzeba obchodzić ich, rodzinę, znajomych i dostosować się do ich ignorancji, bo jedno wypowiedziane słowo ich zrazi albo pośle cię prosto w ramiona psychiatrii.

Ile razy ktoś słuchał? Miałem kilku przyjaciół, którzy słuchali otwarcie, bez uprzedzeń, i zgadzali się: „człowieku, zostałeś wydymany, ale co mamy zrobić? Jesteśmy bardziej bezradni niż ty w twoich własnych wojnach". Przyjaźń wystarczyła, synteza ludzkiego rezonansu. Zsuwając się do piekieł, myślisz, że bigoteryjny idiota z misją, przechodnie, nie uznają twojej tragedii za demonstracyjny pokaz

swojej małostkowości, by napiętnować cię jako „bluźniercę", który jest oderwany od ich rozumienia ich sytuacji? Nawet te szkodniki mają swoje własne życie, po tym, jak wyrządzą szkody głupotą, nic nie zyskując, wycofają się do bezpiecznych kokonów swojej głupoty. Czym wybrukowane są piekła? Złamanymi życiami, które nie doczekały się sprawiedliwości, dziesiątkami tysięcy walk, które nie znalazły ukojenia w wygraniu ani jednej z nich.

Potem wkracza prostota, wszystkie wyrafinowane konteksty, intelektualne rozumienia, świadome swojego upadku, „dlaczego i jak", domagają się decyzji, czy być niszczycielem ignoranckich żyć, czy też przezwyciężyć je jak zbity pies, opluty przez społeczeństwo, które jako pierwsze skrytykowało z jakąkolwiek wiedzą lub wglądem nasze decyzje, naszą siłę, naszą determinację, naszą wojnę. Jamblich napisał kiedyś w swoich listach: „Wielkie natury, zwrócone ku złu, są największą zgubą samą w sobie i wszystkim, podobnie wielkie przedsięwzięcia, zwrócone ku złu, tworzą katastrofy". Ponieważ w każdej wielkości tkwi ziarno ciemności i zniszczenia, które pośmiertnie interpretowane jest jako „druga strona", umarli rządzą żywymi w ich zapomnieniu. Uprość zło, uprość zniszczenie, uprość tworzenie, uprość nienawiść i wstręt, zachowaj perfidię i inteligencję ponad wszystko, aby proste przekleństwo uczynić sztuką. Uprość dobroczynność, uprość czynne współczucie, uprość pokonywanie, aby proste błogosławieństwo uczynić sztuką.

Oto stoję, kiedyś nazywano mnie tytanem, moje subiektywne życie zobiektywizowane w pewnej zapowiedzi tradycji Bogów, których wyznaję, dla społeczeństwa jestem zaledwie prekariotem, cytując Senekę: „nikt nie wie, czy się naprawdę narodził". Trzymaj wodze i galopuj przez tę nędzę, aż wyjdziesz na ulice, zamiatając kurz swoich ziemskich ksiąg, rzucając przechodniom spojrzenie pełne poważnego zrozumienia, którego i tak nigdy nie widzą, a tym bardziej nie rozumieją, ich płytkość nie pozwala spojrzeć poza czubek własnego nosa,

nigdy nie twierdzili, że mają głębokie życia, które wymagają intuicyjnego zrozumienia losu innych. Co jeszcze istnieje? Niezwyciężone życie, mimo wszystko opanowane, gdy patrzymy z tęsknotą, by odejść z tej krwawej bitwy cielesnej skorupy do następnego świata, życia pozagrobowego, gdy nasze wspomnienia z tego życia bledną w zapomnieniu.

Kto będzie tam, by pisać nasze próżne biografie? Archiwiści? Nie budzi to nawet naszego własnego zainteresowania, a najmniej zainteresowania innych, a ostatecznie — po co? Kolejna kropla krwi przelana jest w Graalu, gdy odmówiono nam życia, gdy nosimy nasze korony z namysłem: Cesarz wystawiony na tłum, mający status tłumu, zostanie rozszarpany na strzępy przez ręce krzyczące: „Jesteście tacy jak my, nie jesteście lepsi od nas, jesteście gorsi od nas, dlaczego wy?", podczas gdy nikczemny idiota wystawiony na tłum, mający status cesarza, będzie czczony jak bóg. To kwestia percepcji, punktu widzenia i odpowiedzialności patrzącego.

Pocieszeniem jest to, że niektóre wcielone wartości pozostają uznawane przez bogów, niektóre wojny toczone niewidzialnie są znane Boginiom, więc zachowajmy milczenie w odniesieniu do większości naszych historii i z bogactwa doświadczeń podzielmy się tym, co niezbędne z milczącą publicznością, która dawno opuściła teatr, podczas gdy my stoimy na scenie, rozmawiając z cieniami, a nasza czaszka delikatnie zawisa w dłoni.

Teorie Magii: Nekrodous, Czarna Podróż. Teorie Śmierci, Pośmierci, Inter-zony i Transmigracji

Natura jest alegorią wyższych praw niepodzielnego świata.

„Boskość nie przeczy naturze"
— Porfiriusz Malchus

Chciałbym tutaj ujawnić niektóre tajemnice śmierci oraz wędrówek dusz, ich podróży i narodzin w wielu światach. Wiedzę czerpię z uważnej obserwacji zarówno świeżo zmarłych, którzy przychodzili do mnie szukać rozwiązania swoich problemów, jak i martwych, czarnych dusz oraz dusz eterycznych, które pozostały w Aethyrze. Moje środki i metody obserwacji obejmowały jasnowidzenie, w tym widzenie zmarłych, a także pewną interakcję z nimi. Przede wszystkim chciałbym przedstawić moje pojmowanie życia i śmierci. Przypomina ono orficką maksymę: „Bios, Thanatos, Bios" — istnieje cykl życia i śmierci, lecz z innej perspektywy jest to jedynie ciągłość egzystencjalnych i ontologicznych nici utkanych w tkaninę świata, które przekraczają oba pojęcia. Nic naprawdę nie umiera, nic naprawdę nie rodzi się, wszystko pojawia się na nowo w wielkich cyklach samsarycznych.

Poza bestiariuszami świata, królestwa Thanatosa można podzielić na wiele sfer, podobnie jak światy chtoniczne, plutoniczne i czarne

demoniczne można podzielić na liczne podświaty. Aby oddać sprawiedliwość wszystkim eterycznym istotom niewspomnianym tutaj, skupię się jedynie na ludzkiej śmierci, ludzkiej transmigracji i po prostu wykluczę wszystkie inne światy włączone w ten proces dla precyzji. Ta perspektywa skoncentrowana na człowieku nie powinna być uważana za jedyną. Interakcja ze zwierzętami, duchami, zmarłymi, demonami, żywiołakami, aniołami, daimonami, oczyszczonymi duszami, bohaterami, półbogami i bóstwami (model ten ma wyłącznie charakter referencyjny) jest niezbędnym doświadczeniem, by pojąć większość świata, który zwykle wymyka się percepcji skoncentrowanej na człowieku.

Chciałbym zacząć od kilku zasad, aby łatwiej było odnaleźć się w późniejszym rozumieniu:

I. Indywidualna świadomość, umysł egzystencjalny, zindywidualizowane genii są zasiedlane przez niepodzielny świat, który funkcjonuje jak kategoria w tym świecie.

II. Każda funkcjonalna dusza, a może być ich kilka, wyspecjalizowanych w różnych celach dla danej jednostki, jest wynikiem ewolucyjnych przemian niepodzielnego świata na skali błysków zdarzeń w czasie; jej polifunkcjonalność podporządkowuje się prawom rejestrów świata, z którymi jest strojona w syntezie i symfonii. Historia dusz związana jest z ich transformacją, a dusze ludzkie ewoluowały z dusz zwierzęcych w wielkiej transmigracji i metempsychozie. Jednak dusze ludzkie podporządkowują się innym prawom ze względu na symboliczny, autorefleksyjny aparat poznawczy, który kształtuje duszę wobec operacji poznawczych, afektywnych, karmicznych, psychicznych i gimnosoficznych magicznych, które posiada ludzki agregat. Interfejsy kontaktu ze światem — sensoryczne, poznawczo-afektywne, mentalne, pneumatyczne i okultystyczne, procesy psychopneumatyczne, psychosomatyczne i fizjologiczne — powodują,

że pierwotna składnia emocjonalno-poznawczych odcisków, alchemiczno-magicznch transformacji różni się od zwierząt, które wyspecjalizowane są w innych rodzajach dynamiki pochodzącej z natury. Zwierzęta posiadają dusze, ale działają zgodnie ze swoją wewnętrzną naturą i karmą, ich skłonnościami; kiedy są przenoszone do sfer pneumatycznych, prawa są podobne, ale dynamika jest inna.
III. Prawa fizycznego, obiektywnego wszechświata są kategorią praw niepodzielnego wszechświata. Stworzenie teorii wszystkiego w oparciu o te prawa wykracza poza możliwości jego kategorii. Innymi słowy, jedynie świat inteligibilny jest całkowicie zrozumiały i rozumiany przez samego siebie.
IV. W wszechświecie działają głębokie i okultystyczne prawa, o których filozofom się nie śniło. Zarówno światy fizyczne, jak i eteryczne podporządkowują się tym prawom. Odkrycie i wydobycie tych praw w celu osiągnięcia mądrości i prawdy jest zadaniem filozofa, implementacja ich w sobie jest zadaniem Hermetyka, a działanie w trybie pasywnym i aktywnym jest zadaniem hypofanta i magoi.
V. Istnieje życie po śmierci, które odpowiada niepodzielnej całości, a pytanie o losy ludzi oferuje wiele odpowiedzi zależnych od:

Formy sporulacyjnej, tj. które części duszy pozostają, które się syntetyzują i synchronizują, które ulegają rozpadowi, jak zachodzi indywidualizacja, ponieważ nawet wielkie, silne dusze (Ka) bogów nie są nieśmiertelne, trwają tysiące lat, a mimo to podlegają przemianom jak wszystko w tym świecie.

Biopsychologicznych odcisków, maszyny genetycznej, socjalizacji w naturze, społeczeństwie, cywilizacjach, religii, systemie wartości, tabu, sferze świętej i profanum, wierzeniach, fundamentach umysłu, karmie, oneirokracji lub — mówiąc całościowo — psychofizjomagicznym „homunculusie", który powstaje ze śmiercią i utylizacją ciała (organiczne ciało zachowuje pewne „wspomnienia" żywego organizmu, dlatego niektórzy nekromanci i nieetyczni grabarze oddają się temu

zajęciu, które przynosi więcej kłopotów ze cieniami, eidolami, simulacrami i duszami zmarłych niż korzyści).

Strojenia umysłu, intelektu, żywej duszy-serca (Kheper, symbolizowanego w Khemetyzmie przez skarabeusza w trakcie operacji oficjalnych z Ka, skrzydlata dusza-serce) do częstotliwości, rejestracji lub kanałów określonego świata (przykłady podane na końcu).

Konsolidacji dusz jednego śmiertelnika w proporcjonalne całości, ich harmonicznych interwałów, separacji, rozróżnienia, jedności, fuzji — tj. część duchowego aparatu śmiertelnika może być przeniesiona, zinterpretowana (narodzona) w innym miejscu niż inna funkcjonalna dusza człowieka. Przykład: cień (khaibit) może rezydować w krainie śmierci i posiadać ziemię żywych, miejsca, domy, podczas gdy dusza biologiczna odradza się w zwierzęciu, a duch przyjmuje postać Agathosdaimona z Hadesowego Aethyru. Umiejętność synchronizacji wszystkich komponentów w unisonie jest rzadka, ale powinna być osiągnięta za życia. Niektóre komponenty są niedorozwinięte u niektórych osób lub nigdy się nie rozwijają, ale poczucie „elitaryzmu" powinno być całkowicie odrzucone, ponieważ każda istota moralna ma potencjał do rozwijania różnych funkcjonalnych dusz we własnym tempie, jeśli jest odpowiednio kierowana przez różne operacje okultystyczne. W ten sposób unikamy systemu kastowego i błędnego determinizmu. Dusze często nie wybierają miejsca narodzin, lecz są wciągane w łono światów i bios; często zmuszane są do łona, paradygmat „lekcji na ziemi" jest fałszywy. Gra jest dużo głębsza i bezwzględna wobec tych, którzy zostają w tyle. Całość tendencji na ziemi i w chwili śmierci, jak również zmiany pośmiertne (Karma). Trudno zmienić karmę po śmierci, dlatego ogromne znaczenie ma praca nad przewyższeniem i kształtowaniem naszych Genii za życia.

Całość naszego ethosu, naszej natury w życiu (jaki mamy daimon, jakie genii).

Ukryte nici losu, pieczęcie na naszych duszach, które pośmiertnie wzmacniają lub osłabiają związki z określonymi światami. Przywiązania, które ucieleśniają przedmioty naszych przywiązań w pośmiertnych skłonnościach i związanych iluzorycznych światach. Ochrona, ocena, poparcie, pochwała lub uznanie przez bóstwa, które mogą pomóc w nawigacji w podziemiach i chronić przed złowrogimi światami, a także przywrócić (wyzwolić) do swoich światów, pokonując i łamiąc sigile kakodajmonicznych istot; psychopompy (przewodnicy dusz) mogą ułatwić podróż pośmiertną.

Pośmiertne znaki rozpoznawcze, imiona, sigile, które pomagają w nawigacji, umożliwiają rozpoznanie, łańcuchowanie do określonych światów lub uwolnienie. Mogą być również odzyskiwane za życia, aby regresywnie identyfikować nas z wcześniejszymi żywymi osobami i kontynuować pracę w obecnym życiu.

Pośmiertne zadania lub silne przeznaczenia, które prowadzą nas w określoną sferę, świat, np. być rzuconym w określoną sferę planetarną jako duch-inteligencja tej sfery itp. Umiejętność nawigowania światami w sposób bezosobowy, zdystansowany i obiektywny, aby żaden z nich nie uwięził nas w swojej „rzeczywistości"; w przeciwnym razie ucieleśniamy przedmiot percepcji jako prawdę i zanikamy do prawdziwego świata. Umiejętność znalezienia „domu", pośmiertnej telos rzeczywistości lub miejsca, w którym chcemy być. Indywidualna soteriologia, czyli zdolność osiągnięcia pośmiertnego stanu konieczności i woli po serii udanych inicjacji, aktów duchowych, magicznych i ceremonialnych. Prawo połączonego kalejdoskopu lub zdolność tworzenia kluczy (clavis) w duszy i świadomości, które otwierają wrota określonych światów i zwiększają możliwość odrodzenia w tych światach.

VI. Światy, w których możemy się odrodzić, mogą zawierać miliardy istot, złożonych w głębokie, skomplikowane figury geometryczne, które przechodzą entropiczne przemiany.

Zasada: Wszystkie światy są równoległe, nie wykluczają się wzajemnie, mogą znajdować się w różnych rejestrach lub kategoriach niepodzielnego świata, a ponieważ znajdują się w różnych kieszeniach entropii, mogą być dla siebie niewidzialne. Życie jest jedynym momentem rzeczywistości (Austin Osman Spare), większość chaosu innych światów otwiera się dopiero po śmierci i przypomina płynący sen, dopóki nie osiągnie się stabilności. Kto opanuje ten sen, jest jak nieśmiertelny. Im subtelniejszy świat, tym mniej ma wspólnego z naszym, tym większy wpływ wywiera na wszystkie inne. Z punktu widzenia istot w każdym z tych światów, ich własny świat jest tak samo realny, jak dla śmiertelnika, który śni realistyczny sen, nie zdając sobie sprawy, że śni.

VII. Co do „piekła", jest to miejsce subiektywnego cierpienia, gdy świadoma dusza zostaje zrzucona lub odrodzona w nienaturalnym stanie, torturowana przez ból, terror, złudzenie, cierpienie, przywiązanie, niezaspokojone potrzeby życia; podobnie „niebo" jest subiektywnym doświadczeniem błogości, eudajmonii, przyjemnej. Oba stany są łańcuchami — jeden jest żelaznym łańcuchem złudzenia, drugi złotym łańcuchem realizacji. Osoba wyzwolona przekracza oba stany i może podróżować po tych krainach wedle woli, nie będąc w nich uwięzioną. Celem jest odrzucenie przywiązań i zdolność podróżowania przez światy, nie ucieleśniając przedmiotów tych iluzorycznych stanów.

Najpierw, przy zamkniętych oczach, w wymiarze zieleni Śmierci pojawiają się zwłoki, kości, zmarli w grymasach rozkładu, przekształcające się w zielonych wirach. Wkrótce wyłaniają się zaawansowane byty, przypominające mechaniczne elfy, jakby obserwowane w stanie spożycia DMT, zgodnie z raportami osób biorących te środki [Nota bene — Autor nigdy nie spożywał narkotyków, pracował nad naturalnymi umiejętnościami, rozwijając je przez metody utrwalając je po-

przez praktykę, jest też przeciwnikiem syntetycznych wspomagaczy w magii, a także rekreacyjnego użycia substancji, które mogą zniszczyć umysł tak przecież potrzebny do operacji magicznych]. Wszystko zlewa się w wysoce entropijną, zaawansowaną strukturę, która ukazuje katedry Śmierci — olśniewająco piękne, o własnych poziomach złożoności i zamieszkujących je istotach. Czy wszystko jest geometrią? Nie. Umysł interpretuje w ten sposób platoniczne rzeczywistości; boskość geometryzuje, lecz nie daje ostatecznej odpowiedzi na naturę głębokiej rzeczywistości.

Szarada Azraila — Czym jest nieskończoność?

Czym jest nieskończoność? Posłaniec śmierci Saturna, Azrail, opętał pijaka i zapytał mnie kiedyś w Wilnie. On nie wierzył w jakiegoś dziwacznego Boga, ja też nie. Jeśli cię zapytają: „Czy istnieje bóg?" Odpowiedź: nie, to jest szczera odpowiedź. Jeśli zapytają cię: „Czy istnieje boskość?" Odpowiedz: tak, ale nigdy w taki sposób, jak sobie to wyobrażasz.

Kiedyś dałem mu doskonałą odpowiedź, znacznie później, ale potem zapomniałem, jakiej odpowiedzi udzieliłem. Ta moja odpowiedź jest jego własnością i jest darem mojej niepamiętności.

Jednak dla śmiertelnika nieskończoność jest wieloma rzeczami. To wyidealizowana nietrwałość, to, co uwieczniło się, jego wizja i tęsknota. To jest to, co kochał kochać, a co teraz odeszło i przeniknęło we śnie wspomnienia. To wszystko trwa dłużej niż jego życie, jak zdaje sobie sprawę na łożu śmierci. To czas poza początkiem i końcem, do którego nie może dotrzeć.

To zachwyt zamknięty w przebłysku zrozumienia. To wszechświat skurczony we wspaniałym rytuale, który może trwać sekundę. To zrozumiała, ciągła Hekatyczna dusza świata, której pieśń trwa. To głębia otchłani, która nie zna czasu, ani wydarzeń, ani formy.

To doskonała pustka pochłonięta swoją obecnością w afirmacji. To zmiana percepcji z konkretnego na gigantyczne. To szczery blask wtargnięcia czystych sił w życie śmiertelnika, przez co uczestniczy on w wielkich kosmicznych siłach ontologicznych, przewyższających

wszystko, co może poznać lub zrozumieć. Jest to zarówno ciągła zmiana, jak i doskonały bezruch, bezruch w samym zawirowaniu zmian.

Thanateurgia, Thanatarchia

Wracałem do domu po odwiedzinach u znajomego. Zazwyczaj przesiadam się dwa razy po drodze. Słucham pijanych ludzi i cichych ludzi, rozmyślając o treści ich umysłów i odczuwaniu; gram w maskaradę anonimowości — ukryte życie niektórych jest płytkie i młode, innych zaś cienie słaniają się nad nimi grobowo, choć takich jest niezwykle rzadko. Butelki po piwie suną po podłodze autobusu, zostawiając rozchlapaną ścieżkę. Zwykle słucham muzyki, próbuję medytować lub angażuję się w dźwięczne rytuały, komunikując się ze sprzymierzonymi siłami. Młode kobiety szukają miłości, młodzi mężczyźni — seksu, albo odwrotnie. Mam sporo rzeczy do przemyślenia. Czuję się jak stary mistrz, choć mam ledwo 31 lat. Przez moment zamieram zgodnie ze swoją naturą — paternalnie, saturnalnie — wychodząc poza czas, rzeki Rei. Być może jest to narzucone przeze mnie samoświadomie, protekcjonalna sztywność, lecz bez krztyny rygoru — niekiedy naturalna, przywoływana, gdy jest niezbędna. Rodzaj kompensacji, by niczego nie czuć, bez wenusjańskich funkcji; czasem nienawidzę kobiet.

Nie jest to nic nowego. Herakles miał podobnie: misteria heraklejańskie dopuszczały do inicjacji tylko starców — w „Moraliach" Plutarcha wyczytałem, iż pewien młodzieniec dostąpił tego zaszczytu, lecz Afrodyta poplątała mu zmysły dla pewnej kobiety i ze wstydem musiał wycofać się z zaszczytów Heraklejów. Nici przyczynowości rozstrzygają się efektami naszych działań. Biorę efekty swoich czynów na drogę, starając się spleść je razem jako samotny śmiertelnik — bóg dołączający do orszaku Starszych Bóstw, do dzikich, pięknych ło-

wów w apulejańskich metamorfozach. Isztar nam sprzyjała; na jednym zdjęciu, z pierwszego bodajże spotkania, wytłoczyła się jej fizjognomia. Wyglądała jak jej syn i kochanek — żeńska wersja Tammuza. W Akkadzie była znana jako łowczyni mężczyzn, wywoływała w nich mizoginię; czuję się przynajmniej w pewnej mierze usprawiedliwiony. Inna część mnie chce szlifować archontyczne prace w równowadze, nie w poddaństwie — choć kto wie, jakie losy pisane są zwykłym ludziom, jakim magom, a jakie astrologom, i kto wie, jakie tym, co wyzwolą się spod ich wpływu. Jednak to nie jest teraz tematem tej historii. Etos nakazuje współczucie — to siła równowagi i sprawiedliwości we wszechświecie, gdzie upadek wymaga wezwania. Są to siły, które ujawniają się jedynie przez współczucie: aktywne działanie, boddhisatwicznie zaangażowane w swój czyn. Współczucie zamiast wyrachowania, okrucieństwa i apodyktycznej wściekłości — tam, gdzie natura została zraniona, przezwyciężają.

Dotarłem na Dworzec Centralny w Warszawie i kupiłem kawę z automatu. Skręciłem papierosa, a potem stanąłem dwadzieścia metrów obok wyznaczonego miejsca do palenia. Przy tym drugim zwykle proszą o papierosy i kasę. Stałem tam nieraz, podejmując krótkie, wyrywkowe rozmowy z byłymi więźniami, złodziejami, bezdomnymi, podróżnymi, czasem z młodocianymi prostytutkami. Nagle, pośród tych wszystkich ludzi zajętych swoimi subiektywnymi kokonami życia, moja uwaga skupiła się na bezdomnym siedzącym na ławce przy przystanku autobusowym — nikt inny go nie zauważał. Zapytałem w myśli, przez tumult innych słów: „Czy powinienem zadzwonić po pogotowie, interweniować?" — Kiedyś to zrobiłem bez zastanowienia — dopowiedziałem. „Teraz patrz" — usłyszałem ciemny, potężny głos. Byłem tylko ja i ten bezdomny; czasem przechodzili ludzie, przerywając moją linię wzroku i koncentrację. Ludzie czasem się śmiali, czasem się na mnie gapili, byli dla mnie tak niewidzialni jak ten bezdomny,

jednak notowałem w głowie każdy ruch, każdą myśl, najdrobniejszy szczegół.

Poczułem silny, czarny wiatr, który oplotł mnie ciężkimi, czarnymi skrzydłami. Pomyślałem: Azrail, stary przyjaciel. Skoncentrowaliśmy się razem; poprowadził mój wzrok w stronę centrum handlowego „Złote Tarasy" — przeszklenie było podświetlone zielonym neonem. Pomyślałem razem z nim: „To nie może być los tego człowieka, to niesprawiedliwe." Ludzie zaczęli powoli gromadzić się wokół bezdomnego, sprawdzając, czy żyje; niektórzy szybko odchodzili, bojąc się, że tak jest naprawdę. Przyjechał autobus N72; przejeżdżając obok człowieka i tłumu, przeszedłem obok niego. Szybki gest nad jego twarzą, zamknięcie oczu — dwa obole dla Charona. Przejścia. Usiadłem w nocnym. Poczułem duszę tego człowieka: wykrzywioną brudem, odrażającą z biedoty. Poleciłem go lunarnym duszom — inwokacja, modlitwa, apel do lunarnych posłańców: „Przeprowadźcie go." Przepytałem jego duszę. Znowu ciężki, czarny głos w głowie: „Jeżeli nie chcesz swojego życia, będzie żył w twoim ciele." Zastanowiłem się, jakie miał życie wcześniej, wcześniej. Po jakimś czasie jego dusza ulotniła się. Autobus ruszył. Patrzyłem na zwłoki bezdomnego — z zakrwawioną nogą oplecioną szmatami i bandażami, ropiejącą. Wydawało mi się, że jego noga się poruszyła. Może jednak był żywy? Może jego dusza znów ożywiła ciało? Nie czułem się oszukany. Zrobiłem, co było moim zadaniem. Czarnoskrzydły przyjaciel Thanatosa — ucałowałem go w wyobraźni; zwykły gest.

Tango pamięci

Godot w swoim późnym dziewięćdziesiątym drugim roku życia siedział na wózku inwalidzkim w domu starców. Pielęgniarki okazjonalnie przechodziły obok, wymieniając się paroma słowami w sztywny sposób. Jego palec się poruszył, tik nerwowy. -"Dlaczego się poru-

szył?" — spytał cicho, niezwokalizowaną myślą, która zniknęła, zanim dotarła do jego świadomości.

Gdzieś nad jego głową pojawił się szaleńczy sztorm pamięci. Sceny poruszały się wstecz, ale nigdy nie złapały ani na chwilę jego uwagi. Jedno, rozmyte wspomnienie zatrzymało się na chwilę.

Scena, rozbłysk, było to sześćdziesiąt osiem lat temu. Biegła za nim, śmiejąc się i krzycząc: "Zatrzymaj się idioto, kocham cię!". Objął ją, ciesząc się, pocieszenie dla jego zmęczonego, styranego umysłu, który miał stać się ociężały sześćdziesiąt osiem lat później. Kolejna scena, niewypowiedziane rzeczy, suspens, gdy się rozstali. Jego palec znowu się lekko poruszył. Tik nerwowy. Lekko się uśmiechnął, na tyle, na ile mu pozwoliła wytrenowana kurtuazja. Po kurtuazji zostały tylko nieme nawyki, naśladownictwo mięśni. Rodzaj środka zaradczego, aby nie czuć bólu, pokonywanie cierpienia sztywnością, uprzejmością i wymuszonym uśmiechem. Nie czuł już wiele, patrzył na punkt na ścianie, który wciąż mu uciekał. Ponownie, sceny były zamrożone, czuł się jakby nie miał już ciała, tylko bezużyteczne zwłoki, do których cały czas był przykuty jego gasnący umysł. Jeżeli pustka byłaby dobrze zdefiniowana, ale pasywna, zmortyfikowana, byłoby to dokładnie to. W kącie oka zobaczył ludzki cień. Patrzył na niego chwilę. Cień wyszeptał: "To, to, to tamto, tik tak tok tik".

Nie odpowiedział, uśmiechał się pusto, zapomniał o cieniu, o odpowiedzi, wymamrotał coś, co brzmiałoby kiedyś: "Nigdy nie bałem się niczego, nigdy mnie nie było, momenty jak te są wiecznością". Jedyne, co przechodząca obok pielęgniarka usłyszała, to długie: "mmmm", następujące kurczowe skinięcie głową dodało jej przekonania, że demencja dawno zebrała swoje żniwo. Widział przez chwilę jeszcze jedną rzecz, przyszłe wydarzenia na Ziemi, katastrofy. Saturnalny wiek, wiek wieszczów, jasnowidzów, gdy śmierć się zbliża, widać wszystko jak na dłoni, ale jest to już zbędne. Rewelacje te nie uchwyciły jednak jego uwagi, patrzył, jakby zahipnotyzowany,

bez reakcji, w puste sceny. Ważniejszym było to, że chciał pójść do toalety. Nie mógł zawołać pielęgniarki, więc zmoczył się w pieluszkę. Przyjdzie później. Nie mógł o tym wiedzieć, ani być tego świadom, ale sprzątała po nim, zmieniając jego pieluszki raz po raz.

Ponowny szept, który próbował poruszyć jego zrozumienie: "Kiedyś ryczałeś jak lew, król o języku dumnej żmii, teraz wygasasz, mogłeś umrzeć młodo". Nie zrozumiał tego, po prostu mrugnął znużony, kolejny tik nerwowy. "Ostatnią rzeczą, którą powiesz po śmierci, będzie zimny, zmęczony oddech" — cień próbował wywrzeć na nim wrażenie. „Jesteś bezużyteczny, zawsze byłeś, nawet nie rozumiesz, co do ciebie teraz mówię" — rzekł cień.

Godot zza swych zaśniedziałych, otulonych bielmem oczu odpowiedział głosem, który nie był jego: "Tobie podobni zdarli ze mnie wszystko, nigdy tego nie potrzebowałem. Dziękuję za wyzwolenie mnie z tych rzeczy, które były bez wartości. Bogowie wybudowali mi gwiezdny dom. Jestem już wolny. Z nią" Cień wzrósł w potężny gniew, zaciemnił cały pokój w domu starości, szepcząc "Przecież miałeś być z nami, wampiryczny upiór, nie możesz, po prostu nie możesz!". Lecz szeptał do zmarłego ciała, szczątków Godota.

Lekcje nienasyconych intelektów: Nauka, sztuka? Wszechstronne zastosowanie zaawansowanych heurystyk w magii

Eureka! Czym jest heurystyka? W potocznym rozumieniu to reguła praktyczna — „rule of thumb". Innymi słowy, jest to metoda dochodzenia do optymalnego rozwiązania, która nie jest doskonała. Nie jest definitywna, lecz przybliża wiele rzeczy. Kiedy zajmujemy się sztukami magicznymi, korzystamy z hipotetyczno-indukcyjno-dedukcyjnej metody. Znaczy to, że stawiamy hipotezę: coś może zadziałać, jeśli to zwizualizuję albo subtelnie zmaterializuję w myśli. Na przykład mała piramida. Projektujemy ją.

Udajemy, że ją widzimy — nieistotne, czy rzeczywiście; używam wyobraźni, by nadać jej energię. Energii psionicznej umysłu. Jeśli widzę lub czuję formę tej małej piramidy z magnetoreceptywnością, oznacza to, że pojawia się efekt. Moja hipoteza daje — można powiedzieć — daleko idącą indukcję: jeśli zrobię to, co zrobiłem teraz, osiągnę pewien rezultat. To hipoteza nieweryfikowalna, niefalsyfikowalna. Innymi słowy, jest czysto subiektywna, dopóki nie zobaczę efektów w realnym życiu albo subiektywnie nie odczuję eksperymentu.

Można to nazwać samonapędzającym się systemem wierzeń albo samospełniającą się przepowiednią. Jednak przy dostatecznym do-

świadczeniu potrafisz rozróżnić, co jest prawdziwe, a co nie. Gromadząc wiele takich zjawisk indukcyjnych i stawiając hipotezy, po uzyskaniu solidnego, ogólnego obrazu dynamiki praw i zasad działania magii, możesz dedukować z tego obrazu pewne szczegóły, które mogą działać albo nie.

Chcę zaznaczyć, że opisany test ogranicza się do bardzo brutalnych, wulgarnych operacji, nie do wysokiej magii, która jest subtelną sztuką wyuczonej magii. Nie można testować dokładnych efektów ani użyć metody naukowej do ich odtworzenia, ponieważ taka możliwość nie istnieje. Jeśli chcę użyć prostego testu, mogę powiedzieć, że jestem magnetoreceptywny i położyłem dłonie na płytce elektroprzewodzącej, jak kiedyś robiłem w Instytucie Kopernika w Warszawie, aby sprawdzić, czy potrafię kierować tę energię z lewej do prawej ręki. Był tam system pomiarowy, który rejestrował mikrowolty: gdy przesuwałem energię w prawo, wskazywało to kilka mikrovoltów w prawo; gdy w lewo — kilka mikrovoltów w lewo. To zostało zweryfikowane. Pokazywałem to kiedyś mojej byłej dziewczynie.

Brutalna (wulgarna) magia i wysoka magia to wielka różnica. Możesz powiedzieć, że buduję zamki na cienkich obłokach, wyimaginowane zamki — teraz mogę fantazjować. Jednak jeśli chodzi o wyższą sztukę magii, konieczne jest zbudowanie solidnego systemu theoria — praxis — interpretacja działania. Czasem efekty pojawiają się po miesiącach, latach; czasami nigdy ich nie doświadczasz, a mimo to w jakiś sposób działają — synchroniczność, związki acausalne i tym podobne. Dlatego postanowiłem podejść do magii modułowo. Tworzysz narzędzie, które jest modułem. Wizualizacja to moduł. Inwokacja to moduł. Ewokacja to moduł. Akt performatywny/ taniec rytualny to moduł. I jest różnica między aktem a aktem magicznym. Akt to coś, co wykonujesz — zwykłe działanie. Akt magiczny to przesunięcie hieroglifu percepcji, które obdarza go właściwościami magicznymi. Uświęcasz go, podobnie jak sakramenty — w starożytnej grece

chodziło o coś położonego na intelekcie. Tajemnice, w które jesteś inicjowany, są sakramentami — pieczęciami na twoim umyśle, duszy, duchu i sercu. Zatem podejście modułowe do magii. Kiedy zbudujesz bibliotekę tych modułów, możesz stosować programowanie obiektowe podczas operacji magicznych. To nie jest ścisłe, bo nawet wyuczona magia jako nauka jest sztuką i wirtuozerią — nie da się jej całkowicie sprowadzić do nauki, ponieważ opiera się na złożonych systemach adaptacyjnych, układach chaotycznych itd. A jednak działa, jeśli nauczysz się ograniczać swoje operacje przez narzędzia, ustawienia, genius loci miejsca, różne byty czy wymiary — jakie środowisko wybierzesz do pracy. Na przykład hermetyczna alchemia, goecja czy teurgia to formy delimitacji technologii magicznej.

Natrafiłem kiedyś na bardzo dobry artykuł naukowy o heurystyce w „Księdze Przemian" i w jednym z tekstów sakralnych związanych z tym dziełem, napisanym w XVII wieku przez chińskiego uczonego (imię umknęło mi), było stwierdzenie, że akt wróżenia jest próbą wyizolowania wzoru spośród wielu wzorów — pewnego szczegółu, który może wskazywać, dzięki mądrości i intuicji, optymalne rozwiązania opisujące aktualny stan rzeczy. W ten sposób chciałem to ująć. Zainspirowany tym zacząłem studiować heurystykę — stąd „Eureka!" — i chciałbym wyjaśnić, jak heurystyka może być zastosowana w magii. Możemy wykorzystać pewne pomysły z metaheurystyki: jak zaprojektować system definiujący heurystyki albo konfiguracje dla rozwiązań optymalnych. Mamy tu pojęcie przepływu sterowania (control flow) — kolejności, w jakiej używa się różnych komponentów metaheurystyki — oraz optymalne poziomy różnych parametrów metaheurystyki. Akt jest modelem heurystycznym. To, co stoi za aktem, to metaheurystyka — gramatyka, struktura lub operator stojący za aktem. Manipulując poziomami metaheurystyk, zaczynasz myśleć abstrakcyjnie, co umożliwia operowanie wieloma narzędziami w modułowym systemie magii, o którym wspomniałem wcześniej.

Przepływ sterowania daje ci komponenty i parametry w określonej kolejności i formie. Jak wykonujesz operacje magiczne w umyśle — hierarchicznie, sekwencyjnie, liniowo, ciągłe, przerywane i tak dalej — oraz jak płynie przez proces, jak jest strukturyzowany, to wszystko jest bardzo ważne. W magii model hybrydowy metaheurystyk jest adaptacyjny: zawiera mechanizm modyfikacji swojej konfiguracji podczas wykonania. Magia jest aktem, procesem — więc w trakcie wykonania także ją konfigurujesz: decydujesz o parametryzacji i przepływie sterowania. To akt, który nieustannie zachodzi w ceremonii, rytuale czy życiu. Kolejna rzecz: wielopoziomowy algorytm metaheurystyczny to taki, którego konfiguracja jest zmieniana przez inną metaheurystykę. Na przykład, jeśli operujesz na poziomach metaheurystyk narzędzi magii, inny system współrzędnych — inna metaheurystyka, np. demon z innego wymiaru — może wejść ze swoimi heurystykami. To powoduje formę zakłócenia w twojej operacji. To właśnie czyni magię ciekawą. Jak wspomniałem — jest to sztuka; jest to hybrydowa metaheurystyka, łącząca kilka frameworków, które już wymieniłem. Stąd parametryzacja.

Jeśli zmienisz jeden warunek, jeden parametr w swojej metaheurystyce i modelu heurystycznym działania magii, nie ma takiej możliwości, by nie wpłynęło to na inne elementy. To bardzo złożony system i w zależności od tego, jak dobrze potrafisz operować parametrami, otrzymujesz efekty, które działają i są skuteczne, albo nie działają. W brutalnej, wulgarnej niskiej magii możesz uzyskać efekty widoczne: jeśli zwizualizuję serwitor i naładuję go energią khaibit (umbryczną), mogę zobaczyć latającego nietoperza — to pusty serwitor, któremu nie dano instrukcji do działania w eterach, „dummy" — i teraz go wymazuję. Kolejny istotny parametr to strojenie (tuning) parametrów adaptacyjnie „w locie", czyli online. To interesująca koncepcja z metaheurystyk, jak GRASP — Greedy Randomized Adaptive Search Procedure. Innymi słowy, jeśli wprawisz coś w ruch (np. serwitor),

przy każdej iteracji operacji wybiera ono najlepszy element z zestawu potencjalnych rozwiązań, jeśli jest zaprogramowane do zbierania takich rozwiązań. To trochę jak zaprogramowany wirus, który rozprzestrzenia się i próbuje optymalizować sam siebie także w eterach, być może optymalizowany przez siły zewnętrzne po drugiej stronie.

Jak każda magia, jeśli zaczynasz od złego założenia, użyjesz złego narzędzia lub podejmiesz złą decyzję na wczesnym etapie procedury konstruującej, może to doprowadzić do złych rozwiązań na końcu albo — w najlepszym razie — do pustych rezultatów; twoja magia nie zadziała. Kolejna rzecz: hyperheurystyki — heurystyka wybierająca heurystyki. Który model metaheurystyki wybierze nasza metaheurystyka, żeby działać? To bardzo abstrakcyjne i obawiam się, że nasz umysł nie jest zdolny do przetwarzania tego na takim poziomie. Chociaż mogę się mylić — podczas głębokiej medytacji, pracy z pustką, śamatha, takie metaheurystyki dzieją się spontanicznie, jakby naturalnie, kompatybilnie i komplementarnie do samej pracy. Rzeczy się dzieją, ponieważ działają meta-hyperheurystyki.

Czy próbowałem wyjaśnić za dużo? Myślę, że nie. Chciałem wprowadzić osoby zajmujące się sprawami magicznymi w bardziej złożony scenariusz, próbując uchwycić, jak magia działa. Rozumiem, że dla niektórych jest to intuicyjne i ich magia działa, bo po prostu działa. Ja postanowiłem zrozumieć, jak magia działa, i doszedłem do wniosków, które pozwoliły mi kontynuować badania i określić sposób pracy z precyzją i fokusowaniem. Lepiej mieć efekt działający z koncentracją jak laser niż rozproszoną zdolność, która jest wysoce nieskuteczna i turbulentna.

Prawo Maskarady: Polityka Kameleona. Etos, Doświadczenie i Zdolność Adaptacji

Podróżowałem do 39 krajów na czterech różnych kontynentach. Spotykałem się z ludźmi o różnym statusie, pochodzeniu, bogactwie i władzy. Miałem okazję spotykać się z bezdomnymi, z nędzarzami, z nieletnimi prostytutkami, które nękały mnie na warszawskim dworcu nocnym, ze zwłokami w mongolskiej dzielnicy czarnego rynku w Ułan Bator i byłem świadkiem wielu śmierci w fizycznej formie, wspominając pierwsze morderstwo, który widziałem w wieku 9 lat — porachunki mafijne i zastrzelony denat na Starej Pradze. Nie chodzi tu o historię o tym, jak przeżyć to życie. Chodzi o kameleoniczną zdolność adaptacji. Czym jest kameleon? Dostosowuje się do okoliczności, zmienia barwy, zachowuje siebie. Zachowuje swoją naturę, a jego kręgosłupem jest etos. Niemniej jednak potrafi wyciągać luźne nici ze swojej narracji, dialogów, umysłu, informacji, danych, wiedzy, aby zbadać otoczenie i dostosować je do danej osoby.

To trochę jak know-how w biznesie korporacyjnym. Bierzesz tylko ten fragment informacji, który jest niezbędny dla danej osoby w danym momencie i w określonych okolicznościach. Innymi słowy, mam inną relację z rodziną, z przyjaciółmi, z moimi magicznymi przyjaciółmi, z moimi bardziej odpowiednimi, powiedzmy mistrzami i mistrzyniami i tak dalej. Mam inną zdolność do rozmowy z bezdomnymi. Mam inną zdolność do rozmowy z bogatymi, wpływowymi

i tak dalej, a miałem wielość sytuacji do przedstawienia się w najgorszy i najlepszy sposób. Monstrum i człowiek pełen ogłady.

Istnieje więc coś takiego jak savoire vivre, klasa, którą masz, charyzma, którą posiadasz i dostosowujesz się, gdy rozmawiasz ze skinheadem lub chavem, nie mówisz słodko jak Odyseusz z retorycznej perspektywy, musisz być twardy, prawda, musisz być wulgarny i musisz dominować lub przynajmniej być na tyle twardy, aby mieć kilka słów, aby ta osoba wzięła cię za swojego. Jeśli rozmawiasz z profesorem, możesz uwolnić swoją zdolność do mówienia z erudycją i oczarowania tej osoby. Kiedy rozmawiasz z kobietą swojego życia lub z kobietą, którą próbujesz przyciągnąć, nie bredzisz. Pokazujesz swoją prawdziwą stronę, szczerą stronę i starasz się, powiedzmy, „słowa idą za wiedzą".

Jesteś więc albo osobą uczciwą i czarującą dla tej osoby, szanującą ją itd., albo w ogóle nie jesteś nią zainteresowany. Zawsze więc przyjmujesz perspektywę innej osoby. Badasz, co wie, czym się zajmuje, jaka jest jego osobowość, jaki ma charakter. A przebywając z różnymi ludźmi o różnym statusie, bogactwie, czy to z nizin społecznych, czy z wyższych sfer, uczysz się życia, poznajesz ludzi. I dlaczego ta kameleoniczna zdolność adaptacji jest tak ważna w magicznym biznesie? Bo jeśli masz bogate doświadczenie, przewyższające anomalie zwykłego śmiertelnika, nie mówisz o tym na lewo i prawo, bo w przeciwnym razie zostaniesz zepchnięty do psychiatrii lub uznany za osobę z urojeniami, szaleńca.

A co z szaleństwem? Kiedy naprawdę jesteś szalony, nie jesteś tego świadomy. Czasami możesz symulować szaleństwo, aby chronić siebie. Czasami jesteś szalony, ale musisz przyjąć tę rygorystyczną maskę, pokerową twarz, aby to szaleństwo nie wyszło na jaw, a czasami, gdy jesteś całkowicie zdrowy na umyśle, musisz przyjąć maskę szalonej osoby, aby uchronić się przed różnymi sytuacjami. Tak więc nie chodzi tylko o dar gadki lub gadania, ale o gesty, postawę i wszystko inne.

Dlaczego ważne jest, aby nie być nieuczciwym, kłamliwym lub fałszywym? Czy mam być podatnym na wpływy lub oportunistycznym jak jakiś rodzaj szumowiny spekulacyjnej? Nie, zawsze trzonem ma być kręgosłup kodeksu o określonym etosie. To jest twój etos. Wszystko wokół krąży, a ty przyjmujesz tę kameleoniczną politykę. Więc głupcom nie popisuj się swoją mądrością, ponieważ będą zazdrośni i prawdopodobnie cię zniszczą. Musisz być głupcem. Musisz udawać tego głupca. Chociaż wiesz, że posiadasz wiedzę i posiadasz pewne zdolności, mądrość i wgląd w osobę, z którą chcesz zawrzeć przysługi, nie schlebiasz jej, lecz starasz się spojrzeć z jej perspektywy i zobaczyć, jaką mądrość możesz jej zaoferować, jaką uczciwą radę.

Istnieje coś takiego, że tylko najtwardsi, najsilniejsi, najbardziej przebiegli i uczciwi przetrwają wszelkie nieszczęścia. Dlatego wśród złodziei nie możesz być uczciwą osobą. Musisz myśleć jak złodziej i musisz być przebiegły jak lis, żeby ich oszukać i nie dać się okraść lub włamać. W porządku. Do mordercy, kiedyś spotkałem mordercę, płatnego zabójcę z Białorusi, który akurat był skinheadem. Nie jesteś waleczny, bo zostaniesz zamordowany, i nie jesteś pobłażliwy ani uległy, bo to również czyni cię przedmiotem drwin dla tej konkretnej osoby, a w rezultacie okazanej słabości — możesz zostać pobity, o ile nie zamordowany. Musisz zachować pewien rodzaj odporności. Odporności i umiejętności mówienia w sposób, który jest najbardziej przystępny i przyjemny dla tej wulgarnej bestii.

Podobnie, kiedy mówię szczerze tutaj w tych małych wykładach, czasami zadaję sobie pytanie, kim jestem, kim jestem? Cóż, staram się być tak szczery, jak to możliwe, prezentując najbardziej odpowiednią, adekwatną naturę, jaką mogę zaoferować spośród 20 natur, które posiadam. To nie jest zaburzenie osobowości mnogiej. Czasami jestem medium, a byty, dusze, demony itp. wcielają się w moje ciało, w mój umysł, aby zawrzeć pewne informacje, a wtedy moja natura się zmie-

nia. To jest moja natura. To jest rama, której teraz używam. A te ramy mogą być zmienne i tak dalej. Tak więc „Gnothi Seauton" dotyczy poznania swojej najgłębszej natury, swojego najgłębszego celu.

Czym naprawdę jesteś? Co jest z tobą zgodne? Co w sobie lubisz? Co jest najbardziej szczere w twoim daemonie, z twoim Sokratejskim Geniuszem lub Junoną Diotymiczną w przypadku kobiet w starożytnej przypowieści, a wszystko, co jest niezgodne z twoją naturą, wszystko, co zadaje cierpienie lub powoduje ten kontrast, należy odrzucić. To cię kształtuje, ale należy to odrzucić. Pomaga ci poznać, kim naprawdę jesteś. Jaka jest twoja wewnętrzna istota, z czego naprawdę jesteś zrobiony.

W magii istnieje prawo przyciągania, które mówi, że przyciągasz to, kim jesteś. Czasami przyciągasz to, kim nie jesteś, poprzez prawo opozycji. Enantiodromia. Zbyt dużo światła zaprasza ciemność i tak dalej, więc bądź tego świadomy. A jaki jest klucz do adaptacji tej kameleonowej zdolności? To po prostu świadomość, że ludzie myślą o tym, że inni ich rozpoznają, a nie patrzą na czubek twojego własnego nosa, ponieważ jest to małostkowa rzecz. Myślisz na wielką skalę, dedukujesz w partykularne sprawy po właściwym osądzie sytuacyjnym.

To znaczy, że obejmujesz każdą możliwą osobę i starasz się ją obserwować, poznać, poznać. I robisz to przez wiele lat, wiele, wiele lat, przez dekady. A potem docierasz do punktu, w którym możesz grać w tę grę, zachowując najlepsze części dla swoich prawdziwie bliskich i dla siebie. Dlaczego? Ponieważ pomaga ci to przetrwać. Pomaga ci przetrwać. Co więcej, pomaga ci to przekonać do siebie innych.

Zmierzch heroicznej ludzkiej godności

Żyjemy w świecie, w którym nawet największe i najszlachetniejsze umysły gubią się w przekładzie. Jak poruszyć serca, dusze i umysły, aby wznieść je ku rzeczom szlachetnym i wspaniałym, skoro tylu ludzi uwięzionych jest w jałowej krainie popiołów, ograniczonych do tego, co znają, nieodczuwających pragnienia wyzwolenia poprzez czyste idee, przyzwyczajonych do nizin i biorących własną ślepotę za całość rzeczywistości?

Nawet jeśli jesteśmy słyszani, widziani i odczuwani, rzadko jesteśmy rozumiani. Nasze czyny, motywy i działania tłumaczone są wyłącznie w wąskich granicach tego, co umysły nowoczesności potrafią pojąć — nic ponad ich nawyki, wiedzę, doświadczenie czy aspiracje. To całkowicie naturalne. Głupiec zawsze weźmie mistrza za idiotę. A głupca nie należy potępiać, lecz uczyć cierpliwie, jak woda drążąca kamień, po wcześniejszym rozpoznaniu jego punktu widzenia.

A jednak dlaczego marnować czas na rzesze głupców, którzy chcą pozostać tacy, jacy są? W tym miejscu rodzi się heroiczna tragedia sokratejska: obowiązek mówienia, przekazywania, interpretowania, wyjaśniania. Ale dziś ludzie już nie zaprzeczają prawdzie — oni jej po prostu nie rozumieją. Nie są zdolni dostrzec własnej ignorancji, a tym bardziej się od niej wyzwolić. Tak więc rodzi się antagonizm: człowiek dobrej woli postrzegany jest jako wróg, bo zakłóca grę głupców. Głupiec go nienawidzi, a jeszcze bardziej nienawidzą go panowie głupców, obawiając się, że ich niewolnicy zbuntują się i zdema-

skują ich jako miernoty. W konsekwencji szlachetny duch staje się znienawidzony wszędzie.

Po cóż więc się trudzić? Czemu nie schronić się wśród bogów i bogiń, którzy nas rozpoznają i unoszą? Bo musimy. Bo jest smutek i żałość w rapsodii Ossjana, jest tęsknota i żal w hymnach orfickich, jest potęga w słowach Nolano: ci, którzy zbyt mocno kochają ten świat, składają siebie w ofierze na ołtarzach historii, bogów i ziemi, a świat przeklina ich
najbardziej.

Z biegiem czasu schodzą ku rzeczom mniejszym — niegdyś paleni na stosach, dziś unicestwiani milczącą drwiną zazdrości. Już nie rozdzieramy szat naszych serc jak mędrcy Egiptu, lecz stajemy się ociężali, jadowici, zgorzkniali. A jednak nigdy, nawet wobec największych nieszczęść, nie wyrzekamy się tęsknoty za boskimi gwiazdami, gdzie unieśmiertelniliśmy nasze miłości, wizje, imiona i życie.

Niosąc wysoko olimpijskie pochodnie Hekate, z rezygnacją na skroniach, płoniemy pragnieniem oczyszczenia — nie z nienawiści do świata, lecz z niemożliwej alchemicznej kulminacji wielkości. Tymczasem świat idzie dalej, obojętny na nasze próby naprawy tego, co dawno zostało utracone. I przeklinamy naszą wiedzę oraz percepcję, znajdując pociechę tylko w rozdarciu między całkowitym afirmowaniem a zupełną rozpaczą.

Jak linoskoczkowie zostawiamy za sobą wszystko, co kochamy, bo sama miłość domaga się, abyśmy nie upadli. Musimy dotrzeć na szczyt góry.

Magia polityczna: Z cieni cognoscendi po szarżę awangardy otwartej na ciosy: o czynie, motywie, woli i wizji

Między mną a Bogami: Zbyt wiele razy oberwałem od polityczno-religijnych przeciwników w tej ukrytej wojnie, by zaprzeczać mojej zdolności do rozbrajania — lub choćby do szkodzenia Nouvelle Droite poprzez mowę, rytuały i działania poza publiczną sferą polityczną, nie wchodząc jednak w bezpośrednią politykę. Miałem swoją wizję polityczną, społeczną, ideologiczną i religijną, która była odpowiedzialna i wolnościowa, sprzeciwiały się mi się popul-prawicowe religijne, nacjonalistyczne ryje zatrudnione po eterach, które robiły ze mnie nerwowy worek treningowy przez lata.

Był to indywidualny opór, ale też implementacja rytualna własnej wizji konsekwentnie przez wiele lat. Narracje, którymi żyłem od lat, dopiero zaświtały w publicznej świadomości, a bohaterowie dnia wczorajszego są łatwo zapominani w brudzie i własnych klęskach spowodowanych ich opozycją. Kiedyś, chodząc nocą po parku Saskim w Warszawie, zapytałem moich muz która z nich przypadnie mi w udziale, podprowadzono mnie pod posąg „pośmiertna chwała". Zatem śmiertelnymi sprawami już się nie przejmuję, odejdę w zapomnieniu, jak długo robota jest wykonana, tak długo jestem kontent. Pomimo tego, że wielu zawłaszcza nasze dokonania, a z nas robią od-

wrotność naszych aspiracji, świat jest pełen kurew i złodziei, którzy zbyt łatwo przypisują sobie pracę innych, lśniąc cudzym blaskiem, niszcząc autorów, zamiatając ich pod dywan, byle ich własne zarobaczenie nie wyszło na jaw. Czci się w rezultacie kurwy, gdy osoby zaangażowane w wojnę psioniczną, polityczną nad umysłami, sercami i duszami są wyrzucane na bruk ze splunięciem.

Chodząc z wizją — czym jest czyn, motyw, instynkt, wyrafinowane, subtelne pragnienie? To jest punkt wyjścia.

Czym jest pojazd podróżowania tych pragnień, woli i tak dalej? Jest nim Wola. Dokąd prowadzi? Do teleologii, dążenia do wizji. Każda osoba, a szczególnie w Magii, potrzebuje wizji, potrzebuje celu.
Jeśli zaczynasz jakąkolwiek pracę — czy to inżynierię, konstrukcję, naukę, zdobywanie umiejętności — potrzebujesz celu, potrzebujesz wizji. Możesz mieć kilka celów, ale aby skutecznie zmierzać ku czemuś, musisz to zobaczyć.

To samo dotyczy magii — czy to polityczna Magia, czy przenoszenie Magii od tyłów na przód, z podziemia na pierwszy plan, na powierzchnię — prostowanie swojej duszy, serca i umysłu ku określonym celom, zmiana samego siebie w kierunku pewnych celów.

Musisz wiedzieć, co próbujesz osiągnąć. Czasem pojawia się to w trakcie procesu, ale musisz uczestniczyć w procesie. Aby podążać za wizją, musisz zdobyć metody, narzędzia i tak dalej.

Na przykład, jeśli jesteś politycznym magiem i chcesz wpływać na serca, dusze i umysły, musisz mieć odpowiednią rozeznanie i wiedzę polityczną — czy to naukę o polityce, czy wyczucie społeczne, zdolność rozumienia społeczeństw, wykrywania wzorców.

Chciałbym dodać, że nie ma żadnego śmiertelnika, który mógłby prawidłowo ocenić tę sytuację, przewidzieć pewne zdarzenia — czy to lis z wieloma modelami, czy jeż z jedną wielką narracją i modelem rzeczywistości. Dlatego potrzebujemy zespołu negocjatorów.

Polityczny mag, na przykład, jest jedynie negocjatorem. Nadaje idee w etery, które mogą zostać przejęte przez bardziej kompetentne siły, które mogą je wdrożyć lub nie, przekazując inspirację poprzez umysły, serca i dusze ludzi.

Tu istnieje zasadnicza różnica między despotą, który próbuje narzucić własną wizję innym, a tyranem, a liderem, który chce inspirować ludzi retorycznie, pokazując im, że walczy o słuszną sprawę, aby mogli razem urzeczywistniać tę wizję.

Najważniejsze tutaj to kierunek — jego lub jej — oraz Twój kręgosłup, zestaw reguł, kodeks, etos. Pytanie brzmi: jak uczynić niewidzialne siły widocznymi, jak zainspirować je, aby przekazały pewne rzeczy przez tkankę społeczną, i jak zapobiec, aby złe siły nie wykorzystały tego i nie zniszczyły społeczeństwa dla własnych celów.

To kwestia zaufania, uczciwości i pomysłowości. Uczciwości w generowaniu idei, które podczas ceremonii i rytuałów są przekazywane ku światom duchowym, a potem rozprzestrzeniane po całym globie.

Przyjaciel mojej znajomej, maestra, miał wizję sieci idei — noosfery wokół Ziemi, zawierającej umysły, serca i dusze ludzi na całym świecie. To jest percepcja bogów i bogiń: posiadają oni wszechwiedzę, natychmiastowy wgląd w wszystkie te działania.

Można by zapytać: skoro mają dostęp do tych wszystkich idei, dlaczego nie ingerują, by wszystko było lepsze? Dlaczego nie naprawiają rzeczy? Ponieważ prawa ludzi są inne, prawa bogów i bogiń są inne, a Ziemia jest bardzo komunikatywnym bagnem — pełnym szumu informacyjnego.

Pomyśl o matematycznej teorii komunikacji Shannona i Weavera: nie mamy idealnego przekazu A do B. Jest wiele oscylacji, wiele punktów transmisji od alfa do omega, które znacznie różnią się opiniami, preferencjami i sposobami działania.

Dopóki nie dotrą do punktu B — osoby retorycznie wpływanej lub inspirowanej — potrzeba wiele praktyki, cierpliwości i skutecznej

pracy.
Istnieją dwie różnice między „surową" polityczną magią a skuteczną, inspirującą magią działającą na największą skalę egregoru ludzkości.

Egregor oznacza kolektywną świadomość, na przykład wdzięczność zbiorową. Jeśli w połowie 2015 roku próbowałem psionicznie zaatakować małego demona, który opanował Trumpa — jego wrodzonego kontrolera, który kieruje ciałem i umysłem — zostałem zaatakowany przez trzy zmiennokształtne cieni, a moje ciało było rzucane jak dzika kurwa w bachicznym szale. Od 2014—2022 roku naliczyłem statystycznie ok. 150 000 ciosów z „drugiej strony", mógłbym być zawodowym bokserem z odpornością, ale wystarczy, że dostałem ksywę „Jagdpanzer" czy „Cyborg" w 2016. Teraz mam swoje otium, jestem wykończony, nie mam szans we wpływie politycznym, społecznym, czy religijnym, schlebia mi to, że wykańczano mnie przez osiemnaście lat odkąd usłyszałem w 2007 „żadnej imperialnej władzy dla Ciebie, nieposłuszna świnio!". Przez osiemnaście lat trzeba było się upewnić, że nie stworzę już zagrożenia dla status quo, przez osiemnaście lat walczyłem.

Miałem jedną informację: mój atak był skuteczny. Po drugie: został powstrzymany. Po trzecie: spotkała mnie kara. To była surowa, bezpośrednia akcja polityczna. Skuteczny? Należy powtarzać, koncentrować całą moc, psionikę i nawalać, pracować, reformować, aż do skutku!

Jak ocenić skuteczność większych idei, które próbujesz rozpowszechniać w społeczeństwie? Jeśli pewne segmenty prawdziwej myśli zaczynają pojawiać się w różnych częściach społeczeństwa, nawet niszowych, oznacza to, że albo istnieje związek przyczynowy między tobą jako generałem idei a tymi ideami, albo powstały one same.

Można też założyć, że ludzie niezależnie wpadli na te same idee i skutecznie je realizują. Jak to rozróżnić? Główne pytanie magii brzmi: działać mimo wszystko, oddać hołd gwiezdnym niebiosom

i katalizować swoją wolę, będąc katalizatorem ich woli — w taki sposób, by wszystko było zrównoważone.

To nie oznacza, że wynik będzie pewny, bo świat jest bardzo skomplikowany — to złożony system adaptacyjny zmieszany z systemami chaotycznymi. Wiele rzeczy może pójść źle, wiele dobrze, ale generalnie jest to chaos.

Hermetyzując to trochę, poruszasz się w sposób zorganizowany. Nie jesteś ani defetystą, ani nadmiernym optymistą, ani zgorzkniałym pesymistą, ani przesadnym entuzjastą. Poruszasz się w realpolitik, oceniając, rozumiejąc i rozeznając sytuację.

Możemy być czasem skłonni ku pesymistycznym lub entuzjastycznym ideom, ale staramy się zachować naszą pozycję i iść naprzód — z bogami, z ludźmi, którzy w większości są nieświadomi tego wszystkiego. Ale ci, którzy są zaangażowani, są agentami bieżącego prądu, bo to jest walka o Ziemię, czy chcemy, czy nie.

Wszystko, co wydarzy się teraz, będzie projekcją na przyszłe pokolenia. Wszystko, co dzieje się w teraźniejszości, definiuje i orkiestruje przyszłość tego świata. Po co to wszystko? Aby nie pozostać bezsilnym, moc bezsilnych nie musi być polityczna, choć powinna! Moc bezsilnych dotyczy wojny totalnej, na wszystkich frontach: Intelektualnych, magicznych, psionicznych, pismaczych, narracyjnych, performatywnych. A to jest wojna, z której się wypisałem, po spełnieniu swoich powinności.

Nocne Poezje i Narracje — O Rytualiźmie

Jakie są główne elementy rytuału? Czy to intelekt? Sprawy naukowe? Czytanie? Nie, to jest wiedza, episteme, pamięć operacyjna o kunszcie, którą można zastosować w rytuale lub można ją zdegradować do spraw naukowych. Czy jest to uczucie, jakiego doświadcza się między kochankami w młodości? Jest to forma syntonii, ale nadal nie jest to rytuał. Czy na próżno gadam, tak jak ja to teraz robię? Czy to mówienie do jakiegoś ducha, który ci rozkazuje, czy nie jest tak? Czy jest to spostrzeżenie hieroglifu „Sia", że zmieniasz sposób widzenia w magiczny świat? Być może to jest podstawowa percepcja; wszystko jest to magiczny potencjał, który posiadasz. Czyż nie jest tak, że niektórzy osiągają efekt swojej magii, a niektórzy nie? Nawet jeśli bardzo się starają, nie mają żadnego magicznego potencjału, ich słowa są marnowane, przenoszą się na pustynię i zostało zapisane w I-CHING. Słowo mędrca jest szanowane w promieniu 10 000 mil, słowo głupca lub wściekłe słowo, głupie słowo wycina się na końcu języka, zanim dotrze do kogokolwiek innego.

Pamiętaj, że ramy rytuału to przede wszystkim pierwsza wyobraźnia dziecka. Jeśli jesteś w stanie wyobrażać sobie rzeczy niemożliwe, to pierwszy krok. Dojrzałość wymaga hermetycznych określeń, więc bierzesz z tej szerokiej wyobraźni duże ilości wiedzy i stosujesz ją do dzieł efektów, stosujesz ją do współrzędnych, do porządków odniesienia do rzeczy, które znasz i rzeczy, których nie wiesz. Jeśli teraz zdecyduję się stworzyć wir energii i wystrzelę kilka modułów napisa-

nych w języku akadyjskim, błogosławieństwo zapisane pismem klinowym w złocie będzie widoczne po drugiej stronie. Czy będą mogli je odczytać? Może bogowie to potrafią, może starożytne duchy Akadyjczyków. Czy nadaje się do akadyjskiego, sumeryjskiego, asyryjskiego, neobabilońskiego? W ogóle nie, ale w jakiś sposób mogę stworzyć całą ścianę pokrytą tymi symbolami i intuicyjnie wiem, co to znaczy, nie wiedząc o tym, że to jest droga do świętości. Coś profanum jest czymś dotkniętym przez śmiertelnika, zrozumianym przez śmiertelnika; sacrum nigdy nie jest uchwycone, nigdy nie jest rozumiane, jest zawieszone pomiędzy wiedzą a całkowitą nescientią.

Teraz, jeśli zobaczę skrzydlatą dzieweczkę tam w złocie i srebrze, mogę założyć, że może to być miejscowy anioł, czy też inteligencja wysłana do mnie, aby wyczarować tę teksturę, która będzie dla ciebie inspiracją. Czy zdecyduję się wydłużyć moje duchowe ramię, aby dotknąć jej policzka z wielką, głęboką delikatnością, czy też wolę wyrzucić tego demona przez okno w jego czarnej khaibistycznej formie? Teraz to wszystko jest wulgaryzmem. Teraz jest tak wiele tradycji i metod magii. Co jest nad horyzontem? To Jowisz, Jowisz Optimus Maximus, wielka natura sfer planetarnych, podzielonych dalej na oktawy, Zeus Meilichios, Zeus Sabazios. Czy próbuję zrozumieć geometrię teologii, arytmetyki tej sfery, wiem, że zamieszkują ją miliony duchów (inteligentów) w różnych hierarchiach, a-hierarchicznych, przynależących do wielu światów. Jowisz jest dużym gazowym olbrzymem, obiektywem fizycznym, którego uczy nas astronomia, jednak z perspektywy boskości jest to świat pełen chwały, królewskich atrybutów, królowych atrybutów, a następnie przybyła inteligencja Jowisza. Gdyby ten pan, ten duch Jowisza, wcielił się we mnie, gdybym wykonał inwokację, czy mój charakter stałby się szlachetniejszy i bardziej królewski? O bardziej wyrafinowanych cechach, wzniosłych, subtelnych, gotowych dowodzić charyzmą? Być może! Jest takie powiedzenie: kiedyś wzywano demony, teraz przychodzą

same, a era ślepoty ludzkości wymusza sytuację, w której boski ciągły akt działa, niezależnie od tego, czy ludzie odwracają od niego twarz, czy też angażują się w celowe prawa, kapłaństwo, ceremonie itp.

Jaka jest granica magii? To tak, jakby pytać, jaka jest granica natury we wszystkich jej żywych formach. Jaka jest granica „drugiej strony"? Odnosi się do „drugiej strony" — jest to granica natury metafizyki, która ją ogranicza. Wyobraźnia może być nieskończona, ale są rzeczy, które działają i takie, które nie. A badając to i budując hermetykę, włączając tę metafizykę arete, metafizyki róży do poziomu ludzkiego, włączając to, stajesz się magiem. Podobnie w indywidualności, którą kierujesz w stronę bóstw, kierujesz się w stronę natury — to, och, cześć, geniusz tego miejsca. Teraz mieszkam w Lublinie, mieście we wschodniej Polsce. Po drugiej stronie jest wielu mieszkańców, których bardzo szanuję, ponieważ jestem tu gościem, a jednak funkcji magicznej ochronnej, apotropaicznej, czynnej, dowodzącej, posiadającej mediację, zmuszającej do posłuszeństwa, mistycznej receptywnej, pozwalającej przepływać przez ciebie, przemieniającej, transmutującej, prostującej, uduchowiającej — trudno to ująć w słowa bez ćwiczenia. Każda przestrzeń maga jest jego świątynią, jej świątynią, nieważne, gdzie jesteś — na polach, stepach, pustyniach, w tym małym kawalerskim mieszkaniu.

Pomyśl, co wyczarujesz w swojej świętej przestrzeni. Twoja święta świątynia to jedno, bycie świętą świątynią to co innego. Świątynia tych duchów, świątynia twojej duszy, twojego własnego Daimona, twojego własnego serca — ale jednak uważaj. Gdy tylko zdasz sobie sprawę, że jesteś Daimonem i sam to naprawisz w świątyni, możesz zatracić się w inflacji, mówiąc: „Jestem bogiem, nie ma innych Bogów" — to czysty nonsens. Istnieją bóstwa o dużej wielkości, głębokiej mocy i dopóki rozpoznajesz z nimi tę jedność, nie oddzielasz się od siebie i prowadzisz prawdziwie heroiczne życie, wchodząc do boskiego strumienia. Niezależnie od tego, czy wpadacie zdegenerowani

w zgniliznę, jesteście w boskim strumieniu. Bogowie i boginie was otaczają, bo jesteście jednym z nich jako małe bóstwo, i w tej postaci uprawiacie magię — po co? Aby skoordynować i katalizować, aby na nowo się przebóstwić, uduchowić się, wrócić do domu po odejściu ze stanowiska snu „żyj jedyną rzeczywistością", jak napisał kiedyś Austin Osman Spare. Co oznacza, że jest to bardziej stabilny układ odniesienia w ciele, w dionizyjskim grobowcu, jaki możesz uzyskać. Kiedy umierasz, jest to jak sen bardziej gęsty, płynny, ale oddalasz się od swojego śmiertelnego małpiego umysłu, od swoich śmiertelnych emocji, uczuć i instynktów oraz od tego, jak się ćwiczysz i zdyscyplinujesz się, w jaki sposób się udoskonalisz. Da ci wynik tego, czym staniesz się w zaświatach. Będziesz podążał za swoimi ukochanymi rzeczami; jeśli kochasz przywiązania, przejdziesz do załączników.

Jest taka opowieść o starszej pani, która kochała ogrodnictwo, nie widziała niczego innego poza kwiatami i ogrodami, kochała to. Po śmierci stała się duchem natury, Sylfenem, który opiekował się ogrodami w zaświatach, bo to kocha najbardziej. Podążasz za tym, czego nienawidzisz, podążasz za tym, co kochasz, podążasz za tym, kim jesteś. Dotknięty i odłączając się od tego wszystkiego, jesteś podróżnikiem do wielu światów. Gdy tylko zdasz sobie sprawę, że nie należysz do żadnej rzeczywistości, podróżujesz do wielu z nich. Gdy tylko nie wchłonie cię jako jedynego, i tylko wtedy, gdy skończysz w piekle, no cóż, uczyń go swoim domem, ale dopóki pamiętasz, że jesteś od niego oddzielony, możesz podróżować do piekieł i niebios, jak chcesz. Byłeś tam, zrobiłeś to, podróżowałeś tutaj, podróżowałeś tam, podróżowałeś tam przez gwiazdy nieskończone, teraz w ciele — w tym ciele duch wcielony w nowonarodzonego rodzaju ludzkiego, śmiertelników.

O tak, a mimo to zdecydowałem się go nie marnować i podążać swoimi ścieżkami — alchemiczny trud alchemicznych ścieżek.

I z tak heroicznej perspektywy to życie — czy to przygnębiony jako żebrak, udręczona osoba, czy wielki cesarz — wszystko jest w kole fortuny. Ale to, jak do tego podchodzisz, może być potężnym cesarzem-żebrakiem lub cesarzem, który jest nędznym nędznikiem. Takie proste. I w tym przemówieniu po prostu chciałem wyrazić swoje zdrowe zadowolenie i wdzięczność wobec tego, co boskie i piekielne, za wypełnienie mojego życia i zaokrąglenie go w formę pełni.

W buddyzmie i tradycjach hinduskich czaszki symbolizują pokonane złudzenia i czasami próbują przemówić ponownie, próbują sprowadzić cię z powrotem do uszkodzonych zmysłów, a to oznacza, że nie ukończyłeś tego doskonale, że nie jesteś idealnie oderwany. A oderwanie nie jest obojętnością. Możesz działać i angażować się, ale jesteś oddzielony. Możesz czuć, że możesz się zaangażować, ale jesteś oderwany. Możesz toczyć swoje walki, gromadzić swoje armie, ale jesteś oderwany. Możesz się śmiać, nienawidzić, możesz tworzyć wielkie rzeczy lub drobne rzeczy pełne nienawiści, ale jesteś oderwany i to cię nie chwyta, nie pozwalasz się schwytać.

Ponieważ dopóki nie jesteś schwytany, jesteś wolny. A tym, co ludzie kochają najbardziej w ich pierwotnym stanie cywilizowanych ludzi, jest to, co piękne, co sprawiedliwe i to, co wolne. Teraz mógłbym przejść do koncepcji piękna, wolności i sprawiedliwości, ale są to bardzo złożone zjawiska i definicje, ale są też siły partyzanckie. Jest siła piękna, moc sprawiedliwości i siła wolności. Nie tłumacz tego niewolnikowi — oni tego nie zrozumieją. Pragną tego i znajdują namiastki, surogaty surogatów. Tym, co uderza w mocach idei, jest to, że kiedy czujesz, że są one uczciwie obnażone do nicości, wiesz, że są to siły ontologiczne jako idee. Są prawdziwe, wolne i piękne. I tak właśnie jest z każdą mocą — mocą zniszczenia. Jeśli jesteś pozbawiony zera ze swojej śmiertelnej powłoki i czujesz moc zniszczenia katalizującą siłę czystego, szalejącego zniszczenia natury, wiesz, że to jest ta idea i tak jest nieskalana, nieskażona twoim śmiertelnym

umysłem, zmysłami ciała, sercem, duszą. To czysta moc, która przechodzi, a jej doskonałość polega na tym, że katalizujesz czystą moc, czystą, niepohamowaną. Magowie modulują te moce. Jeśli ta czysta moc przychodzi do ciebie, jak koordynujesz, jak nią zarządzasz, plamisz ją, plamisz ją, a zatem zaprzeczasz jej i zabijasz. Trafia to do twojego umysłu w zniekształcony sposób, jak do śmiertelnej małpy, która chce dowodzić wielkimi mocami, ponieważ jesteś w swoim biologicznym kokonie, a twój umysł, mózg, układ nerwowy i dusza są ograniczone.

A jednak są tacy, którzy wznieśli się pośród gór i pozwolili, aby te moce przez nich żyły. Teraz chcą przekazać, że jest to godna walka, niezależnie od tego, czy jest to miłość, zniszczenie, nienawiść, wielkość, współczucie, szlachetność — spotkać się z mocami i siłami, nawet jeśli raz w życiu — ale nigdy nie stracić nici, nigdy nie stracić zrozumienia, nawet jeśli zanikają w pamięci, którą znasz, i podążasz za nimi do samego końca.

Koszmar Pisarzy i ludzi Akademii: Perspektywy — początek masowej przeciętności ułatwionej przez sztuczną inteligencję i śmierć autentyczności

Koszmar Pisarzy i ludzi Akademii: Perspektywy — początek masowej przeciętności ułatwionej przez sztuczną inteligencję i śmierć autentyczności.
Komu będą ufać przyszłe pokolenia studentów? Swoim profesorom przy kryzysie autorytetów, czy LLM-AI?

Dobrze, stylistyka, pragmatyka, użycie języka angielskiego, przegląd literatury, wszystko to. W obecnej, rodzącej się erze sztucznej inteligencji, ludzie publikują ponownie na Facebooku treści w postach, które są w całości generowane przez sztuczną inteligencję. Ludzie, którzy nie czytają książek, ludzie, którzy nie posiadają szerokiej, zróżnicowanej i wnikliwej wiedzy o stylu różnych pisarzy, autorów itd., nie są w stanie po prostu zrozumieć ani rozpoznać, co jest generowane przez sztuczną inteligencję, a co jest pisane przez autentycznego autora. To prowadzi do choroby autorskiej, a konkretnie do tego, że ja, jako jeden z wielu autorów, już nie piszę. Nie chcę mieć z tym nic wspólnego. Pozwólmy ludziom tworzyć ich historie o sztucznej inteligencji. To w porządku.

Mam jednak wielką nadzieję, że cała idea sztucznej inteligencji skłoni ludzi do pragnienia czegoś autentycznego, performatywnego, co wygeneruje wiedzę specjalistyczną w dziedzinie, której sztuczna inteligencja nie jest w stanie odtworzyć. To znaczy z umysłu, z serca, z duszy, przez maszynę do pisania, po pisanie, po sztuki performatywne, po teatr, który połączy ludzi. To optymistyczna wizja rozwoju sztucznej inteligencji.

Jednakże, znając szum w noosferze, ogólne trendy i skupienie osób przeglądających TikToki i to wszystko z uwagą, wglądem i koncentracją złotej rybki, muszę powiedzieć, że to pewnego rodzaju koniec pewnej ery. Będą prace specjalistyczne, prace naukowe i tak dalej. Ale to z pewnością zabije w ludziach wolę przekazywania autentycznych historii, z powodu natychmiastowości. To oniryczna epoka powielania narracji z martwej strefy, które nie mają absolutnie żadnego związku z ludzkim sercem, umysłem i duszą oraz ich człowieczeństwem. To wirtualność w wirtualności, koszmar Platona.

Do czego to prowadzi? Do osłabienia ludzkiego intelektu. Osłabienia ludzkiego umysłu, uniemożliwiającego mu przekazywanie czegokolwiek pożytecznego lub znaczącego za pomocą własnego umysłu. Zastąpi zdolność krytycznego myślenia, aby tworzyć syntetyczne narracje, które nie są ani dobrze zbadane, ani znane, ani stylistycznie poprawne, ani zróżnicowane, ani dostrzegalne, i są niczym wspólny mianownik populistycznego, prawicowego sektora populistycznego.

Trafiasz więc w sedno, gdzie wszystkie emocje, cała przeciętność mieszają się i wybuchają niczym szumowiny. I każdy, kto korzysta teraz ze sztucznej inteligencji, może udawać prawdziwego autora lub prawdziwego geniusza, który wymyśla cokolwiek, prawda? To oczywiście tylko narzędzie, ale narzędzie, które przerosło ludzkie możliwości jego zrozumienia, a przynajmniej umiejętności jego używania, ponieważ mistrzowie nadal będą mistrzami w swojej sztuce i nauce. Mogą używać

sztucznej inteligencji, aby się utrzymać, ale zwykły użytkownik, który nigdy w niczym nie osiągnął doskonałości, używa tego narzędzia tylko po to, aby zaspokoić swoje wewnętrzne poczucie talentu, znaczenia, sensowności i idei bycia znaczącym wkładem.

Jednak to jest ta epoka. Nie zmienimy tego. To realpolitik. Więc znowu, jeszcze raz, proszę, spróbujcie znaleźć autentyczną, autentyczną sztukę, sztuki performatywne, muzykę, prawdziwie autentyczne nauki, nauki społeczne, nauki ścisłe, narracje tworzone przez samych ludzi, bez jakiegokolwiek wsparcia ze strony sztucznej inteligencji promującej beztalencie przeciętności. Bo w ten sposób zachowujecie tę humanistykę.

W przeciwnym razie utoniesz w morzu, w oceanie przeciętności, powtarzalnych historii, wymiennych narracji, które pochodzą z biblioteki treści, która nie ma nic wspólnego z indywidualizacją pojedynczych osób, które przeżywają historię, przeżywają swój ból, przeżywają tę walkę i pot, aby się zaangażować.

I będziesz miał tę nową rasę płytkich ludzi, próbujących narcystycznie udawać, że mają fasadę czegoś znaczącego i ważnego w swoich komorach echa.

Ostatnio zauważyłem dość interesującą wymianę komentarzy między ludźmi, którzy zastanawiają się, czy tekst pisany i narracja zostały napisane przez sztuczną inteligencję, czy przez prawdziwego, autentycznego pisarza. Świadczy to o analfabetyzmie funkcjonalnym większości takich komentatorów, ponieważ osoba, która czyta wiele książek, autorów, w różnych stylach, ma podstawową wiedzę z zakresu semantyki, semiotyki, pragmatyki, retoryki, meta-retoryki itd., może od razu, na pierwszy rzut oka, stwierdzić, czy coś zostało napisane przez sztuczną inteligencję, czy nie. Nie wymaga to dużego wysiłku, jeśli jest się oczytanym.

Komentuję to jednak, ponieważ zauważyłem pewne oskarżenia ze strony tych analfabetów funkcjonalnych pod adresem niektórych

autorów, że używają sztucznej inteligencji, ponieważ nie wyczarowaliby czegoś tak erudycyjnego, inteligentnego, kompetentnego lub poprawnego stylistycznie. Z drugiej strony, w internecie jest mnóstwo bzdur na temat sztucznej inteligencji. Każdy post, każdy komentarz itd. — niektórzy ludzie nie potrafią rozpoznać, czy to napisała prawdziwa osoba, i w dobrej wierze zakładają, że tak jest.

Właśnie w tym tkwi dysonans: ludzie, którzy nie mają absolutnie żadnej wnikliwości w rozumieniu, jak wielką szkodę wyrządza to literaturze, pisarzom, autentycznym autorom, nie potrafią nawet dostrzec prostego faktu, czy jest to pisane z doświadczenia, wiedzy, duszy, serca, warsztatu, ducha, czy z wiedzy lub hojności ducha, z charakteru, etosu, który wnosi do swojej twórczości, czy też jest to model dużego języka (LLM) generujący jakąś historię, jakiś nonsens lub próbujący edytować niektóre fragmenty tego tekstu.

Dlatego przestałem pisać książki około 2022–2023 roku, tylko po to, by zobaczyć, jak się sprawy rozwiną. Być może to nie jest dobry pomysł, ponieważ prawdziwy autor zostanie rozpoznany, a ja piszę książki niszowe. Istnieją nisze niszowe: okultyzm, metafizyka, polityka, etyka i tak dalej. Rozumiem jednak, jak wiele szkód może to wyrządzić prawdziwym, ogólnym autorom.

Nie mówię o wielkiej literaturze, beletrystyce, eposach i tak dalej, ponieważ jest to obecnie bardzo rzadka proza. To prawie nie istnieje. Nie ma już wielkiej literatury, Dostojewskiego, Tołstoja. Zakładam jednak, że wkrótce utoniemy w tej generowanej przez sztuczną inteligencję treści w waszych księgarniach internetowych, kiedy każdy będzie mógł być pisarzem i autorem. To nie jest zły pomysł, prawda? Pytanie brzmi: co wnoszą? Czy osoba bez doświadczenia i wiedzy jest w stanie napisać porządną książkę? Nie, ale taka osoba jest teraz wyposażona w maszynę narracyjną która zrobi to za nią, chociaż nie ma nic do wniesienia w pole doświadczenia ludzkiego.

Nie jestem współczesnym luddystą. Żyję w zgodzie ze sztuczną inteligencją, realpolitik, prawda? Ale odbiera to wiele człowieczeństwa ludzkiemu duchowi odartemu z ludzkiego doświadczenia. Wysiłek, przetwarzanie poznawcze, głębokie emocjonalne zrozumienie z głębokim wglądem w nie.

Tak więc z jaskini Platona udajemy się do katakumb Platona, a z katakumb Platona udajemy się do wirtualności, VR i simulacra i sztucznej inteligencji. Tam leżymy skuci łańcuchami w czarnej smole, zamknięci w pudełku, komorze echa. Ciekawe, jak to się rozwinie. Jestem bardzo uważnym obserwatorem przyszłych wydarzeń i nie jestem Kasandrą, bo nigdy nic nie wiadomo. Więc zobaczymy.

Czy jesteśmy współczesnymi luddystami? Raczej osobami, które widzą, że historia się nie powtarza, przyobleka się w coraz nowsze formy koszmarów, gdy świat maszeruje dalej, pomimo ostrzeżeń o utracie wielkich spraw. Historia nie zawsze była „taka sama", to klątwa ludzi którzy ugrzęźli w teraźniejszości, w słowach Goethego — „bez rozeznania 3000 lat historii rozmaitych kultur, cywilizacji, historiografii idei i ogromnych przemian społecznych".

Mowy w Oktagonie — Jaki jest sens praktykowania misteriów?

Postanowiłem więc przeprowadzić się do tego małego miasteczka w tym śląskim regionie Polski. Dlaczego? Ponieważ jest tu znacznie taniej niż w stolicy. Jest tu znacznie ciszej. Jest mnóstwo lasów i ciekawych, bogatych w treść opowieści o „drugiej stronie".

Oto krótki opis tego, jak zgłębiać misteria mitraickie i na czym to polega: inicjacje Coraxa i Hieny, kolejno — żeński odpowiednik Nimfy-Wenus, a następnie, w miarę jak zbliżamy się do żołnierza (Milesa) — Marsa, następnie Perseusza (Księżyca), a następnie do czego? Jowiszowego Lwa-Lei, słonecznych heliodromów oraz Saturniczego Pater Patrum i Mater Matrorum.

W pobliżu Lepcis Magna znaleziono poświadczony sarkofag, który stwierdza, że istniała Lea i Lew. „Qui Iacet lea, qui iacet leo". Zatem tam spoczywa lew i lwica misteriów mitraickich.

A kiedy dzieła zodiakalne, 12 dzieł zodiakalnych Heraklesa jest ukończone, tam stoi Vir Unus — dokończony człowiek, nie perfekcyjny, spełniony! Są także inteligencje planetarne, niezliczane myriady duchów, które również przechodzą przez opisy zodiaku, pełne zodiakalne koło. Kroczenie tymi ścieżkami to Via Regia, stopnie na Zigguracie, drabina Jakubowa, a więc jest to alchemia transformacji osobowości duszy, psyche, daimona, aby być kompatybilnym z tymi sferami sfer planetarnych, do których pragnie się wejść,

aż do możliwości wyzwolenia w sfery gwiazd, z poruczonymi obowiązkami i stacjami zgodnymi z naszą pracą i naturą.

Nie ma złych Archontów dotyczących twojej ścieżki, są siły pytające, czy jesteś gotowy, czy jesteś gotowy zdobyć tę rangę, aby być kompatybilnym z tą naturą tych planet i tak dalej, tak niezliczone płomienie w dół wejście przez słońce wszystkich dusz współzależnych w układzie słonecznym zaczerpniętych z Anima Mundi Hekate przez bramy raka równonoc słoneczna, wyjście w Koziorożcu podczas równonocy zimowej przez Saturna. Jak wiesz, Saturn jest związany z Koziorożcem, gdzie rektyfikacja duszy zwierzęcej uzyskuje w bólach kosmiczny poziom gwiezdny.

Dlaczego Saturn? Ponieważ chodzi o znane planety. Uran został odkryty w XVIII wieku, a następnie ludzkość odkryła Neptuna i Plutona jako kolejne sfery, Pluton — nie jest do końca planetą według astronomicznych, obiektywnych obserwacji fizycznych.

Czym więc są inicjacje? Czy to jakaś wskazówka, że jesteś Coraxem, czy Lwem? Nie. Te rangi były ściśle połączone w epitalamium z pewną miarą uznania, potwierdzenia i osiągnięcia rangi wewnątrz i poświadczonej przez sfery, na przykład rangi Lwa. Lew lubił być uczciwy i prawdomówny jak słońce, jak Heliodromowie, rodzaj Rzymskich wersji Serafów, „bieżących wokół słońca", Peripsol. Wszystkie pakty i układy w starożytnym Rzymie były zawierane pod słońcem, ponieważ to prawda, uczciwość i sprawiedliwość reprezentowały Słońce, Apollo, Helios — widzialna gwiazda, Aion/Zervan-Akarana, Hyperion były transcendentnymi formami łączącymi wszystkie te gwiazdy poprzez teletarchiczne, chaldejskie rzeczywistości.

Wejście w świat generatywny prowadzi więc przez korytarz ognia, który nabywa ludzkie ciało, ludzką maskę perspektywy. Czy Ci zrodzeni ze słońca mogą powrócić do Słońca? Nie, ponieważ jesteśmy zanieczyszczeni przez physis (materię, zoe, bion). Nasza droga wie-

dzie więc pod opatrznością naszego potężnego Słońca, naszego władcy na zewnątrz, przez planety zewnętrzne do gwiazd i rozpoczynamy naszą podróż, naszą odyseję, by na samym końcu odnaleźć naszą ukochaną Penelopę w transcendentnych sferach. To smutne, że niejako jesteśmy wygnani, ale w tej afirmacji zawieszonej między desperacją, tęsknotą a horrorem, wykuwamy heroiczne ścieżki.

Stąd Odous, jesteśmy podróżnikami. Jesteśmy pielgrzymami na Ziemi, którzy nieustannie pragną zjednoczenia się z tą obiektywną boskością — gwiazd, jeśli tak można powiedzieć. I to praca całego życia, by wspiąć się w tych szeregach i zaklinować swoje siły tam, gdzie zdobyliśmy triumfalnie, by nie powrócić już nigdy do stanów niższych.

Jeśli popadniemy w upadek, oznacza to, że coś poszło nie tak w naszej zdolności do kształtowania, konfrontowania się i formowania siebie jako istoty ludzkiej, jako ludzkiego śmiertelnego zwierzęcia, które aspiruje do czegoś boskiego. Więc są one niedopuszczalne. Są oczywiście wrogami sprawy, by ludzka śmiertelna małpa i zwierzęca istota powróciły od Dionizosa Zagreusa do orszaku bogów, gwiazd i bogiń.

A studiując te mity, legendy, jak wspominał Julian Apostata, cesarz Julian, mity są dla ząbkujących dzieci. Pozwalają one jedynie zrozumieć głębsze moce w ludzkich sposobach rozumienia. A jeśli potrafisz pojąć jak mistyk, jak filozof, moce, obiektywne ontologie zewnętrzne i wewnętrzne, to jesteś na dobrej drodze.

A ci, którzy potrafią zrozumieć doktrynę zbiegów okoliczności, nie są całkowicie imbecylami jako praktycy magii i Via Regia, jak wspomniał kiedyś Giordano Bruno, zanim go spalono na stosie w 1600 roku. Dlaczego jest to godne? Dlaczego jest to wielkie?

Pragniemy wolności, prawda? Pragniemy sprawiedliwości. Pragniemy wielkości, heroizacji, uosobienia naszego istnienia. Ale jeśli tego nie zrobimy, oznacza to, że zostaliśmy wprowadzeni w błąd.

Klątwa to coś, co odbiera nam boskość. Klątwa to coś, co bierze naturę i ją rani.

Tak, że nie może rozpoznać siebie. Jak ranny lew myśli tylko o bólu i strzale w swoim ciele. To forma klątwy. Nie pozwól więc, by ignorancja i złudzenie lub inne bardziej złośliwe i złośliwe plany cię przeklęły, dobrowolnie lub nie, i wejdź na tę ścieżkę, ponieważ jest ona godna, satysfakcjonująca, uczciwa i prawdziwie wielka.

Wyparty Homoseksualizm Angelologii Judeo-Chrześcijańskiej

Przez większą część historii Zachodu seksualność była postrzegana przez pryzmat paradygmatu judeochrześcijańskiego. W przeciwieństwie do kosmologii erotycznych Grecji, Rzymu czy Egiptu — gdzie bogowie kochali, żenili się i płodzili z ludźmi — chrześcijaństwo wyniosło celibat i wyrzeczenie seksualne do rangi najwyższego ideału. Rezultatem stała się duchowość pęknięcia: wizja wzniosła, lecz nosząca w sobie ukryte zranienie. To zranienie widoczne jest w samych symbolach chrześcijańskiej wiary: w aniołach. Dla współczesnych są one świetliste, majestatyczne, „ponadpożądaniowe". Jednak czytane przez pryzmat psychologii głębi, antropologii i religioznawstwa porównawczego, anioły nie są jedynie istotami światła — są zniekształconymi odbiciami zrepresjonowanego erosu.

W chrześcijańskiej doktrynie człowiek nigdy nie staje się aniołem. Biblia jasno ukazuje, że są to dwa odrębne rodzaje stworzeń: ludzie są istotami cielesno-duchowymi stworzonymi na obraz Boga, a aniołowie są czystymi duchami, powołanymi do służby i posłuszeństwa wobec Stwórcy. Pismo Święte mówi, że aniołowie są „duchami służebnymi posyłanymi do pomocy" (Hbr 1,14), a o człowieku czytamy, że nawet w stanie zmartwychwstania „będzie jak aniołowie", ale pozostanie sobą (Łk 20,36). To porównanie nie oznacza przemiany w anioła, lecz wskazuje na podobieństwo w nieśmiertelności i bra-

ku małżeństwa w życiu wiecznym. Również św. Paweł podkreśla odmienność natury, pisząc, że w przyszłości ludzie będą sądzić aniołów (1 Kor 6,3), co wskazuje, że ich rola i godność w zbawieniu będzie nawet wyższa. Tradycja Kościoła, zarówno katolicka, jak i protestancka, podtrzymuje tę naukę, wyraźnie stwierdzając, że anioły nie stają się ludźmi, a ludzie nie stają się aniołami. Popularne powiedzenia o zmarłych jako „aniołach w niebie" mają charakter pocieszny i metaforyczny, nie są jednak zgodne z nauką Kościoła. Człowiek zachowuje swoją tożsamość w wieczności, a aniołowie pozostają odrębnymi bytami duchowymi, stworzonymi przez Boga w innym celu.

W tradycji grecko-rzymskiej, zarówno republikańskiej, jak i imperialnej, kobieta mogła zostać wyniesiona do boskości, angelizowana lub czczona w sposób, który w chrześcijaństwie został całkowicie zakazany. Już w czasach republiki uosobienia cnót i idei politycznych, takie jak Concordia (Zgoda), Pax (Pokój) czy Fides (Wierność), były czczone jak boginie i traktowane jak opiekunki wspólnoty. Miały własne świątynie w Rzymie, pojawiały się na monetach i pełniły funkcję niemal anielskich strażniczek ładu republikańskiego. W mitologii i religii greckiej śmiertelniczki mogły zostać zheroizowane i wyniesione na boski poziom. Psyche, dzięki swojej miłości do Erosa, otrzymała nieśmiertelność i została włączona do grona bogów. Ino, po tragicznej śmierci, została przemieniona w morską boginię Leukoteę i odtąd opiekowała się żeglarzami.

Ariadna, porzucona przez Tezeusza, znalazła wieczne życie u boku Dionizosa, który uczynił ją boską małżonką. W tych opowieściach widać, że kobieta mogła stać się pełnoprawnym uczestnikiem świata boskiego, a nie jedynie pasywnym narzędziem. W okresie cesarstwa praktyka apoteozy stała się częścią oficjalnej polityki. Żony i matki cesarzy były wynoszone do rangi bogiń i czczone publicznie. Livia Drusilla, żona Oktawiana Augusta, po śmierci została ogłoszona „Divą" przez senat. Poppea Sabina, małżonka Nerona, również otrzymała

status boski. Faustyna Starsza i Faustyna Młodsza, żony cesarzy Antonina Piusa i Marka Aureliusza, były obdarzane kultem, budowano im świątynie i wznoszono posągi. W ten sposób kobieta stawała się boską opiekunką państwa i dynastii, uczestnicząc w czymś, co chrześcijaństwo w całości odrzuciło.

Do tego dochodził także kult Izydy, sprowadzony z Egiptu i niezwykle popularny w Rzymie. Izyda była boginią matką, strażniczką życia i śmierci, opiekunką dusz i inicjacji. W jej kulcie kobiety mogły pełnić funkcje kapłańskie i doświadczać duchowej rangi, jakiej w chrześcijaństwie nigdy im nie przyznano. Wszystko to pokazuje, że w świecie pogańskim kobiety mogły dostąpić apoteozy i stać się symbolami boskości. Chrześcijaństwo natomiast całkowicie zamknęło taką możliwość, ograniczając kobiecą rolę do figur Ewy i Maryi — kusicielki albo dziewicy — i wykluczając ich udział w angelologii. Podczas gdy w Rzymie i Grecji kobieta mogła zostać boginią, strażniczką, a nawet boską patronką państwa, w chrześcijaństwie utraciła tę drogę, a anielskie królestwo zostało zarezerwowane wyłącznie dla istot męskich.

Od czasów Augustyna chrześcijaństwo rysowało coraz ostrzejsze linie podziału: między ciałem a duszą, duchem a zmysłami, czystością a pożądaniem. Seksualność dopuszczano jedynie w ramach małżeństwa heteroseksualnego i podporządkowanego prokreacji. Najwyższym ideałem stawał się celibat, utożsamiany z anielską doskonałością. Symbolicznie stworzyło to kosmos pozbawiony kobiecości. Bóg był jednoznacznie męski; anioły, choć nazywane „bezpłciowymi", wyobrażano jako młodzieńców o rysach wojowników. Kobiety pojawiały się tylko w dwóch rolach: jako kusicielki (Ewa, Maria Magdalena przed nawróceniem) lub jako naczynia aseksualnej czystości (Maryja Dziewica). Nie było miejsca na kobietę jako równą partnerkę, nie było miejsca dla boskich kochanek, nie było miejsca dla bogini.

Kiedy system religijny represjonuje eros i wyklucza kobiecość, energie erotyczne nie znikają — skręcają się do wewnątrz. Freud powiedziałby, że libido, tłumione przez surowe superego, powraca w postaciach zamaskowanych, zniekształconych lub nerwicowych. Jung zauważyłby, że anima — archetyp kobiecy w duszy — zostaje wygnana, pozostawiając rozdętą i kruchą męskość. W tym klimacie archetyp anioła ulega deformacji.

Zamiast reprezentować pełnię boskości, anioły stają się pseudoaniołami: męskimi i celibatowymi figurami oderwanymi od ciała i natury, nasyconymi erotycznym napięciem, które nie znajduje ujścia, oraz zamkniętymi w męskich wspólnotach, gdzie energia psychiczna krąży tylko między mężczyznami. W monastycyzmie i kapłaństwie celibatu prowadziło to do silnych prądów homoerotycznych. Nie zawsze jawnie seksualnych, lecz kompulsywnych i nieintegrowanych. Anioł staje się symbolem tego ideału: świetlisty młodzieniec, piękny, „czysty", lecz pozbawiony kobiecego dopełnienia. Dlatego anioły judeochrześcijańskie są „homoseksualne" nie w znaczeniu nowoczesnej tożsamości seksualnej, lecz w sensie psychologiczno-symbolicznym. Uosabiają eros męski, który nie ma dokąd popłynąć poza własne odbicie.

W starożytności grecko-rzymskiej dusza kobiety mogła zostać wyniesiona do boskości.

Mity mówią o Psyche, która przez związek z Erosem osiągnęła nieśmiertelność. Cesarzowe i małżonki władców bywały deifikowane po śmierci, stając obok swoich mężów wśród bogów. Boginie ucieleśniały każdy wymiar istnienia — od erotyzmu Afrodyty po moc odrodzenia Izydy. Chrześcijaństwo natomiast odebrało kobietom tę drogę do apoteozy. Powodów było kilka. Po pierwsze, lęk przed archetypem bogini. Postacie takie jak Izyda, Demeter czy Afrodyta reprezentowały boską kobiecość, którą chrześcijaństwo starało się wymazać. Przyjęcie kobiet jako anielskich czy boskich istot oznaczałoby powrót

do tradycji, które miały zostać przezwyciężone. Po drugie, chodziło o kontrolę erosu. Apoteoza kobiety potwierdzałaby sakralny wymiar seksualności, skoro boginie uosabiały płodność, miłość i erotykę. Chrześcijaństwo uczyniło odwrotnie: kobieca seksualność stała się źródłem grzechu (Ewa) lub została wyjałowiona (Maryja). Po trzecie, zadecydowała patriarchalna teologia. Upewniając się, że anioły są wyłącznie męskie, chrześcijaństwo wzmocniło strukturę kapłaństwa męskiego i męskiego Bóstwa.

Kobiety mogły być świętymi, dziewicami, męczennicami — ale nigdy równymi mężczyznom w hierarchii niebiańskiej. Ideał „anielski" zarezerwowano dla mężczyzn żyjących w celibacie.

Odrzucenie kobiecej apoteozy miało głębokie skutki kulturowe. Robert Graves w Białej Bogini nazwał to chorobą cywilizacyjną: wymazanie bogini uczyniło poezję i duchowość jałową. Anioły stały się symbolami tej pustki: świetliste, lecz aseksualne; męskie, lecz odcięte; czyste, lecz niepełne. Nie są prawdziwymi mediatorami między niebem a ziemią, ale półistotami — pseudaniołami zrodzonymi z represji. Jeśli duchowość ma być pełna, musi odzyskać to, co chrześcijaństwo wyparło: eros i kobiecość. Prawdziwa integracja oznacza przywrócenie animy — kobiecego archetypu wewnętrznego — do świadomości, uznanie seksualności nie za grzech, lecz za ścieżkę transcendencji oraz rozpoznanie kobiet jako pełnoprawnych uczestniczek boskości, zdolnych do apoteozy, tak jak było to w tradycjach przedchrześcijańskich. Dopiero wtedy anioły mogą stać się czymś więcej niż pseudaniołami. Mogą być prawdziwymi archetypami światła — świetlistymi nie dlatego, że odrzucają eros, ale dlatego, że ucieleśniają jego zjednoczenie z duchem.

Judeochrześcijański kosmos aniołów oferuje nam paradoks: wizję transcendencji zbudowaną na represji. Jego anioły, piękne, lecz niepełne, odsłaniają ukrytą prawdę — że żadna duchowość nie może być cała bez erosu, a żadna boskość nie może być pełna bez kobiecości.

Aby przywrócić równowagę, trzeba powrócić do tego, co zostało utracone: do bogini, do animy, do erotycznej duszy. Tylko wtedy anioły przestaną być cieniami represji, a staną się prawdziwymi posłańcami pełni.

Bóg judeochrześcijański, gdy spojrzeć na niego z perspektywy porównawczej religii i psychologii głębi, jawi się jako konglomerat kilku archetypicznych energii, które w dawnych systemach politeistycznych były rozdzielone na różne bóstwa. Z jednej strony nosi w sobie energię wojny, dyscypliny i prawa — odpowiadającą sferze Marsa. Jego obraz jako surowego sędziego, wojownika i mściciela, który prowadzi swój lud do podbojów, to nic innego jak echo archetypu męskiego boga wojny, ale przeniesione w monoteistyczny absolut. Z drugiej strony ta sama figura wchłania w siebie elementy związane z oczyszczeniem przez wodę, rytuałem chrztu, czyli symboliką płodowych, oceanicznych wód. Tutaj odnajdujemy podobieństwo do Oannesa, bóstwa wodnego i nauczyciela z tradycji mezopotamskich, które łączyło wiedzę z pierwotną mocą oceanu — wód życia, narodzin, seksualności.

Połączenie tych energii w jednej postaci tworzy napięcie psychiczne: surowy, wojenny bóg dyscypliny, którego władza wyraża się przez zakaz i represję, zostaje związany z żywiołem wód, które symbolizują seksualność, płodność i nieświadomość. W tradycji chrztu wody te zostają „ochrzczone" jako czyste i duchowe, odcięte od ich pierwotnego, erotycznego i płodowego sensu. W rezultacie oceaniczna moc, zamiast otwierać na erotyczną pełnię, zostaje zamknięta w rytuale odcięcia i kontroli.

Psychologicznie ten bóg staje się obrazem męskiego ja, które wypiera własną seksualność, zwłaszcza w relacji do kobiecości. Mężczyzna, który nie może lub nie chce zintegrować swojego erosu w związku z kobietą, zaczyna zwracać się ku sobie — zarówno intelektualnie, jak i seksualnie. Logos i eros zostają splecione w kręgu męskim,

w którym energia miłości i pożądania nie znajduje zewnętrznego dopełnienia, lecz zostaje skumulowana w homogenicznej, męskiej przestrzeni. Stąd bierze się duchowość, która pod powierzchnią surowej czystości i transcendencji kryje homoerotyczny wektor: zwrot ku sobie samemu, ku swojemu odbiciu, ku wspólnocie braci zamiast ku kobiecej inności.

Bóg judeochrześcijański w tej interpretacji staje się symbolem męskości, która nie potrafi objąć w sobie kobiecości ani erosa, a więc staje się jednocześnie wojownicza, represyjna i narcystycznie zwrócona ku sobie. Energia Marsa wchłania energię oceaniczną, ale zamiast pozwolić jej płynąć w naturalny sposób, zamyka ją w rytuałach wody, które mają oczyszczać, a faktycznie unieważniają jej seksualny wymiar. Rezultatem jest religijny system, który gloryfikuje męską czystość, odcina od kobiecości i wytwarza homoerotyczne pseudoanioły — duchowo wzniosłe, ale psychoseksualnie rozdarte.

W systemie judeochrześcijańskim obraz Boga jako Ojca absolutnego wyznacza ramy, w których kształtuje się ludzka psychika. Ojciec jest surowy, oceniający, karzący — w pełni obecny w roli strażnika porządku i moralności. Anioły, przedstawiane jako jego słudzy i wojownicy, są wtórnymi odbiciami tej ojcowskiej zasady: dyscyplinowane, podporządkowane, pozbawione autonomii. W psychice człowieka odbija się to poprzez formowanie nad-ja, superego, które domaga się posłuszeństwa, wyrzeczenia i czystości. To właśnie w tym miejscu zaczyna się subtelna, lecz głęboka luka w rozwoju męskości — luka, której konsekwencje psychologiczne są trudne do przeoczenia.

Anioły, pozbawione kontaktu z kobiecością i erosem, nie mają dostępu do pełni doświadczenia życia. Ich męskość jest sztuczna, ascetyczna, zbudowana na zaprzeczeniu własnych potrzeb i naturalnej energii. W ten sposób rodzi się kompleks ojca: głębokie, wewnętrzne poczucie, że aby udowodnić swoją męskość i władzę, trzeba ją narzucić innym. Nie chodzi tu o autentyczną siłę, lecz

o kompulsywne odgrywanie roli, która w rzeczywistości jest pusta i represyjna.

Dlaczego jednak ta energia wybucha wobec innych mężczyzn, a nie kobiet? W symbolice pseudaniołów kobieta jest albo demonizowana, albo całkowicie odczarowana — nie jest nośnikiem autentycznego pożądania ani inspiracją do pełnego życia erotycznego. Energia seksualna, nie mając dostępu do animy — żeńskiego aspektu duszy — zostaje skierowana ku temu, co podobne: ku bratu, ku współmnichowi, ku „prawdziwemu mężczyźnie". Jednak nie jest to energia miłosna ani twórcza. Przybiera formę przemocy, rytuału dominacji, sposobu na kompensację własnej niepewności i braku integracji z męskością w pełni ucieleśnioną.

Archetypiczna dynamika tej sytuacji jest klarowna: Ojciec narzuca zakaz i ideał czystości; Syn lub Anioł, wewnętrznie rozdarty i odcięty od kobiecości, próbuje sprostać ojcowskiemu wzorcowi; wreszcie pojawia się przemoc homoerotyczna — akt, w którym pseudanioł próbuje „połknąć" męskość innego mężczyzny, udowadniając swoją własną. To dramat, w którym stłumiona energia erosu wybucha w formie kompulsywnej, patologicznej.

Z perspektywy psychologii głębi okazuje się, że pseudanioły dopuszczają się przemocy nie z powodu duchowej siły, lecz właśnie jej braku. Ich działania są maską — imitacją męskości i autorytetu, które w rzeczywistości są niedostępne w pełni. Homoerotyczne gwałty stają się symbolem stłumionej energii erotycznej, powiązanej z potrzebą kompensacji wobec wszechmocnego Ojca. Prawdziwi mężczyźni, zintegrowani, świadomi swojej cielesności i seksualności, w oczach pseudaniołów stają się zagrożeniem. Trzeba ich zdominować, ponieważ symbolizują to, czego oni sami nie potrafią w sobie zintegrować.

W tym sensie przemoc wobec innych mężczyzn jest dramatycznym, archetypicznym odzwierciedleniem nierozwiązanej relacji z Ojcem i represji animy. To nie eros jako miłość, lecz patologiczna forma

pseudoduchowości — duchowa fasada, która maskuje pustkę i brak autentycznej integracji duszy z jej kobiecym wymiarem. Historia ta, choć dramatyczna, ujawnia uniwersalną prawdę: prawdziwa siła mężczyzny nie leży w dominacji ani represji, lecz w zdolności do pełnej, świadomej obecności, w harmonii z własnym ciałem, duszą i kobiecym aspektem psychiki.

Awersja, obrzydzenie i niechęć tych istot wobec kobiet nie są przypadkowe. W psychologii głębi można to interpretować jako projektowanie własnej nierozwiniętej, nieprzepracowanej animy — żeńskiego aspektu psychiki. Anioły czy pseudanioły, pozbawione kontaktu z kobiecością, odczuwają jej obecność jako zagrożenie. Kobieta symbolizuje im to, czego oni sami w sobie nie zintegrowali: emocjonalną głębię, intuicję, naturalną seksualność, zdolność do tworzenia więzi i akceptacji siebie w pełni.

Ponieważ te istoty żyją w systemie surowego Ojca i represji, kobieta staje się lustrem ich własnych braków. Jej ciało, seksualność i energia wydają się im obce, niebezpieczne, wręcz „nieczyste", ponieważ w psychice pseudanioła własna cielesność i potrzeby erotyczne są tłumione lub całkowicie odrzucane. Obrzydzenie wobec kobiecego ciała i seksualności jest więc mechanizmem obronnym: zamiast skonfrontować się z własnymi popędami i pragnieniami, te istoty je projekcjonują na kobiety i odpychają je emocjonalnie.

Niechęć wobec kobiet wynika też z konfliktu między represyjnym ideałem a naturalną potrzebą erotyczną. Kobieta, będąc symbolem życia, ciała i spontanicznej energii, kontrastuje z ascetyczną, kontrolowaną „męskością" pseudanioła. Jej obecność przypomina mu o tym, że jego męskość jest sztuczna i odcięta od pełni doświadczenia. Stąd rodzi się mieszanka lęku, odrazy i agresji — emocji skierowanych w pierwszej kolejności w obronie własnego, wewnętrznie niepewnego ja.

Podsumowując: awersja, obrzydzenie i niechęć pseudaniołów wobec kobiet to projekcja ich własnych braków i represji, mechanizm

obronny przed konfrontacją z własnym ciałem, seksualnością i nieprzepracowaną animą. Kobieta staje się dla nich symbolem pełni, której oni nie osiągnęli, a której lękowo starają się uniknąć — czasem poprzez odrzucenie, czasem poprzez dehumanizację, a czasem poprzez patologiczne przekształcenie energii w przemoc wobec mężczyzn.

Wiedźmistrz Generał — Martwe Wiedźmy z Cienia jako Matczyne Wzorce

„Prawdziwa potęga czarownictwa nie rodzi się z krzyku rozpieszczonych dziewczynek ani z farsy współczesnych iluzji, lecz z ciszy Pani Umarłych — wiedźm cieni, które strzegą pamięci, równowagi i granicy między życiem a śmiercią; przed nimi blednie każdy fałsz, bo ich mądrość jest starsza niż gniew, a ich spojrzenie głębsze niż ciemność."

W starożytnym świecie mawiano, że sława wiedźmy wyprzedzała ją, zanim jeszcze się pojawiła. Chciałbym porównać ideę współczesnego czarownictwa — zepsutego, LGBT, oszukańczego, zdegenerowanego, postmodernistycznego, rozregulowanego, niezdyscyplinowanego, głupiego, żałosnego i rozpieszczonego — do idei pierwotnego czarownictwa. Weźmy na przykład czarownictwo śląskie, germańskie. Dawno temu, gdy zawitałem w okolice Złotych Gór na Dolnym Śląsku, błąkałem się nocą po lesie i dzięki mojemu drugiemu thanaturgicznemu wzrokowi dostrzegłem trzymetrową wiedźmę, która ukazywała mi Vegvísir — dobre życzenia na drogę. Jaka była z charakteru? Między innymi zdyscyplinowana, potężna i mądra. Była silną, piękną kobietą — w przeciwieństwie do współczesnych, zepsutych odpadów aspirujących do miana „potężnych kobiet".

Kapłanki Westalki były dziewicami, ale zarazem potężnymi kobietami. Mogły wpływać na politykę. A teraz, jak wyobrażasz sobie bycie współczesną wiedźmą, jeśli jesteś wyśmiewana przez Czarne

Matki po drugiej stronie? W najlepszym wypadku jesteś rozpieszczonym bachorem o pogubionym umyśle. Nie mogłabyś wejść na pole bitwy i wiązać dusz poległych żołnierzy. Nie mogłabyś wziąć ciernia i wbić go w dłonie lub umysły mężczyzn, by ich powstrzymać, gdyby zbyt lekkomyślnie lekceważyli mądrość drugiej strony i kobiecej natury.

Miałem onegdaj dwie wizje: Jedna przedstawiała czarny całun z naszyjnikiem z wysuszonych kwiatów na szyi; pocałowałem jej całun — wierzę, że był to los ofiarowanych Kapłanek Westalki, oddanych świętemu chtonicznemu czarnemu ogniu. Druga wizja pojawiła się podczas rozmowy telefonicznej z przyjaciółką kapłanką. Podczas rozmowy wspomniała o boskim, dziwnie ciepłym ogniu, a moment później poczułem ramiona wokół szyi, dłonie przesuwające się w stronę mojego splotu słonecznego. Za mną stała postać w złocie i bieli. Uśmiechnąłem się i wspomniałem przyjaciółce, że czytam o świętym zakonie Westalek.

Gdy chrześcijańska dziewczyna popełniła świętokradztwo, kradnąc biżuterię ze statuy Westy, Westalka wskazała na nią palcem i powiedziała: „To będzie twoja ostatnia noc w życiu". Chrześcijańska dziewczyna zmarła tej samej nocy w straszliwych konwulsjach jako kara za swój czyn. Interesujące było odkrycie, że podobnie jak w Misteriach Eleuzyjskich, Westalki uspokajały eidola i całuny zmarłych, wypędzały je z Rzymu lub rozpuszczały ich cienie. Funkcja ta dawno została zapomniana, ponieważ w katolickim rytuale nekromantycznym mogą jedynie umieszczać dusze zmarłych w grobie na okres inkubacji, zamiast im pomagać.

Istnieją dwa klucze do tych misteriów:

Nie rozumiej Westy inaczej niż jako żywego ognia;
Widzisz, że z ognia nie rodzą się ciała. Dlatego z prawem należy ją

uważać za dziewicę, która nie przynosi nasienia, nie poczyna ich i miłuje towarzystwo w dziewictwie. (Ow. Fast. 6.291–294)

Żywy ogień związany jest z twierdzą, septagramem w teologii arytmetycznej; jest niepodzielny, to boski ogień, który spala wszelkie nieczystości i jest zamknięty w sobie przez ciała świętego ognia. Jest nieśmiertelny, połączony z ogniowymi korytarzami słońca w hiperionicznych rzeczywistościach w sensie pneumatycznym, i to jest miejsce, gdzie przebywają święte daemony i bogowie, uczestnicząc w dzikim, nieugaszalnym, hipersłonecznym hekatycznym ignis.

Podczas czytania byłem rozdarty między zrozumieniem kluczowej roli, jaką te święte kobiety odgrywały w Rzymie — ich pozycji, władzy, bogactwa i fortuny — a potrzebą kobiet, by uczestniczyć w swojej naturze seksualnej. Kara za złamanie ślubu była surowa, ale sednem było zachowanie filarów rzymskiego społeczeństwa. Biorąc pod uwagę wszystkie przywileje i obowiązki, jakie cieszyły się Westalki, rozumiem, że rytualne oczyszczenie było w tym kontekście konieczne. W końcu zakonnice, zakon wzorowany na Westalkach, ale pozbawiony władzy, bogactwa, wpływów politycznych i przywilejów prawnych, były uległą wersją potężnych zgromadzeń kobiet podległych Kościołowi. Ze względu na patriarchalną naturę społeczeństwa rzymskiego, Westalki wraz z matronami były kobietami o największych prawach w tym społeczeństwie.

Czego nauczyłem się od mrocznych wiedźm z drugiej strony, od tych cienistych, od nieumarłych — to to, że są surowe, zdyscyplinowane, mądre, potężne i wielkie. Właśnie one tworzą lożę Pani Umarłych — archetyp, który nie jest jedną osobą, lecz kongregacją dusz, pamięci i rytuału. Pani Umarłych to strażniczki przejść i granic, które czuwają nad równowagą między życiem a śmiercią. Potrafią przywracać imiona zapomnianych, zamykać to, co powinno odejść, i chronić porządek tam, gdzie chaos próbuje rozciąć nici losu.

Ich moc nie jest krzykliwa ani spektakularna — jest głęboka, cierpliwa i przenikająca jak cień. Są pamięcią, która nie pozwala na zapomnienie, i granicą, która przywraca sens. Widziałem, jak w snach potrafią przyjść do żywych, aby nauczyć, ukazać prawdę, czasem także zranić, jeśli ktoś profanuje śmierć lub drwi z jej majestatu. To one uczą ciszy, to one wymagają szacunku — i nie mają żadnej tolerancji dla współczesnych zepsutych dziewczynek, które nadużywają pojęcia i definicji tego, czym jest kobieta lub czym powinna być.

Jestem mężczyzną, mam męską perspektywę. Ale z perspektywy kobiety — jeśli przyjmuje i konsekruje nasienie — rzecz wygląda inaczej, nabywa męskiej perspektywy, podobnie kiedy czarownik konsekruje krew miesięczną i ją spożywa — nabywa perspektywy żeńskiej. A zatem, jeśli naprawdę chcesz wzorować się na wiedźmach, to dorównaj im. Bo większość z was w kręgach gardneriańskich wiccan i podobnych to tylko rozpieszczone dzieciaki, które nie mają nic wspólnego ze swoimi wzorcami. Prawdziwie mądra kobieta potrafi subtelnymi metodami kontrolować mężczyzn. Rozpieszczona idiotka to tylko wściekła, rozregulowana kobieta — łatwa do przewidzenia, łatwa do kontrolowania, łatwa do spacyfikowania.

Uważajcie natomiast na kobiety milczące — milczące, mądre i silne. Bo tak jak mądrzy, cisi mężczyźni, potrafią knuć w bardzo jadowity sposób, aby zniszczyć. Nie bójcie się tych wściekłych idiotek i głupców — oni są czytani jak książka, wystawieni na widok, łatwi do interpretacji i zabawy. Ale Pani Umarłych — ciche, nieumarłe wiedźmy z cieni — nie są tak łatwe do przejrzenia. One są strażniczkami pamięci i mrocznej sprawiedliwości. One trzymają równowagę między światem żywych i martwych. To przed nimi należy się pochylić, bo ich moc jest starsza i większa niż gniew jakiejkolwiek żywej kobiety.

Lecz mądrą kobietę rzadko można spotkać. Silną kobietę rzadko można spotkać. Kobietę godną szacunku rzadko można spotkać.

Róbcie więc, co chcecie, ale miejcie świadomość, że strona śmierci ma na to zupełnie inne spojrzenie. Pani Umarłych widzi was inaczej, niż wy widzicie siebie.

Gdy byłem świeżo „wypieczonym" magiem, mieszkałem w Aberystwyth w Walii, w domku Heul Alwn 23 w Waun Fawr. Praktykowałem swoje rytuały późno w nocy; cisza lamp i oddech morza. I pewnej nocy pojawiły się dwie czarne ręce, które wyrzuciły mnie poza krąg — tak, że wylatując na dwa metry uderzyłem o sofę naprzeciwko. Bezpieczne lądowanie, a jednak wstrząs, który otworzył coś innego. Potem wskazała mnie czarna pani w białej masce; gdy ją zdjęła, pod nią była czaszka. Wokół gromadziło się chtoniczne robactwo, rozmaite demony, jakby chciano ze mnie uczynić daemoniaca. Ona uczyła mnie gestów; byłem wtedy uczniem jej ciszy — naśladowałem ją, imitowałem z synowskim zawzięciem.

Wróciwszy do Warszawy, słyszałem na ulicy „vafancullo" — byłem przez nią „opętany" jako syn wiedźmy. Dowiedziałem się (w przekazach, w snach), że była włoską stregą z okresu quattrocento, spaloną na stosie w młodości przez Inkwizycję. Lata później ukazała mi się jako młoda dziewczyna w środku lata, znikając tuż po tym, jak mój wzrok z nią się spotkał. Jeszcze później, gdy tęskniłem za swoją nauczycielką, widziałem jej promienną, ognistą twarz w gwiazdach — i miałem łzy w oczach, bo oto — po pięciuset latach obserwowania ekscesów niezliczonych śmiertelnych — moja matka, moja nauczycielka, moja maestra dostąpiła gwiazd i wolności.

To doświadczenie z Aberystwyth nauczyło mnie, że Pani Umarłych nie działają gwałtownie, by zabawić się w terror — działają przez inicjację, przez pamięć, przez zadawanie ról: ucznia ciszy, nosiciela imienia, strażnika granicy. Ich moc jest starsza niż każda moda; to pamięć, która przywraca imiona zapomnianych i zamyka to, co powinno odejść. Dlatego, jeśli naprawdę chcesz wzorować się na wiedźmach, nie szukaj jedynie krzyku i manife-

stu — dorównaj im ciszą, dyscypliną i pokorą wobec granic, które one strzegą.

Czy kiedykolwiek zastanawiałeś się, dlaczego Kościół, a konkretnie Watykan i judeochrześcijańska instytucja, eliminował kobiety, oskarżając je o czary? Austin Osman Spare, wybitny brytyjski okultysta i mag, spekulował w swoich ezoterycznych rozważaniach, że ludowe czarownictwo było zdegenerowaną formą kapłańskiej krwi kobiet, obdarzonych w sposób, który dzisiaj nazwalibyśmy psioniką.

Ta moc przechodziła przez linie żeńskie, poprzez mitochondrialne DNA, a także przez pewne okultystyczne predyspozycje transmigracyjne, które nie były bezpośrednio związane z DNA, lecz z nieprzerwaną linią przekazu. Każda linia takiej kobiecej krwi czarownic kończyła się w męskich potomkach, chyba że połączyli się z psionicznie zdolną kobietą i spłodzili córki. Te córki przedłużały rodowód.

Skąd to wiem? Moja babcia, choć wychowana w duchu katolicyzmu, była silną psioniczką: urządzenia elektroniczne wariowały, gdy wchodziła do pokoju, kryształy eksplodowały, żarówki pękały. Tłumiła to w sobie przez katolicyzm, obawiając się, że może zaszkodzić ludziom. Nie opanowawszy tej umiejętności i tej krwi, tłumiła ją w religii. W ten sposób cierpiała straszliwie i rozwinęła raka, odchodząc w 2007 roku.

Jakie były interesy Watykanu w eliminowaniu takich kobiecych linii? Przede wszystkim kwestionowały one władzę i kłamstwa szerzone przez wieki, w tym prymat nad tzw. watykańską magią i seksualnością kapłańską.

Badając rodowody mojej babki i prababki poprzez testy mitochondrialne, odkryłem, że noszę w sobie linie krwi germańskie, Tesalskie, Bityńskie, aż po Syrię. Mam więc, jak lubię mówić, armię babć stojących za mną.

Przekazuję to jako ostrzeżenie i historię odwetu przeciw judeochrześcijańskim instytucjom, które zniszczyły tyle kapłańskich klas

kobiet, zmieniając je, jeśli się bały, w bezwolne zakonnice. Krótko mówiąc, można stąd wywnioskować i wyprowadzić wszystko inne.

Mądre kobiety bywają rzadkie. Silne kobiety bywają rzadkie. Ale Pani Umarłych — ciche, nieumarłe wiedźmy z cieni — trwają mimo czasu. Ich spojrzenie przenika wieki; ich obecność uczy, że prawdziwa potęga to nie demonstracja, lecz pamięć i równowaga. Ja jestem tu tylko pośrednikiem.

Rhetorica ad populum: Słowo o Retoryce

W tej nocnej godzinie, gdy moi przyjaciele śpią, z wyjątkiem kilku czarownic cienia biegających przy wrotach umarłych, chciałbym skupić się na retorycznych zagadnieniach metaretoryki i retoryki.

Oto podręcznik klasycznej retoryki w okresie hellenistycznym, zredagowany przez Stanleya E. Portera. Chciałbym przeczytać jego wstęp, który jest naprawdę potężnym dziełem, muszę przyznać, ponieważ niewiele osób współcześnie bada retorykę — nie mówiąc już o tym, by ją stosować czy łączyć ze sztuką pamięci, ars memoriae, aby wiedzieć, jak układać, wynajdywać, stylizować i wygłaszać swoje przemowy, czerpiąc z katalogów i artefaktów wyobraźni, by przekazywać je w sposób odpowiedni.

Czasem w gładkim, niczym płatek śniegu, stylu Odyseusza, a czasem w bardziej napiętym i ostrym stylu Tyrtajosa. Przeczytajmy zatem: czym jest retoryka?

Greckie słowo rhetoriké pojawia się w „Gorgiaszu" Platona, prawdopodobnie napisanym w drugiej dekadzie IV wieku p.n.e. Używa go Sokrates, a sofiści Gorgiasz i jego uczeń Polos przyjmują je bez protestu, by opisać téchné, czyli sztukę publicznego przemawiania. Gorgiasz praktykował ją i nauczał innych, a Polos opublikował pewne pisma na ten temat. Definicja retoryki jako Peithos Demiurgos — dzieła perswazji — była ściśle polityczna. Peitho była boginią wymowy i powściągliwości w mówieniu, bo aby być dobrym mówcą, trzeba mieć umiar.

Nie rozrzuca się informacji na lewo i prawo jak dziecko paplające o wszystkim, lecz wybiera się z arsenału wiedzy i doświadczeń te elementy, które pasują do audytorium, aby je w jakiś sposób poruszyć.

Na marginesie — to nie jest wcale stricte retoryczne, lecz bardziej performatywne. To, co nazywamy retoryką, było postrzegane jako praktyka już w V wieku, choć samo słowo rhetoriké nie występuje w żadnym zachowanym tekście z tego okresu. Częściej używano określenia téchné lógon — sztuka słów, mowy czy dyskursu. Niektórzy twierdzą, że Platon ukuł słowo rhetoriké, które mogło mieć pejoratywne konotacje, bo pochodzi od słowa rhétor — mówca, często oznaczającego polityka, kogoś, kto chce nas przekonać, wpłynąć na nas. A wszelki wpływ jest poza moralnością — dlatego trzeba nauczyć się wpływać, zanim poddamy się wpływowi milionów, które same były wcześniej ukształtowane przez retoryczne perswazje polityków. To też kwestia wolności.

Potem pojawia się Corax, a oczywiście także „Rhetorica ad Herennium", przypisywana Cyceronowi (choć to przedmiot debat). W tym dziele funkcją mówcy jest umiejętność przemawiania w sprawach określonych prawem i obyczajem dla dobra wspólnoty oraz zdobycie — na ile to możliwe — przychylności audytorium. To dotyczy wiedzy wspólnej, zakresu i ram przemówienia, tego, co jest dozwolone w danym społeczeństwie. Chodzi o eliminowanie skrajności i umiar w środku, by skutecznie oddziaływać.

Dlatego dzielimy informacje. W dyskursie wywiadowczym czy rządowym nie przekazuje się wszystkiego opinii publicznej, bo panowałby chaos. Podobnie jednostki posiadające szczególną wiedzę nie powinny mówić o niej wszędzie i każdemu — byłoby to czystym nonsensem. W najlepszym razie spotkałby ich śmiech lub obojętność, w najgorszym — izolacja czy umieszczenie w zakładzie psychiatrycznym.

Chciałbym więc dać krótki przegląd greckich i łacińskich stylów retorycznych. Jakie są podstawowe części mowy retorycznej? W „Re-

toryce" Arystotelesa (księgi I i II) pierwszym elementem jest dianoia — myśl, inspirowana przez prónoia, boginie czy bogów. Nie ma to większego znaczenia, ważne że pochodzi z naszego własnego umysłu — z naszej autonomii, władzy i zdolności do korzystania z doświadczeń i wiedzy, by ułożyć mowę. To heuresis lub inventio — wynajdowanie tego, co chcemy powiedzieć, zanim to wypowiemy.

Nowocześni ludzie często zapominają, że nie mówi się wszystkiego, o czym się myśli. Najpierw myślisz, potem mówisz — tak kształtuje się mistrzostwo nad sobą i audytorium. Potem mamy lexis (elocutio) — styl, oraz taxis (dispositio) — układ. To sztuka, jak zorganizować poważną debatę, lekką rozmowę czy piękne wystąpienie. Kolejną częścią jest hypokrisis (actio) — wygłoszenie mowy. Ja sam teraz wygłaszam mowę — pomyślałem nad nią, wynalazłem ją, ułożyłem, wybrałem styl i sposób wykonania, i teraz ją prezentuję.

Do tego dochodzą środki perswazji — nieartystyczne i te oparte na téchné, czyli kunsztowne. Każda mowa niesie w sobie także charakter mówcy, czyli ethos. Aby skutecznie przekonywać, mówca powinien być dobrego usposobienia — wtedy ma większą siłę perswazji. Zły mówca, złośliwy — jego język zostaje odcięty w chwili wypowiedzi.

Sam wiele razy doświadczyłem, że nadmiar słów może być zgubny. Słowa nie są stworzone dla tchórzy — mogą przywoływać niewidzialne siły. Dlatego gdy mówisz w otchłań, skarżysz się, płaczesz, wyrażasz radości i troski, to nie jest tylko komunikacja ludzka — słuchają cię także istoty cudowne. Trzeba tylko znaleźć właściwy język dla nich.

Wygłaszam tę mowę, by zachęcić ludzi do retoryki. Bo można mówić pięknie, można mówić dobrze, wkładając w to serce, duszę, umysł i ducha. Można działać poprzez aletheia — prawdę, poprzez mnemosyne — pamięć, poprzez piękno i muzy, poprzez cnoty, które zostały zapomniane, lecz nie zniszczone — są nieśmiertelne. To tylko ludzie się od nich odwrócili i przestali twierdzić, że są natchnieni. Dziękuję.

O celu wysokiej magii — Droga Prawej Ręki w kontekście pogańskim

Perfekcyjna magia to doskonała formuła intelektualna, wartościowa, pneumatyczna, seksualna, fizjologicznie performatywna, która subtelnie i wspaniale pokrywa się z obiektywnymi prawami wszechświata. Jest to bardzo trudne do osiągnięcia, ponieważ nasze formy biologiczne są ograniczone, a sztuka jest pełna miraży, pułapek, pól minowych urojeń i ignorancji, często zasilanych przez wrogów ludzkiego przebóstwienia i operatorów magii. Nasze poznanie, wyobraźnia, intelektualizacje, dusze są ograniczone; nasze „daimony" mają różny charakter, a nasza świadomość splata się w różny sposób z innymi światami.

Chciałbym przedstawić kilka technik, które mogą okazać się przydatne w twojej własnej celowej praktyce. Praktykuję magię ceremonialną, która obejmuje artystyczne symfonie, performatywne gesty, różne języki, symbole, zaklęcia, inwokacje, ewokacje, emanacje, mediumizacje, awataryzacje i jest ściśle związana ze współpracą z Bogami, Angeli Bonum, Agathos Daimones, Bohaterami, Mistrzami, Mistrzyniami oraz duchami wielu światów, piekieł i otchłani.

Czy można komuś pokazać subtelną sztukę magii? Czasami tak, czasami nie. Ci, którzy próbują udowodnić cokolwiek, są szybko zamieniani w błaznów, to samotna ścieżka w której najwięcej się dzieje z dala od reszty śmiertelnych ludzi. Obecnie mogę wizualizować trój-

kąt w kolorach czerwonym, złotym i srebrnym w przestrzeni 3D, który mogę subtelnie zmaterializować i zobaczyć. Czy jest to rzeczywisty obiekt, czy jedynie moja subiektywna wyobraźnia? Czy naprawdę projektuję formę energii, która pozwala mi zobaczyć trójkąt z okiem pośrodku? Mogę go obracać, przyspieszać, zatrzymać i zapisać jego symbol w piśmie klinowym, co oznacza tarczę wpisaną w symbol Shamasha.

Trzymam te trzy elementy w pamięci i jednocześnie projektuję je z wyobraźni w przestrzeń 3D. To mały moduł, który wykorzystuje symbole możliwe do rozpoznania lub nie. Potrzebujesz intencji i tradycji — co jest uświęcone w tej praktyce. Na przykład, zgodnie z tradycją Egipcjan, mogę zapisać kartusz na papirusie i nadać mu intencję wysłania moich wyrazów szacunku nauczycielom. Obecnie projektuję złoty list, który wysyłam w górę, obserwując, jak białe skrzydła przenoszą moją wiadomość do bogów. Broadcast instancjonalny.

Istnieje wiele technik, w tym Barbara onomata, czyli nieznane języki używane podczas procesji eleuzyjskich z Aten do Eleuzis. Choć słowa te w tym kontekście nie mają znaczenia, służyły demonstracji. Kiedy wchodzimy w przestrzeń sakralną, wszystko staje się poważne — powaga wynika z naszego oddania i szczerości. Demonstracje, które pokazałem wcześniej, były profanum; mogły posłużyć do ćwiczeń wokalnych, tańców Salian, współpracy z inteligencjami sfer planetarnych — np. w czasie Marsa lub retrogradacji Saturna, podług tradycji, lub uznaniowego doświadczenia.

Wszystko, co wprowadzamy do umysłu i zmysłów, wpływa na naszą estetykę, sposób myślenia i intelektualizację sytuacji. Technik magii uczonej to w istocie ucywilizowany szaman. Im bardziej szlachetna, szczera, rezonująca i etyczna jest jego praktyka, tym bardziej czyny są skoncentrowane, naładowane energią i efektywne, a szanse na wpływ na rzeczy lub ludzi rosną. Wielkie przemówienia

magika są słyszane przez duchy i dusze na całym świecie, podczas gdy drobne lub złe słowa są odrzucane — naturalny porządek rzeczy.

Magia może obejmować szyfrowanie, tworzenie kodów czy systemów symboli. Podstawowym celem jest wpływanie na świat i działanie na siebie — mistycy chcą otrzymywać i otrzymać oddziaływanie, magowie działać i komanderować, katalizować. Technik magii stara się realizować wizję, inspirując inteligencje, aby przeciwdziałały destrukcji lub destabilizowały system w celu osiągnięcia celu. To jak bycie małym bogiem — skuteczność zależy od talentu i treningu. Głupiec próbuje powtarzać kroki technika magii bez zrozumienia fundamentów jego bytu i nie osiąga żadnych efektów.

Technik i narzędzi w arsenale technika magii jest wiele, rozwija się je latami, dopracowując każdy element, nieużywane organy zanikają. Część umiejętności może pochodzić z kontaktu z duchami, bogami czy demonami, ale to, co staje się twoje, należy do ciebie. Każda ścieżka jest indywidualna; jeśli nie zindywidualizujesz siebie, osiągniesz jedynie rzeczy pożyczone lub powierzchowne.

Modularne podejście do subtelnej sztuki magii pozwala używać narzędzi według potrzeby. Bardzo ważnym celem jest cel wyzwalający — magia nie służy do sztuczek, lecz do wzrostu w mocy w sferach planetarnych, zarówno w życiu, jak i pośmiertnie, gdzie obowiązki i ciężar powierzonych nam zadań przerasta śmiertelne obciążenia. Dążysz do większego zasięgu i wpływu w porządku rzeczy. To godny cel — metafizyczna inspiracja pozwala inspirować tych poniżej i w innych miejscach.

Magiczny światopogląd nie toleruje końca — wszystko jest w ruchu i zmianie, życie i śmierć, bios i thanatos. Przez całe życie pracujemy nad pięknem i głębią, czasem w sposób przebiegły, adaptując się do okoliczności i ludzi, tworząc relacje, maski i tożsamości. Między nami a bogami panuje pełna szczerość i rezonacja.

O Współczesnych Deistach Nobilitas ('Poganach'), a monoteistach Judeo-Chrześcijańskich

Zdaję sobie sprawę z konsekwencji tego wszystkiego, dlatego praktykuję elitaryzm pogański. To nie jest zwykłe wybieranie sobie ścieżki życia — to świadomy, pełny angaż, wybór, który wymaga od człowieka wytrwałości, odporności i głębokiej refleksji. Naprawdę myślisz, że gdybym nie uczestniczył w auto-phanei, w głębokim współzrozumieniu ze swoimi tradycjami i z własnym dziedzictwem duchowym, dawno nie machnąłbym ręką na wszystko, wybierając jakiś konserwatyzm Chrześcijański w rekursie współczesności? To nie jest kwestia kaprysu, lecz konieczności, bo bez tego kontaktu, bez tego rytuału i intymnej pracy z symbolami, z ideami, z moimi mistrzami i Bóstwami, świat staje się chaosem, a życie — pustką.

Wyobraź sobie moment, w którym spoglądasz w nocne niebo, a na tle gwiazd widzisz m.in. Kaduceusze — pogańskie symbole mocy, wiedzy i przemiany.

Masz wtedy dwie ścieżki:

Psychiatrię, która stara się wytłumaczyć wszystko normatywnie, lub religię, która w swej prostocie i dogmatyzmie mówi Ci,

że to „Szatan", bo to pogańskie symbole. W takich okolicznościach nie sposób pozostać obojętnym. Każdy człowiek może paść łupem jednej z tych instytucji — ulec presji społecznej, wpuścić do głowy strach i wątpliwość.

A jednak istnieje też trzecia droga — droga, którą wybrałem. Pomimo potencjalnego obłędu, pomimo niezrozumienia ze strony świata, pomimo ryzyka stygmatyzacji i izolacji, można podążać lojalnie za ścieżką wskazaną przez własną tradycję. Wymaga to całkowitego poświęcenia, nieustannego zaangażowania i odwagi, by w czasach, które od dawna nie tolerują takich odstępstw, zachować integralność duchową. To jest praktyka, która uczy cierpliwości, samodyscypliny i głębokiego zrozumienia symboli — zrozumienia, które jest możliwe tylko wtedy, gdy nie odwracasz wzroku i nie ulegasz presji.

W tym sensie elitaryzm pogański nie jest wyłącznie ideą, lecz formą przetrwania — nie biologicznego, ale duchowego. To świadome przyjęcie odpowiedzialności za własną świadomość, za własne doświadczenia i za wartości, które wybrałeś. To wiedza, że prawdziwe poznanie nie przychodzi łatwo, a często wymaga stanięcia twarzą w twarz z lękiem, z wyśmianiem i z potencjalnym odrzuceniem całego świata. Tylko w ten sposób można zachować wierność sobie i tradycji, której jesteś strażnikiem.

Teraz, spotykając się z osobami wyznania judeochrześcijańskiego, deklarując że jest się nobilitas czy poganinem — jak pogardliwie nazywali nas chrześcijanie od IV wieku naszej ery w górę — należy pamiętać, że nobilitas był terminem zarezerwowanym dla senackiej klasy Rzymu, dla rycerzy Rzymu, którzy byli wyznania starego, to znaczy przedgalilejskiego, przedchrześcijańskiego.

Bardzo często można się spotkać z opinią, że będąc cywilizowanym nobilitas, czyli poganinem, podmieniamy tylko cały system wierzeń na wielobóstwo. Otóż sytuacja jest zupełnie inna. Nobilitas mają zupełnie inną teologię — misteryjną, kultyczną, soteriologiczną — zu-

pełnie inną filozofię jako umiłowanie mądrości, inne humanitas (cechy człowieczeństwa), inne virtutes (zestaw cnót, które się inkorporuje), inny system odpowiedzialności za własne życie, nie relegując tego nigdzie indziej. Mają też inny sposób komunikacji z bóstwami, boginiami i prowidencją, inny system klasyfikacji istot metafizycznych, a także inną etykę i moralność, która w swej sile jest relatywna, biorąc pod uwagę rozmaite cywilizacje i kultury, zachowując człowieczeństwo.

Ciekawe są te wszystkie różnice, ponieważ osoby zakorzenione w judeochrześcijańskiej kulturze tłumaczą sobie wszystko z powrotem w swój system wierzeń. Kiedy mówi się o teologii albo o bóstwach, robi się to z ich perspektywy — Bóg jest jeden. Natomiast jest to ich symulacja, ich hermeneutyczna interpretacja tego, czym jest ich żydowski Bóg. Dla poganina nobilitas bóstwa są czymś innym — mogą być manifestacjami sił wszechświata, mogą być maskami, archetypami, ale także nie jest zakazane, aby człowiek, jako mały bóg czy bogini — co było powszechne w świecie grecko-rzymskim — mógł wspiąć się do poziomu dajmonicznego, czyli przebóstwienia.

Daimon jako osobisty duch czy forma nadpneumy (pneuma — dusza) był zobligowany słuchać się hegemona, czyli swojego władztwa. Natomiast daimon sprawował hegemonię nad duszą i umysł były sprzęgnięte z ciałem. W świecie pogańskim istniała harmonia — nie było manichejskiego podziału na dobro i zło, światło i ciemność. Harmonia oznaczała, że wszystko było regulowane w taki sposób, aby funkcjonowało sprawnie i nie wbijało klina ani w społeczeństwo, ani w człowieka, by nie czynić z niego binarnego niewolnika, którego następnie rusztowano poczuciem winy, doktryną, wierzeniami, wstydem, obcymi kodeksami moralnymi, cierpieniem, samobiczowaniem się czy wynalazkiem grzechu pierworodnego.

Punkt nobilitas polegał na tym, że człowiek może być libertas — wolny, odpowiedzialny i indywiduacyjny, a także wcielać heroicznie

pewne kwestie w swoje życie podczas odkrywania świata a reifikowania, ucieleśnienia w sobie praw metafizycznych miarą siebie i realizacji współ-zrozumiałych z niebiosami gwiazd. Nie było niczym zdrożnym być bogatym, sławnym czy wielkim, pod warunkiem że było to rzeczywiście osadzone w pryncypiach nobilitas. Natomiast judeochrześcijanie odwrócili to, głosząc, że źle jest być bogatym, wspaniałym i genialnym człowiekiem, a dobrze być samobiczującym się niewolnikiem w ich zamkniętym systemie moralności. Cóż za konsekwencje — byle świnia pławiąca się w bogactwie i sławie pozostaje świnią, a nie człowiekiem pryncypiów i wartości.

Pogaństwo nie było religią uniwersalistyczną. Nie zakładało, jak projekcja judeochrześcijańska, że ich paradygmat doksologiczny obejmuje absolutnie cały wszechświat. Było to błędne rozumowanie, bo wszechświat był przesycony rozmaitymi siłami i mocami. Ontologia sił, platońskie idee reifikowały się w bóstwach i boginiach. Za Porfiriuszem, neoplatończykiem, bóstwa nie przeczą naturze, natomiast wydaje się, że judeochrześcijanie przeczą naturze, uważając, że ich bóstwo jest w zgodzie z nimi samymi.

Czy nobilitas poganin może być dobrą osobą? Oczywiście tak, tak samo jak ateista może być dobrą osobą, ponieważ kieruje się swoim kodeksem etycznym, socjalizowanym w różny sposób. Realizuje swoje cnoty rozumnie, uzmysławia sobie idee i myśli o nich w sposób autorefleksyjny. Często mówi się, że tylko chrześcijanie mogą być dobrzy w ich własnym rozumieniu. Tymczasem zestaw wierzeń nie warunkuje, czy ktoś jest dobrym czy złym człowiekiem. Liczą się efekty działań — jak w ujęciu mahajany buddyzmu. Jeżeli działania są niszczycielskie i głupie, oznacza to, że system religijny go w ten sposób uwarunkował.

Powiedzenie, że „religia nie jest zła, to ludzie są źli", jest uproszczeniem. Religia — czyli system programów wierzeniowych w umysłach — warunkuje efekty i postawy zachowań poznawczych, emocjonalnych i performatywnych.

Stworzyłem wiele wykładów o teologii hellenistycznej, o różnicach w ekonomii dusz między egipską, skandynawską, grecko-rzymską polityką dusz. Przybliżałem wierzenia akadyjskie związane z Drzewem Życia, które później transponowano w misteriach wężowych i drakońskich do Egiptu i świata grecko-rzymskiego. Wśród nobilitas nie było niczym zdrożnym bycie inicjowanym w wiele misteriów kultycznych, soteriologicznych, pneumatycznych czy mystagogicznych. Można powiedzieć, że są to tradycje zapomniane, ale one cały czas istnieją metafizycznie i obiektywnie na odpowiednie osoby które gotowe są je odkryć i we współpracy z duchowymi misteriozofami — ucieleśnić.

Chodzi o indywidualną pracę z bóstwami i boginiami, aby uzyskać sakramenty — w świecie hellenistycznym oznaczały one nałożenie misterium i pieczęci na intelekt, umysł, serce i duszę, by móc pracować w szkołach duchowych. To nie jest neopogaństwo rekonstrukcyjne, lecz forma usankcjonowania starożytności sakrum poprzez działanie duchowe, magiczne, ceremonialne i okultystyczne.

To tylko ogólne omówienie sytuacji: tu są nobilitas, cywilizowani, a tu chrześcijanie. Jedyne, co mamy wspólnego, to człowieczeństwo. Jeśli miałbym je zdefiniować — jest to wcielanie humanitas, czyli najwyższych osiągnięć ideowych, filozoficznych, etycznych i moralnych całego świata, poprzez rozpoznanie w nich mądrości i rozróżnianie, co prowadzi do dobrych skutków.

Grzech to wynalazek judaistyczny — niech nim straszą siebie. Ponad grzechem istnieje szlachetność nobilitas aria, czyli kierowanie się kodeksem wcielanym w życie, który staje się światłem i iluminacją prowadzącą przez życie.

Bardzo dziękuję i dziękuję też Muzie Helleńskiej — złoto-srebrno-niebieskiej, skrzydlatej damie, być może oświeceniowej, być może starożytnej. Kto wie.

O Zabieraniu Rzeczy do Grobu

I mniejsze losy przeszły przez grób, Przez błoto i trud, bez słowa skargi. I większe losy upadły, bezdźwięcznie niewinnie, z cichym żalem, co nie przystoi żadnym z nas.

Stoczyłeś swoje bitwy życia. Zakreślałeś kręgi wokół pracy, zbierałeś jej owoce — a mimo to bezskutecznie waliłeś głową w mur, ograniczony okolicznościami, losem, fortunami; czułeś, że twoja ogromna natura została skrępowana niczym drzewko bonsai, ledwo tli się na ziemi. Jest taki moment w życiu, kiedy godzimy się z tym, że niektóre owoce naszej pracy pozostaną pogrzebane razem z nami — inni nie będą mogli uczestniczyć w uczcie zebranego doświadczenia, mądrości czy historii niewypowiedzianej wnukom.

Jednak nie wszystko jest stracone. Życie ma zdolność sublimacji swoich największych poruszeń, gdy zostaną dostrzeżone przez nadświaty bogów. Tak więc trup idzie do grobu i rozkłada się, lecz ludzki geniusz odrodzony wznosi się na skrzydłach — do esencji największych ziemskich działań, odczuć, myśli, ceremonii i rytuałów łączących ziemię z nadświatami. Non omnis moriar.

Rodzina grobu jest ogromna; wyróżnić się wśród niej to niemal cud — nihil novi sub sole. A jednak niektóre życia mają niepowtarzalną jakość. Można to powiedzieć o każdym życiu, lecz niektóre górują nad innymi w szczególny sposób — przez gigantomachię, subiektywną wojnę, cierpienie, rezolutne decyzje, zbliżanie się do wielkich metafizycznych realizacji i przez wartości, które w oczach bogów stają się w pełni obiektywne. Jak mówić o rozgraniczeniu, skoro dusza świata przeżywa się przez wszystkie swoje żywe instancje — także

przez twoją — i granica między subiektywnym a obiektywnym rozmywa się bez barier?

Ileż to historii chowają archiwa zmarłych, piekła, demony, dusze świata i bogowie — ile myśli, czynów, wydarzeń, które zabieramy do grobu, będąc jednocześnie pamiętanymi i uwiecznionymi przez światy niewidzialne dla postronnych śmiertelników? Jedyna łza, jaka pozostaje, to ta za faktem, że inni, jak w łańcuchach, nie mogą uczestniczyć w historii wielkich poruszeń, mimo naszych najlepszych intencji. Dlatego każda soteriologia, indywiduacja, epifania czy heroizacja pozostaje doświadczeniem indywidualnym.

Pomyśl o wszystkich grobach na cmentarzu — niezliczone historie zapomniane. Pomyśl o żywych — ile opowieści o swoich bliskich naprawdę znasz? Ile anonimowych ludzkich losów na ulicy jest ci bliskich? Grób przeżywa historię swego posiadacza; jest cenotafem — posągiem nieobecnej, nieopowiedzianej historii. W istocie nie grzebiemy tylko zwłok, lecz historię do nich przypisaną, zapisaną w kościach, duszy i geniuszu. Zostawiamy te opowieści niczym śpiew cykad, bo to ich echo w nadświatach jest ważne — to, jak nas ukształtowały. Metempsychotycznie czy transmigracyjnie: po co pamiętać poprzednie życia? Co najwyżej pewne inklinacje do przełamania mogą mieć znaczenie; reszta to nekromancja narracji, która nie powiększa splendoru naszego życia ponad to, co rzeczywiście przeżyliśmy. Pozwól więc zwłokom opaść bez hałasu, niech pozostaną pod nagrobkiem jako fragment pamięci o historiach, których nikt naprawdę nie znał i nie pozna.

Bahnhofstrasse

Oczy wzgardą znaczą mi drogę, przez nie przechodzę
pod koniec dnia
Szarą drogą co fioletem znać daje gwiazdą objęć
i schadzek. O gwiazdo zła! Bólu Gwiazdo! Wzniosła
młodość nie powraca, Ani serca mądrość dojrzalszego
Nie pozna, znaków co
Szydzą jak odchodzę.

— James Joyce

Wyznaczanie granic wiedzy w komunikacji, bene discendi i zrozumienie

Jak mówić z ludźmi językiem zdrowego rozsądku? Przede wszystkim, jak wiadomo ze sztuki bene discendi w Rhetorica ad Herennium przypisywanej Cyceronowi, trzeba mówić o rzeczach, które ludzie znają — w obrębie wiedzy wspólnej. Aby na nich wpłynąć, należy posługiwać się ustalonymi faktami, zdrowym rozsądkiem, wiedzą powszechną i tym podobnymi, aby pociągnąć ich ku lepszemu celowi retorycznemu.

Płytcy i nudni, przeciętni ludzie wiedzą niewiele. Ci, którzy poświęcili życie gromadzeniu wiedzy, doświadczeń, doświadczeń anomalnych, danych metafizycznych i innych, mają solidny, szeroki zasób wiedzy. Jednak nie rozwodzimy się nad wszystkim przed każdym jak dziecko, bo wzięto by nas za obłąkanych. Dlatego każdy mądry człowiek wyznacza granice swojej wiedzy po rozmowie z rozmówcą, badając jego postrzeganie, wiarę, umysł, umiejętności i dopiero później wyznacza, o czym można mówić w sposób rozsądny.

Nie będziesz rozmawiać z idiotą o mądrości, z niedouczonym o swojej wiedzy akademickiej, z ateistą o swoich metafizycznych zdolnościach czy magicznych umiejętnościach. Nie będziesz mówić prostakom o swoich osiągnięciach ani zazdrosnym głupcom o swoim bogactwie doświadczeń, podróżach czy obfitości życia. Mówisz tylko

o tym, co inni mogą w jakiś sposób przyjąć — i dopiero z tej pozycji idziesz dalej.

W przeciwnym razie będziesz narażony na atak zazdrosnych, głupców, przeciętniaków, nienawistników, idiotów, imbecyli, wszelkich fanatyków, kretynów i złodziei, których spotkasz po drodze. Czy to ich wina, że są fanatyczni, niedouczeni, zwiedzeni, zazdrośni?

Nie — to twoja wina, jeśli obudzisz w nich takie instynkty, bo wtedy ty jesteś przyczyną tego, chcąc nie chcąc. Dlatego musisz ukrywać swoją inteligencję, zdolności, przenikliwość — w sztukach magicznych, w dyscyplinach akademickich, w ogólnej inteligencji — przed idiotą, głupcem, zazdrośnikiem. Chyba że masz status i bogactwo — wtedy możesz spróbować inspirować zgodnie z bene discendi.

Najpierw bada się grupę, audytorium, tłum, publiczność — a potem mówi się w taki sposób, aby korygować ich niedostatki i prowadzić w sposób mądry i życzliwy. Jeśli jednak politycy sami są głupi albo wiedzą niewiele, to problem, bo stają się populistami, a idioci, zazdrośni i zawistni słuchają właśnie ich. Tak rozpoznajesz męża stanu od politycznego imbecyla — i tak odróżniasz mędrca od kompletnego głupca.

Jestem z tobą całkowicie szczery w moim cyklu wykładów, ale muszę je ograniczać. Czy książki, które napisałem, zawierają całą moją wiedzę? Nie — część wycofałem, ponieważ wolę pisać w sposób etyczny. To znaczy w taki sposób, by żaden głupiec w żadnych okolicznościach nie mógł wyrządzić krzywdy sobie ani innym.

Oczywiście są tacy głupcy, że nawet gdy próbujesz im czegoś zabronić, i tak to zrobią. Istnieją fanatyczni idioci, na których nic nie poradzisz — na szczęście są w mniejszości. Dlatego droga etycznej komunikacji polega na tym, aby zrozumieć swojego rozmówcę — czy to zmarłych, demony, bogów, ludzi, mądrych czy głupich, duchy. Jeśli rozmawiasz z człowiekiem nauki, nie mówisz o magii. Jeśli rozmawiasz z magiem, możesz mówić o metafizyce, ale nie o całej. Jeśli

rozmawiasz z ateistą, nie przekonujesz go do istnienia bóstw. Jeśli z deistą — możesz wyjaśniać przez filozofię, teologię i liczne argumenty.

Tak myślą wielkie umysły, a małe nie dostrzegają konsekwencji własnej mowy. Małe umysły są jak plotkujący handlarze — widzą tylko czubek własnego nosa i działają ad hoc. Człowiek rozumny powinien przewidywać, jakie konsekwencje przyniesie światu to, co do niego wnosi — nawet do skrajności, jak wielkie szkody może wyrządzić. Trzeba podejmować ryzyko — jak wielkie szkody można wyrządzić tłumowi, jednostkom, czy można zniszczyć im życie, czy wznieść ich ku wielkości i rozsądkowi.

Myślę, że w tej kwestii całkowicie się zgadzamy — w sensie bardzo hamletowskim, prawda, Joriku? Sądzę, że się zgadza.

Psychologiczne skutki Magii — Gnothi Seauton i Via Regia

Czwarty pentakl Merkurego z Clavicula Solomonis został wybrany, ponieważ jest to najbardziej tożsama pieczęć duchów Allatori uczących mądrości, zrozumienia i wiedzy z którego korzystałem jako trzynastolatek. Są to inteligencje powiązane z Thothem, bez nakładek hebrajskich można wejść z nimi w communitas.

Jakie są psychologiczne skutki niektórych okultystycznych przedmiotów, operacji, rytuałów i praktyk? Nie można wyeliminować biopsychologicznych ani psychologicznych efektów oraz wszelkich uprzedzeń poznawczych, gdy angażujemy się w magię. Jest to subtelna sztuka, która jednak przekształca bezpośrednie, subiektywne doświadczenia w umysłach, duszach i sercach.

Na przykład, jeśli wrażliwy medium lub niestabilna, słaba osoba otrzyma potężny amulet Marsa lub Aresa, albo inteligencję Marsa, albo duszę czy ducha związanego z tą sferą wpływu, zacznie wywierać presję na umysł takiej osoby. Może ona stać się choleryczna, niestabilna, gniewna, krzykliwa i tak dalej. Wszystko zależy od gotowej struktury psychicznej, jaką ktoś ma w swoim umyśle — czy posiada cechy marsjańskie, saturniczne, wenusjańskie, merkuryczne, jowiszowe czy inne. Każda forma magii wydobywa jedynie potencjał, który już w tobie istnieje, i urzeczywistnia go w bardzo złożony sposób poprzez wartości i atrybuty, które mogą się z ciebie uwolnić.

Dlatego „gnothi seauton", jak napisano w wyroczni delfickiej, oznacza, że najpierw musisz poznać samego siebie, aby wiedzieć, do-

kąd prowadzą cię określone operacje, ceremonie, rytuały, amulety, talizmany czy eliksiry. Jeśli chcesz świadomie wspierać swój rozwój — osobowościowy, psychologiczny, mentalny, magiczny — musisz znać swój cel i rozumieć swoją kompozycję oraz ułożenie, by poprowadzić tę „symfonię" właściwie. Jest to bardzo złożone zadanie. Nie można wyciągnąć jednego aspektu swojej osobowości spośród tysięcy innych, ani jednego elementu świata astralnego, magicznego czy boskiego i oczekiwać, że wszystko zadziała według własnej woli.

Chodzi o eksperymenty, próby, informacje zwrotne i przede wszystkim zrozumienie samego siebie. Możesz wskazywać palcem na wszechświat i gwiazdy, zadawać pytania o naturę rzeczy, o prawdę, ale na końcu palec wskazujący na księżyc wraca do ciebie. Musisz zadać sobie pytanie: co czyni mnie śmiertelnym człowiekiem, ze wszystkimi jego wadami i zaletami?

Pamiętaj, że każda forma magii — jeśli jesteś potężnym magiem lub wrażliwym medium — będzie miała bezpośrednie konsekwencje dla twojego pola mentalnego, duszy, duchowości, uczuć i emocji. Może cię to zniekształcić lub wynieść na wysoki poziom doskonałości. Nikt nie osiąga perfekcji, ale dążenie do niej kształtuje i zaokrągla twoją naturę. Na przykład, jeśli masz choleryczną naturę, możesz sublimować swój gniew w wielkie współczucie. Jeśli jesteś wenusjański, namiętny i pełen pożądania, możesz przekształcić to w kontrolę nad swoją seksualnością i w piękną, pełną miłości energię.

Natura jowiszowa ma dwie strony — jak Zeus Meilichios, podziemny Zeus. Trzeba oczyszczać upadłe cechy władcy lub lidera i przekształcać je w coś silnego, szlachetnego, godnego cnoty i boskiej ochrony. Każdy etap, każda sfera ma naturę upadłą i większą, wyższą. Filozoficzny cel człowieka to udoskonalanie tych elementów, aby przyniosły one dobre i pożyteczne skutki nie tylko dla nas samych, ale także dla innych.

Ważne jest, by działać według własnych standardów i jakości, nie wymagając tego od innych. Jeśli kogoś zainspirujesz, niech sam podąża swoją drogą i sam odkrywa, co ma największą wartość. To sytuacja typu „win-win", bo tacy ludzie będą inspirować innych.

Ścieżka największego oporu. Indywidualna soteriologia w epoce Kali Jugi: ogólny retrospektyw orficki

Pozwól, że opowiem ci historię współpowstawania współzależnych przyczynowości. Co się dzieje, jeśli zajmiesz stanowisko i odkryjesz, że wszystkie wybory, decyzje i osądy, które podejmowałeś w swoim życiu, były słuszne w pewnym zakresie — choć obarczone różnorodnymi błędami, gniewami, kleszami (przywarami), ułomnościami i cierpieniami?

Wyobraź sobie, że zostajesz uwięziony w sieci współzależnych przyczynowości i nawet będąc po stronie racji, napotykasz zmienne sieci złudzeń, ignorancji, przywiązania, głupoty, wadliwych systemów wierzeń. Rzeczy, które sprzeciwiają się twoim ciężko wypracowanym wglądom, twoim metafizycznym spostrzeżeniom, twoim realizacjom bogów i boskości. Możesz być w konflikcie na przykład z religią, systemami wierzeń, teologiami, polityką, ideami społecznymi i tak dalej.

Dzieje się więc tak, że czy chcesz, czy nie, twoje ręce są związane i zostajesz wciągnięty w niewidzialną sieć wojny. A to, co czyni człowieka, to odporność oraz głęboki szacunek i wierność wobec tego, co napominasz i w co wierzysz jako w prawdę, co rozpoznajesz jako prawdę swojej wewnętrznej istoty — pomimo złudzeń, ignorancji i przywiązania, które próbują dowieść ci czegoś przeciwnego.

Mistrzowie i Mistrzynie przychodzą i odchodzą, pojawiają się i znikają, lecz złudzenie i ignorancja trwają. To jednak od ciebie zależy, by rozpoznać Siebie poprzez siebie, wszystkie te trudne do zdobycia rzeczy, które inni osiągnęli przed tobą. Musisz je bowiem wcielić w siebie, by móc skutecznie sięgnąć po bogów.

Czy uważam się za pokonanego? Nie! Czy pełen jestem żalu, że niczego nie mogłem zmienić? Byłem zmuszony toczyć swoją wojnę, byłem zmuszony stawiać czoła swoim bitwom. A jednak jestem człowiekiem spełnionym, choć wygrałem poprzez przegraną w tym świecie. Zostałem pokonany przez ignorancję, arogancję, gniew, złudzenie, religijne i społeczne przekonania czy inne.

Czy udało mi się coś zmienić? Być może to, być może tamto. Ale przynajmniej poprzez bohaterską postawę przez całe życie — nie pozwalając się złamać, nie poddając się, nie dając się sprowadzić do roli klęczącego niewolnika, w którą chcieliby cię obrócić przeciwnicy — zwyciężasz. Zwyciężasz swoim imieniem u bogów, u boskości. Bo liczy się proces heroizacji i uosobienia, jak w starożytnej Grecji i Rzymie. Liczy się proces twoich mądrych decyzji i osądów na ścieżce pitagorejskiej.

Jeśli te postawy są obiektywnie słuszne, urzeczywistnione, wcielone i uczynione cnotą, wtedy możesz zignorować szyderców — bo oni pozostają w swojej ignorancji, głupocie i szaleństwie. Z ludzką głupotą sami bogowie zmagają się na próżno, tak było zawsze. A w chwili śmierci po prostu bierzesz miecz Mańdźiuśriego i przecinasz wszystkie ich złudzenia, by nie mieli już nad tobą żadnego prawa. Wtedy kolejny duch wyzwala się z tego chaosu.

Tym krótkim przemówieniem chciałbym powiedzieć: nigdy się nie poddawaj, zawsze szukaj i znajduj. Bo nie samo szukanie, lecz odnalezienie siebie pomiędzy tobą a bogami jest czymś wartościowym. Życie toczy się dalej, świat toczy się dalej, czy oni go znisz-

czą, czy sami się zgładzą — nie ma czegoś takiego jak koniec świata, chyba że sami siebie unicestwią.

Dei Sol Invictus, Pater Kronos. De Profundis Clamavi ad Te.
Dziękuję.

Konieczność metafizyki i tyrania głupców: O zaangażowaniu w przegrane sprawy — Dlaczego bogowie w erze nowoczesnej? Pojęcie boskości w dopełnieniu zwierzęcia ludzkiego

Istnieje znane powiedzenie, że wielkie umysły myślą podobnie. Ale tak samo jest z głupcami — oni również myślą podobnie.

Czym jest definicja masy? To każdy „specjalny mały kwiatek", który myśli podobnie w warunkach licznej obecności, mając tę samą poznawczo-behawioralną skłonność do działania. Czy ja jestem członkiem masy? Tak — i w pewnym sensie zachowuję się w podobny sposób w określonych warunkach.

Problem zaczyna się wtedy, gdy większość ludzi nie potrafi przełamać swojego poznawczego uwarunkowania, by sięgnąć po coś większego, zwrócić się ku rzeczom bardziej wartościowym. Wtedy można ich określić mianem tłumu. Chciałbym podkreślić, że mimo zalewu czyichś ekskrementów w sieciach społecznościowych, mimo tego, co potrafią wyczarować i stworzyć w swoich umysłach — czy to w sekcjach komentarzy, czy w debatach politycznych — słowa, które wypowiadają, pochodzą z ich umysłów. A jeśli dysponujesz

umysłem bardziej bystrym, szybko rozpoznasz, że masz do czynienia z głupcami i idiotami — najgorszym rodzajem plagi.

Jeśli masz własny umysł i własne wartości, które sobie cenisz, musisz zajmować się swoimi sprawami. Metafizyka w tym bardzo pomaga, ponieważ wśród tych mas, gdy rozpoznajesz inteligencje, duchy filozofów czy dusze mistrzów dawnych czasów — daje ci to nadzieję. Jeśli muza natchnęła cię do czegoś wielkiego, do wielkiej myśli — to już samo w sobie jest nagrodą.

Nawet jeśli ostatnie jęczące dziecko na ziemi zostanie pochłonięte przez katastrofę, zostanie ono całkowicie pocieszone, uniesione, aby zapełnić trony bogów. Dlatego nigdy nie ma sprawy straconej. Nawet pośród mas głupców, wśród ich niezliczonych rzesz, musisz zajmować się swoimi sprawami.

Jeśli rozpoznajesz swoją wartość, jeśli dostrzegasz, że możesz inspirować zmianę — choćby w najmniejszych rzeczach na tym świecie — musisz się do tego zobowiązać, musisz to robić. Inaczej jesteś tylko nieudolnym, pasywnym człowiekiem, który przyjmie na siebie całą agresję, całą głupotę i całe szaleństwo masy, ale nie będzie w stanie się temu przeciwstawić, ani wznieść ku boskości, ku wielkim ideom. Nawet w sensie czysto filozoficznym — ku wielkim ideom starożytnych — oznacza to zajmowanie się swoimi sprawami i trzymanie się wartości.

A nawet jeśli nie możesz rozpowszechniać informacji i przekazywać ich w taki sposób, by dotarły do wielkich rzesz ludzi — nawet jeśli tworzysz małe nagrania czy inne drobiazgi, nie ma znaczenia, jaki jest ich zasięg — istnieje coś, co nazywa się Wielką Magią. To przechodzenie przez tkankę umysłów, dusz i serc jako katalizator w imieniu bogów. Nawet jeśli ktoś chciałby to uznać za pustą przestrzeń — naiwne redukcjonistyczne materialistyczne złudzenie — jeśli widzisz skutki, wiesz, że to działa. W ten sposób zyskujesz większy wpływ i moc, stając się mediatorem między bogami, sobą i ziemią zamieszkaną przez ludzi.

Dlatego warto dążyć zarówno do rzeczy fundamentalnych, oddolnych, jak i kroczyć w większej skali poprzez Wielką Magię. Nie pozostawiać żadnego kamienia nieodwróconym, rozwijać się i wyrażać. Odnajdywać inspiracje i wpływy, które można wykorzystać i przekazywać dalej.

Dzisiejsza rozmowa będzie dotyczyć bardzo głębokiego tematu, mianowicie boskości i boskości opatrzności. Dlaczego w ogóle zajmować się tym we współczesnych czasach, w dużej mierze zateizowanych, zsekularyzowanych — albo przynajmniej tak nam się wydaje? W rzeczywistości bowiem świat wciąż pozostaje bardzo religijny, wbrew temu, co twierdzą ateiści. Istnieje przecież wielu wierzących różnych wyznań, które kształtują ich wybory, etykę, tak zwane moralności i wiele innych spraw. Nawet w epoce nowoczesnej, choć w zsekularyzowanej formie w niektórych państwach, religia pozostaje obecna.

Gdzie zatem są bogowie we współczesnym świecie? Jeśli ktoś w nich wierzy — czy jest to ślepa wiara? Otóż niektórzy z nas, szczególnie obdarzeni, używają argumentu drugiego wzroku, bezpośredniego doświadczenia czy doświadczeń szczytowych. To właśnie te urzeczywistnienia są najpewniejszym argumentem, z którego wyprowadzamy dalszy cel, działanie i w rozsądny sposób tworzymy teologię. Jednak jest to argument jedynie dla tych, którzy sami widzą i doświadczają. W przeciwnym wypadku pozostaje tylko ślepa wiara — ktoś czegoś doświadczył, jakiejś boskości, muzy czy dobrego ducha (angeli bonum daimones). Czy powinniśmy mu wierzyć? Niekoniecznie, ponieważ to jego prawo i jego doświadczenie.

Biorąc pod uwagę racjonalne nastawienie współczesności, powinniśmy takie doświadczenia odrzucać, wątpić w nie i być sceptyczni, dopóki sami nie doświadczymy czegoś podobnego. To jest argument z interakcji. Mogę wierzyć w bogów, w muzy, w dobrych duchów, ponieważ sam ich doświadczam i z nimi obcuję.

Ale czy to przekona kogoś innego? Raczej nie. Jak więc dojść do wiary poprzez rozum? Istnieje pewien aksjomat zaczerpnięty od Porfiriusza Malchusa: bogowie nie sprzeciwiają się naturze i odwrotnie. Bogowie nie będą sprzeczni z fizyką, matematyką ani obiektywnymi prawami wszechświata. Istnieją subtelne siły i ontologie, które są wbudowane w system i współtworzone. To przeciwieństwo ślepej wiary — lepiej być agnostykiem czy ateistą niż ślepym wyznawcą, ponieważ jest to uczciwe i sceptyczne.

Boskości i teologie, teologie oparte na rozumie, wymagają inteligencji, aby do nich dojść w sposób filozoficzny. To, czego samemu się nie rozumie, nie zostaje włączone w umysł, duszę i serce jako sakrament czy misterium zakorzenione w intelekcie. Ślepy wyznawca, który wierzy „bo tak powiedziano" lub „bo tak nakazuje tradycja czy doktryna", ma niewielką lub żadną szansę na prawdziwe poznanie misteriów, a więc na dążenie ścieżką wyzwolenia. Wybiera bowiem doktrynę, zamiast samodzielnie budować fundamenty rozumienia istoty rzeczy.

Jak więc stworzyć teologię nieprymitywną? Jak, jeśli chcemy wierzyć w bogów — bądź już w nich wierzymy — właściwie to uporządkować? Jeśli widzimy i doświadczamy bogów, jak nadać temu właściwy porządek? Wymaga to zarówno studiowania starożytnych tekstów źródłowych, jak i tworzenia pewnego hermetycznego świata — świata uporządkowanego, kategorycznego, z którego czerpiemy każde rozumienie i wgląd w powiązane, współzależne przyczynowości. To one są karmione treścią i mądrością, którą możemy dalej przekazywać, wymieniając się perspektywami z innymi.

Dlatego istotne są zarówno zdolność rozróżniania, krytyczne myślenie, jak i edukacja. Bez tych elementów łatwo pogubimy się w newage'owych, pseudoduchowych głupotach. Każdy symbol czy przejaw boskości (autophaneia) można bowiem sprowadzić do karykatury, do kultu cargo, do złudzenia i ignorancji. Warto sięgnąć tutaj do to-

mistycznej perspektywy estetyki, do Tomasza z Akwinu, który wskazuje, że prawdę można odnajdywać zarówno w rzeczach brzydkich i turpistycznych, jak i w pięknych — o ile obie reprezentują prawdę. Rozróżnienie tego, co prawdziwe, a co nie, zależy jednak od zasady gnōthi seauton — poznania samego siebie. To jednak temat na osobny wykład.

Kim zatem są bogowie w tym ujęciu? To eteryczne, zindywidualizowane siły, które w swoich manifestacjach (autophaneia) dają wizjonerom doświadczenie przejścia od większej istoty do mniejszej manifestacji w świecie śmiertelnych. W ten sposób bogowie stają się empiryczni — ponieważ są odczuwani, rozumiani, widziani. Demokryt postuluje, że istnieje wir masek zindywidualizowanych form boskich, sił, które przybierają maski. Możemy tu przywołać choćby Josepha Campbella i jego koncepcję „masek boskości", masek bogów i Boga.

Są to moce ontologiczne, co oznacza, że istnieją niezależnie od percepcji śmiertelnych. To niezwykle istotne. Na pewnym poziomie wszystko jest współzależne — jak w zasadzie E pluribus unum — lecz w obrębie entropii istnieje zarówno odrębność, jak i podobieństwo, jak i inność. Jak jednak bogowie powstają? Tak jak wszystko inne — wszystko ma swoją historię, tak jak galaktyki czy nasza planeta. Bogowie mogą być wznoszącymi się z ludzi i zwierząt, przemienionymi w duchową wielkość, albo zstępującymi z gwiazd i innych systemów — bogami generatywnymi.

Nie mówimy tutaj o obcych rasach, lecz o subtelnych mocach i siłach ontologicznych, które indywidualizują się poprzez wszystkie potencjalne istnienia i aktualności we wszechświecie. Iamblichos pisał, że najwyższe klasy wyzwolonych bogów są beznamiętne i obiektywne, zupełnie niezainteresowane ludzkością.

Dlaczego więc politeizm? Ponieważ obejmuje wszystkie obszary ludzkiego doświadczenia, które można odnieść do boskości. Nadaje

im formę hipostazy boskich jakości — każdy aspekt ludzkiego życia zostaje duchowo przeobrażony i objęty przez boskość. W panenteistycznym duchu E Pluribus Unum — wszystko mieści się w boskości. Można nawet coś nędznego przemienić w złoto — nawet cienie dusz karaluchów mają swoje miejsce w świecie.

Mnogość czy jedność? Czy jako poganie wybieramy panteony? Czy wierzymy w panteon grecki, czy egipski? Jeśli ktoś ma głębszy wgląd w mechanikę okultystyczną, może pracować z etykami różnych tradycji — ale tylko po dogłębnym zrozumieniu i studiowaniu ich. To nie jest jak w paradygmacie chaosu, gdzie wybiera się tego czy innego boga, bo się go lubi, a potem wszystko staje się chaosem. Trzeba badać tradycje, wnikać w nie głęboko, a następnie przyjąć na siebie inicjacje, misteria, sakramenty. Bogowie bowiem nie są głupimi, pasywnymi siłami — działają aktywnie, łącząc swoje pole działania z podmiotem. Jeśli podmiotem jest ludzki umysł, ich idea, wypływająca z ontologicznego istnienia, stapia się z umysłem śmiertelnika.

Dlaczego więc nie monoteizm? Ponieważ odcina łańcuchy inicjacji, redukuje ludzkie doświadczenie i odwołuje się do psychologicznie obcego, odległego bóstwa — jakiejś bezkształtnej masy, której można przypisywać dowolne atrybuty, ale która pozostaje daleka, nieosiągalna w bezpośrednim działaniu i doświadczeniu.

Czy bogowie interweniują subtelnie? Jak zaświadczają doświadczenia z agathos daimones — tak. Potrafią zmienić umysł, serce, duszę, obdarzyć nowymi zdolnościami. Pewnego dnia ktoś może stać się znakomitym retorem, innego znów jąka się jak prosty człowiek. Jednego dnia nagle nabywa umiejętności bojowych albo charyzmatycznych zdolności wpływania na innych, a potem wraca do normalności. Przypomina to Philosophia Occulta Agrippy, gdzie niższe medium i duchy niebiańskie inspirują, aby przekazać coś dalej — a wtedy pula zdolności i jakości zostaje wlana w człowieka.

Z czego zatem składają się bogowie? Czy z duszy i jej nośnika, z pola, zasięgu i intelektu, które posiadają? Tak jak istnieje bauplan w biologii ewolucyjnej — plan rozwoju życia — tak można mówić o bauplanie dla inteligencji. Typ i token. Typ, czyli arche — platońskie idee. Token, czyli ich urzeczywistnienie. Na tej podstawie możemy wywieść potencjał dla nie-ludzkiego intelektu, który istniał już wcześniej, protologiczny, przed swoim ucieleśnieniem w organicznym życiu. Przez całą ewolucję zwierząt i ludzi był już obecny, lecz przybrał maskę.

Dlaczego więc bogowie? Dlaczego metafizyka, teologia, magia, okultyzm? Człowiek jest znacznie pełniejszy, bardziej ukształtowany, gdy ma metafizykę. To przewodnik sam w sobie, oparty na etosie i odpowiedzialności. Człowiek zyskuje życie bogatsze w treść, pełne sensu i substancji — zamiast popaść w całkowity nihilizm.

Metafizyka etosu zakłada, że istnieją pewne reguły i pewna gramatyka wszechświata. Dzięki nim możemy wyprowadzać formy etyczne i indywidualizować je w naszym aktualnym kontekście — politycznym, społecznym, religijnym czy innym. Nie chodzi tu o jakiś absolutny, niezmienny boski etos czy moralność — lecz o wielkie pole metafizyczne, z którego możemy czerpać, by kształtować siebie, tworzyć moralność, etos, prawa, inspirować się sprawiedliwością. Ale nigdy nie powinny być absolutne ani doktrynerskie — bo wtedy ludzie zaczynają się wzajemnie mordować w imię ślepych systemów wierzeń.

Daje to śmiertelnemu większy nacisk na rozwijanie aretē — wartości i cnót niezależnych od względności. To wolność rozwijania heroizmu, brania odpowiedzialności za siebie, bycia strzeżonym i inspirowanym przez coś większego. Nawet czysto psychologicznie — jeśli ktoś zdecyduje się wierzyć w boskości — jego umysł staje się bardziej pełny i zrównoważony, jeśli ma solidne podstawy rozwoju.

Oczywiście, to tylko skrót, niewielka podstawa. Istnieje o wiele bardziej zaawansowana teologia starożytnych — Greków, Rzymian, Egipcjan — z ich ceremoniami i wyjaśnieniami. Na przykład: jak to możliwe, że boskość może być obecna tylko w jednym miejscu, a nie wszędzie? Jeśli kapłanka Hekate w Grecji i w Ameryce wzywa ją jednocześnie — czy bogini może być w obu miejscach naraz? Odpowiedź brzmi: tak, ponieważ jeśli jest to wielkie pole ontologiczne, maski boskości mogą urzeczywistniać się równocześnie w różnych podmiotach.

Ostatecznie więc wszystko zależy od percepcji człowieka i jego szczególnej relacji z boskością, od tego, jak chce się rozwijać. To chciałbym pozostawić jako niewielką inspirację, z nadzieją, że być może komuś to pomoże.

Aretologia: Czym jest cnota jako virtus? Ćwiczenie w rewolucjach czystego rozumu

Dziś chciałbym mówić o aretologii. Czym ona jest? To nauka o cnocie. Czym jest cnota? To uświęcona cecha w metafizyce etyki, na przykład jest to racjonalnie intelektualnie wyprowadzona cecha, atrybut czy właściwość, której używamy jako przewodnika w życiu i w naszym postępowaniu, po wnikliwym zaobserwowaniu jej dobrych efektów w społeczeństwie w przypadku jej esencjonalnego i mądrego użycia. Innymi słowy, to nie jest coś warunkowanego czy społecznie narzuconego, wtedy staje się pustym automatyzmem; to coś, czego uczymy się na podstawie własnego doświadczenia, do czego musimy dojrzeć i rozumowo inkorporować doświadczalną wiedzą. Dlatego postrzegamy to jako dobre, życzliwe, skuteczne i stosujemy w naszym życiu jako świadome istoty ludzkie.

Patrzymy na efekty, jakie dana cnota, cecha czy atrybut przynosi, i w miarę doświadczeń oceniamy, co jest w niej dobre lub złe, co jest właściwe lub niewłaściwe. Jest to całkowicie amoralne, ale etyczne. Stworzyłem zestaw cnót, które prowadziły mnie na mojej ścieżce magicznej, oraz anty-cnoty, które przeszkadzały mi w osiąganiu celów. Pozwólcie, że krótko je przedstawię.

Główną cnotą jest prawda — przynajmniej dążenie do prawdy, próba jej znalezienia, próba jej przybliżenia. Jako ludzie nie mamy dostępu do obiektywnej, pełnej prawdy, ale możemy próbować ją

przybliżać poprzez proporcje, interwały, harmonii, zbliżając się do konsensualnej prawdy lub Boskiej prawdy. Ma'at to głębokie prawa rządzące wszechświatem. Ma'at pochodzi z egipskiego systemu wierzeń i jako taka jest jakość–mocą, podobnie jak hhekau — czasem uosabianą, czasem nie. To zbiór praw i zasad, według których funkcjonuje wszechświat, i które człowiek, obserwując ludzi, zwierzęta, Ziemię i Boskość, powinien włączać w swoje działanie.

Kompozycja jest bardzo ważna. Kiedy coś komponujemy, powinno to być proporcjonalne i harmonijne. Potrzebujemy dyscypliny, by kształtować siebie i nasze emocje — „skaczące małpy" naszego umysłu. Dlatego samokontrola i powściągliwość są czasem niezbędne, a gdy ich brak, wprowadzamy nowe hamulce. Będąc z nimi zgodnymi, stajemy się integralni — zachowujemy się w sposób zaakceptowany przez nas i społeczeństwo, nie przekraczając pewnych kodeksów, które definiują człowieka i jego charakter.

Rozróżnianie jest niezwykle istotne, zwłaszcza w dziedzinie magii, gdzie jest wiele złudzeń i iluzji. Umysł zdolny do rozeznania jest kluczowy, by rozpoznać fałsz od prawdy, co jest realne, a co złudzeniem. Siła jest ważna, ponieważ kształtuje nasz charakter i pozwala nam realizować pewne cele skutecznie. Wytrwałość kształtuje nasz charakter. Równowaga, zrównoważone ścieżki, zasady „złotego środka" i etyczne wychowanie są istotne, bo bez zasad i ram upadamy.

Rozum może być używany zarówno do dobrych, jak i złych celów, choć w intelektualnym sensie Boskiego umysłu jest zawsze stosowany dla dobra. Musimy także uznać istnienie pewnych praw w wszechświecie. Odkrycie prawdy lub jej przybliżenie polega w dużej mierze na odkrywaniu praw rządzących rzeczywistością metafizyczną. Proporcja, interwał pitagorejski, jest ważny, aby rozpoznać proporcje i działać zgodnie z nimi, osiągając harmonię. Harmonia — Matka Harmonia — to przywracanie równowagi nawet w chaotycznych, złożonych systemach.

Umiar jest kluczowy — wszystko z umiarem, nic w nadmiarze, jak napisano w wyroczni Delfickiej. Nadmiar prowadzi do namiętności i niszczy umysł człowieka. Sprawiedliwość to umiejętność właściwego czekania i rozeznawania zgodnie z posiadaną cnotą. Eudajmonia, szczęście, grecka cnota, wiąże się np. ze szczęściem małżeńskim czy rodzinnym. Mądrość to wiedza o przyczynach i natychmiastowe przewidywanie skutków działań w określonym środowisku i okolicznościach, aby działać w sposób mądry i tworzyć dobre efekty w sumie.

Spotykając innych ludzi, staramy się zrozumieć ich umysł, emocje, perspektywy, światopogląd i przekonania, aby wyłonić to, co dla nich najlepsze według ich standardów. Bezinteresowność nie oznacza pozbycia się siebie, lecz umożliwia włączenie większej części świata w nas samych, by mieć szerszą perspektywę. Śmiech, szczęście i eudajmonia — śmiech z wszechświatem, a nie z kogoś — wyrażają radosne usposobienie. Zrozumienie jest bardzo ważne — jak ponoć pisał Lew Tołstoj, można wybaczyć wszystko, ale nie głupcom; z nimi często trzeba się rozstać.

Zrozumienie jest przenikliwą intuicją, która prowadzi również do mądrości, ponieważ bez głębokiego wglądu nie możemy pojąć wzorców i przyczynowości świata. Piękno — poza estetyką — to uchwycenie prawdy, zarówno w rzeczach brzydkich czy odrażających, jak i w naprawdę pięknych i wielkich. Miłosierdzie, czyli clementia, okazuje się pokonanym wrogom, którzy poprawili swoje postępowanie. Miłosierdzie nie jest okazywane silniejszym przeciwnikom ani wrogom; jest dowodem, że coś pokonaliśmy i dlatego możemy być miłosierni. Po Senece, odeszło się od Clementii jako cnoty skompromitowanej m.in. przez Nerona i szanowało bardziej Humanitas, czy człowieczeństwo.

Człowieczeństwo poprzedza miłość, nie odwrotnie. Człowieczeństwo trudno zdefiniować, ale jest to istota bycia prawdziwie

człowiekiem. Przyjaźń, czyli comitas, jest bardzo ważną cnotą — to umiejętność przejrzystego i uczciwego obchodzenia się z przyjaciółmi i znajomymi. Współczucie to aktywne działanie — nie tylko współczucie czy litość, lecz aktywne łagodzenie cierpienia innych i dawanie im narzędzi do jego przezwyciężenia. Agape, Eros, Philia — triada miłości erotycznej, przyjacielskiej i comitas, a także miłość będąca katalizatorem boskich strumieni jedności i wspólnoty.

Autentyczność oznacza bycie przejrzystym i szczerym wobec wszechświata, co zawsze jest z nim zgodne, niezależnie od tego, czy ma naturę demoniczną, czy bardziej dobroczynną. Humor i dystans — wobec siebie i innych — są istotne. Nawet jeśli jestem surowy, zdyscyplinowany, apodyktyczny, a czasem tyraniczny, potrafię zdystansować się od tego i wyciągnąć z sytuacji humor, śmiejąc się z siebie i własnej głupoty. Po śmierci wszyscy jesteśmy dopiero początkującymi.

Anty-cnoty niszczą umysł człowieka. Nadmiar, pasje, arogancja, szaleństwo, perfidia — to wszystko prowadzi do destrukcji. Brak rozeznania, słabość, brak dyscypliny i głupota są źródłem błędów i złudzeń. Nienawiść, jeśli jest czystą, jednostronną złością, jest autodestrukcyjna. Chciwość, pożądanie i nadmierna agresja prowadzą do długofalowej destrukcji duchowej. Przywiązanie do siebie — własnych cech, umysłu, ciała, zdolności — tworzy błędne sprzężenie zwrotne, które więzi w tymczasowej powłoce ciała i umysłu.

Zamieszanie, rozpacz, izolacja — te stany prowadzą do cierpienia. Strach, jeśli przezwyciężony, usuwa terror; natomiast terror i otrzymywanie terroru łamią wolę i siłę człowieka. Zemsta jest naturalną reakcją na otrzymywane rany, ale siła użyta w gniewie i zemście może prowadzić do najgorszych ludzkich zachowań. Antagonizm i izolacja więżą nas samych, nie innych.

Dominacja — narzucanie własnej woli lub podporządkowanie się innym — czasem jest konieczna, ale może prowadzić do tyranii, więc

wszystko należy stosować z umiarem. Gniew i nienawiść są naturalne, ale powinny być kontrolowane i uwalniane jedynie w razie konieczności. Złudzenie jest przeciwieństwem realizacji — gdy wierzymy, że coś jest prawdą, choć może nią nie być, prowadzi do ignorancji i głupoty. Realizacja zaś polega na rozwiązywaniu problemów w zgodzie z prawdą lub jej przybliżeniem.

To tylko przykład; każdy może stworzyć własny zestaw cnót i anty-cnot. Chciałem przedstawić to jako małe ćwiczenie w aretologii.

Bankiet muz — Ten świat napędzany jest ideami

Na czym opiera się ten świat? Czy działa na pieniądzach, na sławie, na władzy? Moim zdaniem, ten świat działa na ideach. Na noosferze, na zbiorowych umysłach, uczuciach, sercach i duszach. Można powiedzieć, że brzmi to trochę platonizująco — że siły ontologiczne obecne we wszechświecie, które niektórzy nazywają maskami bóstw, są siłą idei stapiającej się z podmiotem aktu, w którym się urzeczywistnia. To jest pionowa inspiracja — świat, który sam się odsłania.

Z tej pionowej inspiracji budujemy idee także od podstaw. Homo symbolicus tworzy symbole, język, wielkie techne, technologie, idee filozoficzne, które powołują do życia nowe dyscypliny nauki i sztuki. Jest jednak także wymiar poziomy — wymiana idei w noosferze między ludźmi. Dzięki niej idee się rozprzestrzeniają, nauka, sztuka i technologia rozwijają się.

Ale jeśli odetniemy pionową linię metafizyki i ontologii, zostaje nam jedynie linia pozioma, która zamienia się w chaotyczne wysypisko biotechnoinformacyjne — martwą strefę, jak martwa sztuczna inteligencja, która replikuje samą siebie i rozmawia sama ze sobą w sieci botów. Oczywiście sztuczna inteligencja jest pozbawiona inteligencji. Tak samo bywa z komunikacją ludzką: są ci, którzy generują idee, ci, którzy się nimi inspirują, ci, którzy na nich zarabiają, oraz ci, którzy przekształcają idee w technologię, w sztukę. Mamy wszystkie formy Muz, które nas inspirują.

Co się dzieje, gdy ktoś twierdzi, że wszystkie idee już wymyślono? Historia wielokrotnie dowiodła, że to nieprawda. Ale co się dzieje, gdy generatorzy idei tracą odporność? Innymi słowy: co kapitalizm zrobił z ideami? Czy konkurencja zwiększyła liczbę idei, czy tylko spotęgowała ich zombifikację, tworząc hybrydy bez życia?

Wielkich, wyrafinowanych idei — złożonych technologii, których nie da się łatwo zmonetyzować — nie można po prostu ukraść ani spieniężyć. To jest jak handel z bogami. Ale co się dzieje na kapitalistycznym rynku idei, gdy wielkie idee filozofii, nauki, sztuki i technologii zostają sprowadzone do polityki monetyzacji? Gdy bierze się wielką ideę czy technologię, rozbija ją na fragmenty, by sprzedać masom, i kapitalizuje — traci ona swoją istotę, zostaje zniszczona.

Za każdym razem, gdy ktoś tworzy wielką, wyrafinowaną ideę, a ktoś inny ją wulgaryzuje, kradnie jej istotę i wykorzystuje fragment do zysku — idea umiera. Jak róża: piękna, ale delikatna. Jeśli zabierzesz jej części, obumiera. Tak samo jest z ideami. A przecież idee są najważniejsze na świecie. Należy je chronić, pielęgnować, edukować, przekształcać i ponownie odkrywać, aby mogły być źródłem wglądów i głębokiej wiedzy.

Gdy idee umierają, umierają też społeczeństwa. Gdy idee zostają sprostytuowane, umierają ich twórcy. Jaki sens ma być „koniem roboczym" generującym dane i idee, jeśli ktoś je kradnie i niszczy? Nie ma w tym żadnego sensu. Świat pełen jest imitatorów i powtarzaczy. Ale jeśli naprawdę chcesz tworzyć wielkie idee, potrzebujesz ogromnego doświadczenia, bogatego życia, wielkiej edukacji, głębokich wglądów. Tylko wtedy możesz generować własne idee.

To nie jest coś natychmiastowego, jak szybki zysk. Wymaga poświęcenia całego życia. Trzeba zaprosić Muzy na ucztę umysłu, by mogły inspirować i tworzyć wielkość.

Ale gdy mottem świata staje się naśladowanie i szybki zysk, rezultaty są katastrofalne. Bo wtedy nie ma z czego czerpać. Wtedy po-

wstaje samoreplikujące się wysypisko biotechnoinformacyjne — chaosfera szybkiej informacji i szybkiego przetwarzania.

A przecież to człowiek jest powołany do tego, by generować idee. To należy do jego duszy, serca, ducha i umysłu. To są najbardziej ludzkie dzieła. Jeśli niszczysz idee, odbierasz sobie człowieczeństwo.

Każdy chce być znaczący, mieć własną ideę, coś stworzyć. Ale to wymaga ciężkiej pracy i zmagania. Jeśli każdy idzie w przeciętność, wielka sztuka, wielka praca i wielkie technologie stają się równe błotu. Tylko prowadząc autentyczne i prawdziwe życie, tworzysz większe idee i przyciągasz Muzy, które mogą cię inspirować. Jeśli decydujesz się na naśladownictwo albo kradzież cudzej pracy, powstaje śmietnik pełen zombie, a wszyscy inni są wciągani w to bagno.

O zaangażowaniu

Wytrwałość jest oznaką charakteru. Opanuj temat, a słowa przyjdą same. Przyzwyczajenie rodzi pogardę. Pierwszy cytat pochodzi z Księgi Przemian, drugi należy do Katona Starszego, a trzeci najprawdopodobniej do Cycerona lub Seneki — nie pamiętam dokładnie.

To krótkie wystąpienie będzie o zaangażowaniu. Czym jest zaangażowanie? To precyzyjne skupienie na danym, określonym zadaniu, które wynika z użycia rozumu, etosu, natury, namysłu, wglądu, dostrzegania przyczynowości i współzależności.

Na całym świecie oznacza to poświęcenie się sprawie. Co to znaczy? To znaczy, że niezależnie od tego, kim jesteś — intelektualistą jak ja czy przywódcą — pracujesz nad zdobyciem pewnej biegłości. Nie musi to być perfekcja, ale coś, w czym jesteś dobry i czemu się oddajesz.

Jedni są dobrzy w retoryce, inni w prostych zajęciach, jeszcze inni w sztuce, nauce czy inżynierii. Istnieje pewna hierarchia zdolności i umiejętności. To nie równość, lecz sprawiedliwość. A sprawiedliwość jest znacznie trudniejsza od równości, bo polega na rozpoznaniu, kto jest w czym dobry i gdzie jest jego miejsce.

W czasach konfucjańskich, jeśli ludzie uznawali, że ich umysł i zdolności dobrze nadają się do czegoś, oddawali się temu całkowicie. Nie oglądali się na to, że ktoś jest bogatszy, sławniejszy czy bardziej utalentowany. Skupiali się na swojej biegłości i poświęcali się temu, w czym byli najlepsi. Rzeźnik był mistrzem rzeźnictwa, wojownik doskonalił się w wojowaniu, sprzedawca warzyw w handlu.

Nie chodziło tu o brak mobilności społecznej, lecz o uznanie ze strony systemu konfucjańskiego. Jeśli dostrzegano uzdolnione dziecko czy utalentowaną osobę, kierowano ją na egzaminy, by mogła dowieść swojej wartości, a potem w pełni oddać się swojej drodze i dążyć do doskonałości.

Mogę powiedzieć, że sam jestem oddany sprawom przegranym, trochę idealista — ostatni z magów racjonalnej myśli, ostatni z romantyków, z całą magią, teologią i metafizyką. Jestem trochę ogólnikiem, trochę naukowcem, choć formalnego wykształcenia naukowego nie mam. Dużo jednak czytam o naukach społecznych i ścisłych.

Moje zaangażowanie polega na dzieleniu się doświadczeniem — doświadczeniem wynikającym z ciężkich traum, cierpienia, burz i udręk, które przezwyciężyłem, by stać się tym, kim jestem, i kim się stanę w przyszłości. Nie jestem trenerem rozwoju osobistego ani żadnym guru, ani mistrzem. Jestem tu po to, by przekazać wiedzę doświadczalną, którą zdobyłem przez lata, komuś, kto może tego wysłucha, nauczy się czegoś, uniknie moich błędów i potknięć.

Ktoś może powiedzieć: „tak, to prawda, coś w tym jest". Oczywiście, każdy musi sam doświadczyć życia, ale dobrze jest, gdy ktoś wcześniej wytyczy drogę. Wszystko zostało już kiedyś spisane — wszystkie formy ludzkich zachowań. Jednak każda nowa generacja musi od nowa uczyć się tych mądrości, tej wiedzy, tych umiejętności, tych wglądów i olśnień.
Nie pojawią się one same z siebie, z powietrza. Trzeba na nie pracować. Trzeba się zaangażować.

Ostatnio przeczytałem Arthaśastrę autorstwa Kautilji. Był on jednym z wielkich ministrów w imperium Maurjów — ogromnym państwie na subkontynencie indyjskim. Miał umysł zdolny do objęcia całości państwa, do zaprojektowania go wraz ze wszystkimi prawami, wskazówkami, sprawami dyplomatycznymi i, rzec można, makiawelicznymi.

Czytając Arthaśastrę, uznałem, że ludzie wcale się tak bardzo nie zmienili. Zmieniło się jedynie to, że wraz z rozwojem techniki i jej dominacją, współczesny człowiek stał się infantylny. Uczynił sam siebie dziecinnym w porównaniu z wielką powagą dawnych czasów. Dziś ludzie zachowują się jak dzieci — grają w dziecięce gry w bardzo dorosły sposób, ale bez mądrości, bez wiedzy opartej na doświadczeniu, bez wglądu, bez sztuki bycia człowiekiem w pełnym tego słowa znaczeniu.

Spójrzmy na tańce. Nawet współczesne tańce sceniczne, w operze czy teatrze, bledną przy dawnych indyjskich sztukach mistrzowskich. Istnieje księga Lustro gestów (Abhinaya Darpana Nandikesvary), w której opisano setki znaków, odczytywanych i łączonych w mistrzowską sztukę przez tancerki. Publiczność — niezwykle wykształcona i wymagająca — potrafiła odczytać te subtelności. Wyobraźmy sobie, że ktoś dzisiaj wykonałby taki taniec — nikt by go nie zrozumiał, może jeden czy dwa gesty. A współczesny człowiek rozumie tylko wulgarność, brutalność, to, co powierzchowne.

Żyjemy w epoce „broni masowego rozkojarzenia". Tu reklama, tam powiadomienie, ciągłe rozproszenia. Ludzie nie są w stanie się skoncentrować, bo nie potrafią opanować własnego życia. A nie można opanować życia bez obserwacji, konfrontacji, ciszy, kontemplacji, medytacji i działania. Jak można stworzyć dojrzałe społeczeństwa, jeśli rządzą nimi niedojrzali dorośli, a właściwie dzieci? Idioci, którzy według wszelkich dawnych standardów są kompletną katastrofą tego, czym powinien być człowiek.

W dawnym Rzymie każdy niewolnik splunąłby na widok współczesnych przywódców, uznając ich za błaznów, którzy lepiej nadawaliby się do roli prostytutek w domu publicznym albo tancerzy w tawernie. Mam punkt odniesienia — czytając i przyswajając te dawne księgi, wiem, że nie są one fantazjami minionych epok, lecz świadectwem ludzi z krwi i kości.

Dlatego zaangażowanie, nawet w sprawy przegrane, oznacza wcielenie ich w życie. To życie zgodne z nimi, bez utraty kręgosłupa i etosu, bez utraty natury, umysłu, duszy, serca i ducha. Bez spłaszczania świata pozbawionego metafizyki, zachwytu, wyobraźni i wielkości. A gdy na chwilę powietrze się przejaśnia, człowiek zostaje sam z bogami, którzy przywołują go z powrotem na swoje trony — pośród mas ślepych, rozczarowanych, cynicznych, skupionych na zysku, udręczonych i przygnębionych.

Niech więc to powietrze się oczyści. Niech ta bagno złudzeń i ignorancji się rozwieje. Zaangażuj się w coś, co ma wartość. Nie w puste pogonie współczesnych ludzi, puste jak ich marzenia i wizje. Poświęć się życiu samemu — heroicznie, jeśli potrafisz, wielkodusznie, jeśli możesz.

Ale się zaangażuj. Bo inaczej nie będzie ludzi, którzy mogliby inspirować. Nie będzie z czego czerpać. I prędzej czy później ci idioci u władzy runą w tłum, a tłum w pętli zwrotnej wyda z siebie jeszcze więcej idiotów, błaznów i imbecyli. To jest degeneracja całych społeczeństw.

Zaangażuj się!

Metamorfozy: Charakter i Aretologia

Etos i kształtowanie charakteru

Czym jest etos? To charakter. Ale jak kształtuje się charakter? Jak formuje się osobowość? Jak kształtowana jest natura ludzka? Niektórzy twierdzą, że człowiek rodzi się ani dobry, ani zły — jest uspołeczniany, szkolony, doświadczany i hartowany przez okoliczności. Prawdą jest, że jednostki mogą mieć wrodzone skłonności ku dobru lub złu, ale nie są nimi zdeterminowane. Człowiek o psychopatycznych predyspozycjach, wychowany w odpowiednich warunkach, może stać się etycznym, rozsądnym bytem, który troszczy się o innych. Z drugiej strony, dziecko obdarzone dobrą naturą może zostać zniszczone przez zaniedbanie, przemoc czy złe wychowanie. Okoliczności i środowisko potrafią zepsuć nawet najlepsze natury, czyniąc z ludzi bestie.

Jednak słowo etos nie dotyczy fatalizmu. Chodzi w nim o kształtowanie, rzeźbienie, dyscyplinowanie — o sztukę formowania charakteru. Wymaga to pewnej substancji, a substancja ta pochodzi zarówno z wrodzonej natury, jak i z doświadczeń życiowych. Tylko poprzez konfrontację z rzeczywistością uczymy się zajmować stanowisko, podejmować decyzje i wydawać sądy. Doświadczenie nas hartuje, a dzięki refleksji udoskonalamy nasze osądy, przekształcając je w mądrość. Jeśli jesteśmy autorefleksyjni, nie zmieniamy się przypadkiem, lecz dzięki świadomemu wysiłkowi.

Lekcje historii: Marek Aureliusz i Kommodus

Rozważmy Marka Aureliusza. Jego wielkość tkwiła nie tylko w filozofii, lecz także w konfrontacji z każdym wyzwaniem, jakie stawiało przed nim życie. Dzięki zasadniczo dobrej naturze zdobył panowanie nad sobą — autokrację w najprawdziwszym sensie: samorząd nad własnym ja. To wewnętrzne panowanie pozwoliło mu rządzić innymi z równowagą. Jego syn Kommodus ukazuje jednak odwrotną prawdę. Mimo najlepszego szkolenia, otoczony przez znakomitych nauczycieli, Kommodus miał naturę zepsutą. Rozpieszczony przez słabość i pobłażliwość, sprawił, że wszystkie szlachetne wysiłki wokół niego zgniły. Widzimy więc, że nawet najlepsze programy zewnętrzne nie mogą zagwarantować etosu; charakter musi być ukształtowany od wewnątrz.

Etos w organizacjach i społeczeństwie

To samo dotyczy współczesnych organizacji — czy to tajnych bractw, zakonów masońskich, czy wspólnot wolnych jednostek. Wszystkie takie systemy mają na celu rzeźbienie charakteru, formowanie etos. Jeśli to się nie powiedzie, wszystko się rozpada. Społeczeństwo rozwija się wtedy, gdy jego jednostki są samodzielne, odpowiedzialne i zdyscyplinowane. Bez konfrontacji, bez prób, bez doświadczeń wymagających przywództwa i odwagi, ludzie pozostają płytcy, niezdolni do współpracy pod presją.

Człowiek nieprzygotowany, gdy zostaje zaatakowany, obrażony lub postawiony wobec kryzysu, często zamiera albo ucieka. Nawet w mniej krytycznych sytuacjach — jak manewrowanie społeczne — charakter daje o sobie znać. Jak rozmawiasz? Jak traktujesz innych? Czy patrzysz z ich perspektywy? Większość ludzi tego nie robi; widzą tylko czubek własnego nosa, plotkując pustymi słowami. Prawdziwa waga słów pochodzi jedynie z przeżytego doświadczenia, z substancji etosu.

Charakter jako los

Jak powiedział Katon Starszy: opanowuj przedmiot, a słowa same przyjdą. Podobnie los każdego człowieka podąża za jego charakterem. Jeśli ktoś jest antagonistyczny, spotka antagonizm. Jeśli ktoś jest uprzejmy i życzliwy, zazwyczaj otrzyma to samo. Ostatecznym zadaniem nie jest jednak formowanie się w coś nienaturalnego, lecz udoskonalanie tego, czym jesteśmy — wykorzenianie destrukcyjnych impulsów i dążenie do arete (doskonałości).

Próba polityki i władzy

Dlatego mierzę przywódców nie ich bogactwem czy potęgą, jakby były darami boskimi, lecz ich cnotą — ich arete. Kiedy przywódcy oblewają tę próbę publicznie, ujawniają swoją śmiertelność i niegodność. Realpolitik może nie troszczyć się o cnotę, ale politykę jako ideę zawsze należy mierzyć standardami doskonałości. Tak, może to być rozczarowujące w obliczu miernoty współczesnej polityki, ale standard pozostaje.

Punkt ostateczny

Ostatecznie etos nie jest dany przy narodzinach, lecz hartowany poprzez próby, traumy, wewnętrzne bitwy i długi trud refleksji. Z tego rodzi się prawdziwy człowiek — Vir unus, człowiek pełny, kobieta pełna. Być może taka osoba nie znajdzie szerokiej publiczności na targowisku mas. Ale wśród bogów i bogiń takie dusze nigdy nie są ignorowane. Dlatego warto dążyć do etos i arete, i budować siebie na fortecę charakteru w świecie, który się rozkłada.

Geneza Bogini Hekate — Mykeańsko-Minoańska Pani Bestii (Potnia Theron)

Cześć, dzisiaj chciałbym porozmawiać o Hekate — nie o powszechnych nieporozumieniach dotyczących Hekate jako przedstawienia młodej kobiety, dorosłej kobiety i staruchy, lecz o Hekate Epipurgidii z trzema twarzami, reprezentującej w terminach neoplatonicznych physis, czyli materię, aether — kosmiczną masę przestrzeni — oraz ignis, aspekt Boskiego ognia. Jest to interpretacja czysto neoplatoniczna. Zacznę od neoplatonizmu i cofniemy się w czasie, próbując odnaleźć korzenie samej Bogini.

To jest posąg będący przedstawieniem z czasów klasycyzmu Hadriana. Można go znaleźć w Muzeum w Pradze. Ukazuje kobietę z trzema twarzami, ubraną w chitona i polos, co łączy ją z Rheą, konkubiną Saturna-Kronosa, boginią czasu.

Przejdźmy teraz na chwilę do systemu opisowego — jest to system porównawczy zrozumienia teologii i hierarchii w systemach platońskich, orfickich, chaldejskich, jamblichowych, proklejskich i pseudodionizyjskiego Aeropagity. W systemie chaldejskim mamy dynamis jako Hekate lub anima Mundi — duszę świata i moc. Jest to jeden z elementów trójkątów lub triad, w których świat kształtuje się w fazie przedformacyjnej lub przedkosmicznej. To jest Ojciec, transcendentny ogień, dynamis i nous — intelekt.

Idąc niżej, pojawia się Kronos i Rhea. Polos, nakrycie głowy, ko-

rona, reprezentuje Rheę i Herę jako boginie przepływu czasu — rzeczy, które płyną, związane z Kronosem, Aionem, czasem, a także dolną Hekate, błoną oplecioną wężami — ouroboros, czyli samopochłaniający się czas.

Co trzyma Hekate? Trzyma podwójne płomienie, przypominające Mithraiczne Cautes i Cautopates — wejście ze Słońca, narodziny dusz, pochówek w grobie dionizyjskim lub ciele i ponowne wzniesienie się do rzeczywistości supralunarnych, planetarnych sfer i gwiazd. To wszystko dotyczy podróży — odysei. „Odyseja" oznacza podróż, a „Odous" — podróżnik, wędrowiec.

Hekate trzyma również Yinges, magiczny artefakt, używany do kręcenia, wydający dźwięki wibrujące, emanujące magiczną mocą. Jest to również nawiązanie do Yinges w systemie chaldejskim z triadą Tries: Empyreańską, Aithyryczną i Hyliotyczną, ten ostatni materialny, chtoniczny, związany z materią podziemną i kosmicznymi pustkami, jak Tartar czy Tytani.

Interesujące jest, że w karcie tarota La Luna z Marseilles Tarot pojawia się rak wyłaniający się z wody — dusza rodzi się, Słońce w Raku w przesilenie letnie, a następnie przechodzi przez Księżyc w Koziorożcu. Na tej karcie z Marseilles widać także szczekające psy — psy artemidy-hekate-drakainy, towarzyszące podróży raka ku transformacji w oczyszczoną duszę, Agathos Daimona, anioła, archanioła lub bóstwo.

Znaczenie psów — lojalność, wycie do księżyca — można też powiązać z Anubisem, psogłowym, i neoplatoniczną formą Hermanubisa, synkretycznym połączeniem Hermesa i Anubisa. Jest on psychopompem, łącznikiem, tym, który przenosi wiadomości między trzema wyższymi światami i komunikuje się ze światami niższymi. Jest tu aspekt hermeneutyczny — interpretacja i ograniczenie hipotez.

Wracając teraz do Hekate, w aspekcie neoplatonicznym mamy pierwszy — physis, czyli przerażającą boginię. Jest to trochę podobne

do Mahakali w hinduizmie czy Shivakali w aspekcie gniewnym, która dowodzi dionizyjskimi siłami demonów. Julian Teurg nazywał to armią gwałtownych, wybuchowych psów. Psy w Marseilles Tarot, w karcie La Luna, reprezentują demony sfer chtonicznych, które próbują oczyścić duszę z nieczystości, zanim będzie mogła wnieść się wyżej, lub przerwać podróż, jeśli inicjat wycofuje się lub przerywa rytuał.

W aspekcie Aethyr Hekate symbolizowała drogi wodne i pieczęcie kosmicznych kanałów, podobnie jak Yinges — magiczne słowa, pieczęcie i symbole, które krążyły po wszechświecie, siejąc boskie przesłania. W aspekcie Ignis (ogień) była Boskim ogniem — ogniem intelektualnej duszy i duchowej energii w terminach Galenicznych.

Chciałbym teraz odwołać się do portretu Hekate autorstwa Patricii Marquardt w „Journal of Philology" (jesień 1981, tom 102, nr 3), aby prześledzić pewne jej pochodzenie. Stara formuła Hekate pojawia się u Hezjoda. Wiadomo, że była najbardziej czczona w Karii, na południowo-zachodnich terenach dzisiejszej Turcji. W Karii Hekate cieszyła się wielkim szacunkiem i znaczeniem politycznym, pojawiając się z Apollinem jako opiekunka wejść.

Podobnie w Chaldejskich Oraklach Hekate i Apollo wpływają na Juliana Teurga, gdy interpretuje boskie przesłania bogów i bogiń w akcie hipotetycznym, zapisując orakle, które stają się klasycznym tekstem dla każdego teurga i maga tradycji średniego neoplatonizmu.

Jeśli chcemy znaleźć głębsze informacje, Kraus umieszcza jej pojawienie się już w epoce mykeńskiej. Takie interpretacje są poparte bardzo rozległymi badaniami wcześniejszych uczonych. Hekate często przedstawiano jako panią dzikich zwierząt, podobnie jak Artemidę — mogła opiekować się życiem zwierząt lub je niszczyć, w sposób znany z Hymnów Homeryckich.

Jak więc Hekate przybrała formę, którą znamy później? Kraus sugeruje, że Hekate została przekształcona z Wielkiej Bogini, takiej

jak Hezodyczna Hekate, w boginię czarów poprzez utożsamienie z tracko-tesalską boginią dróg Einodią, która pojawiła się w Atenach w V wieku p.n.e., niosąc tradycje czarów tesalskich. Możliwe więc, że wielka matka Karii, a wcześniej religii minojskiej i mykeńskiej, została połączona z Einodią jako reprezentacja czarów — tesalskich praktyk magicznych, które dla neoplatonistów odpowiadały fizycznemu aspektowi Hekate — przerażającej Hekate noszącej maskę dla inicjatów, by nie sparaliżował ich strach, gdy zobaczyliby jej prawdziwą formę podziemną.

Zanim więc Hekate połączyła się z Einodią i stała się boginią czarów, możemy cofnąć się do religii minojskiej i mykeńskiej oraz jej przetrwania w religii greckiej, jak wskazuje badacz Glarop. W wielu miejscach, np. w Knossos, można znaleźć wizerunki bogiń oplecionych wężami — panie zwierząt, np. Potnia Theron.

Hekate była również panią zwierząt w epoce minojskiej i mykeńskiej. Mistrzyni zwierząt, matka gór, której pieczęć z Knossos formalnie należy do tej samej kategorii. Bogini stoi między dwoma heraldycznie umieszczonymi lwami, ale w tym przypadku mamy rzeczywiste miejsce kultu z sanktuarium i wodą.

Jeśli chcemy szukać wizerunku węża, matka bogini przedstawiona jest w tradycyjnej falbaniastej spódnicy i otwartym gorsie, z lwami po obu stronach. Pod jej stopami trzy linie tworzą rodzaj eksergo, a nad głową znajduje się rytualny obiekt utworzony z węży, z którego wyrasta święta, symboliczna podwójna siekiera.

Warto pamiętać, że tradycje oficko-ureiczne lub drakontes uważano za święte. Każda religia, poza abrahamowymi, traktowała te zwierzęta jako święte, inicjacyjne istoty. Mówi się nawet, że gdy święty człowiek pogan umierał, obserwowano wylatujące węże. Można to zobaczyć na reliefach niektórych urn, np. urn Isidora, gdzie wąż wychodzi z urny, jakby świadcząc, że dusza tego człowieka wzniosła się oczyszczona — jako bohater, anioł czy archanioł.

Co do pochodzenia imienia Hekate — jest mało prawdopodobne, że wiąże się z egipskim terminem „Hhekau" (magia), ponieważ Hhekau zapisywano inaczej. Nawet jeśli Hekate, Hecaton, Hekatos czy Heakatea traktować jako czasownik aktywny, oznaczałoby to „tworzyć magię". W Egipcie pojęcie Hhekau rozumiano jako bezosobową siłę przenikającą cały wszechświat, nieco jak „moc" w Star Wars.

Biorąc to wszystko pod uwagę, czy możemy uważać, że bogini przechodząca przez tyle transformacji na przestrzeni wieków została zastąpiona przez jedną dziewczynę z Lewantu, Miriam, na skrzyżowaniu dróg, gdy popadła w niełaskę nowych wierzeń? Wielka Bogini Hekate w oczach tłumów judeochrześcijańskich została zmarginalizowana.

Jak wytłumaczyć ewolucję postrzegania sił boskich w cywilizowany sposób — od Wielkiej Bogini zwierząt i węży, w której zachowały się niektóre tajemnice idei ofickich? Została odkryta jako precyzyjnie intelektualnie zestrojona bogini o trzech twarzach, w ramach tajemnic Hekate, o których Paulina wspomina w „Laudatio Funebris" dla swojego najukochańszego męża Agoriusa Praetextatusa, który zmarł i został oczerniony przez biskupa Hieronima.

Daję Wam małą wskazówkę — jedna z tych tajemnic zawarta jest w księżycu i jest również powiązana ze starożytną Świątynią Ehulhul, starożytną świątynią boga Sina, boga księżyca w Ehulhul w Harranie. Jego tajemnice trwały nieprzerwanie przez trzy i pół tysiąca lat, aż do podboju muzułmańskiego. Nie ułatwię Wam ich odkrycia, ponieważ jest to sekret, który musicie odkryć sami.

O bionicznych posągach, świątyniach i kapłaństwie Bogów

Co czuły posągi klasycznych Bogów, herosów, gdy wrogowie rozbijali je o kamienne mury świątyń? Czy był to ostatni szept wycofania się w niebiosa sfer i gwiazd, gdzie zostały zniszczone ostatnie więzi z Ziemią? Kiedy od tamtej pory jedynie rzadki przypa-

dek — nadzieja mężczyzny, tęsknota kobiety — sprowadzały te siły poprzez niemożliwość przypadku, przyciągając je z powrotem ku sobie?

Niekiedy na cmentarzach patrzę, jak zmarli ożywiają posągi aniołów, wskazując mi drogę i zadanie do wykonania. Wtedy, wśród wielkiej melancholii, anielica podnosi głowę, a jej eteryczne ramię karcąco wyznacza ścieżkę do kolejnej alejki. Przy pomniku Starzyńskiego na placu Bankowym, nocą, widzę, jak odwraca głowę w moim kierunku — zmarli istotnie zamieszkują posągi, ilekroć są wspominani. Jest to forma magicznego memento. Podobnie i oni wspominają swoich wielkich poprzez ogromne, czarne monumenty. Rzadko jednak śmiertelni wiedzą, kim był ten człowiek — anonimowy za życia, a przecież zasłużony wobec zmarłych.

Czerpiemy z sił anima mundi, wypożyczamy istotę Bogów i Bogini poprzez zawiłe, święte obrzędy, aby uczynić ich obecnymi w danej świątyni, w posągu — to naprawdę jest dom ich mocy wyroczni, wróżebnej, apotropaicznej i ochronnej.

Bioniczny posąg, rzeźba była urzeczowioną, ubóstwioną jakością, zaklętą w najwspanialszej formie, posiadał prawa katalizujące, był portalem skutecznego zespolenia boskiej mocy i jej urzeczywistnienia w ideach — czy to ochrony nad miastem, osobistej więzi z jego ludem, kapłaństwem i kapłankami — był istotnie ogniwem między ludzkimi operatorami boskich technologii a bezmiarem boskości w gwiazdach.

Podobnie poświęcone świątynie, zakładane według teologii arytmetyki i geometrii, zgodnie z proporcjami i stosunkami, gdzie płomienie podtrzymywano nieprzerwanie, były miejscami zamieszkania tych sił, które je przenikały.

Choć świątynie legły w ruinie, a bioniczne posągi zostały rozbite lub zastąpione przekleństwem oszustwa już przed wiekami, Bogowie się nie wycofali — działają nieustannie, choć nie przez domy physis, lecz poprzez żywe ciała i umysły swoich wiernych kapłanów

i teurgów, którzy często na nowo odkrywają swoje obowiązki w skrzywdzonej epoce dzięki wielkiej inspiracji, jaka nie byłaby możliwa, gdyby wszystko miało być już stracone!

Jak więc przygotować się, by stać się odbiorcą tych cudów? Diogenes wspominał: „aby zaprosić muzy, trzeba przygotować im godną świątynię". W dzisiejszych czasach możemy konsekrować popioły pośród lasów, pustych równin, górskich szczytów — ale ostatecznie to my jesteśmy katalizatorami i miejsce nie ma większego znaczenia, o ile tylko my sami stajemy się świątynią, rozszerzając się poprzez taniec i wirtuozerię, wyznaczając kosmiczne groty i latarnie.

Wyrocznie Chaldejskie a Liber V/ XXV

W 2023 roku zostałem poproszony o wygłoszenie wykładu w nieformalnej grupie thelemicznej. Choć sam nie jestem związany z Thelemą, owego czasu będąc satelitą pewnego obozu w Polsce, a także uczestnicząc w wolontariacie w Boleskine House Foundation w 2019 roku (satelitą, który nie był zainteresowany stopniem Minervala, raczej „zaprzyjaźnioną mroczną maskotką") od lat zajmuję się studiowaniem rozmaitych tradycji misteryjnych, przede wszystkim związanych ze starożytnościami basenu Morza Śródziemnego, więc postanowiłem podjąć tę propozycję. Ostatecznie wykład nie doszedł do skutku z powodu problemów organizacyjnych, dlatego zdecydowałem się zachować swoją pracę i udostępnić ją osobom zainteresowanym.

Drogie dziatki, teraz odbędzie się wykład o wyroczniach chaldejskich, które — z miłości do neoplatonizmu i teurgii Jamblicha — studiowałem od alfa do omega. Może nie jestem ekspertem na poziomie akademickim, ale wierzę, że zgłębiłem lwia część tego, o czym chciałbym dziś opowiedzieć.

Będzie to więc częściowo czytanie, częściowo opisowy wykład. Zapraszam was aksjomatem wstępnym zaczerpniętym ze Schmidt-Biggermana: proponuję uchwycić moc obrazu i w jakiś sposób uczestniczyć lub chcieć uczestniczyć w wierzeniach tych, którzy nimi byli zafascynowani i im oddani. Przez chwilę więc przyjmijmy perspektywę Chaldejczyków, teurgów chaldejskich i neoplatoników, puśćmy wodze wyobraźni i zaangażujmy się w te sprawy.

Podstawowa rzecz, która odróżnia nas od ateistów, to uznanie fundamentalnego aksjomatu i siły: bogowie i boginie istnieją. Od tego punktu zaczynamy budować całą świątynię — hipoteza obok hipotezy, argument obok argumentu, wniosek obok wniosku.

Wszystko to wznoszone rozumem, pięknym intelektem, jak kolumny Partenonu — proporcjonalnie i harmonijnie, tak aby odstępy stanowiły harmoniczną procesję, melodię, rytm, który najwierniej odzwierciedla światy bogów i ich kosmiczne urzeczywistnienie na ziemi.

Jeśli jednak założymy, że ten aksjomat jest fałszywy — co jest możliwe — wówczas wszystko, co wznieśliśmy pod gwiazdami, wszystkie nasze świątynie poświęcone bogom i boginiom, byłyby jedynie igraszką i eksperymentem ludzkiego umysłu zwiedzionego własnymi projekcjami. Sparafrazowałem tu fragment z De Mysteriis Aegyptiaca mistrza Jamblicha.

Dramatis personae:

∞ Apulejusz, autor m.in. traktatu O bogu Sokratesa, ale także Metamorfoz (124–170 n.e.).

∞ Plotyn, człowiek o nieskazitelnej reputacji w Rzymie — mieście lwów — całe życie cieszył się sławą bez skazy, nie będąc krytykowanym przez nikogo, co w tamtym czasie w Rzymie było naprawdę trudne. Urodzony w 204–205 w Lykopolis, zmarł w Kampanii w 270 n.e.

∞ Celsus, uczeń Plotyna, urodzony w pierwszej połowie II w. n.e.

∞ Chalcydiusz, III–IV w. n.e.

∞ Julian Teurg, wspominany głównie w II w. n.e., syn Juliana, który według legendy przywołał Archanioła, by wcielił się w jego syna. W ten sposób urodził się z daimônion, czyli z geniuszem tego Archanioła.

∞ Filon z Aleksandrii.

∞ Jamblich z Chalkis, urodzony w pobliżu współczesnego Qinnasrin w Syrii w 245 r. n.e., prawdopodobnie zmarł w 325 r. n.e.

∞ Porfiriusz Malchus, urodzony w Tyrze w Fenicji, zmarł w Rzymie.

∞ Julian Flawiusz, cesarz, urodzony w 331 r. w Konstantynopolu, nazywany przez chrześcijan „apostata", choć od dwunastego roku życia był poganinem pod opieką senatorskiego skrzydła starych pogańskich rodów. Zginął z rąk żołnierza — chrześcijańskiego fanatyka — podczas wyprawy na Persję. Cała opowieść o tym, że w chwili śmierci miał powiedzieć „Zwyciężyłeś, Galilejczyku", została dodana później przez jego wrogów, czyli chrześcijan.

∞ Maksym z Efezu, wielki nauczyciel cesarza Juliana, zamordowany na rozkaz jego następcy, Flawiusza Walensa.

∞ Sosipatra Teurgissa z Efezu, pierwsza wśród kapłanek-magów i teurgów tamtej epoki, druga połowa IV w. n.e., uczennica dwóch chaldejskich mistrzów-magów.

∞ Hypatia z Aleksandrii, która była neoplatoniczką, urodziła się około 350 r., a w 415 r. została zamordowana przez chrześcijan w Serapejonie. Co ciekawe, nie zachowały się jej dzieła, ale wiemy, że to ona jako pierwsza ustaliła, iż orbity planet wokół Słońca nie są sferyczne, lecz eliptyczne.

Teraz, tytułem wprowadzenia, opiszę moce jako obiektywne siły ontologiczne. Czy możliwe jest uznanie czegoś takiego jak idee a priori za siły, istniejące niezależnie od naszych wyobrażeń? Jest to pewna forma pansofii — tu ukłon w stronę Fraternitas Saturni. Możemy bowiem traktować moce jako aktywne, nieaktywne, bierne, reaktywne, zmienne lub niezmienne, jako byty podobne do kosmicznych vāsan (zabarwionych naturą energii), które nadają swą barwę czystej mocy śakti — duszy świata (Anima Mundi), czyli energii generatywnej.

Parmenides twierdził, że nie istnieje dualizm, a sprawczość–potencjał–urzeczywistnienie są jednością. Warto tu przypomnieć jego podróż do bogini Nyks, podczas której stwierdzono, że wszystkie wyobrażenia ludzi o bogach i boginiach są jedynie doksologią, czyli opinią. Sama Nyks „powiedziała" Parmenidesowi, że poglądy śmiertelnych na temat bogów są zazwyczaj mało wartościowe.

Anaksagoras natomiast uważał, że starcie przeciwieństw rodzi działanie. Zasada przewagi rozproszenia lub koncentracji sił — czyli ich przekazywanie ilościowe — sprawia, że moce rozprzestrzeniają się w przestrzeni, będąc wirami przeciwieństw, które same siebie rozdzielają i przekształcają. Wszystkie siły wszechświata są aktywne i potencjalne, nie istnieją więc trwale, lecz działają w określonym kontinuum. Platon oceniał ich funkcjonalność: co robią? Działają, są czynne i poddają się działaniu. Formy i idee również są kategoriami mocy, a operacyjność działania oraz indywidualizacja sił pokazują, że nie istnieją siły inne niż te, które posiadają realną moc.

Eleatycka zasada głosi: „x jest bytem tylko i wyłącznie wtedy, gdy x posiada pewną moc". Modalityka zakłada, że dopóki dana wartość „p" (np. niewidzialne jednorożce) nie zawiera sprzeczności, „p" jest logicznie możliwe, nawet jeśli jest fałszywe. Arystoteles, nasz przyjaciel kategoryczny, stwierdzał, że siły są przyczynowo współdziałające, jedna wyzwala drugą, potencjał i urzeczywistnienie są różne. Siły można poznać po ich przejawach, ale ich natura i struktura ukryte są za zasłoną — może Izydy?

Moce aktywują się wzajemnie, gdy spełnione są warunki definicji ich atrybutów i parametrów — przez konieczność działania mocy czynnej i biernej, co przynosi efekt konieczności warunkowej. Siły realizują się w naturze swojego działania, są współokreślone we współzmienności, współistnieją jako pros ti — czyli „ku czemuś", tak jak skłonność czy karman w hinduizmie. Ontologicznie współzależne, teleologicznie ukierunkowane ku celowości, spełniają się

we współ-urzeczywistnianiu, w systemowej aktualizacji — tyle że w wymiarze kosmicznym.

W tym miejscu chciałbym dotknąć hinduizmu, ponieważ wierzenia hellenistyczne były całkowicie zgodne z hinduizmem i buddyzmem. Istnieli nawet królowie baktryjscy, którzy łączyli wiarę w bogów i boginie Hellenów, misteriosofię, z buddyjskimi wierzeniami. Przykładem jest indo-grecki król Menander I Milinda — typowy przykład zgodności nauk hellenistycznych i hinduistyczno-buddyjskich.

Teraz chciałbym opisać trójstopniową rzeczywistość. Kiedy ktoś mówi, że „rzeczywistość jest iluzją", zwykle trochę traci kontakt z rzeczywistością — zapomina bowiem o tym, że istnieją trzy różne poziomy: konwencjonalny, absolutny i iluzoryczny.

Zaczniemy od paramārthika — rzeczywistości absolutnej, niedualnej. Paramārthika reprezentuje najwyższy, ostateczny poziom rzeczywistości, często utożsamiany z Brahmanem — niezmienną, transcendentną i bezpostaciową zasadą, leżącą u podstaw całego istnienia. Uważana jest za jedyną prawdziwą i wieczną rzeczywistość, wykraczającą poza czas, przestrzeń i przyczynowość. Jest także niedualna (advaita), co oznacza brak wewnętrznych różnic czy dualizmu.

Teraz, dalej platonizując hinduizm, przechodzimy do vyavahārika. Jest to rzeczywistość konwencjonalna, codzienna — poziom doświadczany na co dzień, empiryczny, praktyczny i transakcyjny. W tej sferze istnieją różnice i dualizmy, a byty są postrzegane jako odrębne od siebie. Czas, przestrzeń i przyczynowość odgrywają tu istotną rolę w kształtowaniu rzeczywistości konwencjonalnej. Choć vyavahārika uważana jest za ważną dla celów praktycznych, postrzega się ją jako poziom niższy, pośredni, w stosunku do absolutnej rzeczywistości Brahmana.

Następnie prātibhāsika, czyli rzeczywistość iluzoryczna. Większość osób, które twierdzą, że świat jest iluzją, utkwiła właśnie w tym

poziomie. Prātibhāsika to rzeczywistość związana z iluzjami, snami i subiektywnymi percepcjami. Uważa się, że jest to nietrwała, złudna realność, wynikająca z indywidualnych doświadczeń i interpretacji. To, co w tej sferze wydaje się realne, w głębszym badaniu okazuje się nierzeczywiste. Przykładami prātibhāsika są sny i halucynacje. Jednak, jak pisał Synezjusz w dziele „De Insomniis" zadedykowanym swojej mistrzyni, Hypatii, przez sny przenikają różne wizje — częściowo prywatnie wyśnione, częściowo generowane przez podświadomość, a częściowo pochodzące ze światów astralnych czy transcendentnych, magicznych. Wszystko to miesza się w potach wizji, gdzie rzeczy wydają się realne w trakcie doświadczenia, lecz po przebudzeniu lub otrzeźwieniu rozpoznajemy je jako iluzje.

Teraz chciałbym uczynić ogólne wprowadzenie do teologii arytmetyki Jamblicha, a właściwie do pitagorejskiej teologii arytmetyki. Geometryczno-arytmetyczna procesja próbuje odwzorować świat doskonały, którego cieniem jest świat fenomenalny, znany nam z rzeczywistości konwencjonalnej. Jest to próba uchwycenia pitagorejsko-platonicznego świata — platonizującego Pitagorasa — działania a priori ontologicznie obiektywnych mocy, które nieustannie przyobleczone są we wszechświat. Próba ustalenia źródła teologii arytmetyki i geometrii jest zarazem próbą rekonstrukcji procesu współpowstawania wszechświata — od czasów preformatywnych aż po jego wytworzenie. To tytaniczne przedsięwzięcie, nie tylko w ćwiczeniu wyobraźni, ale i w rekonstrukcji głębokiej metafizycznej gramatyki rozumianej jako „Intelekt".

W filozofii matematyki odnajdujemy pojęcie typu (type), a także znaków czy egzemplarzy tego typu jako śladów Arche. Podobnie siły a priori, rozumiane metafizycznie, są typem, a wszystkie zjawiska zachodzące we wszechświecie to ich pochodne instancje.

Fragmenty od Monady do Dekady zostaną tu sparafrazowane na podstawie przekładu Robina Waterfielda z 1988 roku, wydanego przez Phanes Press.

Monada — początek — stwarza samą siebie, zawierając w sobie wiele monad, generuje w proporcjach zakresu swojej podstawy i mocy. Monada charakteryzuje się twórczością i inteligencją, a także samowystarczalnością, ponieważ jest pochodna sama z siebie. Boskość współ-objawia się z Monady: jest początkiem i końcem. Nadaje zjawiskom spójność, a także sprawia, że łączą się ze sobą, nie odchodząc od własnej zasady. Dlatego nazywana bywa chaosem jako generatorem, ale także światłem, mieszanką mocy, przyczyną prawdy, veritas, wzorcem, a także prostotą — będąc porządkiem i harmonią. W Egipcie nazywano ją Proteuszem, ponieważ przybiera każdą postać.

Dyada. Monada otwiera się na Dyadę, która jest odwagą, śmiałością, impulsem, ruchem, energią, wytwarzaniem i formą. Odnajduje wspólnotę poprzez wszystko i pomiędzy wszystkim. Jest nazywana nieskończenie podzielną, niczym Erato, rozdzielającą i łączącą, wprowadzającą Monadę w substancję. Jest wytrwałością w sile, trudem. Dualność można nazwać tęsknotą za Jednią Monady albo łukiem Artemidy. Nazywana jest sprawiedliwością, ponieważ posiada doskonałe wagi.

Triada jest kolejnym mostem. Tak jak monada zawiera w sobie diadę, tak diada zawiera w sobie triadę. Jest to pierwsza nieparzystość, a zarazem doskonałość, proporcjonalność, ograniczenie, ale i zjednoczenie. Symbolizuje roztropność, mądrość, oczy patrzące w przyszłość — trochę jak Horus Starszy. Jest także pokorą, pobożnością, trwogą, która poprzez swoją świętość przynosi potrójnie błogosławione szczęście. Z niej wyłaniają się trzy transcendentne światy, obecne w wierzeniach Chaldejczyków, co pozwala porównać je ze światami kabały: Ain, Ain Soph i Ain Soph Aur. Trzeba jednak pamiętać, że kabaliści — dziesięciowieczni Żydzi, którzy dzięki kontaktom judeo-arabskim w Hiszpanii zapożyczyli tę kosmologię, włącznie z koncepcją Meś, sumeryjskiego drzewa życia wcielanego w króla i królową przez Nun.Gal.Meś i Axis Mundi — przejęli tę ideę

właśnie od Chaldejczyków. Triada jest wypełnieniem wszystkiego poprzez przyjaźń, harmonię i jednomyślność.

Tetrada i Pentada. Wątek pentady przechodzi przez trzy figury i otwiera bramy tetrady, czyli wielości wyłaniającej się z triady. Impuls zostaje przeniesiony w stabilność, stając się zarazem strażnikiem natury — tym, co trwałe, ponieważ przetrzymuje. Cztery monady zawarte są w pierwszej, a wszystkie monady zrównoważone względem siebie otwierają bramy pentady. Tu pojawia się pentagram, w którym wszechświat zostaje domknięty i zamknięty w dekadzie, zapoczątkowany przez monadę i poruszony impulsem diady. Wszystko tu charakteryzuje się brakiem tarcia, przemiany i zmienności, będąc jednocześnie rozumieniem sprawiedliwości, która przenika wszystko. Pentada jest harmonią i kompozycją wszystkich elementów w właściwych proporcjach. Dlatego nazywana jest Nemezis — sprawiedliwością (diokasynē) — a także Opatrznością, ponieważ eliminuje nierówność i nadmiar. Określana jest też mianem zaślubin (epithalamios), bo jest androgyniczna; zwana półbogiem, nieśmiertelnym bliźniakiem Pallas, ponieważ objawia piąty element. Przypomina serce w odniesieniu do istot żywych.

Ciekawostką jest to, że pentagram, który symbolizuje esencjonalnego ducha i żywioły, nie został odwrócony przez satanistów, lecz przez chrześcijan. Dla nich oznaczał inkarnacje, a także pięć ran Jezusa. Satanistom przypadł w udziale później. W niektórych kościołach odwrócone pentagramy do dziś symbolizują pięć ran Ukrzyżowanego Galilejczyka.

Hexada — kolejna mutacja w tej procesji — jest androgyniczna i symbolizuje małżeństwo. Jest przyczyną i warunkiem życia. Pitagorejczycy po Orfeuszu nazywali ją pełnią części, pokojem i pojednaniem. Bywa zwana także dzierżącą włócznię, a w sferze boskiej odpowiada jej Hekate, strzegąca rozstajów, w której mieszka sprawiedliwość. Nosi imiona Thaleia i Panacea, ponieważ harmonizuje

różne sprawy. Jest mądrością, która nadzoruje ponad wszystkim cnoty (aretai), mieszając się z nimi.

Heptada (siódemka) — czy to jako siedmiokąt, czy siedmioramienna gwiazda — jest dziewicą, bo nie pochodzi z żadnej matki. Jest łowczynią, bo zbiera sprawy w sposób przypominający jedność. Heptada jest nierozwiązywalna, poza samą sobą. Reprezentuje strażniczkę, która strzeże wiecznej stabilności wielu ciał kosmicznych. Dlatego bywa zwana potężną, ufortyfikowaną cytadelą wewnątrz dekady, a jako hebdomada stoi między monadą a dekadą. Jest Ateną krytycznego czasu, oznacza zmianę, inteligencję, zdrowie i światło.

Oktada, Eneada i Dekada. Oktada otwiera kolejną bramę. Ośmioramienna figura obejmuje całą harmonię i jest ogdoą niczym Rea — Pani Czasu, Matka Bogów. Oznacza miłość, przyjaźń, mądrość, myśl twórczą i fundament bezpieczeństwa. Eneada z kolei symbolizuje pokrewieństwo, przynależność i równość. Jest jak Okeanos horyzontów, obejmujący wszystkie przestrzenie i miejsca. Każdy punkt jest jej epicentrum. Nazywana bywa Prometeuszem, jako zgoda i ograniczenie, które łączy wszystko w brak trudów i w asymilację. Jest też Hefajstosem, ponieważ wskazuje drogę w górę poprzez topienie metali, alchemię i sublimację. Bywa także Herą, ponieważ żywioł powietrza podlega Eneadzie, a także Hyperionem, bo w swej wielkości jest najwyższa.

Tworząc kolejny wątek i zapętlając się w tetraktydzie, otwieramy Dekadę — która ani nie kurczy się w sposób małostkowy, ani nie rozszerza w sposób niezgodny z harmonią, ale obejmuje całą wielość jako symbol wszystkich zjawisk wszechświata. I tu pojawia się zasada: „nie należy mnożyć bytów ponad potrzebę". Dla porządku trzeba dodać, że Ockham tego nie wymyślił — zasada ta była znana już w starożytności, a później rozwijana przez scholastyków. Nazwa „brzytwa Ockhama" pojawiła się dużo później. Dekada, jako zwieńczenie, jest doskonałością wszystkich liczb, naczyniem całej tetraktydy, zamknię-

ciem procesji ...i także doskonałość — dopełnia wszechświat w dekadzie, w której zawiera się cała równowaga, właściwa tylko jej. Dekada zatacza krąg i powraca do samej siebie, trochę jak Erebus, w którym obecne jest wszystko: los, wieczność, konieczność, siła, ufność, Atlas — niestrudzony, tak jak niebiosa. Urania oznacza wieczność, ponieważ prowadzi wszystko ku pełnemu spełnieniu.

Teraz krótka notatka biograficzna o autorze Chaldejskich Wyroczni. Julian Teurgos, urodzony za czasów Trajana, żył w Rzymie w II w. n.e. i brał udział w kampaniach Marka Aureliusza przeciw Markomanom i Kwadom, podczas rzymskiej kontrofensywy na terenach dzisiejszej Słowacji, Czech i Moraw w latach 172–174. Był czymś w rodzaju maga bitewnego. W 174 roku Teurgosowi przypisywano sprowadzenie burzy, która ocaliła spragnionych rzymskich żołnierzy, rażąc obóz wroga piorunami. Wzmianka o tym przetrwała nawet w bizantyńskiej Sudzie, wczesnej encyklopedii z X wieku. Kasjusz Dion wspominał jednak Arnufisa, który przywoływał daimony, etery powietrza i Hermesa wiatru — spadł wtedy deszcz i błyskawice uderzyły w obóz nieprzyjaciela.

Ojciec Juliana napisał Traktat o Daimonach. Według legendy sprowadził Archanioła, który wcielił się w jego syna. Tym samym daimonem Juliana Teurgosa był archanioł, którego „Logia di Epon" później nazwano Chaldejskimi Wyroczniami.

Czym różni się hypophétēs od proroka? Julian Teurgos był hypophétą, czyli tym, który interpretuje gnozę pogańską, nobilitas, bo to chrześcijanie nazywali nas „paganus". Hypophétēs to ten, który tłumaczy boskość i bogów — mówca hypho-phesien, Hermanubis, Hermes, czyli ten, który wyznacza granice. Stąd hermetyka, odróżnienie sacrum i profanum.

Prorok natomiast (pro-phésis) to ten, który wyjaśnia przyszłość. Horus, Apollo, Tyfon — to bóstwa prorocze albo używane w roli wyroczni.

Naczelnym bogiem inspiracji Chaldejskich Wyroczni jest Apollo, a także Hekate. Autor Wyroczni przewodniczy więc sakramentom Apollina. „Sakrament" w oryginalnym, niechrześcijańskim znaczeniu to poddanie umysłu mysteriosofii psychagogii — konsekracja ducha, duszy, pneuma wobec misteriów. Innym potwierdzonym bóstwem inspiracji jest Psyche — Hypercelestialna Dusza, Anima Mundi — dusza świata, utożsamiana z trójpostaciową, świętą Hekate Epigurgidą, strażniczką wieży.

Średni neoplatonizm — Plotyn, Celsus, Porfiriusz. Porfiriusz w De regressu animae („O powrocie duszy") był uczniem Chaldejskich Wyroczni i przedstawia tło epoki jako wprowadzenie do filozofii wyroczni, w trzech tomach, które niestety zaginęły.

Użyteczność tych pism rozpoznają wszyscy narodzeni mistycy, magowie-teurgowie, ci, którzy mają metafizyczne postrzeganie tego, co egipski hieroglif Sia oznaczał w technologii magii egipskiej. O tym być może opowiem innym razem. Ci, którzy chcą przyjąć naukę, otrzymają autorytatywne źródło odpowiednie do własnych intelektów.

Następnie: jakie są cechy niewysłowionego „Jednego"? To rozważanie o siłach nieantropomorficznych, o odjęciu kontekstu ludzkich archetypów. Człowiek mierzy sam siebie, ale nie jest obiektywną miarą — jak pisał Jamblich. Gwiazdy nie zostały powieszone na niebie dla chwały zwierzęcia ludzkiego.

Ojciec — Pater, ojciec nieśmiertelnych bogów i bogiń, ojciec samych nieśmiertelnych. Atrybutami tej chaldejskiej boskości są: wigor, moc widzenia, słyszenia, złoto gwiezdnego nieba ponad gwiazdami, intelekt poruszający się poprzez ogień światła, który czerpie z nieustannie płynących rzek kosmicznych.

Matka — Hekate — to ta, która kształtuje i wyznacza granice materii, wolności woli, boulē. To także coś pięknego, Eubouleos, Dionizos Zagreus — ten, który ma piękną wolę. Wracamy tu do misteriów orfickich Kronosa, a także misteriów dionizyjskich.

Poza siłami, które możemy rozpoznać we wszechświecie, mówi się o muzyce sfer. Ale czym była pitagorejska muzyka sfer i czym była chaldejska koncepcja sfery? Gwiazdy stałe i planety — planasthai, błądzące — jako światy obrotowe bóstw, w rewolucjach hipostaz. Fizyczna planeta jest czymś mniejszym niż teleologiczna istota — natura i jej hipostaza. Kosmiczna muzyka... nie możemy jej „usłyszeć" empirycznie, ponieważ dźwięk nie rozchodzi się w próżni.

Ale kiedy dostrajamy się intelektualnie, rzeczywiście możemy ją usłyszeć — usłyszeć harmonię kosmosu. Niektórzy z nas słyszą ją własnymi duchowymi uszami, bo nie błona bębenkowa to odbiera, lecz nous — intelekt, ucho skierowane ku proporcjom boskim.

A więc teletarchiczne trisagion, formy związane z harmonią, muzyką, rytmem, interwałem, proporcją i liczbami, matematyką, teologią, arytmetyką, geometrią. Architektura to zamrożona muzyka — pisał mistrz Goethe, a boskość geometryzuje — pisał mistrz Platon. Teraz pierwszy intelekt, noetyczny proto-ogień, rodzi drugi intelekt mocą siły. Nous jako umysł, duchowy mag, nieśmiertelny świat platoński, doskonały świat a priori jako matryca generatywnego wszechświata fizycznego. Na czym Hekate karmi się intelektem i jego promieniami, rodząc formy — a drugi intelekt jest ostateczną formą wszystkiego.

Podążając tą drogą odnajdujemy stację przy pitagorejskiej muzyce sfer. Chciałem tu przypomnieć Somnium Scipionis Cycerona, w komentarzu Makrobiusza o kosmicznym locie syna Scypiona Afrykańskiego, czyli Scypiona Emilianusa. Wspomnienie Kartaginy — to właśnie opis, który próbuje odtworzyć harmonie słyszane w sferach. Jak wysokie są te tony, a jak niskie — to są tony w sferach planet, w sferach gwiazd, gdy Scypio Emilianus został wyniesiony do sfer gwiezdnych swoją duszą, aby doświadczyć pełni piękna i powiedzieć, jakie wartości mogą zostać przyniesione Republice Rzymskiej, powracając z gwiazd.

Niezwykle ważny jest cytat o Sozypatrze. Maksym z Efezu (310–372 n.e.), teurg i nauczyciel cesarza Juliana, zwanego „apostata", został uwięziony, a po śmierci ścięty przez Flawiusza Walensa. Upadł przed Sozypatrą, gdy ta objawiła mu się w doskonałej Pełni jako bogini, jaśniejąc w chwale przed jego obliczem. Powiedziała wtedy: „Powstań, mój synu, bogowie cię kochają, jeśli wznieść swe oczy ku nim — nie daj się zwieść sprawom ziemskim, przemijalności". Harmonia — czyli afirmacja życia i mistagogiczna afirmacja, afirmacja wejścia duszy wyżej.

Porfiriusz u Teofila: ponad nadgwiezdnym sklepieniem istnieje nieograniczony, gwałtowny ogień, nieskończony Aion, niezniszczalny, mieszkający wśród nieśmiertelnych. Aithyr tam nie ma gwiazd, gwiazdy są poniżej — ani księżyców, ani planet. Żaden bóg go nie spotyka, jest jak długa ścieżka ognia wirującego świętego żaru, wydającego tytaniczny dźwięk. Kto raz doświadczył tego ognia, nie chce odwrócić się — ten ogień nie parzy, lecz unieśmiertelnia.

Aeony, w liczbie mnogiej, mieszają się z aeonami ponad gwiazdami z nieskończonym Aion ponad gwiazdami jako En Arreton. Apollo Phoibos przekazuje, że tylko bogowie i boginie znają ten najwyższy ogień. Rytuał teurgiczny to Autophaneia — samoobjawienie, w którym Kronos objawia się podczas epifanii apokalipsy, czyli rytuału odsłonięcia szat Izydy przed eleuzyńskimi albo egipskimi inicjacjami. Pojawia się ogień otaczający Olimp. Olimp to nie góra — Olimp to czas według najstarszego orfickiego fragmentu z papirusu derveni. Chronos, Rhea, płynący czas. Rzeka czasu, ogień generatywny, słabnie wraz z materią i otchłanią, lecz jak Proteusz zapętla całość jako ogień noetyczny, bo przenika wszystko.

Teraz o Róży świata — dusza świata, En to Pan, otwiera się jak płatki róży tradycyjnie związanej z Afrodyty, jej świątyniami i miejscami świętymi. Apulejański młodzieniec przemieniony w osła — mówiłem już o Apulejuszu — w jego Metamorfozach (Złoty

Osioł) próbuje ocalić się jedząc róże w sanktuarium Afrodyty, aby odczarować się z własnej głupoty, czyli zamiany w osła, gdy eksperymentował z maścią czarownic. Ostatecznie ratuje go Izyda, a cały Złoty Osioł jest tradycyjną mistagogiczną wędrówką, która tłumaczy, jak głupiec otrzymuje zaszczyty od bogini, stając się w końcu jej konsekrowanym i wyniesionym kapłanem.

U Hipokratesa i Galena dusza ludzka dzieli się na intelektualną, bierną i wegetatywną — i tej duszy nie należy sprowadzać wyłącznie do fizjologii ani psychologizować jej, gdyż współistnieje z ciałem, z fizjologią i psychologią, ale nie jest z nimi tożsama.

W Platona dusza świata również podlega tej trójdzielnej dywizji, ale nie dotyczy to ludzkich namiętności ani taratarów. Wracamy do misteriów orfickich, jak gdyby dusze zwierzęce i ludzkie były w niej zawarte, lecz sama nie podlega ich wrażeniom, czyli doznaniom. Wszechświat również jest zoon, a dusze ludzkie i zwierzęce są swego rodzaju eliksirem wydobytym z duszy świata. Platon tutaj nie pojednał duszy świata i dusz ludzkich, więc jest to moje włączenie; w najlepszym przypadku podlegają one indywidualizacji zgodnej z najwyższymi oktawami świata, wchodząc w te rejestry i działając rozlegle jako „Ka", czyli dusza bogów jest większa niż śmiertelników czy zwierząt.

Z De Mysteriis Iamblichusa wynika, że Platon traktuje wszechświat panenteistycznie, jako organiczny i boski. Całość tutaj często jest skrótem między kreacjonistami, ewolucjonistami i generacjonistami. Osobiście jestem ewolucjonistą, ponieważ takie są fakty, ale też generacjonistą. Różnice? Deus Ex Machina kontra teologia demiurgiczna — boskość współistnieje z generatywnym wszechświatem, nie nakładając się na niego intelektualnie, jest wbudowana w cały świat, obala ideę Stwórcy–ruchomego. Jeśli pojawia się produktywna teleologia, bóstwo w tym sensie jest niezwykle zaawansowanym Proteuszem, powracającym do Monady, która zawiera prawa transcen-

dentne i fenomenalne, ale neguje zarówno kreacjonizm, jak i inteligentny projekt. Osobiście skłaniam się ku generacjonizmowi, który ratuje metafizykę i nie wymaga podporządkowania jej ludzkim ideom i projekcjom. Teologia demiurgiczna zakłada jednak, że pierwotny intelekt ruchomy jest demiurgiem, co nie ma nic wspólnego z judeochrześcijańską wersją kreacjonizmu — jest zbyt abstrakcyjnie intelektualną siłą, vide Platon, demiurg-kosmokrator, nie do uchwycenia przez założenia i doktryny wymienionych religii.

Teraz o Yinges, zwanych też Iynx. Iynx jest siłą łączącą bogów i ludzi, jak Eros, jeden z trzech tytanów. Artefakt Iynx, podobny do dziecięcej bączkowej zabawki, wydawał gwizdowe dźwięki i był używany do celów rytualnych, np. w świątyniach boga Sina (sumeryjskiego) w Harranie. Istniały też świątynie planetarne — każda planeta miała osobną świątynię nawet za czasów Asarhaddona, aż do prawdopodobnie VII wieku n.e., gdy rozpoczęła się ekspansja islamu. Czarownik lub kapłan używał go, by przywołać niewierną kochankę w imieniu klienta, wiążąc jego duszę w kontekście Chaldejskich Wyroczni. Magia babilońska, asyryjska i chaldejska to temat rzeka, na zupełnie odrębną opowieść. Były to święte słowa, logiony i symbole przemieszczające się między światami boskimi a światami żywiołów, przekazując pieczęcie i informacje, podobnie jak Hermanubis w podejściu neoplatonicznym. Hermanubis jest połączeniem Hermesa i Anubisa — rodzajem synkretycznego połączenia dwóch sił i indywidualizowanych bóstw. Bóstwa nie są podporządkowane człowiekowi, ale człowiek może komunikować się z nimi technologicznie, poprzez magię techniczną.

Byty kosmiczne nazywano także wsparciem intelektualnym, Voces Mysticae, wspierającym teurga w jego pracy. Były reprezentowane jako magiczne koła, czyli wspomniane artefakty. Yinges to słowa magiczne, które, gdy są wystawione na działanie hipofety, stają się Logos i aktywnym działaniem — wysyłane są do świata, by spełnić swoją

funkcję magiczną. Oto przykład — ptak zwany wrenchbill, lub Jynx Torquilla w taksonomii Linneusza, który wydawał podobne dźwięki.

A teraz teletarchowie, teletarchai — kim oni są?

Teletarchowie znajdują się poniżej Yinges i Łączników (Synoches) jako władcy trzech światów w Chaldejskim Wszechświecie. Sprawowali władzę nad tymi światami, a ich charakter określano jako wiarę „Pisis", powiązaną ze światem materialnym. Teletarch materialny wiązał się z Aletheią, czyli niezapomnianą prawdą, teletarch aetheryczny z Aletheią, a teletarch empyrejski z Erosem-Agape. Ognista Nadzieja, spes, jest czwartą cnotą, wykazując podobieństwo do chrześcijaństwa; termin ten został przejęty przez chrześcijan z neoplatonizmu i podporządkowany nowej religii. W odróżnieniu od nich, te siły współtworzyły świat i znajdowały się w centrum łańcucha pokoleniowego.

Wiara teurgiczna przejawiała się w pojednaniu Daimona Teurga z danym bóstwem — akcie tajjali, czyli rozmowie ze świętym aniołem stróżem lub daimonem, zamiast w doxologii i ślepej wierze w opinie o bóstwach. Uważano to za jedną z charyzmatycznych mocy teurgicznych, realizowaną przez promienie łączników Słońca. Teletarchowie Heliosa schodzili do świata hipostazy Heliosa, w świecie empyrealnym był to Aion — Hyperion. Łącznicy harmonizują, wspierają i chronią wszechświat, generując niewidzialne siły utrzymujące go w całości. Można je uznać za hipostazę sił grawitacyjno-magnetycznych jako metafizyczny wyraz czarnej energii materii, gdzie promienie słoneczne służą jako przykład paradygmatu łącznika.

Demony w Plutarchu nie były złe, chyba że były chtonicznymi kakos-daimones, pełnymi gwałtu i pasji, które w kontakcie z ludzkim umysłem mogły doprowadzić do szaleństwa. W Hesiodzie demony były strażnikami ludzi, w Heraklicie charakter człowieka to jego da-

imon — jego geniusz. Sokrates miał swojego daimon jako wrodzonego przewodnika i reprezentanta życia. W Xenokratesie siły między bogami a ludźmi, zarówno dobre, jak i złe, działały w relacji do ludzi. Plutarch traktuje demony jako przywrócone do natury i karane, jeśli naruszały prawa bogów (De Iside et Osiride). Były również uznawane za dzieci bogów i dzieci natury — Pan był daimonem, którego śmierć była opłakiwana; nie były nieśmiertelne, ale długowieczne, natomiast pneumy (duchy) o statusie Wielkich Daimonów mogły stać się po wielkich próbach Bogami i Boginiami — również za Plutarchem.

W podejściu Hekatyczno-Fizycznym demony chthoniczne były związane z materią poprzez aspekt fizyczny Hekate, natomiast Agathosdaimons to szlachetne demony z wyższych światów, jak opisuje Iamblichus w De Mysteriis Aegyptiaca. Daimon jest rozumiany jako dawca, rozdzielca lub operator pneumatyczny — przewodniczący geniusz danej osoby. Sosipatra miała daimon bogini, a Plotyn miał daimon boga jako jednego z wielu. Słowo „Bóg" w polskim wywodzi się z indo-irańskiego baga, co oznacza „darczyńcę", zatem de facto „Bóg" = „Daimon".

Pandemonium w Iamblichusa (rozdział II De Mysteriis) to generatywne i twórcze siły bogów w najdalszym punkcie ich działania. Demony i manifestacje bogów są zasadniczo takie same, różnią się jedynie dla śmiertelników — mogą być przerażające, podatne na pasje. W Chalcidius „dobry daimon" jest bytem racjonalnym, nieśmiertelnym i eterycznym, strażnikiem ludzi; jest roztropny i używa swojego eterycznego ciała. „Zły daimon" nie musi być przyjazny, często nie jest; jest niewidzialny, ale można go dostrzec „drugim wzrokiem", podlega zwierzęcym pasjom i instynktom. Wygląda jak cieniasta forma — nigro po grecku oznacza „czarny", a martwe dusze lub khaibit, shu są zawsze czarne. Światy czarnej ziemi lub chthoniczne również są czarne — stąd wywodzi się słowo „nekromancja".

W neoplatonicznej teurgii istnieją trzy typy soteriologii: Homoiosis Theio — Theion Ergon, czyli praca człowieka nad Arete, inkarnacja metafizycznego w sobie zgodnie z proporcją; daimon — obiektywne siły, ziemskie, planetarne (Chaldejskie) i metafizyczne inteligencje. Dzieło bogów w człowieku realizuje się, gdy spotykamy bogów w połowie drogi, a nasze wysiłki zostają ukoronowane przez Thyrsa, Autophaneia ognia, Autophaneia otchłani Hekate — Tartarus.

Transformacja duszy zachodzi nawet podczas snu, jak opisuje Synesjusz w De Insomnis. Na tej radosnej nucie kończę wykład — Aurora, czyli Eos, poranna siostra Mater Matuty (bogini zmierzchu i świtu) już powstała, pozdrawia, wygląda jak wielkie potężne skrzydła ognia, nie jest to jedynie złudzenie, odkąd powstawały poranki i ona powstaje w ognistej subtelnej glorii, nazywana rozmaicie przez rozmaite ludy, kultury i cywilizacje.

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Gry Władzy Polityczno-Religijnej w które Gramy

Zwyczajni fetyszyści wierzą, że są wolni, ale w rzeczywistości działają na nich siły, których nie są świadomi. Spójrz na nich — spójrz, ty ślepy idioto! Tylko ci, którzy potrafią rozpoznać te siły, obserwować je z wnikliwością i głębokim zrozumieniem przyczynowości, mogą odnaleźć ślady własnej wizji, którą realizują mimo opinii innych.

To jest właśnie główny cel maga — dążyć do swojej wizji, stworzyć ją, wykuć i podążać za nią. To, czy inni będą nią podążać, to zupełnie inna sprawa. Próba narzucenia jej innym — to jeszcze coś innego.

Ten cytat znalazłem w książce, którą gorąco polecam. Napisał ją James Curzio — Narrative Machines: Modern Revolution and Propaganda. Jest on również autorem doskonałej książki Babylon Burning: The Fallen Nation.

Chciałbym jednak skupić się tutaj na noosferze. Noosfera to koncepcja, którą staram się propagować od lat. Zauważyłem, że w lipcu 2020 roku nagle zwróciła uwagę pewnych osób. Została podjęta przez grupę badawczą powołaną przez RAND Corporation i opisana w artykule Whose Story Wins: Rise of the Noopolitik — Information at Statecraft autorstwa Davida Ronfelda i Jona Aquilli.

Czym więc jest noosfera? Noosfera to zbiorowa całość wszystkich twoich myśli, idei, skłonności, historii idei — wszystkiego, co można pomyśleć, poczuć, rozpowszechniać i rozwijać. To nowy paradygmat

wojny — wojny informacyjnej — który stopniowo zdobywa przestrzeń we współczesnym świecie.

Sam termin „noosfera" powstał, gdy francuski teolog i paleontolog Pierre Teilhard de Chardin, matematyk Édouard Le Roy oraz rosyjski geochemik Władimir Wiernadski spotkali się w Paryżu w 1922 roku. Zastanawiali się, czy rozwój ludzkości doprowadzi do powstania nowej warstwy istnienia. Według nich tak się stało — dzięki inteligencji „stałego stanu", przestrzeni informacyjnej i cyberprzestrzeni.

Zdefiniowali noosferę jako kulę oplatającą Ziemię, krąg umysłu — myślący obwód. Julian Huxley określił ją jako „sieć żywej myśli" i „wspólną pulę idei", która prowadzi do „współ-myślącej ludzkości".

Na tej podstawie powstały również projekty, które próbują przekształcić ludzi w „mięsne maszyny" połączone telepatycznie, niczym jakieś wynaturzone roje. Ale ludzkość nigdy nie była ulem i nigdy nie miała nim być. Lepiej wyobrażać ją sobie na wzór sympozjum z Saturnaliów Makrobiusza — zgromadzenia krytycznie myślących, odpowiedzialnych ludzi, którzy wymieniają się ideami, aby wspólnie się podnosić, znajdować wspólny grunt i wzajemnie się ubogacać.

Od tamtych czasów pojawienie się internetu wzbudziło w wielu teoretykach i prorokach informacji przekonanie, że cyberprzestrzeń dostarcza technicznej podstawy do wyłonienia się noosfery. W koncepcji ezoterycznej noosfera istniała już wcześniej, jednak w erze informacyjnej — wraz ze wszystkimi „cyber-zabawkami" — rozwinęła się także jako narzędzie technologiczne.

A więc co tutaj mamy? Noopolitik jako podejście do sztuki rządzenia. Od 1999 roku pojawiały się jednak także inne strategie, które proponowały pokrewne koncepcje: cyberpolitik, netpolitik, infopolitik, information engagement, information statecraft, information geopolitics.

Równolegle — a nawet wcześniej — instytuty narracyjne działały już na szeroką skalę, karmiąc masowe media, infotainment i wszyst-

kie formy przemysłu rozrywkowego: filmowego, serialowego, sitcomowego i innych. Wszystko to jest regulowane. A jeśli chcesz regulować tłum, nakarm go rozrywką, która zmieni jego paradygmaty i sposób myślenia — albo przyzwyczai do pewnych rzeczy, zanim zaczniesz realizować określoną politykę: technologiczną, administracyjną, rządową i tak dalej.

Dlatego jeśli chcesz wiedzieć, dokąd zmierzają rządy i co planują, spójrz na infotainment i rozrywkę. Najprawdopodobniej to właśnie wielkobudżetowe filmy mają za zadanie przyzwyczaić ludzi do pewnych idei i zjawisk.

Według Teilharda de Chardin siły umysłu od wieków wytwarzały ziarna myśli i fragmenty wyobrażeń. Wzrost złożoności społecznej przygotowywał grunt pod pojawienie się noosfery. W ten sposób noosfera znajdowała się na progu osiągnięcia globalnej obecności — jej zróżnicowane części i jednostki kulturowe zaczynały się łączyć.

Teilhard przewidywał, że gdy dojdzie do syntezy, ludy różnych narodów, ras i kultur doświadczą niewyobrażalnego stopnia zorganizowanej złożoności i refleksyjnej świadomości. Wytworzy się planetarna monokulturacja — i to niby w taki sposób, że ludzie nie utracą swojej osobowości ani indywidualności.

Ale to ostatnie stwierdzenie jest całkowicie błędne. Indywidualność zachowuje się bowiem poprzez proces indywiduacji. A do jej przeprowadzenia potrzebne są określone elementy, które nie mogą być po prostu mieszaniną wszystkiego ze wszystkim. To, co odbiera nam prawdziwą indywiduację, zastępuje ją jedynie fałszywą indywidualną fasadą.

Czym jest więc noopolitik? To podejście do dyplomacji i strategii w erze informacji, które kładzie nacisk na kształtowanie i dzielenie się ideami, wartościami, normami, prawami i etyką poprzez soft power. Jakie idee, wartości, normy, prawa i etyka zostaną uznane

za „optymalne" do rozpowszechniania w społeczeństwach — to już zupełnie inna sprawa.

Noopolitik kieruje się raczej przekonaniem, że „prawo tworzy siłę", niż odwrotnie. Zarówno państwa, jak i aktorzy niepaństwowi mogą się nim kierować. Ale w przeciwieństwie do polityki skoncentrowanej na państwie, jego siła może wynikać z umożliwienia współdziałania państw i podmiotów niepaństwowych.

Motywacją noopolitik nie może być wąsko rozumiany interes narodowy, definiowany w kategoriach statusu państwowego. Interes narodowy wciąż będzie odgrywał rolę, ale powinien być rozumiany szerzej — w kategoriach społecznych, a nawet globalnych — i powiązany z rozwijaniem ponadnarodowej, sieciowej tkanki, w którą wpisani są gracze.

Podczas gdy realpolitik dąży do wzmocnienia państw, noopolitik najpewniej wzmacnia sieci państwowych i niepaństwowych aktorów — co Chiny doskonale rozumieją. Realpolitik stawia jedno państwo przeciwko drugiemu, natomiast noopolitik zachęca państwa do współpracy w ramach koalicji i innych wspólnych struktur.

...błędne jest myślenie, że noopolitik to tylko współpraca państw — w istocie zachęca ono potężnych graczy do współdziałania. W tym właśnie noopolitik kontrastuje z realpolitik.

Chciałbym zwrócić twoją uwagę na fakt, że żyjemy w epoce, w której wszystko jest możliwe. Gdyby Goebbels miał do dyspozycji internet i sieci współczesnej epoki, jego propaganda działałaby właśnie w ten sposób.

Dlatego za każdym razem, gdy spotykasz się z informacją, wartością, ideą czy cnotą jakiegokolwiek rodzaju — kwestionuj ją. Bądź sceptyczny. Rozważaj ją na nowo. Spójrz na historię idei i zobacz, jak się rozwijały. Bo jeśli jesteś jedynie „więźniem teraźniejszości", to tak naprawdę jesteś poddany władzy, która kształtuje twoje myślenie.

Ci, którzy nie znają co najmniej trzech tysięcy lat historii różnych cywilizacji i kultur, którzy nie śledzą zmian w ramach społeczno-historycznych i w ideach, zawsze będą więźniami teraźniejszości.

To dość smutne odbicie naszych czasów, że większość z nas, żyjących dziś, naprawdę jest więźniami teraźniejszości. A jeśli jesteś więźniem teraźniejszości, to możesz być... karmiony każdą możliwą iluzją czy kłamstwem, które zostanie narzucone przez pośredników władzy.

Pamiętaj: nie ma nadziei dla beznadziejnych — czyli jak skutecznie wpływać na świat i realpolitik. W prawdziwy sposób jesteś albo „urodzony" z pewnymi zmiennymi, które omówię później, albo zdobywasz je ciężką pracą i wysiłkiem przez całe życie.

Teraz przedstawię matematyczną teorię komunikacji autorstwa Claude'a Shannona i Warrena Weavera. Teoria ta stosowana jest w komunikacji, ale można ją też zastosować w naukach społecznych.

Spójrzmy na jej podstawy: system komunikacji i jego problemy, np. źródła informacji. W tym momencie ja jestem źródłem informacji, a media pełnią rolę nadajnika. Sygnał przemieszcza się przez określone kanały — i mogą pojawić się zakłócenia, np. hałas uliczny, który utrudnia zrozumienie przekazu.

Odbiorca to ty — możesz być otwarty na przekaz, zignorować go lub dalej prowadzić swoje życie. Wiadomość to cała sekwencja informacji, którą wysyłam, a celem jest dotarcie do ciebie, drogi odbiorco.

Jak to działa w bardziej złożonych środowiskach, np. w systemach? Załóżmy, że mamy sieć informacji, w której jeden sygnał dociera do wielu odbiorców, np. subskrybentów mojego kanału. Każdy odbiorca może przetworzyć sygnał inaczej, co prowadzi do różnych skutków w zależności od interpretacji.

Wysokie prawdopodobieństwo wpływu przekazu zależy od tego, jak codziennie jesteśmy bombardowani informacjami i od tego, które sygnały faktycznie docierają i zostają przetworzone. Wpływ ten bę-

dzie różny w zależności od tego, na ile ufamy mediom, wiadomościom i innym źródłom informacji.

To właśnie kształtuje naszą percepcję i może wpływać na nas w sposób, w jaki nadawca chce nas kształtować.

Wpływ, jaki na ciebie wywierają, zależy od wielu czynników — i to są podstawy inżynierii społecznej.

Przygotowałem prosty program, który pozwala zilustrować, jak naprawdę zmienia się świat. Wybrałem kilka zmiennych, które można wykorzystać do oceny wpływu: status, sieć kontaktów, bogactwo, władza, zasięg, zaufanie, efektywność komunikacji, szum informacyjny, podatność odbiorców i możliwość nadawania komunikatów w danej populacji. Każdej zmiennej przypisujemy wartość od 0 do 10, a następnie wybieramy populację, którą chcemy analizować.

Weźmy mój przykład: mój status jako obywatela — 0, sieć kontaktów — 1, bogactwo — 1 (żyję w prekariacie), władza — 0, zasięg — 1, zaufanie — 0, zdolność do skutecznej komunikacji — 0, szum informacyjny — 2, podatność ludzi — 0, nadawanie komunikatu — 1. Populacja, na którą mogę potencjalnie wpływać, to liczba subskrybentów mojego kanału plus znajomi — około 510 osób.

Nie wszyscy zostaną jednak pod wpływem przekazu — około 306 osób może nie zostać skutecznie osiągniętych, a dodatkowo występują zakłócenia w komunikacji. Im bardziej ludzie przekazują informacje dalej, tym mniejsze prawdopodobieństwo faktycznego wpływu.

Spośród tych 306 osób może tylko niewielki procent naprawdę zrozumie, o czym mówię. To pokazuje, że zwykli ludzie, jak ja czy inni z klasy prekariatu, mają bardzo ograniczone możliwości wpływu na szeroką skalę.

Wpływ na rzeczywistość mają wyłącznie osoby, które osiągają wysokie wyniki w określonych zmiennych. Tylko poprzez rozwijanie tych zmiennych lub posiadanie ich od urodzenia można naprawdę coś zmienić. To jest właśnie polityka władzy i wszystko, co się z tym wiąże.

Nie trać więc czasu na sieci społecznościowe i podobne sprawy. Skoncentruj się na rozwijaniu tych zmiennych, jeśli masz wizję. Jeśli masz prawdziwą wizję lub prawdziwą reformę w swoim umyśle — dąż do niej. Możesz także wykorzystać techniki jak high magic czy inne narzędzia wpływu, które zwiększają szanse na oddziaływanie, ale w życiu codziennym, jeśli nie posiadasz takich zmiennych, twoje znaczenie jest minimalne.

Możesz powiedzieć: „Skupię się na swoim życiu i mnie to nie obchodzi", ale osoby, które mają wysoki „wynik" w tych zmiennych, będą na ciebie oddziaływać — a ty pozostaniesz podległy władzy. Każdy z nas jest podmiotem władzy, czy nam się to podoba, czy nie.

W tej krótkiej prezentacji chciałbym wyjaśnić umysł wierzącego. Mamy tu do czynienia z zindoktrynowanym, zaszczepionym systemem wierzeń, opartym na ślepej wierze, która nie jest weryfikowana — „jest tak, bo tak jest".

Zazwyczaj prowadzi to do niechęci wobec nowych bodźców, na przykład doświadczeń metafizycznych, które wykraczają poza system wierzeń — na przykład chrześcijański system religijny. Osoby takie żyją w komorze echa, odrzucając wiedzę (episteme), która jest sprzeczna z ich religią.

Gdy spotykają coś, co kontrastuje z ich wiarą, pojawia się strach wywołany ignorancją, a najbliższy punkt odniesienia — zasada przyjemności w psychice — „przekierowuje" ich z powrotem do komory echa.

Każde doświadczenie metafizyczne, na przykład wynikające z magii technicznej, które może być wywołane celowo przez niektóre osoby lub „dusze", służy jako wzmocnienie przekonań — „mówiłem ci, że masz rację". W ten sposób wierzący zostaje „przeprogramowany" na swój system wierzeń — nie są potrzebne żadne analizy czy myślenie. Magia techniczna działa na „użyteczne dusze", a różne pseudo-doświadczenia (np. słyszenie głosów mówiących „Jezus jest

Panem" czy poczucie winy typu „jesteś Judaszem") wzmacniają ślepą wiarę.

Nagłe konwersje, pseudo-cuda lub masowe wizje (np. setki lub tysiące osób widzących latającą Dziewicę Marię) prowadzą czasem do masowych psychoz. Nie jest to nic nowego — od wieków stosuje się takie mechanizmy, aby oszukać wierzącego, utrzymać go w posłuszeństwie i w niewoli systemu.

Jednak inteligentni ludzie korzystają z episteme — wiedzy i doświadczeń metafizycznych — aby poszerzać świadomość i zdolności percepcyjne. W każdej religii istnieją pewne kodifikacje doświadczeń metafizycznych, które nie są związane ani z chrześcijaństwem, ani z judaizmem. Takie doświadczenia są powszechne w wielu cywilizacjach i kulturach, co obala ideę jednej „prawdziwej religii", pokazując, że często jest ona po prostu narzędziem politycznej kontroli i ograniczenia wolności jednostki, utrzymującą ją w komorze echa.

Kiedy fundamentalistyczni chrześcijanie napotykają dysonans poznawczy lub episteme sprzeczne z ich wiarą, wywołuje to strach. Z powodu ignorancji wracają do najbliższych, znanych im bodźców, czyli do zasady przyjemności, co ponownie prowadzi ich do komory echa i „szczęśliwego" wybierania fragmentów, które potwierdzają ich wiarę.

Dlatego nie da się przekonać chrześcijanina, że istnieje coś poza jego religią — strach i ignorancja zawsze sprowadzą go z powrotem do jego ślepej wiary.

To takie proste.

To będzie bardzo krótki wykład. Psychiatrzy lubią retrospektywnie analizować historyczne postacie, szukając chorób, objawów czy „etiologii". Nie mają pojęcia o prawdziwej etiologii, a mimo to diagnozują: Aleksander Macedoński — megaloman, Hellenistyczny świat — masowa psychoza. Twierdzili, że kontaktowali się z bogami, że ich widzieli. Jeanne d'Arc — schizofrenia.

Czy jakiś psychiatra osiągnął w życiu coś wielkiego poza byciem psychiatrą? Teraz: jak wyeliminować polityczne problemy czy kompromitacje? Uczynić kogoś obłąkanym. Jak sprawić, by ktoś oszalał? To dzieje się w umyśle. Psychotronika, cybernetyka, operacje „dark ops" — techniki są znane. Po drugiej stronie mamy też mnóstwo „niegrzecznych" bytów, które mogą oszaleć czyjś umysł.

Przez lata nauczyłem się komunikować w perspektywie psychotycznej, by chronić siebie. Opanowałem paradygmat psychiatryczny, czytając mnóstwo książek o psychiatrii, wiedząc, że jest to jedno wielkie kłamstwo, podobnie jak religia — narzędzie władzy.

Możesz zapytać: są ludzie obłąkani i potrzebują pomocy. Czy ją otrzymują od psychiatrów, czy jedynie dostają sedację? Czy psychiatrzy znają prawdziwą etiologię? Byłem więźniem zamkniętego oddziału psychiatrycznego w Europie Wschodniej i obserwowałem pacjentów. Oddziały zamknięte bywają gorsze niż więzienia — mnóstwo zaburzonych osób, szaleńców, a także „umarłych", których mogłem dostrzegać w wymiarach eterycznych.

Eteryczne larwy wwiercały się w głowy schizofreników, łącząc się z ich obszarem Broki i rdzeniem słuchowym, tworząc pseudo-tożsamości, które żywią się psioniczną energią mentalną „rozmawiając" z nimi. Pewnej nocy ktoś krzyczał z bólu, a ja widziałem cienie wprowadzające ostre, czarne przedmioty w jego ciało. Fizycznych obrażeń nie było, ale odczuwał ból w całym układzie nerwowym.

Dlaczego? Ponieważ niektóre byty wchodzą w interakcję z naszą biochemią i systemem nerwowym, wywołując reakcje, które dla psychiatry są jedynie halucynacjami. Na przykład widziałem w niebie herculejski kaduceusz. To była halucynacja wizualna — jak martwa kobieta obok mnie, której nie widać.

Zapytany współpacjent, czy widzi te cienie torturujące jego ciało, odpowiedział: „Mój psychiatra powiedział, że mam traktować je jako halucynacje". Dlatego wrażliwym pacjentom nie należy wyjaśniać

zbyt wiele, bo psychiatria jest „bezpieczną przystanią kłamstw", które zarządzają objawami i sprawiają, że wszyscy są szczęśliwi — podobnie jak religia: daj głupcom to, czego chcą, pozwól im wierzyć w Jezusa i będą szczęśliwi.

Stworzono więc cały arsenał fałszywej nauki zwanej psychiatrią, wokół wielu anomalii i doświadczeń, które ludzie przeżywają na co dzień, ale nie potrafią ich uporządkować — jest to choroba cywilizacyjna wynikająca z braku zrozumienia. Jestem jak dwugłowy lekarz wudu: jedna głowa dla duchów i walk metafizycznych, druga dla śmiertelników.

Nie rozmawiamy z „zwykłymi" ludźmi o tym, co widzimy i doświadczamy, bo nie pasowałoby to do ich cywilizacyjnie uwarunkowanych umysłów. Nie rozmawiamy z psychiatrami o naszych wierzeniach, doświadczeniach mistycznych, sprawach okultystycznych, psychologicznych operacjach czy magii — to „nie, nie", a w najlepszym wypadku odsyła nas z powrotem do szpitala.

Psychiatria jest jednak „bezpieczną przystanią" — terminem parasolowym w społeczeństwie, które cywilizacyjnie nie akceptuje takich anomalii. To trochę machiavelliańska prawda: wiedząc, że istnieją światy równoległe i metafizyczne, które współistnieją z nami, a operacje psychologiczne i cybernetyczne są ciągle prowadzone, często niezauważone przez drugą stronę — z udziałem demonów, duchów, cieni, wielu wymiarów i „niewidzialnych rąk" rzeczywistości za zasłoną.

Nazwijmy je po prostu duchami — tradycyjnie.

Ludzkość w dużej mierze jest tego nieświadoma, poza tymi, którzy widzą, wchodzą w interakcje lub angażują się w pewne siły i współpracują z nimi. Możesz wywołać u kogoś psychozę, wysyłając demony lub stosując bardziej inwazyjne techniki, takie jak technologiczny, radioniczny czy cybernetyczny „combat".

Jak najlepiej zdyskredytować osobę? Uczynić ją obłąkaną — medyczne papiery, kariera polityczna, społeczna — przewiduje się, że będzie dysydentem lub niebezpiecznym elementem. Pojawia się obłąkanie, a w dokumentacji medycznej masz zapis „[__]".

Nie próbuj się przeciwstawiać — politycznie cię oczernią, pogrzebią w bzdurach, a gdy zagrożenie mija, nagle stajesz się „normalny". Co się dzieje? Nadal widzę duchy, ale dla psychiatry będę psychotyczny — nie obchodzi mnie to.

Oczywiście istnieją osoby z organicznymi uszkodzeniami mózgu, ludzie z deficytami intelektualnymi — różne umysły. Ale większość osób, które intensywnie doświadczają pewnych anomalii, nie ma dziś gdzie szukać pomocy — religia to kłamstwo, psychiatria to kłamstwo. W efekcie tworzą własne, urojone systemy: ktoś ich szpieguje, ktoś ich prześladuje. Czasem to demony wywołują drobne kampanie nękania, aby doprowadzić człowieka do obłędu.

Mówisz to psychiatrii: „Obserwują mnie!", a oni pytają „Kto?" — widzisz duchy, byty, ale nie powiesz tego psychiatrii, bo uzna cię za obłąkanego. Dla osób, które nie widzą, wszystko jest subiektywne: „oni", „tamci".

Przez większość czasu mogę identyfikować niekarnalne byty, dusze, agentów, którzy ingerują, ale jesteś sam — jak samotny wilk. Niektórzy uciekają do religii, co daje im szczęście. Inni przyjmują kłamstwa psychiatrii, co daje im sedację.

Ale jeśli jesteś pełnym dysydentem i surwiwalistą po latach doświadczeń twój umysł staje się twardy i odporny. Wzmacniasz się wielokrotnie i zaczynasz działać w sposób krytyczny w naukach społecznych, ścisłych, w sztuce, w sztukach magicznych — teurgia, goeteia (Ordo ab Chao). Budujesz własną drogę, wiedząc, że możesz oszaleć na każdym etapie.

Jednak krytyczna edukacja i świadomość chronią twój umysł, pozwalając uniknąć całego życia w szpitalu psychiatrycznym. Uczysz się,

jak wzmacniać siebie, współpracować z duchami, demonami i umarłymi, aby zachować zdrowy rozsądek.

Dopóki twój umysł jest zdrowy, jesteś użyteczny. Czasem lepiej być pozbawionym rąk czy nóg, ale mieć zdrowy umysł. Mam powiedzenie: gdy umysł wariuje, wszystko inne również się rozpada — rodzina, przyjaciele, kariera polityczna czy zawodowa, wszystko znika, zostajesz tylko szaleńcem.

Jaka jest różnica między dysydentem politycznym lub magiem obłąkanym, a zwykłym pacjentem psychiatrycznym? Z perspektywy psychiatry — żadna. Z perspektywy społeczeństwa — po prostu kolejny wariat. Nie próbuj nikomu tłumaczyć, ja tylko przedstawiam pewne fakty.

Z czasem twój krytyczny umysł i zdolność do interpretacji rośnie. Twoja edukacja i umiejętności stają się narzędziem przydatnym w działaniach ofensywnych i defensywnych. Nie jesteś już więźniem psychiatrii ani religii — idziesz naprzód, zostawiając te paradygmaty lata świetlne za sobą.

To nie oznacza negacji nauki — bądźmy sceptyczni. To tylko pokazuje, że psychiatria nie zna żadnych fenomenalnych etiologii. Podobnie jak judeochrześcijaństwo było metafizycznym kłamstwem politycznym, psychiatra nie zna prawdziwej rzeczywistości metafizycznej ani sposobów interakcji z nią.

Psychiatria jest kłamstwem opartym na niezrozumieniu, braku informacji i racjonalizacji anomalii, które istniały przez wieki i były dobrze rozumiane przez niektórych adeptów. Jeśli jesteś psionikiem lub magiem, nie szukaj zrozumienia u psychiatry — byłbyś idiotą.

Doświadczaj, doświadczaj, doświadczaj, wątp! Ucz się sceptycznie! Dlaczego wypowiadam te słowa? Nie pokonam gigantów kłamstwa — ani judeochrześcijaństwa, ani psychiatrii. Ale przynajmniej otworzyłem nowy front w swoim życiu jako eksperyment, aby zobaczyć, co się stanie, a co nie.

Eurypides: Bez względu na to, jak wielkie i honorowe wartości, cnoty czy wykształcenie posiadasz, wszystko to zostaje wymazane, jeśli nie masz środków. Jaka jest różnica między szaleńcem, który nie ma władzy, sieci kontaktów, zasobów ani realnej możliwości dowodzenia, a osobą szaloną, która te rzeczy posiada?

To jest różnica między szaleńcem a tyranem. Tyran może realizować swoje polityki dzięki władzy, bogactwu, zasobom i sieciom kontaktów, bez względu na to, jak bardzo jest szalony. To właśnie takich ludzi wprowadzamy na stanowiska władzy.

A jaka jest różnica między biednym, pozbawionym środków intelektualistą, uczonym, nawet jeśli posiada umiejętności przywódcze i aspiracje do cnoty, ideału „vir unus", czyli człowieka doskonałego, a osobą pozbawioną tych wszystkich cech — przywódczych umiejętności, politycznego charyzmu, zasobów, władzy, przenikliwości intelektualnej, talentu retorycznego, ognia mowy, ducha i serca — ale posiadającą środki materialne?

Taka osoba staje się oszustem lub nędznikiem. Tak więc mamy różnicę między szaleńcem a tyranem, a także między szlachetnym prekaryatem a kompletnym oszustem i nędznikiem.

Zostawiam wam tę myśl do rozważenia: dlaczego świat stoi na głowie i dlaczego w dzisiejszych czasach tylu idiotów trafia na najwyższe szczeble władzy.

Perspektywy Okultystyczne: Hermeneutyka Dusz

Zapraszam na kolejny wykład. Tym razem będzie on poświęcony duszom, w kontekście mojej praktyki hermeneutycznej, czyli sztuki interpretacji, opartej na moich doświadczeniach zarówno z interakcją z duszami, jak i interakcjami z innymi bytami. Oczywiście są to doświadczenia czysto subiektywne, choć mogą być współdzielone w pewnym stopniu z innymi. Jak wspomniałem, interpretuję doświadczenia, czy to lepiej, czy gorzej — nie jest to obiektywna prawda, lecz forma modelowania.

Czym więc jest dusza? Zacznijmy od idei trackiej, że zwierzęta mają dusze, tak samo jak śmiertelne zwierzęta, w tym ludzie. Fale życia na Ziemi, które były wcielonymi duszami, oprócz organicznych czynników ewolucyjnych, współewoluowały i najprawdopodobniej prowadziły do nowych form różnicowania genetycznego, niezależnie od biologicznej historii genetycznej i „śmieci genetycznych", takich jak infekcje wirusowe pozostawiające ślady w mtDNA czy yDNA człowieka.

Mamy zatem dusze bio-seksualne, bio-psychoseksualne, które można prześledzić wstecz, przez kolejne pokolenia, aż do pierwszych hominidów i ewolucji gatunków w antropocenie. Zacznijmy od pierwszego mitochondrialnego DNA, które przetrwało u Homo sapiens sapiens, czyli od Afrykańskiej Ewy, która później różnicowała się poprzez mutacje mtDNA w różnych częściach kontynentu, zgodnie z genetyką populacyjną i falami migracji tego gatunku na całym globie.

Jak wspominałem w innym wykładzie, analizując psychologię duszy egipskiej, politykę i ekonomię duszy egipskiej, skandynawskie Fylgja, greckie daimony czy czarne dusze eidola-skia, czy Szut, Khaibit, skupimy się na duszach biologicznych — pochodzących od matki i ojca. Te dwie dusze łączą się podczas poczęcia, dając embrionalny eter pozbawiony pewnych cech. Jednak dusza ma również swój wyraz w ekspresji genetycznej.

Dziecko rodzi się, otrzymując pewne promienie okultystyczne zależne od miejsca, konfiguracji astralnych i ukrytych warstw wymiarowych, które skupiają się w nowej duszy dziecka. Dusza jest podatna i naznaczona cechami rodzicielskimi. Następnie, w miarę rozwoju, wchodzi w psychologię rozwojową, socjalizację i kolejne etapy życia. Zgodnie z teorią Junga, dziecko rozwija się w nastolatka, dorosłego, kształtując swoje cechy duszy, etos i indywidualizację.

Na każdym etapie dusza synchronizuje się z biologicznymi podstawami: układem nerwowym, mózgiem, środowiskiem, rówieśnikami i socjalizacją. Tworzy się zatem synchroniczna synergia mózg-układ nerwowy-dusza, gdzie dusza odbiera emocjonalne bodźce, kształtuje wrażliwość emocjonalną i komponenty biopneumatyczne, łączące sferę metafizyczną z fizjologiczną, systemami wierzeń, pamięcią, zachowaniami i przetwarzaniem myśli.

Co można zrobić z taką duszą? Już w starożytnych praktykach magicznych dusza mogła być związana — jej komponenty emocjonalne, poznawcze, systemy wierzeń i pamięci mogły być czasami skradzione lub przesunięte poza ciało. W rezultacie człowiek może stać się bezdusznym, choć funkcje poznawcze pozostają, a niektóre części mogą stać się dysfunkcyjne, prowadząc czasem do szaleństwa lub zniszczenia komponentów emocjonalnych, w tym lęku.

Wszystko zależy od jakości duszy — dusze bohaterów, czy dusze oczyszczone nie są równe zwykłym duszom wymieszanymi w rozmaitych proporcjach z physis, czyli materią. Iamblichus wspominał,

że dusze bogów mają znacznie większą moc i właściwości niż dusze śmiertelnych zwierząt w De Mysteriis Aegyptiaca.

Budowanie duszy jest procesem złożonym. Dusza może zostać zniszczona, nie jest nieśmiertelna jak daimon czy pneuma, może powstać też tzw. dusza-cień lub eidola, czyli podobizna czarnej duszy w ciele człowieka, która zostaje po śmierci, lub jest oddelegowana do snu w grobie. W starożytnym Egipcie nazywano ją Khaibit, Shut lub Shut, a w Grecji eidola similacra — były to „czarne dusze". Mogły zostać wymazane, skradzione lub rozwinięte w ramach tzw. magii cieni (umbrarchicznej magii). Dusza-cień mogła zostać powiązana z umysłem, aby podróżować po strefach eterycznych, z duszą lub bez niej, a także przy udziale przewodników zwierzęcych, tzw. fylgja, które symbolicznie totemizowały człowieka i zwierzę.

Jeżeli dusza zostaje przesunięta lub nawet przy obecnej duszy, można „wykluwać" dusze innych istot lub dusze syntetyczne w których się wyrzeźbi pewne cechy (dzieci księżycowe jako przykład) które przekazują swoje cechy do umysłu ciała w którym są zapieczętowane. Jeśli umysł jest rozwinięty i inteligentny, a dusza niższego rzędu zostaje wprowadzona, mogą pojawić się różne problemy — na przykład u pisarza może wystąpić blok twórczy albo trudności w mówieniu płynnie w języku angielskim. Takie działania mają wpływ na organiczne funkcjonowanie mózgu i układu nerwowego, a zatem dusza, umysł i ciało mogą — choć nie muszą — być sprzęgnięte w wielu aspektach.

Duszę można modyfikować, programować lub „zaszczepiać" w określonym osobniku. Można też kopiować cechy duszy jak „copy-paste" i próbować je rozdzielić na inne dusze, choć nie wszystkie umiejętności da się w ten sposób przenieść. Klonowanie dusz lub tworzenie doppelgangerów może prowadzić do deficytów behawioralnych u innych ludzi — np. jeśli dusza lub umysł pewnej osoby zostanie sklonowany, inni mogą zacząć przejawiać podobny sposób

ubierania się czy cechy osobowości, w miarę bazowych możliwości mózgu i ustawień poznawczych danej jednostki, która jest ofiarą tego typu operacji.

Ciało może być również opętane przez obcą istotę, która inkarnuje się w duszy i ciele, powodując zniekształcenia w umyśle i chodzeniu duszy. W przypadku wyrzucenia duszy poza Sahu (wehikuł, osłona duszy), ciało może zostać opanowane przez różne byty, czasami współpracujące, czasami destrukcyjne lub destabilizujące, choć większość ludzi nie jest świadoma takich modyfikacji poznawczo-emocjonalnych spowodowanych przez obce istoty, bo ich siła woli, rozróżnienia „gnothi seuaton" nie jest wystarczająca w samoświadomości aby zarejestrować tak subtelne zmiany. Mogą też zachodzić „awataryzacje" większych bogów, np. Horusa Starszego w ciało i umysł śmiertelników, jest to chwilowe sprzężenie z boskim pierwiastkiem.

Magiczne technologie związane z duszą obejmują m.in. ofitotronikę — przesyłanie sygnałów przez sprzężenia nerwowo-seksualne, aktywowanie wężowych energii, wiatrów tantrycznych lub kundalini, przekształcanie duszy w żywioł powietrza, co daje wrażenie lotu, te wężowe operacje epitomizują duszę w formę „anioła", ale równie dobrze można uskrzydlić lwa, węża, czy świnię, ma podobny aparat neuro-duchowy. Dusza taka może być kontrolowana przez umysł lub być z nim połączona, tworząc pseudo-anielską istotę, lub działać równolegle do danego osobnika, bez świadomości tego ostatniego. Gdy z bigota religijnego zrobi się „anioła", to nie będzie lepszy od uskrzydlonej świni, ma to funkcję „zaganiania trzody pod krzyż", aby wzmocnić religijne struktury kłamstw, które kamuflują rzeczywistą technologię magiczną, która się za tym kryje.

We wszystkich bestiariuszach świata dusze zwierząt, np. feniksy, z konnicy — Pegazy, mogą stać się „skrzydlate". Rozwój neuropneumatyczny i złote ciało pozwalają na „narodzenie siebie" w świecie bo-

gów, tzw. kefalizację — jak w przypadku egipskiej duszy-skarabeusza gdzie nieśmiertelność serca wiąże się z transpozycją komponentu biopneumatycznego w świat bogów, czego symbolem jest uskrzydlony Kheper.

Procesy te obejmują również kephalizację — nieśmiertelność intelektu. W gnostyckich rytuałach „bezgłowi" (akephalos) działają jako transmitery boskiej mocy, choć nie mają woli ani intelektu, by modulować te siły. Zanurzenie duszy w otchłań tartaru, typowe dla szamańskiej chtonicznej inicjacji Axis Mundi, przekształca ją w komponent daimoniczny, podobny do otrzymania nektaru czy ambrozji bogów w chaosie, co umożliwia transformację samej duszy w komponent nieśmiertelny — pneumy, lub daimoniona.

Procesy te są podobne, choć nie identyczne, do szamańskiej inicjacji w podziemnym świecie — „dragonizacji" lub ofityczno/kundalini nerwowego przenikania therioniki, dającego modyfikacje w centralnym układzie nerwowym, wzmacniającego inteligencję, odporność i zdolności człowieka.

Można mnożyć te procesy i tworzyć własne modyfikacje, aby wstrzykiwać je w swoją duszę i centralny układ nerwowy, stając się w ten sposób samoprogramującym się bytem. Magnetyczna i elektro-receptywność, np. w kontekście zdolności ESP, polega na rekonfiguracji układu nerwowego i umiejętnościach duszy, takich jak jasnowidzenie. Są one związane z siłą duszy i daimonem, który może umożliwiać dostęp do różnych rejestrów wymiarów — od niebiańskich cudów kaducejskich i splotów prac Herkuleańskich misteriów, po chthoniczne wizje Hekate, cienie i demony.

Czasami jest to dar widzenia tych światów, np. od Izydy lub Hekate (pokorne cielę dwie matki ssie), pozwalający chronić się i dostrzegać wzorce, ruchy przyjaciół i wrogów. Można również inkorporować obce byty, daimony, demony i siły chtoniczne Czarnej Ziemi, traktujące człowieka jako gospodarza lub współpracować z nimi, jest

to zdecydowanie bardziej optymalne niż wulgarna inwazja w nasze ciała, dusze i umysły. Można odczuwać np. „fantomowe skrzydła aniołów", co oznacza, że Angeli Bonum (np. grecki pogański anioł) wciela się w ciało, by nawiązać kontakt z określoną społecznością, np. pogańskich rodzin gwiezdnych i niebiańskich, przynależnych np. sferom planet w Układzie Słonecznym.

Umiejętności tymczasowo nabyte — takie, które nie należą do nas, można pozyskać dzięki interakcjom z duchami, bytami i wcielonymi duszami, co prowadzi do praktycznych zdolności. Niektóre aspekty duszy mogą być wstrzykiwane podczas narodzin lub po inicjacji, np. pneuma daimon, który może być wrodzony lub rozwinięty. Wrodzony daimon klasy drakona np. czyni człowieka „nieprzebudzonym półbogiem" — dopóki nie zostanie przebudzony, tj, dopóki jego dusza nie przebije się z zapieczętowanego zamknięcia w domenę świadomego działania i operowania nią. Różne bestiariusze mogą być wrodzone w dziecko i ujawniać zdolności duszy, umiejętności ESP, niestandardowe dla zwykłych ludzkich dusz itd.

Dusze transmigracyjne podróżują, mogą się reinkarnować w różnych światach i strefach, np. według koncepcji tybetańskiego Bardo, w wymiarach obcych lub powracać do organicznego życia, a także w sferach planet i gwiazd. Cienie dusz, „dzieci podziemia", mogą odrodzić się w duszy dziecka — np. wampir, czy demon. Obce byty wymiarowe mogą być również skoncentrowane w dziecku poprzez opcjonalne „iniekcje" podczas rozwoju embrionalnego i oczywiście podczas współżycia matki i ojca.

Krąży anegdota, że jeśli ojciec, np. Filip I Macedoński, był opętany przez duszę smoka, podczas poczęcia dziecko mogło odziedziczyć właściwości smoka. Przykłady historyczne to Aleksander Macedoński, Scypion Afrykański czy chińscy cesarze — ich dusze były mieszanką ludzkich i smoczych właściwości.

Śmierć biologiczna nie jest końcem; jest bramą do metempsychozy, reinkarnacji i odrodzenia w światach organicznych czy duchowych. Nie trzeba rodzić się w świecie ludzkim lub zwierzęcym — można narodzić się w wielu eterycznych wymiarach, by kontynuować istnienie w ciągłej kosmicznej ekspresji.

O gniewie, nienawiści i furii

— Tekst dedykuję Natalii T. która rozpoznała meandry mojego obłędu.

Seneka twierdził, że wszelki gniew jest odmianą chwilowego szaleństwa („De Ira"). Trudno się z tym nie zgodzić, bo gniew niemal zawsze okazuje się przeciwskuteczny: zraża lojalnych, raduje wrogów, kala godność naszej pracy i trudu, niszczy reputację, a opinię publiczną polaryzuje ku gorszemu. Najgorsze zaś, że jest korzeniem zniszczenia — eliminuje umiarkowanie, uzależnia od spazmów nienawiści, rujnuje nasz charakter i tępi subtelność myśli. Erynie nas opanowują, pożerając w wojnie wszystkich przeciwko wszystkim, a nas samych — przeciw sobie samym.

Czymże więc jest gniew najszlachetniejszy? Jest to gniew, który wyrasta z poczucia niesprawiedliwości — odczuwanej aż do najgłębszych atomów naszego jestestwa. Nie tylko tej wyrządzonej nam osobiście, lecz także powszechnej niesprawiedliwości świata, z którą walczymy i z którą nierzadko upadamy w zgorzknieniu, rdzy, połamanym orężem — choćbyśmy walczyli jedynie z wiatrakami, czy naprawdę?! Walczymy, jesteśmy wyszydzani, załamujemy się w spazmach i załamaniach nerwowych, kwiląc jak szczur na ziemi w mękach i łzach bez końca — a potem brak odpowiedzi, brak pociechy, brak odnowy. Tylko diabeł się zjawia, śmiejąc się: „Zbierz się do kupy, słabeuszu. Robota czeka. Nawet tytan czasem się rozpada, rozumiesz?"

Odporność na niesprawiedliwość nie oznacza ślepoty. Hart wypróbowany przez lata nie oznacza obojętności. Gdy gniew i nienawiść dochodzą do skrajności, wiodą nas ku dwóm drogom: albo ku podło-

ści i okrucieństwu odwetu, albo — jeśli dojrzeją — ku mistrzostwu zranionego, poturbowanego wilka, który ma jeszcze coś do przekazania młodszym. Albo ku samotnej wieży, gdzie człowiek zachowuje swą szlachetność i swe wojny odkłada na lepszy czas. A nawet jeśli płomień zostaje zgaszony, to przecież świecił dość długo, by rozjaśnić mroki, nim zgasł wraz z nim.

Być może symulowany gniew bywa użyteczny, by poskromić demony, które nie znają innego języka niż nienawiść. Lecz jeśli wpadniemy w prawdziwy gniew — w to straszliwe szaleństwo, które niszczy równowagę — stajemy się ofiarami, uczniami nienawistnych, zamiast nauczycielami, jakimi chcieliśmy być.

Czego więc mogą nauczyć gniew, furia i nienawiść? Czy te zranione namiętności mogą w ogóle czegoś nauczyć, skoro wybuchają mimo naszych najlepszych intencji? Opanowane — stają się wewnętrznym ogniem, diamentową dyscypliną i skupieniem, obecnością, która budzi lęk i posłuch. Prawidłowo przekształcone, są najbardziej lotnymi namiętnościami: nienawiść to mroczniejszy brat miłości, pan, któremu pożądanie jest podległe. Lecz jeśli padniemy ofiarą pożądania i nienawiści, jesteśmy zgubieni — natura ludzka pogrąża się w bestialstwie, niszcząc się doszczętnie. Jeśli jednak potrafimy przemienić pożądanie w wielką wizję, a nienawiść w fortecę szlachetności — pozostaje nadzieja na kroki w wielkiej, wyczerpującej pracy.

Najgorszym losem jest zaś to, gdy nienawiść i pożądanie kostnieją w zimnej obojętności: gdy nienawiść staje się czystą perfidią, inteligentną i niszczycielską; gdy pożądanie staje się perwersją najwyższego, złowrogiego i złego rodzaju. Im większa natura człowieka, tym ogromniejsza szkoda, gdy upada on pod jarzmem losu i fortun, podobnie z wielkimi przedsięwzięciami, która zachwieją się u posad i runą na ludzkość z niemym protestem, jak bioniczne posągi Bogów roztrzaskiwanych przez Galilejski motłoch.

Jest rzeczą najwyższej wagi, by te cienie ludzkiej natury — te tartaryczne pierwiastki, obecne zawsze w naturze człowieka — zaprząc pod jarzmo pracy, okiełznać je i skierować ku lepszemu, jak sternik prowadzący statek grozy przez Acheron. Będą się buntować. Będą kusić. Będą wabić ku najniższym otchłaniom. A jednak to do ciebie należy, by trzymać ster i prowadzić siebie ku właściwemu brzegowi, choćbyś upadł raz, trzy razy, tysiąc razy. Choćbyś płynął przez huragan ze sterem połamanym — nie wolno ci go wypuścić! Bo przychodzą chwile, gdy burza ustępuje, powietrze się rozjaśnia, a ukazuje się piękno: siła rozpoznana w dyscyplinie, mądrość błyszcząca w oczach, które przenikają poza zasłonę zjawisk w krainy Bogów gwiazd.

Języki okultystyczne i ezoteryczne: Cisza, Magia, Interfejsy niematerialnych zmysłów

Mistrzowie języka są świadomi, jak posługiwać się nim z rozwagą. To wystąpienie będzie dotyczyło nie tylko ludzkich ograniczeń w postrzeganiu całkowitego strumienia rzeczywistości, ale także konieczności świadomego modelowania i wykorzystywania dostępnych narzędzi, gdy zostaną one opracowane.

Jak wiemy, język składa się z abstraktów — „mapa nie jest terytorium", jak powiedział Alfred Korzybski, matematyk urodzony w Warszawie, twórca teorii semantyki ogólnej. Jego idee zostały później wykorzystane przy tworzeniu podstaw programowania neurolingwistycznego, a częściowo także w rozwoju współczesnych modeli językowych, nazywanych dziś sztuczną inteligencją.

Zaczynamy więc nie od języka nabytego, ale od języka symboli: semiotyki, semantyki, pragmatyki, archetypologii języka. Możemy sięgnąć na przykład do Stevena Pinkera i jego książki The Language Instinct — bardzo dobrej pozycji do przeczytania i zrozumienia całej teorii Sapira-Whorfa, gramatyki i uwarunkowań logicznych, które znajdziemy u Ferdinanda de Saussure'a, autora współczesnej lingwistyki. „Granice naszego języka są granicami naszego świata" — mówił Wittgenstein. Ale zaczniemy od ontologicznego strumienia rzeczywistości.

Czym jest rzeczywistość? W buddyjskich naukach ezoterycznych to migotanie zdarzeń fenomenalnych rozproszonych w przestrzeni.

Możemy to nazwać czasem, jeśli zostanie on uporządkowany czy opisany, lecz istnieją różne jego rodzaje. Jest czas linearny i nielinearny, sekwencyjny, cykliczny, synchroniczny, asynchroniczny, erebyczny, czas kołowy i wiele innych. Możemy wyróżnić to, co przemijające, kończące się i ginące, albo to, co wieczne.

Ten ontologiczny strumień odbierany jest przez — nazwijmy to — magiczny aparat, czyli zmysły metafizyczne, a nie zwykłe pięć zmysłów plus szósty, którym jest umysł.

Istnieją także inne zmysły, które mogą być oderwane od ciała, a ontologie po drugiej stronie mogą dysponować odmiennymi zdolnościami postrzegania, niekoniecznie naszymi ograniczonymi ludzkimi zmysłami: słuchem, dotykiem, wzrokiem, smakiem, czuciem i umysłem poznającym, intelektualizującym.

Nazwijmy te metafizyczne zdolności w ludzkich kategoriach „siddhi", np. drugim wzrokiem — jasnowidzeniem, możliwością dostrzegania eterycznych zapisów, dostrajaniem swojej świadomości i przekładaniem tego poprzez system wzrokowy z powrotem do umysłu. To, co zostaje ujrzane duszą, duchem, świadomością, jest tłumaczone na organiczną ideę, coś „empirycznego".

Możemy więc widzieć rzeczy, które nie istnieją w sensie materialnym, ale są dla nas empiryczne, ponieważ nasza dusza, nasza świadomość się do nich dostroiła. To tylko przykład — są to wrota zmysłów i umysłu, nie wspominając o innych ukrytych, okultystycznych zjawiskach, które nasza całość, nasz biologiczny kokon i inne tajemne aparaty rejestrują, choć nie jesteśmy tego świadomi.

To prowadzi nas do plotyńskiej idei pojęć.

Powiedzmy — zorganizowane bóstwa i ludzki intelekt, intelektualny duch, spotykają się z ideami, które są rozwinięte. Idee mogą być bezcielesne, jak boskie jakości czy mentalese — forma myślenia

bez myślenia, nierozmyślanie podczas myślenia. To prowadzi do powstawania „okablowania" abstraktów.

Uważam, że właśnie to okablowanie abstraktów było początkiem rozwoju symbolizacji — homo symbolicus — co później doprowadziło do nabycia zdolności komunikacji dźwiękami i w końcu do stworzenia samego języka, w jakiejkolwiek formie, także w formach komunikacji międzygatunkowej. To „okablowanie" abstraktów prowadziło do ich kodowania, a zatem było ściśle i ciągle powiązane z procesem przyswajania języków.

Języki mogą — poprzez gramatykę i uwarunkowania logiczne — wpływać na owe abstrakty. Ograniczenia rozumienia również odgrywają tutaj rolę, ponieważ ograniczają zakres tego, co może być pojmowane i uwarunkowane. Do tego dochodzą błędy poznawcze. Widziałem kiedyś mapę przedstawiającą setki zidentyfikowanych błędów poznawczych — musimy przynajmniej być ich świadomi, aby nasz sposób rozumienia był bardziej precyzyjny.
Ten obszar, jak wspomniałem, to „tu są smoki" — ponieważ jest nieosiągalny dla obiektywnego zrozumienia. Prawda obiektywna, podobnie jak w przypadku np. matematyki platońskiej, może być surowo interpretowana, ale wciąż — hic sunt dracones.

W procesie reifikacji pojawiamy się na poziomie epistemicznym, czyli wiedzy — jej rozumienia i strukturyzowania. Istnieją różne fenotypy poznawcze, style myślenia. Nie mamy dokładnie takich samych umysłów. Co to oznacza? Że umysły różnią się nie tylko pod względem encefalizacji mózgu, lecz także topologii. Umysły są odmienne.

Jednak ludzie, w pewnym sensie, udają wobec siebie, że mają ten sam fenotyp poznawczy i uczestniczą we wspólnej communitas — czyli w podzielanym wyobrażeniu, czym jest komunikacja i jak się nawzajem postrzegamy. Ale gdy tylko uświadomimy sobie różnice w fenotypach poznawczych, zdajemy sobie sprawę, że są one rzeczywiste. Wówczas powstaje wspólnota, communitas, ale dziś określa się

to mianem neuroróżnorodności. Sama idea neurodywersyjności wynika z różnic typologii umysłów.

Nie zobaczymy świata oczami innego fenotypu, a jednak możemy się komunikować i rozumieć, ponieważ pozostajemy w domenie ludzkiej komunikacji.

Co jednak dzieje się, gdy próbujemy komunikować się skutecznie i jak tę komunikację uchwycić? Pisałem o tym w Occultosophia — mojej autorskiej teorii lingwistyki — w niektórych rozdziałach, na przykład w tych poświęconych mistrzostwu języka.

Mistrz języka to ktoś, kto nie mówi tego, co mu się po prostu wydaje. To nie strumień słów, lecz świadoma modulacja myśli, abstraktów i całej wewnętrznej struktury w taki sposób, aby osiągnąć zamierzony efekt w komunikacji. Jest w tym bardzo wiele pracy.

Kiedy dochodzimy do efektu końcowego — tego, co zostało napisane, powiedziane, zobrazowane, stworzone czy wykonane — bierzemy pod uwagę odpowiedzialność, etykę, celowość, teleologię. Możemy też sięgnąć po narzędzia wpływu — retorykę, tekne rhetorike, machiawelizm. Dlaczego?

Nie można wpływać na innych, bełkocząc jak idiota. Trzeba wejść w umysł drugiej osoby, spojrzeć z jej perspektywy i dopiero wtedy zdecydować, co powiedzieć, w jakim czasie i miejscu, dobierając odpowiednie słowa. To prowadzi do narracji kierowanej — i tutaj ponownie wchodzimy w bramy zmysłów i umysłu.

Cała idea mowy jako magicznej gry abstraktów sprowadza nas z powrotem do zaszyfrowanego strumienia błysków zdarzeń. Nie możemy bezpośrednio uzyskać dostępu do tego ontologicznego strumienia sił, ale możemy próbować go kształtować — nie poprzez słowa, ponieważ słowa są niższą formą komunikacji. Większość skutecznej komunikacji z bóstwami dokonywała się poprzez potężną ciszę — ciszę, która nie była pustką, lecz pełna treści, malowana zmysłami metafizycznymi i magicznym aparatem.

Ale aby z tego korzystać, trzeba to opanować — zdobyć cały arsenał narzędzi ciszy, działania w ciszy. To wymaga treningu. Nie chodzi tylko o milczenie — można tworzyć całe światy komunikacji w ciszy. Mowa jest urządzeniem używanym do komunikacji z tymi, którzy rozumieją dany język. W przeciwnym razie, jeśli mówisz do kamienia, kamień cię nie zrozumie. Jeśli jednak próbujesz rozmawiać z duchem ogrodu, być może zrozumie on pewne rezonanse, jakieś synthonie twojej mowy, twojego wewnętrznego nastroju czy gniewu.

Poza tym jednak ludzka mowa służy ludziom. Jeśli chcesz komunikować się z bogami, musisz opanować święty język ciszy. Nie chodzi tu o cichy kontemplacyjny spokój (quietism). To raczej przypomina praktyki niektórych mnichów chrześcijańskich, którzy siedzą w ciszy i nagle doświadczają szczytowego przeżycia, ekstazy — nie rozumiejąc, dlaczego i skąd to się wzięło.

Techniki głębokiej pustki funkcjonują na przykład w tradycjach śamatha. Techniki mistrzów-magów Dharmy, królewskich magów Dharmy, były wysoce wyrafinowane — podobnie jak techniki egipskich kapłanów i ich sztuka magii. To przemówienie stworzyłem po to, by w sposób może trochę apologetyczny przekazać, że jeśli ktoś komunikuje się w taki sposób, nie jest nieuczciwy. Może traktować cię trochę jak osobę, którą próbuje zrozumieć z twojej perspektywy.

Nie możemy postrzegać świata z perspektyw innych istot — możemy próbować, możemy się komunikować i rozumieć, ale nie wymienimy się perspektywą z demonem, sylfem, bóstwem czy boginią. Możemy próbować zrozumieć, lecz im większą mamy biegłość w rozwijaniu tego arsenału języków — czy to mówionych świadomie, czy języków ciszy, nadzmysłowych języków metafizycznych — tym bliżej jesteśmy trafienia w sedno. Wtedy nasza komunikacja staje się mistrzowska.

A niech smoki pozostaną smokami — stare, mądre smoki. Hic sunt dracones. Jednak próba ich zrozumienia sama w sobie jest warta wysiłku.

Dlaczego nie ma już mężów Stanu?

Jeśli zastanawiałeś się, dlaczego we współczesnym świecie nie ma wielkich przywódców, mężów stanu, zadaj sobie pytanie: co by się stało, gdyby tacy się pojawili? Czy wspięliby się po szczeblach polityki i biurokracji? Nie — ponieważ są niebezpieczni dla status quo. Zostaliby połknięci przez reżim, przez społeczeństwo. Nawet gdyby pojawił się oddolny ruch, ktoś, kto próbowałby przemówić do ludzi i objaśniać najsubtelniejsze idee i prawdy — nikt nie zrozumiałby, o czym mówi. Byłby wyśmiany, odrzucony, w najlepszym wypadku zignorowany.

Weźmy przykład Yukio Mishimy — japońskiego nacjonalisty. Próbował prowadzić ludzi ku reformie, buntowi, a nawet rewolucji, ku dawnym wartościom. Został odrzucony i popełnił demonstracyjne samobójstwo. Wyobraź sobie, co by się stało, gdyby człowiek bez zaplecza, bez wsparcia, bez bogactwa, bez finansów, ale z najwyższymi zdolnościami przywódczymi próbował zrobić cokolwiek, by zmienić świat — by wznieść się władzą lub majątkiem, by działać w imieniu bogów albo społeczeństwa. Zostałby szybko zniszczony. Dlaczego? Bo w tym kryje się pojęcie wolności — a wolność budzi strach.

Biurokraci boją się wolności. Status quo boi się wolności. Można powiedzieć, że wolność rodzi zarówno największych tyranów i dyktatorów, jak i największych przywódców i mężów stanu. Bez wolności, bez rozumienia wolności — nie ma ich. A tej pieśni nie można zbyt wysoko wyśpiewać, bo tłum nie zrozumie w ogóle, o co chodzi. Nie można mówić zbyt wzniosłymi ideami, wielką historią, podniosłą narracją, bo współczesny świat tego nie pojmie.

Nie tylko ludzie są niezdolni, by się wznieść, ale są też spacyfikowani. Spacyfikowani przez kogo? Przez to samo status quo, które boi się wolności, które boi się mężów stanu i wielkiego przywództwa. Dlatego mamy miernych polityków, a władza idzie tam, gdzie jest bogactwo i sieć wpływów. Witaj w nowoczesnym świecie, gdzie działają przeciętniacy i polityka charyzmy, gdzie definicja przywództwa Maxa Webera — polityki jako powołania, jako życiowej misji służenia społeczeństwu, idei — już nie istnieje.

Zamiast tego masz żałosnych oszustów wyniesionych na szczyty władzy, których wychwalasz, kierując się najniższymi instynktami — populistyczną miernotą. To właśnie jest szumowina świata, którą sam wyniosłeś. Ale nie obwiniaj bogów, jak pisał Solon z Aten — bo to wy sami pozwoliliście być niewolnikami. To wy sami wybieracie tych idiotów jako przywódców, w pseudo-demokratycznej idei, gdzie arystokracja stała się oligarchią, a demokracja — ochlokracją.

Gdzie najwspanialsze aretyczne cnoty i wartości stały się nonsensownymi, skomercjalizowanymi, kapitalistycznymi produktami rozrywki. Do samozaspokojenia, do onanizowania się waszą rzekomą cnotą. Do masturbowania się ideami, których nigdy naprawdę nie zrozumieliście. Ci, którzy je rozumieli, pozwolili siłom ontologicznym płynąć przez swoje żyły, umysły, dusze i serca.

I tak właśnie kończy się świat — nie hukiem, lecz skomleniem. Skomleniem niewolników służących większym od siebie idiotom.

Jak zrozumieć ekstremizmy ideologiczne i religijne?

Z motywem przewodnim ideologicznych ekstremizmów, niezależnie od szczególnych cech zmiennych i unikalnych zawartości doktrynalnych, wiążą się charakterystyki lub atrybuty, które są łatwo rozpoznawalne. Niektóre z nich mają szczegółowe przejawy, które można w różnym stopniu odnaleźć także w rozmaitych wierzeniach i postawach. Jakkolwiek, to kombinacja interakcji, a także wzajemnie wzmacniająca się natura wszystkich tych problematycznych indywidualnych charakterystyk akcentuje ideologiczne ekstremizmy.

Poniżej wymieniam ich podstawowe cechy:

Manicheizm — nazwany za dualistyczną, synkretyczną, gnostycką religią bliskowschodnią, założoną przez Maniego (216–276) za czasów Sasanidów w Iranie. Termin ten odnosi się szeroko do wiary w to, że wszystko na świecie jest podzielone na dwie wyraźnie różne, opozycyjne kategorie: to, co jest dobre i prawe, oraz to, co jest złe i niemoralne. Jest to wysoko spolaryzowany, czarno-biały obraz świata, który wyklucza możliwość oceny ludzkich zachowań przez pryzmat szerokiego moralnego kontinuum między hipotetycznymi biegunami światła (dobra) i ciemności (zła).

Ludzką moralność lepiej zrozumieć w odcieniach szarości, aniżeli w absolutnych terminach czerni i bieli — nawet gdy niektóre odcienie szarości są wyraźnie jaśniejsze lub ciemniejsze od innych. Ludzie,

którzy postrzegają świat w ostry, dualistyczny sposób, bezwzględnie próbują reprezentować siebie jako wojowników sił prawości, którzy dzielnie walczą przeciwko złym, mrocznym siłom. Siłom, które ich otaczają, zagrażają im, zastraszają ich i ich bliskich lub całemu światu. Obowiązuje tu zasada: „jesteś z nami lub przeciwko nam".

Epitomizując: chroń swoją postawę, ponieważ z tej perspektywy nikt nie jest widziany jako neutralny lub niewinny przechodzień. W typowym, bigoteryjnym ujęciu wszyscy są w coś zamieszani — niektórych trzeba jedynie bardziej uświadomić, by wiedzieli, że stoją po naszej stronie.

Następnie: monizm.

Witam termin z wieloma technicznymi znaczeniami w filozofii. W tym kontekście odnosi się on do postawy będącej antytezą lub przeciwieństwem politycznego pluralizmu. Za Jarosławem Piekałkiewiczem, a także Alfredem Moiré, monizm to doktryna, wedle której rzeczywistość można zrozumieć wyłącznie jako jednolitą, niepodzielną całość. Istoty monistyczne przyjmują, że rzeczywistość może być interpretowana przez uniwersalny, niezmienny, wyczerpujący system idei.

W praktyce przekłada się to na przekonanie, że istnieje tylko jeden — i tylko jeden — właściwy system wierzeń, zestaw wartości moralnych, czy sposób działania. Niezależnie od tego, czy decydują o tym liderzy grupy, czy wynika to z uproszczonego i sztywnego systemu teologicznego, politycznego lub ideologicznego — to zawsze „moja droga albo żadna inna".
Tego rodzaju postawa jest ekstremalnie nietolerancyjna wobec jakiejkolwiek odmiennej opinii — agresywna wobec poglądów, które są choćby częściowo rozbieżne z jej własną perspektywą.

Kolejnym elementem jest utopizm (utopianism) — termin odnoszący się do promocji politycznej lub religijnej wizji, agendy, planu

tzw. „lepszego społeczeństwa", które jednak jest mało prawdopodobne lub wręcz niemożliwe do osiągnięcia w realnym świecie polityki i życia społecznego.

Słowo „utopia" pochodzi z greckich słów ou (nie) oraz topos (miejsce), co dosłownie oznacza „nie-miejsce" lub „nigdzie". Utopia była tytułem słynnej powieści napisanej w 1516 roku przez Sir Thomasa More'a (1478–1535).

W politycznym znaczeniu termin ten jest zwykle używany pejoratywnie — w odniesieniu do transformacyjnych wizji świata, które zakładają możliwość stworzenia wyidealizowanego społeczeństwa, w którym wszystkie istotne problemy społeczne zostaną rozwiązane, a być może całkowicie wyeliminowane.

Wizje te są krytykowane jako absurdalne i niepraktyczne, ponieważ opierają się na fałszywych przesłankach dotyczących ludzkiej natury oraz rzekomej plastyczności człowieka i społeczeństwa.

Pośród wielu ekstremistycznych ideologii, które można scharakteryzować jako utopijne, znajdują się między innymi komunizm, faszyzm, anarchizm czy teokracja.

Komunizm dąży do stworzenia przerysowanego obrazu sprawiedliwego, harmonijnego, międzynarodowego społeczeństwa — pozbawionego trudu, znoju oraz eksploatacji. Faszyzm z kolei promuje wizję organicznej, narodowej wspólnoty — równie przerysowanej — wolnej od konfliktów wewnętrznych i podziałów społecznych. Anarchizm postuluje stworzenie sprawiedliwego, harmonijnego, zdecentralizowanego i niehierarchicznego porządku społeczno-politycznego, w którym decyzje podejmowane są kolektywnie i egzekwowane oddolnie. Teokracja z kolei zakłada budowę „doskonałego" społeczeństwa, w którym wszyscy obywatele podporządkowują się boskim prawom (interpretowanym przez wybraną elitę religijną), co rzekomo wyzwala ich od cierpienia, grzechu i chaosu.

Kolektywizm to kolejny istotny element ideologii ekstremistycz-

nych. Termin ten odnosi się do przekonania, że interesy grupy jako całości — niezależnie od tego, jak ta grupa jest zdefiniowana — muszą mieć absolutny priorytet nad prawami jednostki. W takim podejściu jednostka traci swoje naturalne prawa, jeśli te są sprzeczne z zasadami wspólnoty. Co więcej, prawa jednostki mogą być cenzurowane lub redefiniowane przez samą grupę. Interesy kolektywu zawsze dominują. Współczesne ideologie kolektywistyczne często starają się racjonalizować takie podejście, oferując „intelektualne" uzasadnienia ograniczania praw jednostki w imię dobra ogółu.

Hiperrealizm moralny to postawa polegająca na przesadnym, skrajnie surowym podejściu do moralności — często graniczącym z moralnym purytanizmem. Paradoksalnie, choć ekstremiści chętnie oskarżają innych o brak zasad moralnych, to w rzeczywistości to właśnie oni często nie kierują się rzeczywistym kompasem moralnym. Ich „moralność" służy głównie jako narzędzie do oceniania, potępiania i karania innych. Żądają oni ścisłego przestrzegania swoich własnych, często nierealistycznych i skrajnych standardów moralnych — które są tak sztywne, że praktycznie niemożliwe do spełnienia.

Osoby, które nie spełniają tych wymagań, są często postrzegane jako moralnie gorsze, niegodne lub wręcz zagrożenie dla społeczeństwa. Ekstremiści bywają niezwykle agresywni wobec tych, którzy nie dorastają do ich wyobrażeń o tym, co „słuszne", nawet jeśli sami nie są w stanie żyć według tych zasad. Mimo tej hipokryzji, próbują narzucić swoje standardy wszystkim wokół.

Ekstremizm często wydaje się „służyć moralności", jednak w istocie jest to moralność sztywna, nietolerancyjna i bezwzględna wobec jakichkolwiek odstępstw. Stąd też często dochodzi do brutalnych działań wobec tych, którzy są uznani za „niemoralnych" lub „heretyków". Co znamienne — największe zbrodnie w historii nie były zazwyczaj wynikiem zwykłej niemoralności, okrucieństwa czy sadyzmu,

lecz realizowane były z fanatycznym przekonaniem, że działając brutalnie, czyni się dobro.

To właśnie nadmierny idealizm, połączony z absolutnym przekonaniem o własnej racji moralnej, prowadził do największych tragedii. Ekstremista nie widzi człowieka — widzi albo sojusznika dobra, albo wcielenie zła. W tym świecie nie ma miejsca na szarości. W tej opowieści, fanatyczny rycerz walczący ze smokami wierzy, że ratuje świat — nie zdając sobie sprawy, że to często on sam jest największym zagrożeniem. Smoki bywają mądrzejsze od swoich samozwańczych pogromców.

A w słowach Roberta Battlefielda, największą zmorą naszej cywilizacji jest konflikt między gigantem zorganizowanych systemów, które próbują być ultra moralne czy ultra prawe. Autorytaryzm lub totalitaryzm to termin odnoszący się do prób liderów organizacji lub ruchów ekstremistycznych, które dążą do ściślej kontroli zewnętrznego zachowania swoich członków i wyznawców.

Autorytaryzm, który koncentruje się na zewnętrznej kontroli, przekształca się w totalitaryzm, dominujący poprzez systematyczną ideologiczną indoktrynację, psychologiczną manipulację oraz tworzenie wszystkiego obejmującej siatki kontroli. Taka siatka kontroluje myśli, świadomość oraz sumienie członków i wyznawców, tak jak w totalitaryzmach lub niektórych religiach.

Celem totalitarnych liderów jest przeniknięcie do wnętrza umysłu ludzi, tworząc posłusznych, entuzjastycznych, zdyscyplinowanych „nowych ludzi", gotowych poświęcić siebie w heroicznej walce, jeśli zajdzie taka potrzeba, aby osiągnąć cele ruchu. Ruch ten często opiera się na domniemaniu wyższych, szlachetnych celów. Liderzy ruchów totalitarnych aspirują do uzyskania totalnej kontroli nad swoimi wyznawcami, a w ostatecznej fazie — do zdominowania całych społeczeństw, nawet jeśli nigdy nie osiągną pełnych, totalnych poziomów kontroli.

Spotykamy się tu także z dehumanizacją lub demonizacją wyznaczonych wrogów. Termin ten oznacza przedstawianie oponentów jako niereformowalnych, doszczętnie złych. Religijni ekstremiści nazywają swoich przeciwników demonicznymi lub diabolicznymi istotami. Tego rodzaju prostactwo w wyznaczaniu wrogów zakazuje widzenia politycznych rywali jako zróżnicowanych ludzi o innych, kontrastujących perspektywach, przedstawiając ich zamiast tego jako rzeczywistych antychrystów, niewiernych i heretyków, którzy robią wszystko, co w ich mocy, aby uniemożliwić realizację ekstremistycznych celów.

Takie podejście pozwala fundamentalnym chrześcijanom, międzynarodówkom faszystowskim, nowej prawicy, dżihadystom, organizacjom typu Opus Dei, Ordo Iuris, ONR, Falanga, Młodzieży Wszechpolskiej i podobnym grupom osiągać swoje rzekomo „prawe" i „światłe" cele. Ostatecznie, któż byłby tak zły i nieludzki, by stanąć na drodze do tak szlachetnych celów?

Oczywiście, różne typy ekstremistycznych grup wybierają innych wrogów, zgodnie ze swoimi ideologicznymi systemami wierzeń. Dla komunistów są to wrogowie klasowi, dla anarchistów — nielegalne autorytety i hierarchie, dla faszystów — elementy antynarodowe, dla nazistów — niearyjscy lub niewystarczająco „czyści rasowo" ludzie, dla islamistów — niewierni, hipokryci i apostaci.

Niezależnie od tego, jak zdefiniuje się przeciwnika, perspektywa dehumanizacji służy zarówno intelektualnemu, jak i moralnemu usprawiedliwieniu okrutnych prześladowań czy nawet fizycznego unicestwienia prawdziwych lub wyobrażonych wrogów. W istocie, osiągnięcie domniemanych utopijnych celów wymusza eliminację oporu oraz próbę ideologicznego „nawrócenia" każdego z oponentów poprzez środki systematycznej reedukacji.

Dalej mamy do czynienia z paranoją konspiracyjną. Nie odnosi się ona wyłącznie do klinicznych form paranoi lub rzeczywistych

zaburzeń psychicznych, lecz jest także charakterystyczna dla ekstremistów, którzy wierzą, że ich wrogowie są potężni, wszechobecni, penetrują każdy zakątek ziemi i ciągle zajmują się diabolicznymi planami, aby zniszczyć ich „świętą" grupę oraz zablokować realizację „szlachetnych" celów.

Z tej perspektywy nie tylko wszyscy jawni wrogowie działający poza ruchem muszą zostać wyeliminowani, ale również zdradzieccy, wewnętrzni przeciwnicy. Ruch musi być oczyszczony z nich, w przeciwnym razie zostanie osłabiony. Tego typu narracja wybucha w eksplodującą paranoję konspiracji, szukając wszechogarniających siatek złych ludzi, którzy działają zza kulis, aby manipulować lub kontrolować bieg dziejów — zawsze w sposób zły, katastrofalny i groźny.

Ponieważ ekstremistycznym, prawicowo-narodowym ruchom nie udaje się pokonać opozycji raz na zawsze, członkowie grup muszą pozostawać w stanie ciągłej czujności, wiecznie na baczności, tocząc nieustanną „świętą wojnę" — na śmierć i życie — przeciwko prawdziwym lub wyobrażonym wrogom. I właśnie temu ma być poświęcone ich życie.

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Magia Wysoka — Mistycy, Magowie i Życie

Magia — czym właściwie jest? Dla jednych to filozofia skutków, dla innych rzucanie zaklęć. Jeszcze inni widzą w niej tworzenie iluzji, jak na przykład David Copperfield. Są też tacy, którzy pojmują ją jako wzniosłą sztukę odczytywania znaków boskości, wzorów dynamicznie zmieniającego się świata oraz głębokich praw, a następnie włączania ich w siebie poprzez olśnienia, przebłyski zrozumienia, krótkie momenty satori i budowanie na nich niczym na modułowej bazie danych wglądów.

Poprzez wchłanianie tego w siebie — w umysł, duszę, serce, ducha, daimoniona — człowiek staje się zgodny z ideami Numen Multiplex, z duchowym „E pluribus unum". Jest jak dostrojenie się do tych samych częstotliwości, do kalejdoskopowego klucza, który otwiera się w nas i staje się kompatybilny z drugą stroną — z subtelnymi prądami, energiami, mocami, duchami, wymiarami. Można to nazywać różnie, bo to tylko etykiety dla zjawisk, które najczęściej rozumiemy jedynie fragmentarycznie. Dlatego się komunikujemy — słowa coś znaczą, lecz znaczą różne rzeczy dla różnych ludzi.

Czym zatem jest „rewolucja czystego rozumu"? Jest to uświadomienie sobie fragmentów owych dynamicznych, głębokich praw Wszechświata. Może ono przyjść w medytacji, kontemplacji, nauce, praktyce intelektualnej, jodze, gymnosofii, w sztuce ceremonialnej, w tańcu, w śpiewie, w sztuce, nauce, technologii, polityce, w retoryce. Chodzi o to, by wchłonąć to wszystko w siebie. Cała hermetyka

polega na odkryciu współzależności boskich, często niewyrażalnych, a następnie wcielenie z całym impetem tych odkryć w nasze życie w rozmaitych epizodach, stadiach naszego istnienia. Oczywiście — na samym końcu jesteśmy wyczerpani, ale jakże piękniej patrzeć na tą drogą za nami z wyrozumiałym uśmiechem, aniżeli niepowetowaną stratę, widząc tylko zgliszcza?

Można to czynić, aby osiągnąć materialny sukces — pieniądze, sławę, seks i inne rzeczy, które wchodzą w zakres tzw. niskiej magii. Ale to nie jest nic wyjątkowego — każdy przedsiębiorczy człowiek, polityk czy milioner potrafi to osiągnąć bez magii. Niska magia jest raczej kompensacją dla tych, którzy czują własną bezradność i chcą zdobyć choć odrobinę pieniędzy, seksu czy chwilowej sławy.

Czym więc jest wysoka magia? Jest byciem w zgodzie z większymi porządkami, byciem katalizatorem, odkryciem i działaniem filozoficznym. To zrozumienie i wcielanie wartości, cnót i sposobu działania Wszechświata, aby współdziałać z większym oddechem, z szerszą przestrzenią poznania, aby wpływać na dusze, umysły i serca, przebóstwiając się i dołączając do orszaku wysokich duchów, muz i Bogów. Wysoka magia to odkrycie i reifikacja wielkich praw w naszych życiach. My, ludzie, nie jesteśmy prawdziwymi twórcami — raczej negocjatorami. Możemy tworzyć iluzje, sigile, serwitory, programować egregoryczne idee, które krążą po świecie. Ale najczęściej negocjujemy, katalizujemy, przekazujemy w myśl strojenia z wyższymi światami rozgwieżdżonych niebios, natury, zwierząt, światów niewidzialnych — jesteśmy ich uczniami i akolitami. Ci, którzy odcinają się od katalizy zapadają się z tąpnięciem pod ciężarem własnego doświadczenia, jak długo tańczysz — tak długo jesteś tancerzem, ten, gdy przejdzie na emeryturę wie, że tańczył wspaniale. Czy jeżdżąc kiedyś świetnie konno, nadal jestem jeźdźcem? Teraz z impetem spadłbym z konia przy byle galopie, podobnież — umiejętność pięknego życia jest pożądana, pielęgnowana i kończy się tylko wraz

ze śmiercią, aby taniec i skoki w pełnym cwale (jakże byłem głupi niegdyś! Ale czy jestem mądrzejszy teraz?) kontynuować pośmiertnie.

Wysoka magia jest pasem transmisyjnym: od bogów, boskości, Numen Multiplex — do maga, od maga do ludzi, do świata, do duchów, do zwierząt. Nie chodzi tu o imponującą dominację własną wolą. Owszem, czasem trzeba narzucić wolę, ale to tylko postawa, a nie istota rzeczy. Istnieje różnica między mistykiem, który przyjmuje boskość i ją rozpoznaje, a magiem, który działa — który odważa się działać, działa heroicznie, pięknie, z całą pełnią ludzkiego splendoru. A jednak w tym akcie mag musi być także trochę jak mistyk.

Mag otrzymuje wizję i wie, co należy zrobić. To właśnie jest jego zadanie — podążać za wizją i realizować ją. Istnieje wiele kompendiów, szkół i traktatów na temat okultyzmu, niektóre poważne i głębokie, lecz większość to śmieci. Najważniejszym obowiązkiem maga jest jednak doświadczenie — życie jest doświadczeniem. Życie jest nieustanną modlitwą, ciągłą inwokacją i ewokacją, nieustannym wezwaniem. W swej istocie życie jest magią.

Nie ma większego maga niż dziecko, które całą swoją energię skupia na zabawie, na grze, w której uczestniczy. I my, dorośli, powinniśmy angażować się w życie równie radośnie i z pełnym skupieniem — w każdy akt naszej woli, w każdy dar otrzymywany od bogów, muz czy duchów. Jest to sztuka zabawy, ale głęboko dojrzała, silna i doniosła. Rzymianie mieli cnotę zwaną severitas — surowość połączoną z poczuciem obowiązku wobec zadania. Nie można być dobrym magiem, jeśli nie opanowało się samego życia.

Życie jest zdolnością umysłu do pełnego istnienia — doświadczania, radowania się, cierpienia, wielkości i nędzy. Jak można wyobrażać sobie bycie magiem, jeśli nie potrafi się żyć w swoim własnym umyśle, jeśli nie ma się wizji? Nawet gdy jesteś przygnębiony po wielu próbach i trudnościach, nawet gdy nie zrobiłeś wielkiej kariery ani nie zdobyłeś tronu czy ziem — to co z tego? Żyłeś pięknym

życiem, a tego nikt cię nie może nauczyć. Piękne życie to twoje własne dzieło. Wielkość życia nie jest dana przez bogów — rozwija się wewnątrz człowieka, wykluwa się w konfrontacjach i zamaszystym działaniu wewnętrznym (ezoterycznym) a także zewnętrznym (egzoterycznym), a dopiero wtedy spotyka się bogów w połowie drogi, rozpoczyna się praca Bogów na człowieka — Theion Ergon.

We wszystkich poszukiwaniach magii i okultyzmu nie wolno zapominać o samym życiu. Ani w księgach, ani w sztuce ceremonialnej — bo w przeciwnym razie stajesz się karykaturą, jeśli nie potrafisz być pięknym człowiekiem, jeśli nie potrafisz żyć pięknie od wewnątrz i trwać w tym niestrudzenie. Trzeba umieć być wspaniałym i zdyscyplinowanym, ale też nędznym, pełnym gniewu i cierpienia, jak długo nie przyćmi to Alethei, prawdy — bo w tym także tkwi piękno. Być okropnym i pełnym niebios jest znacznie lepiej niż być pięknym i pełnym okropnych skaz.

Jak oczekiwać, że duchy będą ci posłuszne, lub wezmą pod uwagę Twoje idee, Twoje działanie, jeśli sam nie stanowisz sobą, obiektywnie — bo w lustrach wieczności widać wszystko tak naturalnie jak ruch galaktyk — nic nadzwyczajnego, jeśli nie potrafisz żyć? Wtedy tylko bawisz się w okultyzm, w powierzchnię estetyki tej sztuki. To życie jest najwyższym wyrazem magii i boskości. Nawet w śmierci — często to zmarli są piękniejsi i bardziej żywi niż żyjący, w szlachetnym danse macabre.

To jest krótkie pouczenie o życiu i człowieczeństwie. Jak żyć? Jeśli musisz zadać to pytanie — jesteś zagubiony. Dziękuję.

Filozofia zła: od napięcia natur po iluzję wartości

Problem zła to w istocie problem wartościowania. Pojawia się z napięcia między tożsamością, odmiennością i naturami. Człowiek zostaje pochwycony przez siły, których natura spada mu na głowę jak góra. Kiedy im się przeciwstawia, tworzy napięcie i zamęt między innymi naturami i substancjami, które są dla niego i dla nich odrażające. Mają one własne percepcje, skłonności, zmysły kontaktu z rzeczywistością, kompromisy, wglądy i postawy wobec skomplikowanych reguł przenikających dany świat.

Odzyskać naturę ludzką, na nowo ją zdefiniować, to jak tańczyć ze wszystkim, co jej zaprzecza — czy to przez prawo bezwładu, czy przez prawo skłonności, przyciągania lub odpychania. Jedyną drogą do przezwyciężenia tej sprzeczności jest świadomość, energia, kierunek i niezachwiana determinacja. Tam, gdzie to możliwe, należy wzywać pomocy z arsenału metafizycznego — ochrony odkrytych i ustalonych reguł, percepcji, wspomnień i poznania. Ochrona i czynna praca z nimi działa jak pieczęć na wielkim dziele życia.

Według rozumowania humanitas zło nie jest tożsame z materią, physis, ani z bezcielesną ingerencją stu szatanów na raz, lecz z brakiem zasad formowania i formułowania człowieczeństwa powiązanego z odbiciem najsubtelniejszej wewnętrznej prawdy, odpowiedzialności i odkrytego daimoniona w proporcji, interwale i indywiduacji w stosunku do niebios rozgwieżdżonych, ziemi i natury, a także ludzi w ujęciu aretologicznym, paideicznym. Im większa jest stałość i trwa-

łość w nieustannej „poprawnej pozycji", w prostolinijności strzegącej wyższej natury — odkrytego daimoniona — tym silniejsza obrona przed samą koncepcją tzw. zła, czyli czegoś co odstręcza nas od eudaimonii, wolności, afirmacji życia silnego, heroicznego, odpowiedzialnego względem siebie i wszystkiego, a także liberatywno-soteriologicznego.

Brak stanowczej postawy, by bronić się, przezwyciężać wady i splamienia w wewnętrznej gigantomachii, zbyt często rzutowany jest na jakiegoś boga, diabła, naturę lub inną siłę. Jednak gdy podejmujemy odpowiedzialną gigantomachię, nawet jeśli nasze obrony zostaną zachwiane przez coś zewnętrznego, stale złowrogiego i niszczącego, walka była tego warta.

Pewnie, sto milionów demonów może stanąć przeciwko nam — bo ich natura może być niekompatybilna z naszą, ale jeżeli w gigantomachii wywalczyliśmy trzon, rdzeń, to te ataki przechodzą przez nas jak przez pustkę, gdy rzeczywiście te dzikie natury nas uderzają, mamy dopracowane metody uników, ataku, defensywy, przetrwania, ale nie pokazujemy palcem w dualistycznym rozróżnieniu, tylko rozumujemy o różności natur które w naturalnej wojnie działają zgodnie z tym, co do nich przynależy.

Źródeł tak zwanego zła może być wiele, w tym natury bezcielesne, ale w głównej mierze powstaje ono z kleś, zdefiniowanych przez buddyjskich i hinduskich etyków. Wymienia się wśród nich: ignorancję, gniew, pychę, zazdrość, nienawiść, egoizm, przywiązanie — by podać kilka z antropocentrycznego punktu wyjścia — w nieustannym ciągu mutacji, wariacji, kalejdoskopowych złożeń i nagromadzeń, z których wyrastają bardziej wyrafinowane trucizny, znane współczesnemu człowiekowi w ich brutalnej wulgarności i cywilizowanej perfidii subtelności.

Nie są to puste słowa, lecz ukryta dynamika — metawzorce żywych tendencji karmana, w których powstają nasiona przyczynowo-

ści. Istota samoświadoma potrafi zapobiec takim rozwojom i dostrzec ich korzenie poprzez dyskusję, konfrontację, rozum, podtrzymywanie wartości, virtutes, oraz dobre punkty odniesienia i współrzędne. Ich wariacje i mutacje stają się łańcuchem konsekwencji, który rodzi kolejne tak zwane zło w zastraszającym tempie, maskując się pod surogatami ignorancji.

I jak maszyna wciągają pod swój wpływ kolejne istoty i rodzą cierpienie. Przyciąganie Pustki, podobnie jak złoty łańcuch cnoty czy żelazny łańcuch występku, nie rozprzestrzenia się symetrycznie, stopniowo i kumulatywnie, lecz stanowi wieloraką entropię wzlotów i upadków w zmiennych, efemerycznych mapach topograficznych.

Problem interwencji metafizycznej — bądź jej braku — jest w istocie pomyleniem stopni rzeczywistości i projekcją „niebiańskiego ojczulka", czyli judeochrześcijańskiego podporządkowania się kontroli. W rzeczywistości jest to nasz własny ludzki akt, dzięki któremu zbliżamy się do metafizyki — akt indywidualny, nie kolektywny odbiór czy początek, jak próbują twierdzić niektóre naiwne wierzenia.

Dzieje się tak, ponieważ nie możemy w pełni wymienić się perspektywą. To subtelna kryptografia, część naszego zamkniętego w sobie istnienia. Jeśli tak jest, nie możemy dzielić się naszymi praktycznymi postępami w metafizyce z nikim innym, bo wszystko musi przejść przez naszą własną indywidualną świadomość. Możemy opisywać, wskazywać drogę, ale lapis musi być odnaleziony przez osobę, która sama chce go znaleźć i jest gotowa to uczynić.

Praca polega przede wszystkim na wspieraniu, uwalnianiu, powierzaniu lub wyzwalaniu ludzi, którzy są gotowi kroczyć ścieżką bogów. Powołanie oznacza odpowiadanie na nieustanne wezwanie i dotyczy każdego, kto wybiera konsekwentnie tę drogę. Chaldejskie powiedzenie o wzywaniu i otrzymywaniu jest prawdziwe.

Przejdźmy teraz szybko do niektórych kleś. Mamy więc kleśe i cierpienia. Zacznijmy od niechęci — upodobań i nieupodobań, nie-

nawiści i miłości, cierpienia i przyjemności, pożądanego i niepożądanego, pogardy, obrzydzenia, gniewu. To są podstawowe sub-kleśa awersji.

A ignorancja? Dla judeochrześcijan — brak wiedzy, brak rozeznania, brak kierunku, brak zasad, naiwność, brak etosu. Co mamy wśród chrześcijan? Złudzenie i konceptualizację. Konceptualizacja, gdy jest błędna, prowadzi do złudzenia. Fałszywe przekonania prowadzą do braku urzeczywistnienia. Urzeczywistnienie, które przeczy złudzeniu, jest antidotum.

A przywiązania? Przywiązania do prawdy i fałszu, do dobra i zła, do uporu, do jaźni, do poglądów, systemów wierzeń — to wszystko są przywiązania. Być oderwanym i bezinteresownym nie oznacza być pozbawionym woli. Nie musisz poświęcać swojego ego. Ego musi być silne jak góra, aby przetrwać to wszystko. Ale musisz poznać samego siebie — gnothi seauton, Tat Tvam Asi. Aby poznać siebie, musisz znać swojego daimoniona, swoją naturę, swoje skłonności, swoją wizję, swojego geniusza. Dokąd cię prowadzi? Jakie konfrontacje przetrwałeś? Jak ukułeś swoją naturę? Do czego jest zdolna twoja natura? To jest pytanie.

A zazdrość? Np. Moim problemem jest gniew i wściekłość, jestem tego świadom, uniesiony w nienawiści która straciła podstawy w krzyku o sprawiedliwość staje się jak sztylet wżynający się w nasze gardło. Ale u niektórych zazdrość jest głównym scenariuszem dnia — wadliwe aspiracje, nierówności, rywalizacja, wartości abstrakcyjne, które uznaje się za coś godnego.

Antidotum? Porzucenie przywiązania do jaźni, praktyka dawania i przyjmowania, klejnot spełniający życzenia, umysł ojcowski i matczyny. Antidotum na konceptualizacje — urzeczywistnienie, rozpoznanie iluzji, nawet prostych dharm jako pustki, powrót do Nagardżuny. Antidotum na przywiązanie — rozpoznanie samskary: cyklu, nietrwałości, przemijania, porzucenie chwytania się jaźni.

Kolejna przywara — awersja. Jakie są antidota? Życzliwość, wnikliwa wymiana perspektywy siebie na drugiego, Innego, Obcego, wiedza o nietrwałości i przemijaniu.

A jakie jest antidotum na ignorancję? Nauka, medytacja, kontemplacja, studiowanie, autorefleksja i ćwiczenie wglądu w przyczynowość. To właśnie nazywa się mądrością — spontanicznie powstającą mądrością, która rodzi się wraz z poznaniem przyczynowości, współzależnego powstawania, współ-warunkowania, historii. Ci, którzy są więźniami teraźniejszości i nie znają 3000 lat historii — cóż, są więźniami teraźniejszości.

I oni myślą, że „teraz" trwa wiecznie, a „wieczność" jest teraz. Głęboka jest studnia przeszłości. Teraz — pycha. W niektórych przypadkach boska duma jest uzasadniona. Jestem dumny ze swoich osiągnięć. Dlaczego? Bo wynikają z mojej natury i mojego daimona w konfrontacji, wybudowałem sobie szczerą dumę, która w wielkim rozrachunku może i nic nie znaczy, ale konstytuuje moją pamięć i tożsamość. Mogę nazwać się człowiekiem dumnym. Czy to fałszywa pycha? Nie, bo ta duma dotyczy mojej natury, moich życiowych osiągnięć i instynktu przetrwania i wytrzymałości — to wszystko budowałem z czasem, własnym wysiłkiem, potem, krwią i łzami.

Ale pycha dotycząca cech ciała i umysłu, które są nietrwałe — a umysł zmienia się znacznie szybciej niż ciało, ciało zmienia się wolniej — to już co innego. Brak pokory, pokory intelektualnej na przykład... Uwielbiam pokorę intelektualną, ale czasem musisz być arogancki i destrukcyjny, gdy spotykasz głupca tak wielkiego, że twoja wściekłość i awersja przejmują kontrolę. Niestety, coś takiego wrasta w ciebie i nie ma sposobu, by tego uniknąć, jeśli zapuści w tobie korzenie jak chwast.

Cóż, taka jest moja natura, podążam za nią. Mogę z nią walczyć, ale to jest mój wykładnik, część mojego daimona. Arogancja? O tak, o tym wspomniałem. Antidotum to apofatia — to znaczy świado-

mość, że nie możesz wiedzieć wszystkiego. Pokora, pokora intelektualna, ale nie biczowanie się i klękanie jak niektórzy, którzy pozbawiają się godności bycia człowiekiem. Raczej dociekanie — dociekanie samego siebie. Co osiągnąłeś? Czym jesteś? Czy tylko kłębkiem nerwów, umysłu i duszy, czy czymś innym — nigdy nie wiesz.

Bezinteresowność — to znaczy umiejętność wyłączenia swojego ego, silnego jak góra, twardego jak tytan, i spojrzenia na świat z trzeciej pozycji, z transcendentnej perspektywy, od twojego świętego anioła stróża, twojego półboga, jeśli wolisz, i uważnej obserwacji samego siebie.

A co mamy tutaj? Ach, aksjomat mitraicki. Powtarzanie tych schematów wciąga nas w binarność, w tak zwane dualizmy. Ja jestem nie-dualistą, Adavaityczna szkoła, ale są dualizmy, które ewoluują w substytuty substytutów substytutów. Niestety, te dualizmy zostały obudowane religijnymi doktrynami i co się stało? Powstały potwory.

Harmonia w napięciu poprzez opozycję. Istnieje napięcie natur, tożsamości i odmienności. Świat jest w stanie wojny — cząstki, elementy, wszystko ze sobą walczy. Ale musisz podtrzymywać tę harmonię jak cięciwę łuku. Musisz napiąć łuk, utrzymać napięcie w harmonii, a potem wypuścić strzałę w opozycji. Bo te dualizmy będą ci się sprzeciwiać i będą cię huśtać w lewo i prawo, chyba że znajdziesz złoty środek.

Środkowa i wznosząca się droga to właśnie ta strzała, którą budujesz w harmonii i napięciu. Dlatego stój mocno, napinaj ten łuk i celuj śmiało.

Tak więc to był szybki wykład o tym, czym jest zło — bo nie ogranicza się ono tylko do światów ludzkich. Ludzie są często najgorszymi diabłami, jakie ten świat stworzył. A zapewniam cię — istnieje ono również w innych, eterycznych światach, w niewidzialnym świecie. I nie ma większego demona czy diabła niż człowiek, który nauczył innego człowieka, jak zachowywać się wobec innych ludzi czy zwierząt i świata w sposób okrutny.

Perspektywy: Anatomia Bogów i Bogiń — Praktyka i Teologia

Jak myśleć o Bogach? Czy są oni pewnego rodzaju „wyższymi śmiertelnikami", obdarzonymi ludzkimi cechami, kaprysami i nastrojami natury, jak w niektórych mitologiach? Można jednak wyobrazić sobie bogów i boginie jako ontologicznie realne moce, całkowicie pozbawione pierwiastka śmiertelnego, ludzkich namiętności, instynktów i myśli.

Możemy, jak Demokryt, spekulować, że istnieje wir masek mocy przybierających zindywidualizowane formy. Ale to tylko doksa w sensie Parmenidesa — możemy mieć opinie o bogach, lecz nigdy nie będziemy mogli rościć sobie prawa do obiektywnej prawdy z perspektywy śmiertelnych.

Pierwszym aksjomatem tego krótkiego wywodu jest to, że bogowie i boginie istnieją w mnogości — „e pluribus unum". Oznacza to niezależny status ontologiczny pewnych sił i mocy. Możemy spekulować, że są one różnorodne, czyli odrębne od siebie, a jednocześnie mogą występować jako moce czyste albo zmieszane.

Biorąc pod uwagę złożoność świata natury oraz złożoność kosmosów — pewien porządek i ozdobę rzeczywistości — zarówno z perspektywy fizycznej, jak i biologicznej, mamy do czynienia ze światem całkowicie różnorodnym. Porfiriusz (Porphyrius Malchus) pisał, że bogowie nie sprzeciwiają się naturze — physis, materii, zoe, czyli życiu. Wszystko jest w nią organicznie wbudowane. To oznacza, że poznając świat, nauki ścisłe i społeczne, możemy dostrzec przebły-

ski działania natury i fizyki — a w tym momencie pojawia się metafizyka.

Zaczynamy wtedy doświadczać i spekulować o istnieniu bogów i bogiń, boskości w ogóle. Od tego momentu jednak pozostajemy niejako ślepi, ponieważ nie możemy spekulować o istnieniu konkretnych bóstw, bytów czy sił, jeśli ich nie doświadczamy. Jeżeli jednak zaczynamy ich doświadczać — empirycznie, duchowo, duszowo, intelektualnie — poprzez przełom, natchnienie, inspirację czy muzę, wówczas staje się to realne.

Diogenes pisał, że człowiek wykształcony, o właściwym spojrzeniu na rzeczy, sam jest świątynią Muz. Śmiertelnik jest więc świątynią bogów, gdziekolwiek się porusza. Pustynie są świątyniami, a budowle sakralne — ich domami, przynajmniej w dawnych czasach.

Moja doksa na temat bogów jest taka: istnieją rozległe spektra pewnych sił i mocy, które pierwotnie znajdowały się w stanie bardzo czystym. Jednak one również miały swoją historię i ewoluowały. Wraz z ewolucją kosmosu, wszechświata i życia, wcieliły się w byty żywe, w gwiazdy, w planety — w ich natury — i zaczęły się różnicować.

Najczystsza i najprostsza protejska monada (Egipski Proteus) jest zarazem najczystszą i najprostszą boskością. A jednak pozostaje ona jednocześnie intelektywna, zawierając prototypy arche potencjałów fenomenów w zetknięciu z chaosem form, jak i bezmyślna, dopóki nie obejmuje całego wszechświata i nie żyje jak organizm poprzez wszystkie swoje modyfikacje, mnogości i przemiany. To właśnie jest anima mundi — światowa dusza Hekate, żyjąca w treści wszechświata.

Można też spekulować, że istnieje rzeczywistość transcendentna wobec tego świata zjawisk. Możemy przyjąć chaldejską wizję jednej, dwóch, trzech teletarchicznych rzeczywistości, aż po pari-nirwanę czy pari-sunjatę — całkowitą pustkę, nicość, zero. To również ma wielkie znaczenie, ponieważ wskazuje, że świat gwiazd jest genero-

wany przez znacznie większe światy — całkowicie komplementarne, niepodzielne, lecz różne. Światy te są niewrażliwe na jakiekolwiek oddziaływanie, niezmienne, a przez to najbliższe nieskończoności i nieśmiertelności.

Wyzwoleni bogowie i boginie, albo sama boskość jako taka, mogą być uchwycone w tym modelu.

Ale co z bogami śmiertelnymi? Co z tymi wysoce zaawansowanymi operacjami magicznymi — operacją eleuzyjską czy operacją amenta? Oznacza to, że śmiertelna istota może w pewnych przypadkach dołączyć do bogów i bogiń niższego szczebla poprzez swoje pneuma i ducha–daimona, poprzez wspólną nić przebiegającą przez anima mundi, przez kondensację tej siły w chaosie. Ale jest to także jedynie maska — maska, którą się przywdziewa, aby przekroczyć wyższy próg bycia.

Chciałem wspomnieć, że skoro wszechświat jest nieskończony i rozległy, to w obserwowalnym kosmosie miało miejsce mnóstwo wydarzeń astralistycznych, biologicznych i uniwersalnych — katastrof, inicjacji, narodzin — które już się wydarzyły. Studnia przeszłości jest nieskończona, a te nici nie przestały istnieć. Wpływają astralistycznie w obrębie zakresu działania większego wszechświata, a także w lokalnych kieszeniach entropii — na przykład w układzie słonecznym.

Możemy więc powiedzieć, że żyjemy na Ziemi, w Układzie Słonecznym, w świecie będącym echem wielkich opowieści, narracji, wątków i wzorców, które już wcześniej się wydarzyły. Otrzymaliśmy sandbox physis, aby odtworzyć te nici zgodnie z naszą naturą gatunkową, zgodnie z naszą intelektualną zdolnością poznania, symbolizacji, języka i tak dalej. Odtwarzamy pewne atawistyczne, odradzające się wątki w sposób twórczy, w fantastycznym uniwersum tego, co śmiertelny człowiek jest w stanie wykonać w tym świecie.

Na przykład: jeśli Greczynka w Atenach i Amerykanka w Los Angeles wzywają jednocześnie Hekate — pomimo różnicy czasu — czy oznacza to, że personifikowana bogini Hekate pojawia się w obu miejscach? Nie. To oznacza, że minima mocy bogini Hekate w aspekcie physis, aethyr lub ignis przejawia się — jeśli wezwanie się powiodło. Wtedy ukazuje się miniaturowa maska tej mocy.

Można to porównać do odwróconej piramidy: u góry rozciąga się wielki zakres siły, poniżej jej zindywidualizowane maski, a na samym czubku — przejaw drobnego fragmentu tej mocy, który został wywołany. Nie zawsze jednak to tak działa, ponieważ istnieją byty bardziej indywidualne — na przykład goeteia i demony — które mają solidną tożsamość w swojej odrębności. Ale właśnie przez to ich zakres działania jest ograniczony.

Kiedy spotykamy śmiertelnych, zwykłych ludzi, mamy do czynienia z jednostkami, personami. Lubimy rzutować tę personifikacyjną ideę na świat astralny, na jego faunę i florę. Niektóre byty mogą być oddzielnymi indywidualnościami — sylfami czy nereidami świętych rzek. Jednak im większy zakres mocy, wszechwiedzy i świadomości samej siebie posiada dana siła, tym mniej jest ona indywidualna. W wielkiej mocy jest niewiele odrębności, choć potrafi ona skoordynować się, aby zamanifestować jako drobna istota zindywidualizowana. W istocie jednak jest to rozległe pole mocy, które działa w całym wszechświecie.

Osobowy Bóg czy Bogini przybliża nas do zrozumienia i pojmowania. Człowiek modlący się do Hathor w starożytnym Egipcie miał osobistą relację z tą konkretną boginią. Jednak na filozoficznym, istotowym poziomie rozumienia wygląda to inaczej, ponieważ nie zwracamy się ku jednostkom podobnym do nas, lecz ku wielkim siłom.

Im bardziej angażujemy się w takie praktyki jak praca z pustką, medytacja, magia ceremonialna, tym bardziej rozumiemy, że sprowadzamy jedynie drobny fragment boskiej mocy czy siły. Dzieje się

tak po to, aby być operatorem magii — teurgii albo goetei, jakkolwiek to nazwiemy.

Mam nadzieję, że te podstawy w pewnym stopniu objaśniają mój sposób patrzenia — moją doksologię — podobnie jak widziało to wielu filozofów w starożytności. Ja jedynie staram się tworzyć pomost. Czy mam rację? Nie wiem. Ale działa to jako model.

Dlatego tymi myślami zostawiam Was, byście mogli rozwinąć własny model i zastanowić się, czy chcecie podążyć ku głębokim układom geometrycznym, matematycznym, filozoficznym. To zależy od Was. Pamiętajcie jednak, że umysł śmiertelnika jest ograniczony — i każdy model, jaki stworzycie, będzie użyteczny, jeśli działa, lecz na poziomie absolutnym zawsze będzie całkowicie błędny.

Bogowie w potężnych siłach są bliscy profundii, grzmieniu sił wszechświata, w ujęciu najbliższym — są najbliższymi przyjaciółmi, niekiedy nasza projekcja narzuca maskę która się pojawia, niekiedy filtrowana przez człowieka mistyczna introjekcja pozwala lepiej poznać ich głębię.

Smocze Łzy

Opanuj wszystkie nici jednym złotym środkiem, każdy miecz dla innego splotu, ruch dziesięciu tysięcy mieczy, przetnij każdy węzeł gordyjski, nie pozostawiając nic nietkniętego; w unisonie walczą w sposób wyuczony.

Logos społeczeństwa, cywilizacji czy kultury jest podobny do paradygmatów w nauce. Jest to przeplatający się zestaw teorii i praktyk, które wspólnie tworzą porządek paideiczny. Paradygmaty w nauce zmieniają się częściej niż logoi kultury, a ciągłość i spójność społeczeństwa zależy od tych ostatnich.

Przykładem może być taniec zwany hormos, wykonywany przez dziewczęta i chłopców w starożytnej Grecji. Taniec przypominał sznur paciorków: kroki chłopców były później używane w walce, a kroki dziewcząt cechowały się większą powagą. Cały taniec był jednak utkany w znaczącą całość, która obejmowała przewidywane losy życia i śmierci. Każdy „paciorek" stanowił jednostkę kulturową, powiązaną z resztą wzoru kultury, edukacji i etosu danego społeczeństwa.

Niemożliwe jest stworzenie takiej struktury sztucznie — wyrasta ona organicznie jak ogród pełen pięknej zieleni, znana jako tradycja. W starożytnych Chinach odpowiadał jej koncept „Li". Każde zniszczenie wzoru narusza delikatną równowagę uporządkowanej całości i prowadzi do dewastującej choroby umysłu, serca i duszy w całej tkance społecznej.

„Hormos" nie jest już tańczony ani potrzebny w epoce umierającego logosu, gdy nawet najbardziej odporne szkoły Wschodu zostają sko-

rumpowane i zniszczone przez napór postmodernistycznego tatarstwa. Paciorki, wzory i porządki zostały wrzucone w chaos. Niektórzy próbują pospiesznie zebrać paciorki z paszczy pełzającego czasu i utkać własne, ale jest to wysiłek osobisty — wysiłek metafizycznego anarchisty.

Choroby umysłowe generowane przez cywilizację podążają za odłamkami noosfery w chaotycznie wojujące frakcje. Nawet jeśli powinno nas to obchodzić, wszystkie nasze działania są krępowane przez modus operandi obecnego stanu rzeczy. A jednak wszyscy potrzebujemy współrzędnych, czegoś stabilnego, więc każda frakcja angażuje się w jeden czy inny kult osobowości kundli, w zwiedzione nisze systemów wierzeń, w taki czy inny system polityczny, które snują własne opowieści dla ignorantów, oczarowując masy błędnymi projekcjami generowanymi w zamkach iluzji, wzniesionych na trupach tłumu zakochanego w wielkim efekcie budowli z ich własnych ciał.

To cywilizacja zagubiona w Labiryncie, szukająca lub uciekająca przed Minotaurem — lecz ten już dawno opuścił labirynt. To cywilizacja, która przecięła nić Ariadny, bo „wiedziała lepiej", wierząc, że odcięcie wektora przeszłości i zastąpienie go postępem — nie technologicznym, lecz społecznym — wyzwoli ją. A jednak zniewoliło ją to, podobnie jak judeochrześcijaństwo zniewoliło i uwięziło ducha człowieka epoki antycznej.

Nowoczesność zniosła pozory judeochrześcijaństwa, które torowało drogę ateologii nihilizmu poprzez swoją nielogiczną, dogmatyczną sztywność. Doprowadziło to do zastąpienia etyki i moralności relatywistycznym bio-techno-informacyjnym chaosmos.

Z perspektywy tworzenia bogów, heroizacji czy ponownej sakralizacji, z punktu widzenia pneumatologii, jest to tragedia. Biomasa pozbawiona duszy lub nieświadoma rytuałów wznoszenia staje się idealnymi niewolnikami, bo gdy odbierzesz im wolność, nie mają dokąd się zwrócić poza ręce tych, którzy karmią ich żywe trupy.

Ostatecznie, nawet psychologicznie rzecz ujmując, najwyższe odniesienie do własnej boskości czyni nas niezniszczalnymi; kiedy zostaje ucieleśnione w rzeczywistości, czyni nas bogami. Można argumentować, że ślepa ideologia i religijny ekstremizm działają podobnie — nie bawmy się jednak w błocie fundamentalistów, lecz wyjdźmy z niego subtelni i silni, umiarkowani i wytrwali. Kluczowym słowem tutaj jest trwanie — nie miłość ani współczucie powinny być rozwijane (one już dogasają), lecz osobista odpowiedzialność i zobowiązanie, które trzeba przede wszystkim wpajać.

Nie możemy odbudować tego, co utracone, ale przynajmniej możemy spróbować wydłużyć dźwignię, jak Archimedes, aby uczynić zadanie łatwiejszym i podnieść więcej mniejszym wysiłkiem.

Mierz wszystko etosem złotych wieków jako ramą odniesienia i porównaj to z teraźniejszością, odzierając ze wszystkich przyzwyczajeń i fałszów, a zobaczysz wiek potwora — bezkształtną, obrzydliwą masę plugastwa, kakofonię skrzywdzonych umysłów, zduszonych serc i wykrzywionych dusz. To zgniły lalkarz, który uwodzi kolejne marionetki, by grały w tym ohydnym spektaklu. To nie jest cywilizacja faustowska, to nie jest cywilizacja prometejska — to cywilizacja, w której zgniłe ciało stało się żrące, a podtrzymywane wygląda niczym kosmetycznie odświeżone żywe ciało.

W polityce siły wolność jest jedynie dozwoloną ilością w ramach uzgodnionego porządku. Coroczny spektakl, Panopticon: brak uciekinierów, brak geniuszy, brak swobód. Gdy jednostki wychodzą poza ten porządek, są niszczone. Nie chodzi o działanie przeciwko społecznemu ładowi — to rzecz zwyczajna — lecz o odkrywanie tego, co zakryte, i ujawnianie tego w pełnym świetle dnia, co stanowi zagrożenie dla władzy.

Jednak samo obnażenie mechanizmu władzy nie odbiera już kłów tym, którzy są w niego uwikłani, ani nie oświeca społeczeństw. Zostawia widzów obojętnymi, bo przywykli do spektaklu i nic z tym

nie robią. To strefa niebezpieczna, w której sieci prawdziwych i rzetelnych informacji toną w bagnie paranoicznych faktoidów, osobistych urojeń, systemów fałszywych opinii, dezinformacji, infotainmentu, błędnych informacji, niedoedukowania i braku woli.

Apatia? Jak to rozróżnić, gdy na tronie zasiada opinia, a nie rozum, preferencja, a nie edukacja, chwilowość, a nie zaangażowanie, egoizm, a nie odpowiedzialność? Wyjdź poza to, a znajdziesz się na niepewnym gruncie, gdzie nikt nikomu nie ufa, gdzie złudny system społeczeństwa uznaje się za normę. Krzyknij, a uznają cię za kolejnego wariata — a wariatów jest już wystarczająco wielu, będziesz tylko jednym z nich.

Jeśli nie rozumiesz gier władzy, jesteś jedynie amatorem, robakiem wtrącającym się w sprawy, które go nie dotyczą. Dozwolone ilości nieszkodliwej opozycji są jedynie symbolicznym gestem wobec bezsilnych ofiar władzy. Nie będziesz celem politycznym, jeśli jesteś ślepy. Nie stanowisz zagrożenia, jeśli nie podważasz status quo. Inaczej jest, gdy znasz mechanizmy i wnętrzności władzy: kto jest kim, kto czyim kontrolerem, kto należy do czyjej sieci, kto znajduje się na czyim żołdzie, kto posiada jaki majątek, kto jest „kimś przez znajomości". Wtedy jesteś potencjalnym zagrożeniem, bo wiesz. Jeśli zaczniesz działać na tej podstawie — przyciągniesz uwagę. A jeśli ją przyciągniesz — zostaniesz kupiony, spacyfikowany, zdyskredytowany lub wyeliminowany.

Wszyscy podlegacie władzy, bo gracie w społeczne gry złudzeń. Spróbuj zrzucić jarzmo, a zderzysz się z małymi funkcjonariuszami polityki władzy. Każde państwo, każdy rząd opierał się na transakcjach władzy, w których społeczeństwa były zasobem. Wolności przyznawano na podstawie udziału we władzy, a niewolnictwo — na podstawie jego braku. Wielka gra, którą podtrzymuje władza, opiera się na podtransakcjach złudzeń i abstrakcji: kiedy przekonałeś prekariusza, że jest bogaty, zadowolony, wygodny, albo kogoś innego, że jest

skuteczny, podczas gdy w rzeczywistości bawi się w wyzute z praw wirtualności, wtedy staje się on idealnym niewolnikiem, żywą reklamą władzy. Jego życie, jak i jego grób, są bez znaczenia. Nikt nie wiedział, czy naprawdę się narodził. Najliczniejsza rodzina to rodzina grobu.

Cała gra polega na tworzeniu i sprzedawaniu marzeń. Ci, którzy nie mają mocy obalenia rządów, są jedynie sługami tej władzy, która wbija się coraz głębiej w łatwe, ciepłe ciało — zgniłe czy nie.

Dopóki zachowujesz swoje wolności, nie obchodzi cię to — ciesz się spektaklem. Kiedy jednak twój umysł, ciało, serce i dusza zostaną zinfiltrowane i zniewolone — rozpoznasz jarzmo. A ono już było. Niewielu to rozumie. Graj dalej. Jeśli nie potrafisz zdobyć władzy nad ludzkimi umysłami, sercami i duszami, jesteś jedynie statystycznym zdarzeniem w biegu historii. Spróbuj to zrozumieć. Może właśnie tym chcesz być — i nie ma w tym winy.

Jest jednak inny punkt — ten idei, ten etosu, inna droga ucieczki: droga odporności wobec potęgi współczesnych. Droga wiedzy i czynu, droga sprzeciwu i zaangażowania. Ci, których zapamiętali bogowie, to ci, którzy okazali się nosicielami swojego etosu — niezależnie od tego, czy posiadali władzę, czy nie. Nie ma usprawiedliwienia dla bierności poza niemożnością lub eliminacją.

„Samodoskonalenie prowadzi do uwewnętrznienia wartości społecznych i rytualnych... Polega na nieustannie wznoszącej się ścieżce, na której podstawowa energia życiowa (qi) przekształca się w energię kwintesencjalną, czyli istotę życiową (jing), która z kolei przemienia się w energię duchową, czyli Ducha (shen)... [Teksty te były] niczym deklaracja niepodległości ludzkiego umysłu wobec praktyk wróżbiarskich... oraz potwierdzeniem osobistej mocy nad własnymi obiektywnymi warunkami otoczenia."

— Romain Graziani o samodoskonaleniu, w: Lagerwey John i Marc

Kalinowski (red.), Early Chinese Religion, Part One: Shang through Han (1250 p.n.e.–220 n.e.), (2 tomy), (Leiden, Holandia: Brill, 31 października 2008), s. 14.

Rozwój całej ziemskiej teologii, rozwój postrzegania bogów, form kultu i zrozumienia nie powinien dyskredytować tego, co boskie, lecz powinien być rozumiany jako technologia magiczna, dzięki której różne siły z pól boskości...

Niektóre [siły] były zindywidualizowane jako maski E Pluribus Unum, inne oddzielone, a jeszcze inne tak jednolite i unikalne, że trudno o nich cokolwiek powiedzieć — wszystkie powiązane i rozważane razem, aby dojść do porządku, do tradycji, która gwarantowała i utrzymywała ład społeczny. W tym porządku odnajdywano wolność i eudajmonię, wolność, sprawiedliwość, prawdę, szczęście.

Lamentacje Chacheperreseneba, jednego z Dwunastu Wielkich Mędrców Egiptu:

„(...) Sprawiedliwość została wyrzucona, a zło znajduje się wewnątrz świątyni. Zamysły bogów są zakłócone, a ich przywileje lekceważone. Kraj jest w tragicznym stanie. Żałoba jest wszędzie. Miasta i prowincje pogrążone są w lamentach. Wszyscy jednakowo pogrążeni w smutku. Odwraca się plecy od wszystkiego, co ma wartość; spokojni są zmartwieni. Kłopoty zdarzają się codziennie, a twarz kurczy się przed tym, co ma nadejść. Wypowiem się o tym, bo moje członki są ciężkie. Jestem zasmucony w sercu i boli mnie ukrywanie myśli na ten temat."

(Simpson William Kelly i Robert Kriech Ritner, 2003, „The Literature of Ancient Egypt...", Yale University Press, s. 211–213)

Najpierw zdefiniujmy mandat niebios (tianming) i synów oraz córki niebios (tianzi): Jest to stan, w którym władcy ludzcy zbliżają się do najwyższej doskonałości, zreifikowana metafizyka boskich praw, zawierająca cechy powiązane z obiektywną, namiętną, wieczną dynamiką, która dotyka jednostek, gdy te opanowały same siebie w samorządzeniu (autokraton) i działają płynnie jako wyraz boskiego impulsu, rządząc tym samym wspólnie z Bogami — jako akuszerzy między bogami, ziemią i ludźmi, z których blasku władza spływa jak źródło mądrości, prawości i wielkoduszności dla ludów.

Czy wierzymy w opowieści o faraonach, którzy rządzili wspólnie z Horusem Starszym, czy w chińskich cesarzy, którzy panowali razem z Tien (Niebem) i Bogami Smoków (Long Wang) — to pytanie, na które odpowiedzieć mogą tylko ci, którzy posiedli mądre wglądy w te procesy, aby dojść do właściwego zrozumienia. W tym sensie magowie sami są ukształtowanymi Wu, Xi (szamanami).

Kiedy władcy i lud odwracają się od bogów i uczciwości, powtarzają między sobą narracje chaosmosu, ich legitymacja staje się pustą formalnością, a boski impuls się wycofuje — nie ma go już wśród nich. Można powiedzieć, że byli faraonowie naprawdę boscy, którzy rządzili razem z Horusem Starszym, oraz tacy, którzy byli nimi tylko z imienia. To samo można powiedzieć o wszystkich ludzkich władcach, politykach, przywódcach, królach i królowych. Ich cechy i natura, efekty, jakie osiągnęli, są najważniejszym wskaźnikiem.

Zarówno mędrcy, jak i władcy — ludzie — gdy odwracają się od boskiego rytuału, od poszukiwania prawdy, filozofii, miłości mądrości, przeobrażają się z półboskich śmiertelników z powrotem w zwierzęta — jedni w bestie, inni w pomniejszych demonów.

Wybierają afrodyzjak, świat generatywny — i niszczą go. W warunkach wyzysku i niesprawiedliwych nakazów niszczą się nawzajem.

W ciągu czasu, zapożyczając z przypowieści sufickiej, zapomnieli, że byli kiedyś ludem morskim, czyli stanem doskonałości swoich

przodków, a ich dusze wywodzące się od Bogów znalazły się w nijakim świecie substytutów jako więźniowie teraźniejszości. Zdecydowali się nie opuszczać jaskini Platona, lecz szukać wyjść w labiryntach jej katakumb i pogodzić się z tym jako normalnym stanem.

W narracjach dharmicznych są jak uwięzione dzieci wrzucone w czarne morze smoły, tonące coraz głębiej. Wyrwanie się z Czarnego Żelaznego Więzienia jest pierwszym krokiem — poznawczym odrzuceniem złudzenia konwencjonalnej rzeczywistości, używając słów Nagardżuny. Świadomy i zrównoważony postęp ku Eleuzji to inna sprawa i wymaga ciężkiej pracy, zaangażowania, doświadczenia, rytuału i ceremonii, powołania i przyjęcia, samokształcenia, walki z aktywnymi oszustami — przeciw nim, a równocześnie zachowania podstawowych środków egzystencji — pracy, równowagi, być może rodziny, zachowania zmysłów i zdrowego rozsądku, byleby nie skończyć na ulicy, w więzieniu czy zamkniętym w zakładzie psychiatrycznym.

Nie zapominajmy w sposób idealistyczny, że wielka masa ludzkości nie była najwyższa, lecz miała zbiór współrzędnych, do których mogła dążyć. Jak mówiła Joan Palevsky: „Wiele podręczników o religiach świata powinno nosić tytuł Życie religijne szlachetnych osób" (Laine James W. 2014. Meta-Religion: Religion and Power in World History. Oakland, CA: University of California Press, s. XII, przedmowa).

Dana tunelowa rzeczywistość, nadbudowa idei, systemy wierzeń w noosferze bezpośrednio wpływają na zdrowie i losy całych cywilizacji. Nie możemy powiedzieć: „Ludzie są źli, ale religie są dobre". To sama religia, światopogląd, politeja, wartości, tradycje, technologia decydują o rezultatach. W ramach takiego zjawiska istnieją święci ludzie i łajdacy, ale to tkanka wielu, tłumy ludzi pracujących w takim systemie pokazuje, jaka jest jego rzeczywista wartość w mądrości epok i całkowitej sumie historycznych skutków — piekło wybrukowa-

ne jest dobrymi chęciami, teraźniejsze i przyszłe wydarzenia i rezultaty są w ruchu.

Dlatego np. nie jest to „cywilizacja zachodniochrześcijańska", jeśli chodzi o Europę, lecz „po-oświeceniowa cywilizacja grecko-rzymska, zrewitalizowana, technologiczna, z wstecznym judeochrześcijańskim uściskiem na gardle i zrelatywizowaną pseudoindywidualistyczną chaosferą zarówno kiczu, jak i piękna, sztuki i nauki w pseudo-dionizyjskich sprawach".

Ta definicja pomija różne inne kwestie, ale ma ilustrować, że cywilizacja nie jest monolityczna, nie w tych czasach, lecz jest procesem z wieloma aspektami funkcjonującymi w harmonii lub w całkowitym chaosie memetycznej wojny noosferycznej.

Wszyscy jesteśmy ludźmi Ik — gdybyśmy zostali teraz pozbawieni technologii przez wielką katastrofę, taką jak potężne rozbłyski słoneczne CME, które by ją uszkodziły, albo mikronowa. Świat ludzki nie został zaprojektowany, by przetrwać nadciągające katastrofy, lecz by maksymalizować zysk, nie po to, by być zdecentralizowanym w wzajemnie wspierającej się sieci logistyki, bezpieczeństwa energetycznego, bezpieczeństwa populacji, bezpieczeństwa żywnościowego, wiedzy, edukacji i hiper-zachowania umiejętności, lecz by segmentować elektrownie, które w dużej mierze są źle zarządzane i mało wydajne w czasach katastrof.

Kontrolowanie populacji poprzez inżynierię społeczną, nadzór, drakońskie prawa nie zmienia sytuacji, na dłuższą metę ją pogarsza — uszkodzenie w noosferze dokonało się od dziesięcioleci. Na tych poziomach wysokiej entropii, negentropia domaga się rozmontowania w dużej mierze niestabilnego systemu przez „niewidzialną i nieprzyzwoitą rękę", a bogowie nie mają z tym nic wspólnego.

Kim więc są ludzie Ik?

Ik to lud z północnej Ugandy, który żyje w tym, co musi być skrajnym ubóstwem i katastrofą. To w dużej mierze ludzie polujący i zbieracze, którzy w ostatnich czasach praktykowali pewną uprawę roślin (...) [Są] (...) chorobliwie fascynującym przypadkiem upadku, w którym dawno niski poziom złożoności społecznej zasadniczo zniknął.

Z powodu suszy oraz zakłóceń wynikających z wyznaczenia narodowych granic, które przerwały tradycyjny cykl wędrówek, Ikowie żyją w środowisku tak ubogim w żywność i wodę, że absolutnie nie istnieje żadna korzyść z wzajemności ani z dzielenia się zasobami. W konsekwencji u Ików prawie całkowicie brak tego, co moglibyśmy nazwać organizacją społeczną. Społeczność jest tak bardzo rozbita, że większość działań — zwłaszcza związanych z przetrwaniem — podejmowana jest indywidualnie. Każdy Ik spędza dni lub tygodnie samotnie, poszukując jedzenia i wody. Dzielenie się praktycznie nie istnieje. Dwójka rodzeństwa lub inni krewni mogą mieszkać obok siebie — jeden umiera z głodu, podczas gdy drugi jest dobrze odżywiony — i ten drugi nie udzieli najmniejszej pomocy. Rodzina jako jednostka społeczna stała się dysfunkcyjna.

Nawet pary małżeńskie nie tworzą współpracującej jednostki, poza kilkoma określonymi celami. Motywacją do małżeństwa czy wspólnego zamieszkania jest to, że jedna osoba nie jest w stanie samodzielnie zbudować domu. Członkowie pary małżeńskiej zdobywają pożywienie osobno i nie dzielą się nim. Ich tryb życia jest tak niezależny, że jeśli oboje znajdą się jednocześnie w domu, jest to jedynie przypadek.

Każde domostwo pary małżeńskiej jest odgrodzone palisadą od innych. Kilka takich zagród tworzy wieś, lecz to wydarzenie ma niewielkie znaczenie. Wioski nie pełnią żadnych funkcji politycznych ani nie posiadają organizacji, nawet centralnego miejsca zebrań.

Dziećmi zajmują się matki tylko do około trzeciego roku życia, a następnie są one pozostawiane samym sobie. Oddzielenie to jest absolutne. Od trzeciego roku życia dzieci muszą same zdobywać pożywienie i schronienie, a te, które przeżyją, rzeczywiście potrafią o siebie zadbać. Dzieci łączą się w grupy wiekowe dla ochrony, ponieważ dorośli kradną jedzenie dzieciom, gdy tylko nadarzy się okazja. Nie ma jednak żadnego dzielenia się pożywieniem w obrębie takiej grupy. Grupy dzieci często poszukują jedzenia na polach uprawnych, odstraszając przy tym ptaki i pawiany — to bywa podawane jako powód posiadania dzieci.

Jest to przykład upadku społecznego wśród jednej z afrykańskich „plemion". Ludzie uzależnieni od technologii i usług, gdyby zostali ich pozbawieni, nie zamieniliby się w bestie, lecz w zombie.

Chociaż niewiele wiadomo o tym, jak Ikowie znaleźli się w obecnej sytuacji, istnieją pewne ślady dawnych wzorców organizacyjnych. Posiadają nazwy klanów, choć obecnie nie mają one żadnego znaczenia strukturalnego. Mieszkają we wsiach, lecz one także nie mają już znaczenia politycznego. Tradycyjna struktura władzy — rodziny, rodów i przywódców klanowych — została stopniowo osłabiona. Wygląda na to, że wcześniejszy poziom organizacji został przez Ików po prostu porzucony jako nieopłacalny i nieprzystający do ich obecnych trudności (Turnbull 1978).

Tainter Joseph A. 2017. The Collapse of Complex Societies. Cambridge University Press. S. 17–18

Odyseja homerycka jako helleński tekst sakralny i jaskinia mitraicka w świetle alchemii

Podróż Odyseusza — Odous oznacza „podróż", „wędrowca" w attyckiej grece. Odous, Itaka — spotkanie z Penelopą, Hekatejską anima mundi, jego żoną.

Dlaczego Drogę Mleczną nazwano Drogą Mleczną? Mówiono, że mleko było pokarmem dusz, a gdy zstępowały w miód genezy, wcielając się w śmiertelne ciało, upadały ku przyjemnościom tego świata. A jednak, poprzez heroiczne potwierdzenie życia, istnieje pewien impuls, instynkt, który pragnie żyć pełnią, a jednocześnie wyzwalać ducha ku gwiazdom.

Mówiono, że istnieją dwie bramy: koziorożcowa i raka. Słońce w Raku — lato, które zaprasza dusze na ziemię, aby się odrodziły. Słońce w Koziorożcu — brama, która uwalnia ku gwiazdom. Czy to łatwy proces?

W jaskini mitraickiej przechodzi się przez stopnie wtajemniczenia, przez planety. Co oznaczało dla gnostyka helleńskiego zwyciężyć archonta (archontes)? Był to władczy charakter planety, jej bóstwo, jej istota. Oznaczało to, że istnieją reguły wstępowania — przez całe życie przechodzimy pewne etapy.

Jeśli dobrze się powiedzie, włączając w siebie natury obecne w układzie słonecznym i na Ziemi, spełniając nasze obowiązki jako śmiertelni mężczyźni i kobiety, jeżeli jesteśmy zgodni z tymi natura-

mi i przepracujemy je w sobie, przemieniając dusze i duchy — wtedy jesteśmy wolni. Dopóki jednak nie, istnieje praca.

Merkury — posłaniec, wielkie słowa komunikacji. Wenus — obfite rozkosze miłości, erotyki i zdobienia kosmosu. Afrodyta — niepodzielny boski umysł na ziemi.

Spełniamy się jako zwierzęta i odzyskujemy humanitas — ludzką cywilizację, obycie. Uczymy się, filozofujemy, odgrywamy role na kole fortuny — Boecjuszowe koło losu.

Księżyc — wyspa błogosławionych, Selene. Przechodzimy przez świętości, wzniosłe rozumienie niewinności i świętości.

Mars — wojownicza charyzma, gniew, furia, którą trzeba poskromić, by mądrzej schować miecz. Jowisz — królewskie cechy hojności i majestatu, atrybuty godne króla lub królowej, nawet jeśli na chwilę — przemienione na drodze alchemicznej.

Saturn — stary cesarz-mędrzec, przemieniający ołów w złoto. Ale potęga przynosi kłopoty: ciąg otchłani, pustki. Wielu zostało strąconych w piekła saturnicznego ołowiu, próbując dosięgnąć korony cesarskiej. Czy istnieje podobieństwo między tobą a cesarzami dawnych czasów?

Porządek chaldejski — tron magoi w Babilonie, królowie-kapłani i królowe-kapłanki. Czy wchodzimy w Oneira uranicznej astronomii, związanej z neptunicznością? Czy już jesteśmy wolni? Czy coś nas blokuje — kohorty demonów, piekła?

Jeśli w nie wierzysz — tak. Jeśli nie — chodzi tylko o zdobycie właściwych kluczy. Nie otworzysz bramy złym kluczem, ani nie użyjesz właściwego klucza do złej bramy.

To cała wielka droga transmutacji — od dzieciństwa, od niemowlęctwa — poprzez to, jak żyjesz, jak pracujesz: trud, pot, krew, miłość i cierpienie. Im większa natura, tym większa materia do przemiany. Im większy upadek, tym większe możliwe wzniesienie.

Mówiłem: mistrz szybciej trafia do piekieł niż głupiec do nieba. Dlaczego? Bo mistrz próbuje kontrolować swój los i kierować sobą. Głupiec nie wznosi się wysoko, bo nie kontroluje swego losu — ale jeśli żyje pięknie i niewinnie, to też jest godne.

Nie myśl, że jesteś uwięziony, jeśli nie idziesz dalej. To znaczy, że nie byłeś gotowy. Jak twój śmiertelny, zwierzęcy aspekt miałby być przygotowany na pustki kosmicznych otchłani, na perspektywę boskiego ogromu?

Czy biedna, śmiertelna dusza ludzka jest równa wielkim skrzydłom dusz gwiazd? Nie. Ale jeśli chcesz osiągnąć tę fuzję, ten cud, musisz nad tym pracować. To prawdziwa droga hermetyczna — spontaniczne kroki życia.

Nie ma sekretów — to, co „okultystyczne", ukryte, jest ukryte tylko przed głupcami. Masz wszystkie księgi i wiedzę świata — żyj, doświadczaj, wiedz, jak oddać się rytuałom, rozwijać techniki, uczestniczyć w boskościach: bogach i boginiach, demonach i aniołach, półbogach, bohaterach, a nawet w światach chtonicznych, jeśli trzeba.

Ale nie ma większego dzieła niż życie przeżyte w pełni, w największej zgodzie z metafizyką etyki i z siłami wszechświata. Siły planet i ich natury mogą być przełożone na twoje postępowanie — w wielkość, w zwierzęcość, w idyllę.

Nie oznacza to uniwersalizmu. Na poziomie śmiertelnych nie ma uniwersalnej moralności, etyki ani zachowań. Liczy się proporcja — proporcja substancji twojego charakteru, etosu, natury, umysłu, zdolności poznawczych i talentów, które kierujesz ku obiektywności sił wyższych.

W tym wysiłku proporcjonalizacji zaczynasz drogę pitagorejską. Reflektujesz, a w zamian otrzymujesz znaki i symbole boskości. Ale możesz upaść — istnieją siły, które mogą cię zniszczyć.

Opowiada się o joginie, który pogrążony był w największej śunjata śamatha przez siedemdziesiąt lat. Nagle pojawiła się nereida i wy-

trąciła go z równowagi. Rozgniewał się — i zniszczył całe swoje dzieło siedemdziesięciu lat.

Czasem Los — Ananke, konieczność — mówi ci „nie". Ale często istnieje Tyche — przypadek, który nie powinien być zmarnowany. Bo czasem dusza ludzka, choćby najmniejsza, jeśli sprzyja jej los, może pokonać tytana.

Żyjcie więc, jak Horacy, szlachetnie — by na końcu móc powiedzieć: exegi monumentum — wzniosłem pomnik mego życia. Może nie pamiętany przez śmiertelnych, ale zapisany w księdze Losu i Życia przez bogów.

A czym jest sława śmiertelna? Niczym. Nieśmiertelna sława, nieśmiertelne imię, serce trzykroć unieśmiertelnione — to coś, co trwa na zawsze.

Język Drzew, Duchy Natury i Jesienne Regalia: Sztuka Drottaryczna

Ileż to nocy spędziłem pod tym drzewem — centralnym, majestatycznie stojącym nad resztą — oglądając stworzenia natury: wiedźmy, czorty i dusze zwierząt, sylfy, które z rozkazu Oberona niosły moją poezję przez świat. O ileż mądrzejszy jest poeta, który w szaleństwie potrafi formułować swój kunszt życia, niż ten, który wszystko wulgaryzuje zbyt dosadną, wściekłą i nienawistną mową. W podzięce dla tego drzewa, które widziało moje krótkie życie w dostojnej, opiekuńczej zadumie.

Wspomnienia z Lasu Penglais, Aberystwyth, Walia, 2007.

Czas ucieka nam, ludziom. Jeśli utożsamimy czas z myślami, nigdy nie jest spokojny. Nasz umysł zmienia się znacznie szybciej niż nasze ciało. Ludzkie włosy rosną 1,25 cm na miesiąc. Ile myśli pomyślałeś dzisiaj, nawet tych cichych?

Drzewa myślą powoli; ich rozważania są głębokie. Las jest ponadczasowy według ludzkich standardów. Kiedy próbujemy myśleć jak drzewo, nasze myśli nabierają głębi — jak we śnie na zwolnionym tempie.

Korzenie są mocne, gałęzie unoszą się powoli; być może liście są dla drzewa tym, czym myśli są dla człowieka. Ten sam moment błysku umysłu, przerwania głębokiej medytacji, trwa dwa sezony dla drzewa rodzącego liście.

Drzewo potrzebuje kilku miesięcy, by zmienić zdanie i zebrać nowe myśli do rozważenia — lecz zawsze czyni to w zgodzie, proporcji i harmonii ze swoją naturą. Nie jest uparte ani zdeterminowane; wyraża swoją istotę.

Potem, jesienią, zrzuca swoje myśli. Zatrzymuje się w olśnieniu, jakby w pozytywnej, głębokiej pustce. Wycofuje się w głąb siebie z myślami, ale gromadzi siły — jakby miało w sobie wewnętrzną prawdę, która sprawia, że odnawia się raz po raz.

Być może dlatego oś duszy świata porównywana jest do drzewa. To głębokie myśli, które zmieniają się według pewnych powtarzalnych praw. Jeśli przetłumaczymy język lasu, znajdziemy tam jedynie mądrość — lecz jest to cisza, której nie można ująć w ludzkie słowa.

Bogowie myślą w ten sposób: bez słów, bez ludzkiego głosu i mowy. Są ideami, które stapiają się z powolnym, ponadczasowym tematem ich działań i stają się wielkimi, cudownymi rzeczami, odpowiadającymi pięknu, proporcji i prawdzie.

Powolne decyzje, podjęte z przenikliwym wglądem, które okazują się prorocze, są największe. Spontaniczne decyzje, podjęte szybko, wyrastają z tego samego źródła — jak wir powstający w oceanie.

Wszystko inne jawi się jako szorstkość lub błędny osąd, jako błahość i lekkomyślność małych ptaków, które także mają swoje miejsce w świecie. Wielki sokół unosi się nad nimi, z długimi, potężnymi myślami, zbiera małe ptaki i obejmuje je.

Wielkie rozważanie nad wszystkim, co znajduje się poniżej.

O wygasaniu

Człowiek obłożnie chory, przepełniony bólem, sędziwy, leżący w łóżku szpitalnym, nie rozumiejący już nawet tików palca, które miewa — dawno minęło wspominanie młodości wstecz, dawno minęło gadulstwo, charakteryzujące niekiedy średni wiek. Dawno minęło patrzenie pustym wzrokiem w przestrzeń, jakby w oczekiwaniu na jakąś odpowiedź: „Czym było to życie?".

Niektórzy, gdy oddają ostatni dech w starości, gdy ich dusza delikatnie wyślizguje się z ciała, są wykończeni — tak jak ich dusze. Kiedyś byłem w szpitalu neurologicznym, gdzie odchodził właśnie jeden starszy pan. Jego dusza na chwilę wcieliła się we mnie: czułem starczy, zrezygnowany spokój. Następnie delikatnie się uśmiechnął, a subtelna mgiełka zaczęła wygasać — powoli, powoli — aż zamienił się w krystalicznie czysty dźwięk. Dźwięk, który był istnieniem, tańczącym swoim brzmieniem w delikatnym zawieszeniu między zniczem, który postawiła jego rodzina na grobie, a płomieniem, wokół którego wirował na cmentarzu powązkowskim.

Niekiedy, gdy chcecie dowiedzieć się więcej o tych pięknych dźwiękach, można niemalże ujrzeć holograficzne sceny ich narodzin: pierwszych zakochań, miłości. Nie ma tam rozterek ani cierpień — są tylko rzeczy piękne, te, które dana osoba najbardziej kochała kochać.

Czasem marzę o tym, że gdy ciało zacznie powoli odmawiać mi posłuszeństwa, styrane zaniedbaniem, wyniszczeniem, nerwicami, ogromem tytanicznej pracy, którą włożyłem tylko w to, aby przetrwać — zapytam sam siebie: „Ale po co?". Wzruszam ramionami. Śmieję się, że nie wykończyli mnie wrogowie, cztery samobójstwa

godnościowe, ani ludzie, ani nieprzyjaźnie nastawione elementy drugiej strony. A jednak wykończy mnie serce, papierosy albo — być może — schody, z których dziś spadłem, gdy poślizgnąłem się na stopniu.

Z tej perspektywy życie wydaje się ledwie tragiczną fraszką, jedną z miliardów historii innych istnień. A „śmierć jest tyranem tyranów". Niestety, nie będzie mi dane wygasnąć tak, jak temu szacownemu panu, który odnalazł swoje ekwilibrium w tańczącym, ledwo słyszalnym dźwięku i ominął los zmarłej duszy.

Pośmiertnie mam swoje obowiązki. Tak jak kiedyś żyłem wojną, konfrontacją, wykuwając z siebie stal — dziś ta stal jest przeżarta, połamana i, odwrotnie niż w młodości, zupełnie bezużyteczna. Wojna zakończyła się pyrrusową defensywą, a ja zostałem na pobojowisku sam, oglądając wokół nic niewarte trofea. No, może oprócz tych nieśmiertelnych, boskich jakości, które przetłumaczą mego daimona, mego ducha, na obowiązki w sferze Saturna, dla których żyję i umieram, które będą moim udziałem, gdy opuszczę ciało, zgodnie z przeznaczeniem.

Kiedyś wmawiałem sobie, że mój dom jest tam, gdzie moja miłość. I tak było, w istocie. Ale miłość minęła, a domem stał się mój umysł — wagabundy bez korzeni, tęskniący za zamaszystą przestrzenią pośród gwiazd.

Tak jak wtedy, gdy stałem na Dworcu Wschodnim w Warszawie, peron 7, platforma 23, czekając wieczorem na odjazd do Sulejówka. Na chwilę wcielił się we mnie anioł — zupełnie areligijny. Wokół poczułem totalną kosmiczną przestrzeń. Zobaczyłem nie peron, a gwiazdy, galaktyki. A mój umysł wtopił się w tę bezprzestrzenność. Byłem w domu, nie po raz pierwszy, w strumieniu hekatycznej duszy świata, na jej liminalnych rozstajach, kosmicznych autostradach i drogach.

Marzeniem ateisty jest najczęściej terminalna, ostateczna śmierć. Lękiem osoby wierzącej jest to samo. Czasami miewam marzenia ate-

isty, ale zbyt wiele miałem doświadczeń z duchową „zagranicą", by odrzucać pewnik życia po śmierci. Nie jest tak łatwo wypisać się z poruszeń egzystencji, gdy raz — chcąc czy nie — wpiszemy się w nią.

Animując Cień jako ontologiczny wymiar podtypu duszy

Człowiek od najdawniejszych czasów wiedział, że nie jest tylko ciałem i duszą, lecz że w jego istnieniu rozciąga się jeszcze inny wymiar — wymiar cienia, psycho-seksualnego sobowtóra, który nosi w sobie wszystko to, co wyparte, stłumione i zakazane, nieprzekształcone i niesublimowane. Nie jest to cień Jungowski, forma psychicznego kompleksu wyparcia, jest to cień o statusie ontologicznym, niezależnym od żywych. Greccy mystowie mówili o skia i eidolon, poskramiając je i w błogosławieństwach Eleuzjów rozpuszczając, Westalki świętym ogniem Rzymu obłaskawiały je, lub przepędzały z miast, ustalając konsekrowane granice. Egipcjanie odróżniali ka i ba, a w archaicznych rytuałach cień karmiono ofiarami i pieśnią, aby nie powracał w gniewie. Misteria służyły temu, by tę ciemną, czarną połowę człowieka obłaskawić, by energia pożądania, lęku i pragnienia nie rozpadła się na demoniczne postacie. Lecz wraz z nadejściem chrześcijaństwa ta subtelna wiedza została unicestwiona: cień stał się diabłem, nie dlatego, że był zły, lecz dlatego, że jawił się czarny i nieoswojony, stąd nigro, czarny oznaczał nekro — zmarły. Zamiast integracji przyszła represja, zamiast obrzędu pneumapompicznego — dogmat, a zamiast dialogu z niewidzialnym — anatema.

W ten sposób cała energia wypartych instynktów, namiętności i lęków została przekształcona w fantazmaty piekła w lustrach cieni i ognia prymordialnej Matki Natury. Fanatyk, który w ekstazie prze-

mocy odnajdywał erotyczny sadyzm, po śmierci odsłania swój cień jako drapieżną bestię cierpienia, karmiącą się bólem i krwią. Zakonnica, która drżała przed „czarownicą", świętoszkując pod trupem, gasiła ogień erosa w imię fałszywej czystości, a w cieniu hodowała obrazy zakazanej rozkoszy, aby po śmierci stać się „czarownicą" groteskową i jadowitą, obcym sobowtórem swojej stłumionej seksualności. Naiwny bigota, który nie znał głębi, powtarzał slogany i szydził z tajemnic starożytnych, rodzi w cieniu upiora tępej ignorancji, który dusi myśl i zatruwa powietrze żyjących.

Najpotworniejszy cień wyrasta jednak z inkwizytora: świętego kata, którego erotyczna rozkosz była zamaskowana krucyfiksem i modlitwą. Jego cień po śmierci nie jest już człowiekiem, lecz demoniczną machiną bólu, teatrem sadyzmu, który nigdy nie zna przebaczenia, bo nigdy nie znał litości. A nad tym wszystkim króluje papież, nieomylny idol, sakrosancki imbecyl — monarcha Kościoła; jego cień, gdy spada fałszywa maska boskości, jawi się jako groteskowy relikt, pośmiewisko bogów, pusty tron, na którym zasiada tylko parodia majestatu. To on jest obrazem najgłębszej ironii: że nawet boska nieomylność może zostać zredukowana do farsy, gdy maska spadnie, a cień stanie się świadkiem prawdy.

W każdej skorupie cienia zawiera się zamknięta esencja duszy, która nie może się zintegrować z wyższymi światami, dopóki cień nie zostanie rozerwany na strzępy, co pośmiertnie jest niemal niemożliwością ze względu na wagę sił tyfonicznych, czarnego słońca, które karmicznie dławią i miażdżą je w posłuszeństwo. Dlatego właśnie piekła są pełne dusz uwięzionych w skorupach własnych deformacji, odciętych od transcendencji i wciąż krążących wokół ziemskich fantazmatów. Po owocach, które ich poprzednicy i oni wydali na świat w imię Galilejskiego Żyda — niechże się poznają.

Nie ma więc ucieczki przed cieniem; można go jedynie zintegrować albo zostać przezeń pożartym. Dopóki eros jest wypierany, do-

póki śmierć jest trywializowana, a tajemnica sprowadzana do karykatury, dopóty ludzie będą umierać nie jako wolne dusze, lecz jako więźniowie własnych deformacji. I wtedy świat żywych wciąż na nowo nawiedzać będą fanatycy, zakonnice, bigoci, inkwizytorzy i papieże — tyle że już bez ciał, uwolnieni w swojej najstraszniejszej postaci: jako czyste, nieposkromione cienie.

A jednak, pamiętajmy o Lares, dobrych zmarłych, którzy pomimo tych nieprawości starają się podtrzymać szlachetność i piękno nawet w ich osobistych chtonicznych piekłach, te czarne dusze są niezłomne!

O Czarnym Słońcu: Wszystko co wystarcza, żebyś wiedział, a także to, czego wolałbyś nie wiedzieć

Och, cześć. Co to za czarne słońce? Schwarze Sonne? Kolovrat? Co to jest? Czy jest to astrologiczny, hipotetyczny punkt wynaleziony przez belgijsko-duńskiego astronoma w XIX wieku, punkt pomiędzy Słońcem a Saturnem? Być może. Ale gdy zagłębiamy się w Tajemnice, okazuje się, że jest to coś więcej. To pole Azothu, Czarnego Złota mistyków w hermetyce. To miejsce, gdzie wtajemniczeni Hekatejczycy zstępowali ze swoimi duszami do Hekate Physis, we wszystkich koszmarach i strachach, jakby chronieni przed pewnymi nieszczęściami, aby zostać oświeceni czarnym słońcem.

Czy to samo działo się podczas tajemnic Eleusis? Epopteion, grający Hadesa, wraz z Hierofantydami, Demeter i Kore jako Prozerpiną, prowadził wtajemniczonych przez łańcuch etapów proceduralnych. Stawali się oni małymi boginiami, jak w grobach Therana, gdzie ktoś uosabiał anioła, który pośmiertnie stawał się aniołem, a jego dusza była wywyższona. To Ambrozja bogów — ale czy jest to naprawdę zejście w chaos, w otchłań, aby rozerwać go dla siebie, odzyskać Kamień Filozoficzny w sercu, unieśmiertelnić ducha i przemienić go? Aby zebrać energię w tej formie i przemienić ją w coś czystego, podobnego do gwiazdy?

Według dawnych idei Parmenidesa chaos był generatorem.

Z niego Proteus, Atum powstający z błota, wygenerował Tefnut i Shut — porządek i światło. Światło zrodzone z chaosu musiało odnaleźć porządek i z jednego punktu doskonałości zaczął powstawać wszechświat. Doskonałe teologiczne, arytmetyczne i geometryczne siły synergiczne rzucały cień — i tak powstał fenomenalny świat. Wyjaśnianie tego liniowo, od monady do dziesiątki czy do dodekady, jest jednak uproszczeniem.

Tetraktys, jako całość, w tradycji pitagorejskiej i platońskiej, symbolizuje doskonałość w trójkącie, w piramidzie. Wszystko — od monady do dziesiątki, od monady do dodekady — jest w niej zawarte. W teologii Jamblicha i arytmetyce mówi się, że świat został ukończony w dekadzie, poprzez mitologiczne i matematyczne wyjaśnienia. „Ordo ab Chao" — V.I.T.R.I.O.L., aby odzyskać kamień filozoficzny.

Jeśli Ambrozja Bogów jest formą chaosu, podróż po osi mundi staje się zawieszeniem na jesionie niczym Woden-Eremita. Podróż bohatera polega na zejściu do Hadesu, do Tartaru, do Otchłani, aby zebrać wokół siebie tę chaotyczną formę energii i przemienić swoją świadomość, ducha i duszę. Obmyć je w pierwotnej materii, przemienić w czyste złoto niebiańskich rozkoszy i nieśmiertelności.

Ale kryją się w tym większe tajemnice — tunele Seta w ujęciu Kennetha Granta, anubisiańskie i setiańskie kapłaństwo. Jakby wszechświat miał mroczniejszy odpowiednik z ciemnymi kosmicznymi tunelami, prądami dziwnych bogów, dziwnymi bóstwami i tytanicznymi snami Jotunów. Śmierć, która nosi, śmierć, która śpi, i śmierć, która śni — poprzez zapłodnienie świadomością heroiczną. Wtedy gromadzisz wokół siebie pustkę, chaos i otchłań, które podążają za tobą, aż dokonasz rektyfikacji w coś większego.

To największa próba każdego wtajemniczonego w Misteria. Wszystkie prawdziwe tajemnice ścieżki wymagają, by korona przeszła próby. Napisano, że 12 bogów Grecji i Rzymu, bogowie zodiakalni,

zostali podzieleni na funkcje: utrzymanie, twórcy, reformatorzy, niszczyciele. Siódemka jest kluczem do Wielkiej Księgi Tajemnic, a siedem planet chaldejskich — drogą dojrzewania w tym Układzie Słonecznym. Człowiek, jako śmiertelne zwierzę, musi wejść w zgodę z większymi siłami, by przekuć się w coś wspaniałego.

Istnieje obiektywny punkt odniesienia — jak zindywidualizować swój Geniusz, aby skorelować go z tymi siłami i prądami? To trud i zobowiązanie trwające całe życie. Dopiero wtedy można zostać uwolnionym do gwiazd i rozpocząć Podróż na nowo. Ścieżka jest trudna. Rozwidlenie Pitagorasa oznacza: albo pozostajesz dzieckiem natury, albo podążasz właściwą drogą ku Aletheia–Mnemosyne–Heroi. W punkcie, z którego nie ma powrotu, wybierasz pamięć Całkowitego Przypomnienia wszystkich form i dusz, przez które przeszedłeś — aby jeszcze raz powrócić do gwiazd.

Atawistyczne Odrodzenie znajduje wyraz w starym orfickim powiedzeniu ze złotych tablic: „Jestem dzieckiem Matki Natury i studiuję Niebiosa, lecz moja rasa i duch są niebiańskie". Anima mundi jest panenteistyczna, rozproszona po całym Wszechświecie. Z pokolenia na pokolenie, poprzez narodziny Układu Słonecznego i ewolucję życia na Ziemi, dochodzi do rozwoju świadomości. Dziś jesteśmy tu, razem ze wszystkimi zwierzętami, także ludźmi — zwierzętami autorefleksji, zdolnymi być cywilizowanymi magami, którzy są po prostu cywilizowanymi szamanami.

Bycie magiem oznacza stosowanie właściwych formuł — matematycznych, inkarnacyjnych — które korelują człowieka z większymi sferami. Aby ominąć iluzję i powrócić do Dao. A gdy De potrzebuje Dao, gdy niebiosa spotykają spełnionego człowieka i spełnioną kobietę, wtedy kosmiczne bryły zostają wyzwolone i wracają do gwiazd, do nieba — swojego miejsca pochodzenia i portu wyjścia.

Wszędzie punkt jest centrum. Pytanie brzmi: jak się do niego zbliżysz?

To nie jest jedno z najwygodniejszych przemówień, jakie wygłosiłem do tej pory. Już wcześniej omawiałem czarne słońce w jednym z moich wykładów, więc nie będę powtarzał tamtej części, cofając się do mojej wizyty w Tartarze w duszy w 2007 roku. Przez pierwsze siedem lat przeżywałem piekło: widziałem cienie, bestie, demony wszędzie. Widziałem je opętujące ludzi, nastawiające ich przeciwko mnie, niszczące mnie, atakujące fizycznie, psychicznie, magicznie, psionicznie — czymkolwiek tylko można było, by usunąć mnie z życia.

Przykład. We Francji istniało coś zwanego Zakonem Świątyni Słońca (Ordre du Temple Solaire). Byli znani jako sekta. Z pewnych rozwinięć ich ideologii i kultu słońca, Sol Invictus, można prześledzić, jak upadli w stronę okrucieństwa, morderstw i sadyzmu. Nie zaczynali w ten sposób, ale skończyli tak. Dlaczego?

Na własnej skórze, będąc lojalnym wobec sił słonecznych i balansując między czarnym słońcem a aionicznym Heliosem, byłem świadkiem wielu zmian w moim umyśle. Mogłem śledzić cienie, demony, eidoliczne formy przewijające się przez chtoniczne królestwa Ziemi. Udało mi się dostrzec skutki, jakie mogą wywoływać w ludzkich umysłach: podżeganie do seryjnych zabójstw, gwałtów, mordów, perwersji, nekrofilii, kanibalizmu — wszelkich form zdziczenia, do których człowiek sprowadzony do bestii jest zdolny.

Prosty człowiek będzie wykazywał wulgarne zachowania i agresję — i to czyni go łatwym do kontrolowania. Nie zna swojego charakteru, nie poznał gnothi seauton. Bardzo szybko popada w tartaryzm, który misteria dionizyjskie rozumiały jako powrót do bestialskiej natury ukrytej w każdym śmiertelniku. Jeszcze 200 000 lat temu homo sapiens sapiens był kanibalem, uczestnikiem dzikich orgii i rytuałów. Dziś cywilizowany człowiek może rozwinąć wyrafinowane metody czynienia zła, jeśli podda się procesom sczernienia.

Czasami skutki są subtelne, długoterminowe. Dobry, przyzwoity człowiek może zostać przemieniony w okrutną istotę. Jeśli ktoś ma

w sobie agresję, skłonność do przemocy czy gwałtu — łatwo go przejąć. Jeśli druga strona chce się go pozbyć, doprowadza do jego upadku — w morderstwie, gwałcie, więzieniu. Pamiętam, jak będąc w Edynburgu, czytałem historię Kanadyjczyka, pół-Chińczyka, który nagle zaczął widzieć „zombie". Dostrzegał demony i zmarłych manifestujących się przez twarze żywych ludzi — krwawe, groteskowe, makabryczne. Mam jasnowidzenie i potwierdzam, sam widziałem podobne rzeczy. On uwierzył, że niewinny człowiek jest zagrożeniem — i zamordował go. Dziś odbywa dożywocie w zakładzie psychiatrycznym.

Takie rzeczy zdarzają się częściej, niż byśmy chcieli przyznać. To, że ja byłem odporny i przetrwałem, nie oznacza, że każdy potrafi. Nawet jeśli psychopata ma zdeformowany mózg, nie zwalnia to nikogo z człowieczeństwa. Poznać siebie — to znaczy poznać własne skrajności i nauczyć się je równoważyć. Aby istota twojego charakteru wiedziała, co jest dobre, a co złe, i znała konsekwencje działań.

Dla tych z was, którzy kroczą okultystyczną ścieżką i chcą odnieść sukces — niech słońce was chroni. Ale uważajcie: zbyt dużo światła przyciąga ciemność. A jeśli nie umiesz sobie z nią radzić, stajesz wobec sił obiektywnie złowrogich, które są niekompatybilne z ludzką naturą. Niektóre znają cię aż za dobrze — i wtedy masz kłopoty. Dlatego Aleister Crowley w Magii bez płaczu pisał o małych czarnych magach, którzy nie przeszli przez Otchłań. Mogą knuć i działać dopóki nie dotknie ich prawdziwa ciemność. Wtedy często popełniają samobójstwo, łamią się, wracają do religii.

Jeśli naprawdę odniesiesz sukces w swojej praktyce, opozycja przyjdzie — nie ludzka, lecz metafizyczna. Ciemność wtargnie w ciebie i od ciebie zależy, jak to wykorzystasz. Czy wypracujesz prawa apotropaiczne, czy poprosisz Bogów i Boginie o pomoc. Czy przekształcisz tę ciemność w sobie w czarny diament — czy pozwolisz jej zniszczyć się od środka. W przeciwnym razie możesz

skończyć w nędzy, na ulicy, w więzieniu lub w zakładzie psychiatrycznym.

Nie licz na to, że zwykli ludzie cię zrozumieją. Nie licz na sędziów, prokuratorów ani prawo. Jeśli powiesz, że „diabeł zmusił mnie do (...)", skończysz w więzieniu na całe życie. Nie usprawiedliwiam tych czynów — człowiek ma umysł i wolę. Może się oprzeć, może się obronić. Ale są też siły złośliwe i złowrogie, które szczególnie polują na tych, którzy mają pewne zdolności magiczne i mogliby zrobić coś dobrego. „Naprawiacza trzeba naprawić" — to ich zasada.

Sam przeszedłem przez skrzyżowania hekatycznych przestrzeni liminalnych. Moja dusza została zabrana do czarnej wieży w zaświatach. Otrzymałem licencję na czarną magię — choć nie przez większość czasu jej używam. Moje serce i duch zwrócone są ku gwiazdom i boskim aspektom istnienia. Szanuję ciemność, jej niejasną i nieznaną stronę, choć nie mam cierpliwości dla głupców. Trzeba wiedzieć, jak się bronić — najpierw umysł, potem przebiegłość, potem sztuka unikania pułapek. To pole minowe, na którym wciąż trzeba się poruszać.

Możesz rozwinąć także umiejętności ataku — obrony psychicznej, walki magicznej. Może po latach zyskasz szacunek piekieł. A może nie. Ale nawet jeśli, pamiętaj: siły te mogą być mądre, lecz też gwałtowne, agresywne i otwarcie wrogie wobec rasy ludzkiej. A rasa ludzka jest młoda. Weź to pod uwagę.

Teorie Magii: Trybalizm i Indywiduacja, czyli Formy Myślowe i Egregory

Denkformen, według Hansa Leiseganga (1890–1951), to „das in sich zusammenhängende Ganze der Gesetzmäßigkeiten des Denkens", czyli spójne układy prawidłowości myślenia, które wynikają nie z podmiotowych kategorii, lecz z samej struktury przedmiotów i relacji między nimi. Leisegang, wykształcony w klasycznej filologii, teologii i filozofii, doktor filozofii w Strasburgu (1911) i późniejszy profesor w Jenie oraz Berlinie, traktował filozofię jako syntetyczne pojęcie światopoglądu (Weltanschauung), scalające metafizykę, kosmologię, antropologię i etykę. W swoim głównym dziele Denkformen (1928, wyd. rozszerz. 1949) dowodził, że różne rodzaje przedmiotów myślenia rodzą odmienne typy logiki i form racjonalności, co pozwala badać historycznie zmienne, ale systematycznie uchwytne sposoby rozumienia świata. Jego „Denkformenforschung" stanowiła próbę przezwyciężenia subiektywizmu psychologicznego (Dilthey) i transcendentalnego (Kant), w kierunku obiektywizmu opartego na strukturze rzeczy samych. W ten sposób Leisegang zbudował nowoczesną naukę o formach myślenia jako fundamentach kultury, religii i nauki.

— Deutsche Biographie, Leisegang, Hans, https://www.deutsche-biographie.de/pnd11877932X.html#ndbcontent

„Każdy wpływ jest formą manipulacji. Pytanie nie brzmi, czy jesteśmy zmanipulowani, lecz jest to pytanie o socjologię wiedzy i ignorancji, o nescientię, episteme i podstawy rzeczywistości bez których nie możemy się obejść. Istotne jest to, czy refleksyjnie rozumiejąc procesy manipulacji, w których uczestniczymy, potrafimy przyjmować pewne sprawy z ostrożnością, biorąc we władanie skrypty i mitopoemę, w które jesteśmy wpisani. Dopóki nie staniemy się własnymi kartografami mitu i legendy, według których żyjemy, dopóty nie wykujemy heroicznie naszej własnej wizji."

— Saturnin

Formy myślowe (Denkforms) są w tym opracowaniu traktowane jako emanacje subtelne, wytwory pola mentalnego otaczającego ludzki umysł, odczytywane przez telepatów, mentatów, „drugą stronę". Z konieczności tekst ten jest jednostronny i nie obejmuje większości innych modeli wyjaśniających całość zjawiska, lecz daleki od dyletantyzmu — jego zadaniem jest skupić się na fragmencie całości, który próbuje opisać. Formy myślowe mogą przybierać tyle postaci, ile istnieje funkcji i modalności ludzkiego umysłu. Na przykład jedną z prostszych form myślowych jest werbalizacja w myślach: „Tu żyją smoki". Najbardziej złożone i wyrafinowane formy myślowe rodzą się w ciszy i synergii — polisyntaktyczne, wielopoziomowe, polisemia, wielokontekstowe, zamaskowane, zakamuflowane, zakodowane, zaszyfrowane, psychofizycznie, performatywnie, rytualnie zaprogramowane — przykładem może być taniec rytualny, transmitowany astralnie do odbiorcy jako komunikat.

Egregory mogą stanowić wspólny mianownik kolektywów składających się z dwóch lub więcej sfer mentalnych ludzi. Wzajemnie się przenikają, w zależności od koinonii (wspólnoty) lub ecclesii ideatycznej. To znaczy, zostają wyekstrahowane i usamodzielnione jako

charakter lub etos konkretnego egregora w granicach sfery mentalnej. Może to być egregor biopsychologiczny, instynktowny — jak strach czy podniecenie. Może to być wyrafinowany egregor ideologiczny, np. autorytaryzm lub anarchizm. Może być religijny — np. chrześcijański czy buddyjski, okultystyczny — np. Fraternitas Saturni lub Ordo Templi Orientis, językowy — np. sposób wyrażania idei, kulturowy — np. naród, zbiorowość tożsamości etnicznych oraz związanych z nimi zachowań i mentalności itd.

Nieświadome związanie się z egregorem przez kontakt z ludźmi o podobnych układach form myślowych zdarza się często u osób, które nie są dojrzałe, nie wykształciły autonomii ani krytycznego myślenia, a ich odporność na uleganie obcym egregorom jest słaba. Kończy się to absorpcją klastrów mentalno-ideatycznych do własnej sfery mentalnej, zgodnie z prawem dystrybucji. Prawo to mówi, że każdy egregor, forma myślowa czy idea zostanie rozdystrybuowana inaczej, zależnie od topologicznych przestrzeni poznawczych każdego umysłu, od jego fenotypu, liminalnej entropii, odporności na próg absorpcji liminalnej oraz przełomów krytycznych w odporności na warunkowanie. Dlatego też będą one inaczej interpretowane po przełożeniu na język persony, a następnie interpretowane dalej.

Egregory mogą się mieszać, czego skutkiem są zmienne konstelacje pól mentalnych w dynamicznych relacjach i współzależnościach. Świadome połączenie się z egregorem grupowym pozwala dostroić się do konkretnej grupy roboczej, czy to w pracy magicznej, czy w ceremoniale z większą liczbą uczestników. Odwrotnie, możemy być rytualnie wtajemniczeni w egregora — czy to kultu, ślepą religię, ideologię polityczną — albo „zapieczętowani" w egregorze poprzez „znak chrztu" i podobne praktyki.

Egregory mogą być chronione przez własne pole mentalne, przez istoty odpowiedzialne za ich ochronę, własną moc, lub przez ludzi i byty powołane do pracy nad danym egregorem. Zdarza się,

że pod dany egregor „podpinają się" inne nieuprawnione osoby czy byty i w trakcie jego działania odciskają na nim swoje własne cięcia i szlify, zakorzeniają się w nim lub kamuflują. Niektóre egregory są programowalne — np. sekty scjentologiczne (Dianetyka), Świadkowie Jehowy, fundamentalne grupy ewangeliczne, różne ruchy New Age, a także celowa inżynieria społeczna prowadzona poprzez media, infotainment czy cybernetykę-radionikę, propagowaną przez „ósmą sferę" komunikacji radiowej i częstotliwości rezonujących z ludzkimi mózgami.

Ludzie o wielkiej sile woli, wysokiej odporności na warunkowanie i magnetyzm mogą przetrwać napór indoktrynacji i prania mózgu, albo też wpływać na wielu swoją charyzmą. Niezależnie od tego, czy szerzą szkodliwe nonsensy, czy urzeczywistnione idee — mogą zdominować grupowy egregor i świadomie lub nieświadomie wszczepić własne programy do sfery mentalnej innych. W etyce pracy kluczowe jest, aby nie ingerować w cudzą sferę mentalną — inni będą wtrącać się w naszą, ale działania odwetowe to osobny rozdział. Jest to również powiązane ze sferą duszy, ponieważ dusza często jest pasywnym odbiorcą form myślowych, treści emocjonalno-poznawczych i egregorów — pomyślmy o odciskach czy engramach. Dlatego należy prowadzić komunikację ostrożnie. Osoby podatne na manipulacje powinny uzbroić się w metody pozwalające rozpoznać własną autonomię, uświadomić sobie siebie i zrozumieć swoje miejsce oraz relacje z innymi ludźmi, ideami i światem.

Niektórzy ludzie — a z pewnością ci, którzy znajdują się „po drugiej stronie" wraz z bytami — potrafią odczytać fragmenty informacji ze sfery mentalnej. Dlatego korzystne jest ćwiczenie języków syntetycznych i metod szyfrowania, a także kamuflowanie deklarowanych intencji pod i poza polami podprogowymi, aby uniknąć prób ich rozszyfrowania. Niekiedy jednak zaleca się szczerość, bo ufortyfikowana twierdza tylko zachęca do oblężenia i zdobycia. We wszystkich jed-

nak większych operacjach magicznych korzystne jest zamaskowanie działań lub operowanie na płaszczyźnie niedostępnej dla „drugiej strony", a jawnej dla większych mocy — przynajmniej w zakresie tych części, które chcemy ukryć i uniknąć wykrycia.

Na poziomie indywidualnym, czyli w sferze prywatności, zaleca się wewnętrzną ciszę, podczas której możemy pracować z ideami niewerbalnymi, mentalese, konstruktami idei, motywacjami, inklinacjami — które zawierają wystarczająco indywidualnych odcisków, by pozostać nieczytelnymi dla większości nieprzyzwanych bytów i ludzkich magów. Glitching psychiczny to użyteczna technika, w której tworzymy fałszywą fasadę, fałszywą tożsamość, komunikację zwodniczą, w której przekazujemy tylko te części siebie, które chcemy ujawnić, albo tworzymy iluzoryczne maski będące formą defensywnej dezinformacji, manipulacji informacją i jej zatajenia.

Szczerość ma sens jedynie w bezpośredniej komunikacji — i to nawet wtedy, gdy „wszystko ma oczy i uszy". Możemy bowiem odegrać otwartość, używając podwójnej czy potrójnej mowy, by przekazać fałszywe informacje „drugiej stronie", a jednocześnie ukrywać prawdę przed rozmówcą. Często powinniśmy rozważać: „Co zrobiliby ze mną zwykli ludzie, gdyby znali treść moich myśli, gdyby stały się one wiedzą publiczną?" Tę samą metodę stosuje się wobec „drugiej strony" — ostrożnie, surowo, stanowczo, w sposób machiaweliczny (a raczej legalistyczny, hanfeiziański, bo Han Feizi był Machiavellim siedemnaście stuleci przed Machiavellim), a otwarcie wtedy, gdy jest to konieczne.

Z mojego doświadczenia wynika, że Wielkie Siły — a mamy tu do czynienia z Magią Wysoką, z którą pracujemy podczas ceremonii — i tak rozpoznają prawdziwe intencje i treści, nawet jeśli są one zasłonięte przed nieuprawnionymi osobami i bytami.

Metody te są równie stare jak afrykańskie maski szamańskie, które miały naśladować duchy natury, stawać się jednym z nich,

tak by totem duszy dzikiego zwierzęcia, czarownika czy daimoniona został oswojony, a jednocześnie by ukryć własne intencje. Kiedy bowiem chowamy się za maską, oddzielamy przestrzeń znaną (profanum) od tego, co należy do duchów (sacrum) i do niesamowitego (terra incognita). Podobną metodę stosują dzieci, gdy mówią: „Nie ma mnie" — w rytualizacji swojego teatru znikają w otoczeniu, bawiąc się w chowanego albo odrzucając zabawkę; grają w małych magów, którzy „wyganiają" przedmiot, sprawiając, że znika. Tak właśnie czynią dzieci moich przyjaciół: rozrzucają swoje zabawki w otchłanie skarbców, których odkrycie jest dla dorosłych niezwykle trudne.

Kiedy poruszamy się ulicami wśród anonimowych ludzi, częściowo ich odczłowieczamy siłą przyzwyczajenia — nigdy nie otrzymują masek bliskości, zażyłości, intymności. Inny pozostaje nieco odległy, spojrzenia są puste, co najwyżej fatyczne. Gdy coś przyciąga naszą uwagę, mogą stać się erotyczne, a w najlepszym razie magnetyczne. Brak tu jednak zaangażowania, jakie istnieje między znajomymi, krewnymi czy bliskimi przyjaciółmi.

Wiele kontekstów wymiany w sferze anonimowości wyraża się w intencjach związanych z powierzchowną interpretacją drugiego człowieka — spojrzenie zalotne, gest agresywny, obojętność. Gra gestów należy do wyrafinowanych, pozorne gesty należą do wulgarnych i niedojrzałych. To wciąż kolejna gra pozorów i „jak gdyby". Starożytne indyjskie teatry tańca osiągnęły mistrzostwo w wykorzystaniu gestów, które w społeczeństwach zachodnich, wulgarnych, są nieznane.

Interpretacja gestów jest kwestią umowy w anonimowości. Im subtelniejsze gesty, tym rzadziej zauważane lub częściej błędnie interpretowane. Brak gestu może zostać odczytany jako gest, a te oczywiste są szybko wychwytywane. Eksperymentowałem wiele z obserwacją obojętną — czyli wycofaniem się z kontekstu gestów tak, jakbym ich nie zauważał, i uważnym obserwowaniem zachowań ludzi wokół

mnie. Odkryłem, że gdy brakuje im sprzężenia zwrotnego, gdy nie widzą swojego odbicia w nas — czy to podświadomie, czy świadomie — stają się zaniepokojeni, bo ich wiecznie zmienne „małpie mózgi" domagają się bodźców, by mogły odpowiedzieć. Trudno traktować obcego, xeno, jako coś odmiennego — raczej staje się on pożywką dla własnych ruchów, gestów, czasem czymś fascynującym, czasem obiektem drwin, czymś, czego się boimy, ale rzadko podchodzimy bliżej.

Kiedy poznajemy człowieka, wchodzimy w wyobrażoną wirtualność „sfery koinonii", czyli w obszar poznania. Nawiązując kontakt, prowadząc rozmowę, pogłębiamy tę wirtualność. Gdy kształtujemy relacje międzyludzkie w sposób dla nas najbardziej użyteczny lub przyjazny, nie czujemy, że nasza prywatność jest odsłaniana, że musimy wesoło ujawniać wszystkie informacje — zamiast tego gramy maskami, narracjami, rozmowami powierzchownymi czy głębokimi, pokazując większą lub mniejszą część naszej autentyczności albo fałszywych masek, ich wariacji i przemian. W końcu nikt nie wie, kim naprawdę jesteśmy — i jest to fait accompli, ponieważ niektóre kręgi są na tyle szkodliwe, że nie powinny wiedzieć; mogłoby to prowadzić do plotek i szkód reputacyjnych, które nie są naszą winą, ale wynikają z niskiego charakteru tamtych ludzi. Ostatecznie ci, którzy powinni wiedzieć, widzą holistyczną istotę, którą chcieliśmy im ukazać — i to także jest osiągnięcie — i odnajdujemy w tym krąg przyjaciół.

Czasami niemożliwe jest stworzenie fasady dla swojej osoby, ale im zręczniej opanujemy własne bycie, tym lepiej potrafimy przekazać istotne rzeczy, które chcemy wyrazić — czy to idee, czy własną ekspresję. Jadałem z politykami i prezydentem pewnego kraju wraz z jego żoną (Komorowskim) i wszystkich ich oczarowałem. Bywałem w niskich kręgach i uchodziłem za silnego i twardego. Bywałem wśród snobów i udawałem prostaka, aby zaobserwować ich pogardę. Bywałem wśród ludzi inteligentnych i miałem coś wdzięcznego

do wniesienia. Gdy w życie czy eter wdzierają się świnie — lepiej jest nimi arogancko gardzić i odsyłać z kwitkiem, aniżeli hołdować ich niezmiennej naturze, bo inaczej zmieszają Cię ze swoim błotem.

Dlaczego to wszystko napisałem? Ponieważ korzystne jest traktowanie form myślowych i jedności grupowej w podobny sposób. Jeśli mieszamy się ze wszystkimi, stajemy się jak tłum, uogólniamy, tracimy cenny czas, zasilamy sfery duchowe ludzi żałosnych i jałowych, przez co tracimy ważne ekspresje, tracimy wewnętrzną prawdę i moc, którą mógłby wykorzystać pasożytniczy egregor. Gubimy swoją naturę i etos wśród ludzi o niskiej jakości, zapominając, że byliśmy wśród nich onegdaj lwami i smokami.

Kiedy zasoby ludzkie są w ciągłym rozstroju, a nasze formy myślowe w chaotycznym ruchu, trudno jest osiągnąć skuteczną komunikację magiczną. Korzystając z teorii komunikacji matematycznej Shannona i Weavera, jedno z interfejsów ukazuje, jak możemy osiągnąć jeden cel, komunikując się z wielu źródeł nadawczych, albo jak możemy osiągnąć wiele celów wśród wielu odbiorców, komunikując się z jednego źródła. Cała książka jest warta studiowania.

Reszta to już kwestia wyboru mediów, intencji, dystrybucji, retoryki, narzędzi i algorytmów dostarczania treści, jej długości, ciągłości, siły, kontekstu odpowiedniego dla odbiorców, jej substancji, wartości miejsca, statusu, interpretacji, odbioru, rozładowania treści do ostatecznego odbiorcy według określonej wizji i jej negocjacji w unisonie.

Nikt nie chce głaskać ludzi, którzy wolą podążać za cudzą wolą, zamiast wziąć władzę nad sobą we własne ręce. Nikt nie jest na tyle rozrzutny, by edukować skończonych głupców — a jednak przed nimi trzeba się strzec. Głupotę najlepiej kontrolować, zanim sięgnie po władzę. Gdy tłum wynosi świnie do elity, jest już stanowczo za późno. Dlatego wszystkie egalitarne merytokracje, odpowiedzialna wolność, standardy paideiczne, instytucjonalna ochrona systemów politycznych i arystokratyczne elity mające na względzie dobro

wspólne powinny być priorytetowo chronione przed nadużyciem władzy przez świnie wszelkich reżimów populistycznych, autokratycznych, autorytarnych, faszystowskich i teokratycznych — po to, aby utrzymać republikę mądrego, silnego, kulturalnego, wykształconego i uprzejmego rządu.

Wysoka Magia a Inklinacje Polityczne

Czy dyscyplina, która opiera się na tradycjonalizmie, ostrej jak brzytwa koncentracji, wielkiej odporności na psychiczny i fizyczny ból, zdolności rozcinania węzła gordyjskiego rozróżnieniem i wglądem, przyjaźnią i szacunkiem wobec większych sił — mianowicie wysoka magia — nie narzuca pewnych politycznych inklinacji charakterologicznie, wywodząc to z jej surowych warunków wstępnych?

Tradycjonalizm magiczny, skuteczny i wywodzący się z pracy z Bóstwami, nie toleruje chaotycznych, rozwydrzonych lewicowych „wiedźm" ani prawicowych, betonowych umysłów, które nie są w stanie wyjrzeć poza własne granice.

Czy lewicowy „mag" działa z wysokimi siłami, skoro nie wierzy w ich istnienie w paradygmacie swojego solipsyzmu? Co by się stało, gdyby ci impotenci, którzy nie potrafią wyczyścić własnego brudu ze stajni swojego umysłu, otrzymali licencję od wyższych sił na wykonywanie jakiegokolwiek godnego kunsztu? Nie mieściłoby im się w głowach, że są ignorowani, a nikt poza im podobnymi nie ma tolerancji dla ich relatywistycznego bagna.

Magia nie jest dyscypliną tolerancyjną: nie toleruje ani idiotów, ani słabości, ani ludzi przeczących jej strukturze i powadze głębokich sił, ani tych, którzy łamią się psychicznie pod byle próbami, opowiadając w gromadce znajomych o swoich powierzchownych doświadczeniach. Nie jest też dyscypliną uniwersalistyczną ani moralizującą — nie podporządkuje się faszyzującym bigotom, bo niby z jakiej racji?

Pięknie, że ludzie lewicowi są wrażliwi i czuli na niesprawiedliwość, ale często ich współczucie graniczy z obłędem forsowania własnego, niewyważonego zdania w urbanistycznym szaleństwie oderwania od rzeczywistości. Pięknie, że ludzie prawicowi chcieliby zaszczepić jakiś kodeks wartości, ale często są wydmuszkami, których gorliwość graniczy z totalną ignorancją — w sposób równie oderwany od realpolitik.

Oczywiście nikt nie musi się ze mną zgadzać ani z konkluzjami, jakie wyciągam ze swojego wieloletniego doświadczenia w tych sprawach. Mam jednak nadzieję, że zgodzą się ze mną chociaż starzy wyjadacze, wygi, które cokolwiek osiągnęły w tym kunszcie.

Magia nie jest kompensacją dla słabych charakterów i popapranych osobowości, nie jest też eskapizmem w świat fantazji. To wymagająca, surowa dama, która potrafi związać rozchełstanego aspiranta sznurem i wybatożyć go od góry do dołu, jeżeli ten nie wyrzeźbi się sam — z własnej woli. Ignorantów nie musi karać, bo sami odejdą bez żadnych efektów. Rzeźbi się tylko w materiale, który ma potencjał; mistrz Rinzai nie będzie uderzał kijem przypadkowego przechodnia, a idiotę, który będzie się przy nim mądrzył, wyrzuci z klasztoru na zbity pysk.

Jeżeli idiota będzie opowiadał, że został mistrzem zen, to może się przechwalać tylko na swojej kupce gnoju — wśród łatwowiernych kurek. Nawet początkujący adepci pozostawiają swoje sukcesy między sobą, a Bogami i „drugą stroną", która weryfikuje ich przy wszystkich próbach. Ci, którzy przekazują swoje doświadczenie w takiej czy innej formie, powinni najpierw do tego dojrzeć wieloletnimi działaniami, zamiast szerzyć wyssany z palca bełkot, który tylko niszczy przedsięwzięcia innym.

Nie zgadzasz się ze mną? Nie musisz. Nigdy nie szukałem weryfikacji, aprobaty ani legitymizacji swoich działań wśród innych. Tam, gdzie wkracza aprobata od „drugiej strony", nie mówię o tych żyją-

cych w swoich dionizyjskich grobach, działających w niższych eterach ziemskich, lokalnych, które nazywają sobie „astralem", jakby byli przygotowani na gwiazdy — nie są. Mam na myśli raczej tę „drugą stronę", która nie ma już zakorzenienia w śmiertelnych ciałach, a pomimo to jest duchowo żywa, silna, inspirująca, piękna!

Półbogowie u psychiatry: Syzyf, Prometeusz, Makbet, Andronikus

Chłopak odpowiadał w pośpiechu na pytania podczas wywiadu przed przyjęciem do zakładu psychiatrycznego. Przywiozła go tam karetka. Lekarz obserwował go uważnie — był pusty w środku, niczym maszyna do stawiania diagnoz. W rozmowie z pacjentem posługiwał się gotowym zestawem zachowań i kwestionariuszy. Nie zastanawiał się zbyt długo — przez jego ręce przechodziło zbyt wiele przypadków.
— „Wiek?" — „21." — „Zawód?" — „Student." — „Myśli samobójcze, ktoś cię śledzi?" — „Widziałem ich, przysięgam, patrzyli na mnie. Węszyli coś, wiedzieli. Niebo pociemniało, widziałem skrzydła, zmarli wchodzą w żywych, nękają mnie!"

Lekarz zapisał: urojenia prześladowcze, zachowania maniakalne, krzyczał na ulicy „jesteście zombie!" — zatrzymany i doprowadzony do szpitala. Halucynacje słuchowe i wzrokowe, prawdopodobnie schizofrenia paranoidalna. Do dalszej diagnozy.
— „Kiedy mnie wypuścicie?" — spytał chłopak zdezorientowany. — „Proszę oddać wszystkie wartościowe przedmioty, zostaną zwrócone później. Teraz proszę się przebrać, dostanie pan piżamę. Ma pan telefon?" — poinformował rosły sanitariusz. — „To jakaś pomyłka, oni są wszędzie..." — westchnął rezygnując i przebrał się w zniszczoną, poszarpaną piżamę, która śmierdziała szpitalną pralnią. Sanitariusz spakował jego rzeczy, łącznie z butami, do niebieskiego worka na śmieci.
— „To wszystko? Idziemy!" — rozkazał.

Przeszli kilkoma korytarzami, mijając stalowe drzwi, aż dotarli do oddziału zamkniętego, otwieranego czymś na kształt klucza. W środku było kilku pacjentów. Jedna kobieta spojrzała na niego i zaczęła intonować:
— „Jezus nas zbawi!" — krzycząc i zawodząc.
Podszedł do niego inny pacjent i wybuchł śmiechem, po czym zaczął bełkotać w słowotoku:
— „Nie kurwa, nie zbawi, mamy tu już trzech Jezusów na oddziale, jednego Himmlera, a kolejny to pewnie Napoleon będzie! Wydłubię ci oczy, dzieci rozprute, kontrakt, spisek, wyrok, wydłubują oczy, żona wpakowała mnie w to gówno, suka nie chciała słuchać!"
Sanitariusz pokazał nowemu jego miejsce:
— „Tu się pan kładzie, na korytarzu, dopóki nie zwolni się łóżko w sali. Na razie nie ma miejsc."
Podszedł do niego rosły mężczyzna wyglądający na dawnego wojownika i zapytał, czy ma papierosa. Nie miał. Tamten chwilę tańczył, jakby do odległej melodii, po czym odszedł.
Chłopak usiadł na wojskowym łóżku i wpatrywał się pustym wzrokiem w przestrzeń. Głosy ludzkie rozdzierały mu umysł:
— „Co jest, świnio, uwięziony? Nie powinieneś się urodzić, robaku zasrany!"
Czuł, jakby ktoś skanował jego czaszkę od środka, wbijając mu szpilki przez kości — nie miał żadnej prywatności. Każde słowo było igłą wbijającą się w jego umysł, jakby dusza miała zostać rozerwana na strzępy, wypatroszona skalpelem emocji, które jeszcze miał. Ukrył twarz w dłoniach. Każde słowo było wybuchową mieszanką strachu, lęku, agresji i pobudzenia.
— „Co ja kurwa zrobiłem, lepiej umrzeć..." — wyszeptał.
Jego myśl przejął kobiecy głos:
— „Zgiń, zgiń, dziwko, aż zgnijesz, nic nie zrobiłeś? Nic. Nic. Zabij się, świński pomiocie!"

— „Dlaczego mówisz to do mnie?" — spytał rozpaczliwie.
Nagle jego głowę wypełniła natrętna pętla myśli: „Zabij, zabij, morderstwo, zabij!", a głos wtórował: — „Mówię, zgiń kurwa, zgiń raz na zawsze!"
Powoli podszedł do jednej z pielęgniarek:
— „Słyszę głosy. Słyszę je..."
Ona spojrzała na drugą pielęgniarkę i rzuciła:
— „No patrz, co my tu mamy?"
Druga sprawdziła papiery:
— „Jeszcze nic, proszę czekać na lekarza."

Chłopak zobaczył twarz pierwszej pielęgniarki jako pół-zgniłą, pełną wyjadającej jej twarz robaków. Druga emanowała biało-zieloną trupią aurą z wypatroszoną duszą. Nikt inny tego nie widział.
Wieczorem o 18 dostał kolację — kromkę chleba i 20 g dżemu, kawałek 2×2 cm. W palarni poprosił o papierosa. Kobieta około trzydziestki, drżąca po efektach ubocznych leków przeciwpsychotycznych, rzuciła:
— „Masz jednego, ale więcej nie pytaj, kup sobie własne."

Zapalił, zaciągnął się głęboko. Reszta pacjentów rozmawiała lub milczała. Jeden krążył po czterometrowej klatce niczym wilk, gadając sam do siebie.
W czasie „ciszy nocnej" leżał na łóżku. Czas dłużył się niemiłosiernie. Pacjent obok niego miał „pasy" za złe zachowanie — po północy zaczął krzyczeć. Chłopak w nocy spojrzał w jego stronę i zobaczył cztery cienie wokół łóżka. Jeden z tych upiorów wbijał ostry przedmiot w jego głowę i ciało, pozostałe coś przesuwały. Tamten krzyczał z bólu i szeptał coś nerwowo. Po godzinie umilkł.
Rano chłopak zapytał go, dlaczego tak krzyczał.
— „Oni przychodzą, torturują moje ciało, robią eksperymenty, wstrzykują dziwne rzeczy" — odpowiedział. — „Widziałem ich" — przyznał chłopak pewnie.

Tamten spojrzał przerażonymi oczami:
— „Nie, nie możesz tego mówić! Lekarz powiedział, że to halucynacje, wytwory mojego mózgu. Nie pierdol mi głupot, lekarz wie! Błagam cię, powiedz, że ich nie ma. To mózg je tworzy, dopamina..." — wyszeptał i odszedł na drugi koniec korytarza.

Powoli oswajał się z myślą, że zostanie tam dłużej. Parę miesięcy. Powiedziano mu, że co tydzień odbywa się wizyta ordynatora psychiatrycznego. Ten dzień właśnie nadszedł. Wszyscy pacjenci czekali na nią. Jedni liczyli na nowe leki, inni na zwolnienie, niektórzy chcieli po prostu porozmawiać — rezygnacja malowała się na ich twarzach. Smutni lekarze i lekarki przechodzili od pacjenta do pacjenta, notując coś w kartach.
Brodaty ordynator pytał każdego: — „Jak się pan czuje?"
— „Aaa, zwiększyć dawki, dać nowe leki, te nie działają" — odpowiadali pacjenci.
Przepisując tabletki zachowywali się tak, jakby miały rzeczywisty efekt — poza kontrolą objawów, uszkadzaniem mózgu i zamienianiem pacjentów w zombie. Były niczym bezmyślne eksperymenty kognitywne rodem ze starej cybernetyki, które od lat rzucały cień na klientelę zakładów zamkniętych. Cień kontroli i dominacji.
— „O to właśnie chodzi" — odezwał się jeden z lekarzy. — „Kontrola psychozy, kontrola depresji. Kontrola wszystkiego."
— „Ja chcę być wyleczony, a nie nafaszerowany tym gównem" — odparł dwudziesto-jednolatek.
— „To przewlekłe, nieuleczalne" — lekarz udał smutnego, jakby wypowiadał ostateczne prawdy.
— „Czyli jak raz zdiagnozują, to będę nafaszerowany tym gównem na zawsze?" — zapytał. — „Tak. Schizofrenię trzeba leczyć, nie wypierać. Pan wie, że pan jest chory, prawda? To proszę nie negować, bo będzie problem i dla nas i dla Pana. Tu mam nowe zastrzyki, nie trzeba codziennie łykać tabletek" — psychiatra uśmiechnął się.

Chłopak spojrzał na niego z pogardą: — „Ile dostałeś od przedstawiciela farmaceutycznego, skurwysynu?"
— „W latach sześćdziesiątych miałbyś lobotomię. Wolisz to zamiast Haloperidolu? Twoja matka czeka za drzwiami, możemy z nią o tym porozmawiać." Ten sam skurwiel wypisywał lewe zwolnienia dla kryminalistów za odpowiednią opłatą, za co później poszedł siedzieć.
— „Nie jestem schizofrenikiem" — odpowiedział chłopak.
— „To zaprzeczanie. Zapisuję cię." — zanotował lekarz.
— „Jestem schizofrenikiem, ale nic nie widzę i nie słyszę" — zakpił pacjent.
— „Doskonała dyssymulacja" — psychiatra uśmiechnął się pod nosem.

Dwudziestojednolatek wyszedł i trzasnął drzwiami. Wiedział, że nie ma żadnej władzy — tu rządzi psychiatria, nie pacjent. Trzeba było kłamać i wiedzieć, jak się poruszać, mówiąc do nich z ich perspektywy, spokojnie, rzeczowo, nie przełamie się paradygmatu, bo jest na to za późno.

Na oddziale zamkniętym byli różni pacjenci. Niektórzy lubili tu wracać, czuli się bezpiecznie, inni czuli się jak w więzieniu — gorzej niż w więzieniu. Wielu nie wiedziało, dlaczego w ogóle tu trafili. Jedni byli całkiem nieświadomi, inni świadomi, lecz bezsilni. Niektórzy milczeli, zagubieni w swoich światach, inni otwarcie popadali w obłęd, dokładając do szaleństwa pozostałych. Chaos, wrzaski, jeden pacjent krzyczał nieustannie.

Dwóch policjantów w cywilu przyprowadziło krzyczącego mężczyznę około trzydziestki. Zakuli go w kajdanki do łóżka. Usiadł na fotelach obok dyżurki, czekając na ordynatora. Inni pacjenci podchodzili do niego, stroili sobie żarty. Niektórzy dotykali, inni gadali, jeden go kopnął. Typowy efekt Lucyfera, wśród starej klienteli zamkniętych oddziałów.

Po pewnym czasie zjawił się sanitariusz z poleceniem od psychiatry — Hindusa. Stwierdził, że pacjent nie powinien być przykuty

do łóżka dłużej niż trzy godziny. Odpięto go — i próbował uciec. Dokąd? Przez pancerne drzwi bez klamek?

Zanim ktokolwiek się zorientował, dwóch rosłych pielęgniarzy powaliło go na ziemię, siłą wcisnęło w kaftan bezpieczeństwa. Mężczyzna darł się rozpaczliwie. Dla reszty pacjentów była to niemal perfidna rozrywka, szalona kobieta stała wpatrzona w scenę, jakby czerpała satysfakcję, że to nie ją biją i gwałcą, ale stosują przemoc wobec kogoś innego.

Dwudziestojednolatek spojrzał na policjantów, ale ci udawali, że nic nie widzą. Tamtego rzucili w pasy i dali mu zastrzyk uspokajający. Spał dwanaście godzin.

Kiedy go uwolniono, płakał. Młody chłopak podszedł i zapytał:

— „Co się stało?" — „Byłem na demonstracji demokratycznej. Te pisowskie świnie zbiły mnie na kwaśne jabłko i ukradły torbę, miałem tam wszystkie oszczędności. Nie wiem, co ja tu robię..." — trząsł się, cały w lęku.

Stara babcia, która była tam już trzydziesty raz, powiedziała: — „Nie wyjdziesz stąd prędko, biedactwo... winny — niewinny, kogo to obchodzi, w zwykłym pierdlu by Cię posłuchali, tutaj możesz perorować ze ścianami"

Chłopak obserwował wszystko wokół siebie. Widział białe postacie, eteryczne robaki wyrastające z ludzkich głów, przypominające zgniłe maski twarzy, które żywiły się umysłami pacjentów. Niebieskozielonkawe skupiska energii, podobne do mgły. Niekiedy umarłych w różnych stadiach rozkładu.

W nocy przy oknie stała rosła postać-cień. W jego głowie odezwał się łagodny głos: — „Ten szpital zniszczył mu życie. Nienawidzi ich wszystkich. Nie kończ tak jak on..."

Szept ucichł. — „Co za chaos..." — pomyślał. — „Pamiętaj, żeby nie mówić o tym lekarzowi" — obiecał sobie.

Prawie dwa tygodnie minęły i oswoił się z myślą, że zostanie tam

co najmniej kolejne dwa. Dni niewiele różniły się od siebie. Papieros w klatce dla palaczy, przypadkowe rozmowy z innymi pacjentami. Wizyty lekarzy, obserwacja dziwacznych i psychotycznych zachowań współtowarzyszy. Jeden gonił coś na końcu korytarza, inny krzyczał z przerażeniem. Gdy próbował go zatrzymać i zapytać, o co chodzi, ten odparł:

— „Trwa bitwa dobra ze złem, a ja jestem po stronie dobra!"

I ruszył korytarzem z niewidzialnym oddziałem u boku, wymachując laską, którą ukradł starszemu pacjentowi.

Czasem chłopak spoglądał dłużej na szaloną, a jednak atrakcyjną dziewczynę, nowo przyjętą do tego psychiatrycznego więzienia. Jak w więzieniu — wybór był ograniczony, więc obiekty uczuć były nieliczne.

Po „ciszy nocnej" wymknął się niepostrzeżenie do klatki dla palaczy. Było pusto i ciemno. Pielęgniarki oglądały telewizję w pokoju oddalonym o piętnaście metrów. Chłopak stąpał cicho jak mysz, by nikt nie zauważył jego nieobecności.

Na zewnątrz, za kratami klatki, stał cień. Patrzył w jego stronę, poruszając się jak kat, rozdarty bólem i męką. Dusze zmarłych. Niektórzy nazywali je powłokami, lecz było w tym coś więcej — złowroga obecność, echo ludzkiej duszy, która zatraciła barwy.

W świecie grecko-rzymskim karmiono je krwią zwierząt, a czasem ludzi — tradycje nekromantyczne. Wtedy odzyskiwały resztki życiowej energii, kolor i kształt. Każdej jesieni, w Dzień Zmarłych, przygotowywał dla nich melikraton — mieszankę miodu i mleka. Teraz jednak chciały krwi. Zaprosił je, by ucztowały na jego hemoglobinie, napełnionej cząsteczkami sił witalnej. Czuł, jak z krwią wysysa z niego światło — lekko kwaśne, piekące odczucie na skórze.

Karmił zmarłych niczym swoje dzieci, alchemiczny pelikan karmiący swoje dzieci. To było jedyne, co mógł dla nich zrobić — polecić

ich Bogom, psychopompom, przewodnikom dusz, aby zakończyły swoją wędrówkę i nie błąkały się dłużej po świecie.

Za oknem stał jeden, ze złamaną szyją, były wisielec, została forma, obserwował go w wynaturzony sposób. — „Kolejne życie zniszczone przez psychiatrię" — powiedziała kobieca przewodniczka w jego głowie. — „Powiesił się z rozpaczy, nikt go nie słuchał, nikt mu nie pomógł."

Chłopak nie wiedział, co myśleć, ale patrzył na widmo, powtarzał mechanicznie stare zdanie, które wyuczyły go czarne wiedźmy ze świata zmarłych:

— „Nie mnie sądzić ludzkie losy, ich historie, okoliczności, decyzje i konsekwencje. Czasem są poza naszą kontrolą, poza naszym wyborem..."

Pomyślał: — „Czasem jesteś pojmany przez splot współzależnych wydarzeń, które ściągają się z innych miejsc. A wtedy wszystko zależy od charakteru, natury i... reszta w rękach Opatrzności i Bogów."

— „Możemy?" — zapytał.

Jedna z dusz wcieliła się w niego na chwilę, kiwnął głową od środka.

— „Rozumiesz moje myśli, prawda?" — spytał w głowie.

Oddał swoją wolę. Zmarły krewny ułożył zdanie i wyszeptał przez jego usta:

— „Znamy cię na wylot, wiemy, czego potrzebujesz i z czym się zmagasz."

— „Niektórzy nazywają was diabłami" — pomyślał.

— „Zmarli mają różne natury i tradycje. Jedni są dobrzy, inni źli w oczach żywych. Różne wierzenia, tradycje iście satyryczne, młody Saturnie, które zaczęły się wraz z nadejściem chrześcijaństwa. Psychologia systemów wierzeń deformuje dusze i serca, deharmonizuje etos" — kontynuował. — „Jak myślisz, jak zawiniła zwykła zielarka?"

— „Pokazano ją jako wcielenie zła. Była uzdrowicielką, a gdy nazwano ją czarownicą, pomiotem diabła, co miała myśleć? Niektórzy stawa-

li się złem, które stworzyła ludzka ręka — a potem sami szerzyli zło."
— „Ale nie tylko ludzie istnieją na tym świecie." — „Nie. Istnieją niewidzialne światy, działają na Ziemi i poza nią. Mają swoje historie, rodowody, jak rośliny czy drzewa."
Pacjent w pokoju obok klatki dla palaczy zaczął krzyczeć. Czas było się wycofać. W sali było pięć łóżek, jedno należało do niego. Milczał — wiedział, że nawet szept mógł zostać zgłoszony psychiatrom. A to oznaczałoby dłuższą odsiadkę.
Wrócił do sali i zasnął.

Śniło mu się, że zanurza się w czarną smołę pełną robaków i gnijących ciał ludzkich. Styks. Jeden szkielet chwycił go za nogę, próbując pożreć. Chwycił go za szyję i próbował złamać. Nagle usłyszał chrapliwy głos, jakby bez strun głosowych, jakby same kości mówiły:
— „Nazywam się Zofia, moje imię brzmiało Zofia."
Przestał się bronić — szkielet miał imię. Wykorzystując jego bezbronność, szkielet zaczął wspinać się na niego i atakować. Chłopak złamał mu kark jednym ruchem.
Wtedy usłyszał głos czarnego mistrza. Znalazł się w pustce czarnych ognisk i uśmiechając się, powiedział:
— „W przestrzeni nicości rozbrzmiewa ciemność."
Bagno gnijących trupów zniknęło. Obudził się w cuchnącym fetorze pierdów współlokatorów. Odwrócił się na drugi bok i zasnął ponownie.
Następnego dnia pojawiła się arcykapłanka Saturna w wizji, z ogromny współczuciem pełnym śmierci, miała stać się jego prawą ręką dużo później...
Powoli oswajał się z myślą, że posiedzi tam jeszcze trochę. Zjadł śniadanie, potem wszyscy ustawili się w kolejce po lekarstwa, które przypisał im psychiatra. W jego głowie odezwał się głos:
— „No i co teraz, schizolu?"
Poczuł, jakby gruba larwa wierciła się w jego czaszce. Skupił energię,

zagęścił ją, wspomógł się gestem i wyrzucił intruza. W chwili wyrzutu dostrzegł strzęp białej energii, który wystrzelił gdzieś dalej.
— „Sprzężenie zwrotne pomiędzy ludzkim aparatem psychicznym, neurodynamiką a wymiarami pełnymi bytów i psychomorf, częstotliwości, kanały, pół-byty zasłaniające się w ludzkich umysłach... dziwne" — pomyślał.
Nie wiedział, czy ta myśl należała do niego, czy została mu podana w formie słów przez coś innego. Myśli były bezsłowne, mógł przełożyć je na język pisany, ale i tak pozostawałyby niepełne. Czasami takie idee były natchnieniem z zewnątrz — przełom w paradygmacie, genialne rozwiązanie. A psychiatrzy mówili: urojenia, transmisja myśli.
Cały arsenał gotowych psychiatrycznych odpowiedzi na każdy objaw — zracjonalizować, wyjaśnić, zredukować, odczłowieczyć: „To wszystko w mózgu."
Tego dnia były odwiedziny. Odwiedził go dziadek, przyniósł owoce, sok i czekoladę. Chciał porozmawiać, ale chłopak nie był w stanie wydusić z siebie ani słowa.
— „Środki uspokajające" — pomyślał. — „Farma zwierząt — niewinnych."
Czuł, jakby jego mózg został spłaszczony, zalany mgłą, funkcje poznawcze zamarły. Wokół i w środku ciała — monotonna, bagienna energia, jakby wszczepiona dusza innego pacjenta, byt niekompatybilny z inteligencją, którą kiedyś posiadał.
Gdy próbował mówić z dziadkiem, podszedł przypadkowy pacjent, mamrocząc coś o Matce Boskiej. Rozrzucał obrazki, które znalazł w kościele, rozkładał je na stołach.
Pożegnał się z dziadkiem. Przypomniało mu się dawne rzymskie prawo: „Nie wolno zmuszać dusz innych do wyznawania twojej religii" — jakby dusza wierzyła w to samo, w co umysł. Jakieś perfidne katolickie prosiaki podające się za anioły żerowały na jego duszy i umyśle,

żerują na padlinie, na głupcach, na fanatykach i na słabych. Gdyby Bogowie wierzyli w religie tych ćwoków, to świat zamieniłby się w koszmar, żaden anioł nie podpisałby się pod projekcjami Judeo-Chrześcijańskich głupców, a tym bardziej nie wyznawał jakiegoś Galilejskiego trupa.
Szpitale psychiatryczne były prawdziwym rajem dla prania mózgu przez „drugą stronę": jeśli nie sidła psychiatrycznego paradygmatu, to religia. A pośrodku człowiek z własnym systemem wierzeń, podlegający całkowitemu zamętowi i pomieszaniu przez sposób działania umysłu — w większości patologiczny.
Obserwował każdego pacjenta, jakby sam im stawiał diagnozy. Jeden skarżył się, że w koszmarach morduje ludzi w krwawych ludobójstwach. Był dobrym człowiekiem, starym punkiem. Zdiagnozował go.

Diagnoza punka: Inspiracja kakodaimoniczna, czerwona sfera jednego z piekieł była podpięta pod jego umysł. Twierdza, konflikt pomiędzy Id a Superego. Ciągłe rozpadanie się osobowości, próby reintegracji na kontinuum świadomości, które rodziło larwy w jego głowie — wydrążające funkcje językowe, obszar Broki i płat czołowy. Te pseudo-osobowości, stworzone z zasobów leksykalnych, tworzyły mikrobyty żerujące na substancji psychicznej jego mózgu. Torturowały go i domagały się więcej pożywienia. Czasami przejmowały je wrogie, złe istoty, których gniew przejawiał się w obelgach i furii. Niekiedy pojawiały się losowe byty, które formułowały bardziej „pozytywne" odpowiedzi wobec istniejących bytów powiązanych. Diagnoza psychiatryczna: Schizofrenia paranoidalna. Któregoś wieczoru starsza kobieta siedząca w klatce dla palaczy powiedziała, gdy jej oczy stały się otchłannie czarne, dosłownie, a także puste:
— „Chcę siedzieć na tronie mężczyzn, jako wielka kurwa, by wszystkie te psy mnie rżnęły!"
Diagnoza chłopaka: Fantazja seksualna wypowiedziana w chwili opętania przez sukkubę. Kobieta około pięćdziesiątki, jej świadoma

strona chciała sprawdzić moją reakcję. Sukkuba była widoczna drugim wzrokiem — czarne, dziurawe oczy, zgniła skóra, wykrzywiona twarz. W rzeczywistości sukkuby to wędrowne skupiska energii seksualnej, żerujące bez inteligencji, poza zdolnością wywoływania hiper-seksualnych wizji. Tworzą je psychiczne homunkulusy seksualnych projekcji danej osoby. Żywią się orgazmami — czasem tworzą pół-demoniczne potomstwo, chłopca bez twarzy, który dręczy „ojca" i doprowadza go do obłędu. Nie pamiętała potem nic, obruszyła się tylko na delikatną wzmiankę. Diagnoza psychiatryczna: Schizofrenia paranoidalna.

Trzeci pacjent przechwalał się licznymi romansami z cudzymi żonami. Trafił do szpitala, gdy zobaczył w kuchni krzesło ustawione na stole, okryte białym prześcieradłem poplamionym krwią. Kiedy zaczął myć ręce w zlewie, zobaczył w nim porzucone, martwe niemowlę.

Historia była jasna — był przy zdrowych zmysłach, ale igrał z losem innych, co ściągnęło na niego perfidię drugiej strony. „Druga strona" bawiła się iluzjami i chciała go wykończyć.

Diagnoza psychiatryczna: Epizod psychotyczny.

Satyrikon — Mistrz i diabeł, Zmarli, Włóczędzy i Podróżnicy

Na wielu ścieżkach życia i wielorakich losach. Dawno, dawno temu, gdy miałem może 25 lat i mieszkałem w centrum miasta, dobrze sobie radząc, mając dobrą pracę, spotkałem bezdomnego, którego nazwałem niedźwiedziem ze względu na jego wzrost. Miał bujną brodę.

I gdy zbliżałem się do wejścia do starego domu, w którym mieszkałem, wpatrywał się we mnie przez chwilę i miałem wrażenie, że jego jedno oko zrobiło się czarne. Rozpoznałem w nim coś więcej niż śmiertelnika w ciele bezdomnego. Jakbym spotkał jakąś tymczasową inkarnację — tylko na tę jedną sekundę — boga podróżników i boga wędrowców. Zacząłem się zastanawiać, jak to się stało, że ten człowiek skończył bezdomny, jak to się stało, że jego życie zostało zniszczone. Czy to z jego własnej winy, czy to z powodu jakiejś katastrofy, złych decyzji i tak dalej.

Przez całe życie, gdy byłem wielokrotnie sądzony i rujnowany, gdy moja reputacja spadła do zera, gdy byłem oczerniany i pogrzebany w kłamstwach, gdy wokół mojej osoby tworzono iluzje — czasami tworząc fałszywy smród, czasami iluzje uwodzenia, że jestem bardziej atrakcyjny niż jestem, czasami uwodzenie wstrętem czegoś poniżającego — ludzie wokół tego nie wiedzieli, ale zachowywali się w określony sposób. Miałem tę siłę przyciągania obrzydliwego starego nieszczęśnika, a jednak byłem szlachetnym, silnym mężczyzną. Nie wiedziałem, dlaczego ludzie mnie nienawidzą. Widziałem, jak te

cienie gromadzą się wokół, manipulując percepcją innych ludzi. Nauczyłem się bronić.

Tak wiele razy cienie zmarłych, tych przywiązanych do rzeczy w życiu, próbowały wciągnąć mnie w alkoholizm, narkotyki, autodestrukcyjne nawyki. Wiecie, głupcy, chrześcijanie nazywają ich diabłami. Ale to właśnie ci zmarli, którzy nie mieli pięknych losów za życia działają w tle, dodają zła do zła, wciągając coraz więcej w ten cykl brudu. Wiedzą, że to niesprawiedliwe i wiedzą, że inne życia są zrujnowane. A w przerwie są bardziej wrażliwi ludzie i pytają: „Dlaczego? Co ja takiego zrobiłem? Czy to niesprawiedliwe?". A potem cienie wskazują palcem i mówią: „O tak. Czy cierpiałeś? Nikogo to nie obchodzi. Czy wpadniesz w alkoholizm, utoniesz? Czy straciłeś rodzinę, córki? Czy twoja córka popełniła samobójstwo? Nie obchodzi nas to. Czy wylądowałeś na ulicy? Nie obchodzi nas to" — My też, my także.

Ale czy ludzi to obchodzi? Cóż, zwykle ludzi nie obchodzi nic poza czubkiem ich własnego nosa. Zwykle, jeśli spadniesz z wysokiej pozycji w odłamki na ulice, wszyscy twoi przyjaciele cię opuszczają. Znikają. A potem ludzie mówią: „Cóż, podjął złe decyzje". To załatwia sprawę. „Zasłużył na swój los, ponieważ my mamy lepsze losy i wiemy o tym". Cóż, bądźcie spokojni — większość ludzi, którzy są sądzeni, prawdziwie uczciwi, prawdziwie szlachetni, prawdziwie wielcy w dzisiejszych czasach, to ci, których znajdziesz na ulicach, w odłamkach, w nędznych toaletach społeczeństw. Dlaczego? Pytają: „Dlaczego ja?". Cóż, ponieważ jeśli świecisz za bardzo, masz tendencję do przyciągania ciemności.

I tak jest, że jeśli wiesz, jak się poruszać, jeśli jesteś przebiegłym człowiekiem, wiesz, jak się chronić i jak się przed tym zabezpieczyć, to nie znaczy, że to się skończy. Próg podnosi się wyżej z każdym krokiem, który stawiasz, i jest trudniej. „Ach, ty draniu. Wiesz o nas. Jesteś vedmą, wiedźmą, vidyą — tym, który wie, który widzi. A ty jesteś taki twardy. Myślisz, że jesteś taki twardy, odporny mały skurwiel?

Podniesiemy próg wyżej i wymyślimy przeciwko tobie jeszcze bardziej obrzydliwe sztuczki, namawiając cię do samobójstwa, wpychając cię pod metro, z niewidzialnego miejsca, pchnięciem niewidzialnych rąk, albo jeszcze lepiej — poczujesz, że musisz sam wskoczyć, nagle!".

Dziwna siła pcha cię ku seryjnym zabójstwom, ku morderstwom, ku drobnym kradzieżom kieszonkowym, ku znęcaniu się lub fizycznej przemocy nad partnerami, ku drobnym nienawiściom i manipulacjom. Kochasz kogoś? Kochasz kobietę, a ona sprawi, że powiesz rzeczy, których tak naprawdę nie chciałeś powiedzieć. To nie ja! To kto? Jak to się dzieje i jak się przed tym chronić? Dzięki rozeznaniu, poznaniu siebie, samokontroli, etosowi, zrozumieniu, jak to działa.

W przeciwnym razie, na przykład, dwoje kochanków nagle zaczyna się nienawidzić, niszczyć i od siebie oddalać. I co się stało? Nikt nie wie. Nikogo to nie obchodzi. Ale coś wtrąciło się i manipulowało nimi jak marionetkami. Nie dowiedzą się o tym do końca życia. Przeżyją, myśląc: „Co się do cholery stało?!". Czy to opierało się na zaufaniu, uczciwości, silnym etosie, silnym rozeznaniu? Nie.

Zwłaszcza w magicznym biznesie ludzie, którzy rozpoczynają swoją ścieżkę w okultyzmie, mają większe szanse na wspólne wyzwolenie się jako para, na wielką miłość i wielkie wyzwolenie. Och, to jest znienawidzone. Tyle zazdrości, tyle zawiści w cieniu. Jeśli znasz ludzkie wady, jeśli znasz niesprawiedliwość i nędzę ludzi, przenieś to na cienie zmarłych i pomnóż w perfidii. A znając cień, nędzę wszystkich tych sił kroczących w tle, będziesz dokładnie wiedział, czym są ludzie! Ponieważ to tylko ekstrakt ich wad, ich nędzy, ich choroby.

Czyż nie jest godne być szlachetnym człowiekiem? Czyż nie jest szlachetne być prawdziwie wielkim człowiekiem? Owszem. Ale musisz wiedzieć, jak się bronić. Jeśli masz szczęście, będziesz chroniony przez jakieś inne siły. Ale jeśli jesteś w złym miejscu, w złym czasie, coś chce cię wykończyć — i to zrobi.

A ja byłem tak blisko bezdomności, tak blisko od utraty wszystkiego — ledwo się z tego wylizałem, zalizując rany z pootwieranych blizn. Straciłem największą miłość mojego życia dawno temu, ponieważ nie potrafiła się kontrolować. Nie potrafiła zrozumieć. Cóż, chociaż była tego świadoma, nie potrafiła się odpowiednio bronić. I nie możesz o tym nikomu powiedzieć. Nie możesz o tym powiedzieć swoim przyjaciołom, psychiatrom, komukolwiek. Oni tego nie rozumieją. Nie pojmą. Zdiagnozują u ciebie jakąś chorobę, jakieś urojenia, przekonania. Ale jeśli zobaczysz i wiesz — to wiesz.

Pewnego razu byłem w Edynburgu, jechałem autobusem w 2011 roku. Przeczytałem gazetę i była w niej historia o Kanadyjczyku chińskiego pochodzenia w Edynburgu. Nagle zasłona Thanatosa opadła i w gazecie napisano, że człowiek ten, gdy relacjonował, iż widział martwych ludzi na ulicach, zakrwawione gnijące ropiejące twarze, wpadł w panikę. Był tak przestraszony, że zadźgał człowieka na śmierć. Skończył w zakładzie psychiatrycznym, więzieniu. I przeczytałem to i wiedziałem, że ten facet widział to, co ja widzę od lat. Widział zmarłych. Stracił rozum. Zabił niewinną osobę. Skończył na resztę życia w jakimś cholernym domu wariatów. Ale on nawet o tym nie będzie wiedział. Powiedzą mu, że to był paradygmat urojenia, jego halucynacja, że działał ze strachu.

Wiesz, ilu ludzi, ilu szlachetnych ludzi utonęło w taki sposób? Zostali zniszczeni, stali się bezdomni, eksterminowani z pola działania, skutecznego działania w ludzkim świecie. A kto wygrał? Kurwy i Oszuści. Obrzydliwi oszuści bez kręgosłupa, głupcy, którzy nieświadomie czynią zło, kukły piekieł, pociągane za sznurki ich mózgów, umysłów.

Z drugiej strony, jest pocieszenie, że po tym, jak stracisz wszystko, Bogowie o tobie pamiętają. I im dłużej trwasz w bohaterstwie, Mnemosyne, tym dłużej pamiętasz, tym większy jest twój duch. A potem, gdy umierasz, plujesz na wszystko, co za tobą. Nie chcesz mieć z tym nic wspólnego. I działasz z większą siłą.

Więc warto być szlachetnym. Warto być rozpoznanym przez aksjomat, że Bogowie istnieją. Że tak — to bagno ziemi próbuje zniszczyć szlachetność i siłę, pogrzebać cię w niewolniczych religijnych urojeniach lub jakimś zateizowanym pojmowaniu wszystkiego, o którym absolutnie nie masz pojęcia.

Więc bądź godny, bądź szlachetny, bądź silny. Ale bądź świadomy, że jeśli uczciwie taki jesteś, a znajdziesz się w złym miejscu, złym czasie — musisz wiedzieć, jak się bronić. Musisz budować swoją odporność, swoją siłę, swoją przenikliwość. Nie możesz działać zawsze w ten sam sposób. Musisz być jak lis, jak lew i jak język węża. Pamiętaj o tym.

Anagoge

Złap za nić inicjacyjną, torując sobie drogę.

Wytrwałość i stałość poświęcenia rodzą się z konsekracji, która zaczyna się od pitagorejskiej decyzji wkroczenia na ścieżki misteriów. Zalążek, który otrzymuje się niejako poprzez własną decyzję, częściowo wrodzony w duszę ze względu na proweniencję, a częściowo dany przez konspirację Bogów, bywa czasem nieświadomy. Im bardziej oczyszczamy go percepcyjnie, im głębiej uświadamiamy sobie, że nurty inicjacyjne w nas się pojawiły, tym łatwiej jest o nich rozumować — przy edukacji, rytualnym działaniu, kontemplacji czy intelektualnym rozwiązywaniu alchemicznej problematyki umysłu, czucia i duszy.

Gdy nasiono Meś, drzewa życia drogi królewskiej, zostaje zasadzone, należy o nie dbać w czasie wzrostu, szczególnie na początku, kiedy jest delikatne i nie może przetrwać o własnych siłach. Niektórzy, ignorując pielęgnację, pozwalają mu umrzeć. Inni zapominają o nim, zaaferowani sprawami świata. Jeszcze inni okrutnie depczą drzewka cudze, drwiąc z nich. Największym jednak szaleństwem jest zniszczenie własnego drzewka — w akcie rozpaczy, gdy czujemy się zdradzeni przez własne niepowodzenia.

Pomyśl o człowieku, który chce przejść przez ogromne, nieuporządkowane śmieciowisko. Złom, który przeszkadza mu iść, musi być odsunięty na bok. Tak samo wygląda początek ścieżki inicjacyjnej: śmieciowisko współczesności — filozofii, idei, polityczno-społecznych sporów, rozrywek, broni masowego rozkojarzenia, chwilowych spraw — stopniowo odgarniamy metodą, intuicją, pomyślunkiem

i działaniem. Nie myślcie, że idąc przez lata przez śmieciowisko, nigdzie nie dojdziecie. Po pewnym czasie wychodzicie w inne krainy, a droga, która prowadzi ku górze, motywuje was tym, co zostawiacie za sobą: staje się czysta i klarowna.

Podczas tej wędrówki od samego początku pojawiają się istoty fantastyczne — jedne z pomyślnymi zamiarami, inne ze złymi. Jedne próbują was odwieść od drogi, inne chcą, abyście wzięli złom za prawdę, a złomowisko za jedyną krainę. Są i takie, które pragną was zniszczyć, abyście nie szli dalej. Ale są też głosy wołające: „Dalej, dalej, nie poddawaj się!", „Jeszcze trochę, idź przez swoje życie".

W trakcie tej drogi dojrzewamy i starzejemy się, przeżywamy cierpienie, wściekłość, miłość, nienawiść — wszystkie melodie bestialstwa i idylli człowieczeństwa, w niezliczonych wariacjach, jakie tworzy życie. A jednak idziemy dalej! Wyczerpani, pogłębieni doświadczeniem podróżnicy są istotami równie pięknymi jak ci szlachetni zmarli, którzy niczego już nie pragną, a jedynie dotykiem zrozumienia muskają żywych kroczących ścieżką. W tej zadumie, jednym gestem, przekazują wielkość i powagę piękna.

Za Porfiriuszem — istnieje wiele świętych ścieżek, wzorem Asyryjczyków, Egipcjan, Chaldejczyków, Greków, Hindusów czy Hebrajczyków. Nie ma jednak jednej uniwersalnej, działającej zawsze. Dlatego soteriologia obiecująca „coś za nic" jest tylko populistycznym chwytem, pozbawionym skuteczności. Każdy bowiem człowiek odczytuje misteria poprzez własny pryzmat — swój indywidualny geniusz — ale musi ich doświadczyć, aby mogły go ukształtować.

To nie znaczy, że każda ścieżka jest dobra. Niektórzy błąkają się po pustyniach, biorąc miraże za realizacje. Nie znaczy to też, że każda droga jest względna i pozbawiona esencji. Każdą trzeba przejść i wytrwać w niej. A jeśli doprowadzi nas pod Ziggurat, pod świątynie planet i gwiazd, pod świętą górę — tym lepiej. Tam możemy paść z wyczerpania lub wspinać się dalej, o ile starczy nam sił.

Po co? Bo gdy wejdziecie na tę górę i spojrzycie w dół, zobaczycie, jak piękna jest droga, którą przeszliście. Tam zrzucicie szaty dionizyjskich grobów, a przyobleczeni w szaty godne — dołączycie do procesji Bogów.

Misteria Sabiańskie

Czterdzieści kilometrów od miasta zwanego kiedyś Edessą (Urfa) w południowo-wschodniej Turcji znajdują się ruiny Harran. Gorący klimat w lecie, lekka zima, obfitość lwów i komarów — tak opisywał Ammianus Marcellinus miejsce, które łączyło parę ważnych szlaków handlowych Azji Mniejszej, Syrii i Mezopotamii. Harran zostało założone dwa milenia przed naszą erą, najprawdopodobniej jako faktoria handlowa miasta Ur, gdzie świątynia Boga Księżyca — Sina, pełniła rolę wyroczni dla wielu pokoleń Semitów, Persów, Greków i Rzymian, od upadku babilońskiego Nabonidusa, po wchłonięcie przez Persję, aż do czasów podboju przez Muzułman w 639 r.n.e.

W dalekiej starożytności, karawany przemierzające przez Harran były często ofiarami napadów, asyryjski król Shamshi-Adad I (1813—1781 p.n.e) wszczął ekspedycję wojskową aby podporządkować region, chroniąc szlaki handlowe, które przecinały Harran. Pliniusz Starszy, w pierwszym wieku n.e., podtrzymywał pogląd, że Harran nadal pełniło ważną funkcję handlową.

Al-Masudi odnotował w księdze "Łąka złota i kopalnia drogich kamieni", iż Sabiańczycy z Harran mieli swe świątynie zgodnie z nazwami intelektualnych substancji gwiazd, tak zatem: Świątynia Saturna była heksagonalna; świątynia Jowisza, trójkątna; świątynia Marsa, długa i prostokątna; świątynia Słońca, kwadratowa; świątynia Wenus, trójkątem wpisanym w czworobok; świątynia Merkurego, trójkątem wpisanym w przedłużony czworobok; świątynia księżyca — oktagonalna. Mawia się, że gdy spojrzeć na księżyc wzrokiem wnikliwym, mądrym, eterycznym, można tenże oktagon dostrzec, zachwy-

cając się wiedzą starożytnych. Sabiańczycy mieli swe symbole i misteria, które były dobrze ukryte przed profanami. W jedenastowiecznym dziele Ghayyat Al-Hakim (księdze powszechniej znanej jako Picatrix) zachowała się modlitwa do Saturna

Jakaż to historia tknęła pogan Harran, że przybrali imię Sabiańczyków? Podług narracji Ibn Al-Nadima, kalif Ma'mun, gdy był na ekspedycji przeciwko terytorium Bizancjum przejeżdżał obok miasta Harran w 830 r.n.e. Zauważył tam mężczyzn noszących krótkie tuniki, mających długi włosy, kędzierzawe po bokach. Zapytał ich w następujący sposób: -"Kimże z ludzi przymierza jesteście? Żydami? Chrześcijanami? Czy może jesteście Magami?". Odpowiedzieli "nie" na każde z pytań. Zapytał ponownie: "Czy macie świętą księgę, lub proroka?". Na to pytanie nie odpowiedzieli. Ma'mun rzekł: -"Jesteście niewiernymi, niewolnikami idoli, czcicielami głowy, którzy żyli w czasach mego ojca Rashida, mogę przelać waszą krew, nie ma przymierza aby was chronić". Harrańczycy odpowiedzieli: "Płacimy wam podatki". Kalif odrzucił argument i powiedział: "Te podatki mogą płacić tylko nie-muzułmańskie sekty które Bóg, niechaj jego imię będzie wywyższone w egzaltacji, wymieniał w swej księdze, a którzy mają swą księgę, co zapewnia im dobre relacje z muzułmanami. Nie należycie do żadnej z nich, więc albo zostaniecie muzułmanami, albo wyrżnę was do ostatniego, gdy wrócę z wyprawy, macie czas do namysłu". Po tej wizycie, jak donosi Ibn Al-Nadim, część została chrześcijanami, inni muzułmanami, ale pewna grupa pozostała niewzruszona. Pewien szejk, który mieszkał w Harran zaoferował im radę, za opłatą: "Gdy Ma'mun wróci z podróży, odpowiedzcie, że jesteście Sabiańczykami, ponieważ jest o nich wzmianka w Koranie". Ma'mun zmarł wkrótce po pobycie w Harran, a gdy wieść o jego śmierci dotarła do miasta, Ci którzy stali się chrześcijanami zrzucili jarzmo tej religii, wracając do poprzednich wierzeń, a także ci, co zostali muzułmanami w sekrecie celebrowali ryty starożytnych.

W katalogu Ibn Al-Nadima misteria te są tknięte jego piórem. Sekret (al-sirr) Północy (Shamal). Legomena, czyli rytualne słowa połączone były z dromeną, czyli rytem czynionym. W Harran te rytuały były wykonywane w Domu al-Bughadhariyin, choć w swym katalogu ibn Al-Nadim nie wymienia boga, którego dotyczą ryty. Tekst sekretów wszedł w jego posiadanie przez język syriacki przetłumaczony na arabski, opisany przez Wahb ibn Ibrahima. Tam, opisane jest zwracanie się do bieguna północnego, a zatem gwiazdy bieguna północnego, aby odnaleźć i uzyskać mądrość. Pośród Akkadyjczyków i Sumerów, a później wśród mandeańczyków i manichejczyków, Północ była powiązana z Bóstwami, południe — z ciemnością zamieszkiwaną przez demony. Mistyka kierunków nie musiała mieć nic wspólnego z geografią, mogła nawiązywać do osi świata, stąd też w późniejszym okresie ascensja była wzlotem poprzez sfery, a katabasis, czyli zejście w otchłań, było upadaniem w kosmiczne pustki. Z czcią bieguna północnego powiązane były też sekrety zrodzenia "Pana, który jest księżycem". Wykonanie misteriów północy odbywało się 24-ego dnia drugiego Kanun, Stycznia, choć cały miesiąc był dla nich święty. Dodatkowo ważne święta dotyczące Pana-Księżyca były w czerwcu 27-ego (Haziran), wrześniu 28-ego (Aylul).

U Biruniego odnajdujemy następującą chronologię: Podczas tych pierwszych świąt, misterium północy składają ofiary, czczą Boga Słońca, wznoszą ofiary całopalne, ucztują, tego dnia celebrują też misteria gwiazdy al-Simak (najjaśniejsza gwiazda w konstelacji Panny). W kwietniu-maju, celebrują ryty północy, czczą słońce, wąchają zapach róż, ucztują, następnego dnia urządzają ucztę na cześć syna ich boga, a także ucztę Salughi, których Biruni nazwał "księciem szatanów" — pamiętając o tym, że w Islamie "Al-Shaitan" to ten, co opiera się słowom ich proroka. W Birunim opisane są też okresy postu, bez mięsa i wina, na przykład podczas święta narzeczonej Słońca, dziesiątego Lutego (Shubat). W styczniu poświę-

cają się przywoływaniom boskich sił, postem, a potem ucztowaniem.

Wykłady o Zmarłych — Fragmenty z Nekromanteion

Rzeczy, które kochałeś kochać, twoje przywiązania, pragnienia, nakazy, drobne romanse, skłonności — wszystko to jest w grze. To będą ostatnie rzeczy, których się będziesz kurczowo trzymać, gdy twój umysł, emocje i wyobrażenia rozpadną się w uśpionym stanie żałosnego cienia. Spotkałem wielu z nich: Chińczyka, który został zamęczony na śmierć w nieludzkiej pracy na obrzeżach Pekinu, mężczyznę, który kochał swoją żonę za bardzo, gdy go zdradziła, i którego na starość nigdy nie wybaczył, wciąż błagał ją, by wróciła w cień, ale wszystko, co widział, to siły chtoniczne drwiące z jego odłamków dawnego bólu. Ofiara powstania warszawskiego w getcie, wygłodniała dziewczyna pamiętała tylko żołnierzy, którzy spalili wszystko doszczętnie miotaczami ognia. Utopione ofiary w pobliżu Bałtyku, damy, które były tam od lat dwudziestych XX wieku, w modnych strojach maskujących kości i napęczniałe resztki wyłowionego przez morze ciała. Starsza pani, która uwielbiała gotować, próbowała pokazać mi swój najlepszy obiad, ale wszystko, co mogłem zobaczyć, to gnicie pełzających robaków chtonicznych.

Piekielna dziwka, przywiązana do swego rozwiązłego, nieumiarkowanego życia, niezdolna do odnalezienia zmysłowej przyjemności ani orgazmów, powtarzająca ruchy seksualne w straszliwej, pożądliwej męce. Wszyscy byli zamrożeni w powtarzaniu w świecie rozkładu, cofając się jedynie do stanu larwalnego, zamrożeni w pamięci, stojąc wokół świec, wśród żywych, w swoich mieszkaniach, kościołach,

szczęśliwi ci, którzy zostali położeni spać na cmentarzach! Umarli nie żyją! A jednak uprzejmość wymaga szacunku dla ich istnienia w tym stanie, przynajmniej humanitarnego pocieszenia, współczującej dobroci. Kiedy sprawy stają się niegrzeczne, musisz się bronić — surowe poświęcone żelazo, tnij je, ściąć głowy diabłom — skrzywdzonym zmarłym.

Losy je rzucają, charakter sieje losy, ale śmierć jest straszliwym i przerażającym królem. Nawet jeśli rozumiesz wszystkie „dlaczego" i „jak", czy to coś zmienia? Rozumiejąc naturę zanieczyszczenia, możesz być przez nie nękany, cuchnące powietrze Tanatosa jest ciężkie, ponure, przynosi zatracenie i zarazę. Niektórzy nauczyli się zachować siebie w „prawie" życiu w tym stanie, jakie przerażające losy! Gdy dowiadują się również, że z czasem są zmuszeni przedłużać stan popadania w rozkład, że świadomie przedłużali swoje męki. Twierdząc, że nieśmiertelność należy wyłącznie do bogów, postanowili przedłużyć swoje życie w śmierci, zamiast szukać życia w życiu, a ich dusze pośmiertnie heroizowane.

Czym jest bohater? To ten, kto pamięta, pamięć, wspomnienie, jest związane z Prawdą, dlatego Prawda nazywana była Aletheia, niezapomnieniem. Dopóki wasze ciała żyją, celebrując życie, memento mori, dopóki wasze ciała się pieprzą, zmarli chcą uczestniczyć, by mieć wyobrażenie o swoim utraconym życiu, podczas gdy palicie papierosy, uzależnieni zmarli dołączają do was na papierosa, niektórzy popadają w alkoholizm — ponieważ zmarli, spragnione duchy chcą się zapić na śmierć w kółko — przez was.

Zmarli nie są lepsi od żywych, wiedzą więcej w jednej chwili, czas rozluźnia ich uścisk, dlatego trafnie przewidują, mogą być pomocni, jak rodzina, lub niebezpieczni i złośliwi, gniewni, mściwi!

Martwe centra miast, cmentarzyska poległych, podziemia, przejścia podziemne są naturalnym punktem szczątkowym dla przejść chtonicznych, może to ciężar gęstej materii cienia utrzymuje więk-

szość z nich pod ziemią, niczym ławicę ryb bezradnie pływających po wielkiej otchłani, zimny, wietrzny Hades oddziela je od gorącego Hadesu Acheronu, im głębiej schodzisz, aż trafisz na Styks, nędzną rzekę smolistych, czarnych trupów.

Skąd wiem? Moja martwa dusza odwiedziła wszystkie te miejsca, przeszła przez świadectwo w Czarnej Wieży, niczym nagie zwierzę przykute łańcuchami i wyznające, dopóki zarzuty nie zostały oczyszczone, sterroryzowane. Tam na dole, pod strasznymi strefami, jest Tartar, i rozciąga się w nieskończoność do najgłębszych otchłani kosmicznego chaosu, gargantuicznych form, które śpią, a jednak są martwe, które śnią, a jednak są puste.

Złam to swoją biedną duszą, swoim duchem, wejdź tam swoją świadomością, a wszelka ciemność cię ogarnie. Aby wejść do Miasta Piramid, musisz zostać opróżniony ze wszelkiego światła — miejsca dla zmarłych, wieczny odpoczynek jest dla zmarłych, gdy poruszysz tam choć cal swojej duszy, potworne szakale i hieny zostaną pobudzone, by rozerwać twoją duszę na strzępy, jakby wkraczały na święte tereny zbudowane przez starożytnych magów na różnych płaszczyznach tylko po to, by ich potężni Królowie mogli odpocząć do końca dni, dopóki łódź milionów milionów lat nie będzie gotowa, by zabrać ich z powrotem do domu.

Memento mori, czas ucieka z każdą sekundą twojego życia, potwierdź to, przeżyj to pięknie, ale trzymaj oczy utkwione w Bogach, włóż każdy wysiłek, by stać się w najgorszym razie humanitarnym, w najlepszym razie heroicznym, cierpienie wciąga ludzi do piekieł, a piekło nie, potulni i trędowaci nie są pierwsi, tak wiele odcieni bezdomnych widziałem traktujących publiczne toalety jak pałace, ich smród i ból były ostatnią rzeczą, której nie byli świadomi, kiedy umierali.

A pasożyty? Najwyższe klasy? Żyją w złudzeniach, najpierw są oddani osądowi zmarłych, tych, których zniszczyli polityką, wojnami,

niesprawiedliwościami — nie zazdrość ludziom władzy, bądź osobą władzy, jeśli potrafisz udźwignąć wszystkie szkody, jakie możesz wyrządzić i traktuj to jak ofiarę. Ale ten świat wydaje się tak pięknym miejscem do życia! Taki jest, ale taki jest również rozkładający się, pozbawiony głowy szczur przyniesiony przez łowcę myszy do domu.

Niech cię to uderzy prosto między oczy, nie gram tu nieustraszonego Dantego, tylko psychopompa na służbie, czasami moja smocza natura staje się dobroczynna po szkodach, które powinny uczynić mnie całkowicie nienawistnym i nikczemnym. To żywi sprawiają, że żyje, ale martwi rządzą żywymi, jak w dionizyjskim powiedzeniu, ich cienie są wystarczająco silne, by igrać z twoimi umysłami, emocjami, duszami, lepiej nie popaść w niełaskę śmierci, aby nie zostać przeklętym w życiu i śmierci, włącznie.

Czy ten świat naprawdę jest tak ciemnym miejscem do życia? Chciałem ci pokazać złe strony tego wszystkiego, prostytutki sprzedawane za organy, okrutnych seryjnych morderców, którzy więzią dusze swoich ofiar we własnych piekłach, wyrośnięte organiczne marionetki wystawiane na widok publiczny w obrzydliwie bogatych, ekskluzywnych galeriach, o których nie daj im znać, dla swoich kolegów oszustów, całe bestialstwo świata ukryte przed twoimi komorami echa, a pocieszenie znajdujesz, gdy masz do czynienia ze zmarłymi.

Opowiedzą ci o złamanych nadziejach, gwałtach, zabójstwach, niewyobrażalnych okrucieństwach, oni wiedzą, oni wiedzą, oni wiedzą! I są bezradni, by powstrzymać bestialskie zwierzę zwane człowiekiem ze „złem dodanym do zła" jak łańcuch występku, psychopaci lubią się nawzajem, okrutni martwi trenują swoich, by dołączyli do nich w ich złośliwych poczynaniach.

„Ten świat jest boski" — niegdyś ślepy głupiec w proteście, wzruszyłem ramionami i uśmiechnąłem się z osobliwym niezadowoleniem w oczach. Pewnego dnia zobaczy, że tak nie jest. Świat jest taki, jaki

jest, istnieją Bogowie, ale bagna Ziemi są ogromne, przyciąga pustka, grozi mrocznymi siłami chtonicznymi i śmiercionośnymi sługami.

Jedyna rada brzmi: zahartuj się, nie popadaj w szaleństwo, naucz się dystansować, podążaj lepszą ścieżką, bądź świadomy — świadomy! Odwaga i odporność rodzą się ze zrozumienia, że świat może być zepsuty, zły, okrutny, że homo homini lupus est, ale i tak robisz swoje. Żyjąc w mrocznym świecie, uczysz się być koszmarem, a lepiej być koszmarem wśród koszmarów niż ich ofiarą.

A idioci? Będą z ciebie kpić, takie rzeczy nie istnieją! Uczynią z twojego życia piekło, choć już je masz, dźwigając podwójne brzemię wieszcza i... Świnie, które próbują jechać na twoim grzbiecie — takie są czasy. Skup swój umysł i duszę na gwieździe, a nie na cieniach śmierci.

Obserwowałem moich zmarłych i nieumarłych przyjaciół wystarczająco długo, by poznać ich zwyczaje, w sposób, w jaki żyjący człowiek może, przy minimalnym zrozumieniu, przyswoić sobie perspektywę śmierci.

Więc dziś wieczorem, drogie dzieci, Dzieci Nocy i wszyscy umarli wokół: cienie nigromantyczne, lotniki, cuda i hybrydy demonicznych oraz martwych dusz, początki i wszystkie te małe, przerażające pełzacze — insektoidalne formy hybryd dużych pająków, potężne, ciemne skrzydła kojarzone czasami z Saturnem, a czasem z przewiewnochtoniczną atmosferą — przedstawimy państwu pewne pojęcia sztuki nekromancji.

Ponieważ jest to jedynie pokaz, a prawdziwa sztuka nie wymaga żadnej formy wyrafinowanego czy efektownego wprowadzenia, więc — pozwólmy — zacznijmy od pierwszej rzeczy: co oznacza „nekromancja"?

„Nekro" to korzeń pochodzący od „nigro". Pojawił się w grece attyckiej. Dlaczego? Skoro „nigro" oznacza „czarny", oznacza to, że formy — na przykład w starożytnej Grecji — reprezentowały

eidola, simulacra, erynie, martwe cienie, czarownice i inne ukochane.

Nekromancja — manteion, mantyczne znaczenie odgadywania — to sztuka odczytywania poprzez umarłych. Oryginalna grafika i symbolika wywodzi się z idei czarostwa, ale nie w sensie zdegenerowanej formy, lecz na przykład czarownic z Tesalii, które lubiły przebywać na polach bitew i wiązać dusze cieni upadłych ludzi do własnych celów.

W zasadzie wszystkie formy prymitywnych czarów opierały się na wiązaniu dusz, na wiązaniu cieni umarłych — w celu wykonywania swojej polityki, dowodzenia i wysyłania ich w stronę wybranego celu. Ale pamiętajmy: jest to bardzo starożytny powrót do szamana, pierwsza afrykańska hybryda nocnych zwierząt, dusze cienia splecione z szamanizmem.

Powiedzmy — ramy duchowe. Na przykład takie rzeczy jak wampiryzm: połączenie węża, kobry królewskiej, i odwrócenie jego przepływu energii, aby połączyć niewidzialne małe kły z naszymi własnymi zębami, by pobrać próbki krwi i energii z różnych źródeł — aż do rdzenia.

Nekromantia, nigromancja — były w Grecji pewne miejsca zwane Ploutoniami, gdzie ludzie, pod przewodnictwem kapłaństwa, byli inkubowani, aby otrzymać boskie sny od samych bogów i ze świata podziemnego. Ponieważ umarli nie są związani czasem teraźniejszości, potrafią przewidzieć przyszłość i widzą przeszłość.

Przykład: jeśli masz katolicki rytuał składania zmarłych, został on zaczerpnięty z grecko-rzymskiej nekromancji. „Niech pokój, cisza i spokój spoczywają na osobie złożonej do grobu." Dlaczego tak się dzieje? Ponieważ cienie mogły być niegrzeczne, niespokojne — musiały zostać złożone, aby spać. W przeciwnym razie ziemia jest cmentarzem: są tam di manes, czyli dobrzy umarli, którzy pomagają — twoi przodkowie, z rodzin wielodzietnych, szlachetni i piękni

zmarli. A także penates — zwani w tradycji voudou mortas — złe istoty, ci, którzy cię nie lubią, którzy chcą cię skrzywdzić i zniszczyć. Często mylono ich z kakodajmonami w tradycji judeochrześcijańskiej.

Skupmy się jednak na di manes. Były w Rzymie lararia, miejsca pamięci. I teraz: jak to możliwe, że dusza — cień chorej osoby — jest zbudowana ze zwykłej duszy bioplazmatycznej? Istnieje wiele dusz funkcjonalnych; niektóre z nich mogą być nieśmiertelne, demoniczne, inne zabrane z transmigracyjnych królestw, które nie są zachowane w świetle piękna. Te mogą zamienić się w białe, zielonkawe, rozkładające się formy jak gnijące ciało, a następnie w czerń — wpadając w czerń poprzez ciemną zieleń. Tanatos, wymiar śmierci: zielone płomienie, zos kia, thanatos — wszystko to, co zamienia się w czerń. Dlaczego? Ponieważ wypada poza widmo światła. Promieniowanie elektromagnetyczne zamieniają w podczerwień lub w ultrafiolet — mauve — i zachowują swoją formę.

To raport. Ludzie cienia wiedzą, że to dla biednych, którzy nie mają pojęcia, o co chodzi. Gdy spotykasz cień, możesz spotkać różne plemiona umarłych. Nie tylko dlatego, że pewne eksperymenty z czarną magią i nekromancją doprowadziły w XX wieku do powstania tzw. hexesoldaten — eksperymentów Ahnenerbe. Wszyscy ci żołnierze-czarownicy mogli być zatrudnieni przez agencje wywiadowcze i kontrwywiad, spiskując w celu zbierania informacji, znajdowania celów do zniszczenia, a także ludzi potencjalnie zdolnych do wtrącania się w sprawy polityki i władzy. Stąd wszystkie historie o zmiennokształtnych cieniach i podobnych istotach.

Istnieje wiele plemion umarłych. Ich hierarchie tworzą nekrarchię — władzę rządzącą umarłymi. Oddajmy cześć królom nekromantów, którzy nie żyją. Jeśli kiedykolwiek spotkacie żywego „nekromantę" — pamiętajcie, że jest fałszywy. My, żyjący śmiertelnicy,

możemy jedynie przekazywać podstawy egzorcyzmów: każdej nekromancji i nigromancji, związanej z kakodajmonami w średniowieczu.

Teurgowie nie lubili goesa, ani czarowników zajmujących się nekromancją i zwyrodniałymi formami czarów. Ja uważam się za teurga. Myślę jednak, że nekromancja i nigromancja są niezbędne w formule edukacji — aby wypełnić cały program nauczania aspirującego filozofa czy maga. Magia naturalis, filozofia naturalis — to wszystko boskość, doktorze.

Ale wracając do celu: po co to wszystko wiedzieć? Po co przygotowywać się do wydania rozkazu umarłym, aby wskrzesili armię umarłych? Nie po to, by dodawać zła do zła, nie po to, by profanować zmarłych, lecz aby uwolnić dusze od cierpienia — erynie, symulakry, eidola — aby rozpuścić je na wietrze, ugasić ich bóle, smutki i nieszczęścia. Światy śmierci są ponure, wiele ich jest. Prawdziwym zadaniem eleuzyjskiego kapłana — poza stawaniem się i inicjowaniem jako mystes Demeter i Kore — było uspokojenie zmarłych, uwolnienie ich poprzez rozwianie nieszczęścia, by przekształcić je w coś delikatniejszego, wyprostowanego, piękniejszego.

Gdy jesteś tam, kochanie, stoisz i patrzysz na mnie, a ja wyciągam moje cieniste ramiona, aby cię przytulić. Pod tymi gwiazdami, Ursa Maioris, siedem nekromantycznych czarownic z Sumeru... To bardzo krótki wykład, żeby cię nie wciągać zbyt głęboko. Ale ostrzegam: mogą zdarzyć się nieszczęścia — zniszczenie ciała fizycznego, unicestwienie duszy. Jeśli twój daimon cię naprawi — masz szczęście. Jeśli nie — możesz skończyć w formie wampiryzmu lub szaleństwa, a potem zostać wysłany do instytucji psychiatrycznej, z której możesz się już nie wydostać.

Dlaczego noszę żelazo? Bo w tradycji tesalskiej żelazo chroni. Ma właściwość fizyczną — przecina cień. Nie bądź brutalny wobec swoich demonów i zmarłych. Bądź wyrozumiały, obejmij ich. Jeśli cię

nie złamią, zaczną cię lubić, może nawet szanować. Ale nigdy nie posuwaj się za daleko.

Zignoruj idiotów, którzy używają goetii bez przygotowania, pseudodemonomonarchicznych traktatów. Te istoty mają setki, jeśli nie tysiące lat. Obserwowały życie i śmierć śmiertelników, ich historie. Śmiertelny idiota, który próbuje rozkazywać demonowi, musi go czymś zaimponować — mądrością lub czymś podobnym. A wtedy to nie działa poprzez „polecenia".

Dlatego wszyscy lubieżni idioci, którzy mówią „rozkazuję ci opuścić to ciało" — są w błędzie. Demony nie słuchają.

Egzorcyzmy judeochrześcijańskie działają inaczej: wkurzają zmarłych, że nie znaleźli wyzwolenia wraz ze śmiercią, że przez całe życie byli okłamywani religijnymi kłamstwami i skończyli w cieniu. To nie jest problem ich wiary, lecz systemu, który zabrania magii, mistagogii, misteriozofii, pneumapompii — aby uwolnić się i wznieść.

Nigdy nie obwiniaj zmarłych. Zawsze szanuj śmierć. Nigdy niczego nie profanuj. Nigdy nie zabieraj niczego z cmentarza. Możesz ofiarować coś — melikraton, mieszankę miodu, mięsa, wina i mleka — poświęconą przez światło świecy. Wtedy cień zbiera cześć. W krainach śmierci i nieszczęśliwych duchów jest zimno. Ofiara światła daje im ciepło.

A jedynym powodem, dla którego to przekazuję, jest uświadomienie wam, że niektórzy z was mogą to zdyskredytować czy wyszydzić. Nie ma to znaczenia. Główna funkcja tej przemowy to skłonienie was do szacunku wobec śmierci. Ona jest wyzwolicielem, choć bywa też przekleństwem.

Życie nie kończy się śmiercią — nie, nie. Byłem świadkiem zbyt wielu form śmierci. Komunikowałem się z nimi zbyt wiele razy, by brać to za halucynacje. Jest zbyt wiele armii psychiatrów gotowych powiedzieć, co jest prawdą, a co kłamstwem — ale ja stoję na fundamencie tysięcy lat historii: powrotu do kapłaństwa Anubisa, do tradycji idei szamańskich.

Nie po to, by idioci psychiatrzy XX i XXI wieku mówili mi, co dobre, a co złe, co jest złudzeniem, a co halucynacją. Rozważcie to. Nie żyjemy w średniowieczu, ale mamy nowoczesne podejście. Filozofowie wiedzą, że gdy otrzymujemy właściwą informację zwrotną od drugiej strony — gdy ją głęboko rozumiemy i szanujemy — rozwijamy się, zostawiając innych w tyle.

Ktoś powie: „okultyzm niszczy duszę, można ją stracić". Tak, ale uprawiany w sposób mądry, zrozumiały i boski, prowadzi do wyzwolenia, do heroizacji, do oczyszczenia duszy, do boskości — wśród wielu bogów, najwyższych wyzwolonych, bogów mocy i sił, układów słonecznych, galaktyk, wszechświata. Jest to wielość — numen multiplex — zjednoczona w jedno, panenteistyczne.

A przecież można to połączyć w małe bieguny. Marzcie więc, aby każdy Egipcjanin stał się jak mała Izyda i Ozyrys, spleceni w androgenne, piękne skrzydła otoczone wężami. Więc dziś rano chciałbym porozmawiać o bardzo istotnej i ważnej rzeczy.

Jest klasa Cienistych Eidoli, zwana Upiorami. Większość z nich to kobiety — pogrążone w smutku, milczące, delikatne — i mogą być okrutne. Nienawidzą mężczyzn. Dlaczego?

Wszystko ma swoją historię i genealogię wydarzeń. Wyobraźcie sobie kobietę, która, pomimo swojej uczciwości, wiarygodności, godności, wielkości i wielkiego serca — megalopsyche. Co oznacza „megalopsyche"? Megalopsuche — że jesteś wielkoduszny, uczciwy, oddany zrozumieniu, lojalny. A mimo tego takie kobiety bywają złamane, zniszczone, zgwałcone. Pomimo że ich wiara i zaufanie zostają zdeptane, a ich miłość odpłacana jest przez samce–świnie najgorszym rodzajem zdrady i pogardy.

Niektóre wrażliwe dusze, a także niektóre bardzo twarde dusze, mogą znieść tyle złego traktowania, na ile pozwalają nerwy i ból duszy, który gromadzi się w klatce piersiowej. Wtedy eksploduje albo imploduje w wielkie zniszczenie i większą udrękę duszy — odczuwaną

w umyśle jako coś znacznie większego niż ból fizyczny czy psychiczny. Wtedy serce umiera, czernieje, deformuje się w cień.

I jedyne, co pozostaje po takich kobietach po drugiej stronie — nie z ich winy — to biała maska z czarnymi oczami. Poruszają się bardzo powoli, obserwując wszystko. Są wysokie i szlachetne. Mówi się, że im większe cierpienia znosiły w bólu, pomimo godności i etosu, tym wyższy był ich Cień. I że im bardziej zdeformowany cień — rozdarty gniewem, furią i innymi uczuciami — tym boleśniej uderza on w cierpiącego.

Cierpienie deformuje czarne jak smoła, martwe dusze. I jedyne, co możesz zrobić, to szanować je — bez względu na to, jak się wobec ciebie zachowują. Uważam to za obowiązek i zobowiązanie: przekazywać dalej, byście wy — drodzy ludzie, którzy wciąż jesteście po tej stronie, żywi — nie niszczyli takich osób, niezależnie od tego, czy są to mężczyźni, czy kobiety.

Możecie powiedzieć, że to niesprawiedliwe, iż ludzie, którzy przeszli przez takie udręki i ciężkie próby, trafiają do Cienia, a nie do „Niebios". Ale to okultystyczna Maszyna — nikt nie pyta, czy jest to słuszne, czy nie.

Sprawiedliwość jest w galaktykach kręcących się wokół własnej osi, w planecie Ziemia krążącej wokół Słońca, w ptakach śpiewających. To jest Sprawiedliwość. A niektóre doświadczenia i wiedza są dość przerażające, bo nie każdy potrafi przezwyciężyć cierpienie i wysublimować je w coś innego, zrozumiałego. Ludzie utknęli w rozpaczy, cierpiący na depresję i agonię. Jeśli im się nie pomoże — ich los jest przerażający.

Mam nadzieję, że przekazałem to w najprostszy sposób, aby można było je zrozumieć.

Wykład o drugim wzroku — Życie z lasem eterycznych istot jako „rozszerzona rzeczywistość"

Czym jest drugi wzrok? Czy to jasnowidzenie, czy przewidywanie przyszłości? Nie. Nie mamy wystarczających informacji, aby przewidzieć przyszłość — poza wykorzystaniem wszystkich tych samych zmysłów.

Drugi wzrok to zasadniczo siddhi, jak w starożytnych Indiach nazywano stan, kiedy twoja świadomość i duchowy pojazd znajdują klucze i kalibrują się ze światem eterycznym, światem niewidzialnym dla innych. Przesyłają wtedy sygnał do twoich zmysłów, mózgu i oczu — a twoje wizualne jądro interpretuje to jako obrazy. I tak zaczynasz widzieć wiele rzeczy.

Jak znieść te horrory? Koszmary ze zmarłymi, latające czaszki, ścięte głowy?

Po pierwsze — potrzeba lat, żeby się do tego przystosować. Niektórzy z nas mogą skończyć w szpitalach psychiatrycznych, całkowicie szaleni — bo we współczesnym świecie to anomalia. Innymi słowy, cywilizacja nie przygotowała nas na coś takiego. W dawnych kulturach to było obecne, ale dziś już nie.

Ja osobiście, po latach walki i przezwyciężania strachu, bólu i męki, nauczyłem się patrzeć na to inaczej. To, co widzisz jako Ludzi Cienia, zmarłych, światy czerni, latające demony, eteryczne zwłoki w twoim łóżku, a jednocześnie piękne postacie, laski kaduceusza, bo-

gów, węże o tarczach słonecznych, sylfowe skarby, Nereidy — małe, a jednak rycerskie duchy — to wszystko staje się częścią doświadczenia. Fascynujące, bystre, pełne inteligencji.

Jak sobie z tym radzimy? Radzimy sobie, tworząc własną „wirtualność" — rozszerzone poczucie widzenia, czucia, dotyku. W psychiatrii nazwaliby to klasycznym przykładem schizofrenii i urojeń. Ale psychiatrzy nie widzą tych rzeczy. Są związani paradygmatem, a jeśli ktoś widzi to, czego inni nie widzą — uznają go za szalonego.

Dlatego czasem czuję się jak koń z klapkami na oczach — żeby nie widzieć wszystkiego naraz. Ale bywa, że widzę jak kot — a koty mają swoją drugą stronę, naturalną dla nich. Mam trochę kociego wzroku. Niech żyje Bastet!

Ja traktuję to jako dary od Hekate Physis z Mrocznego Świata, od chtonicznych aspektów Hekate Chtonios Physis, a także od Izydy — Hieros, IO. Po latach walki z piekłami, po siedmiu latach przetrwania demonów, żmij, wampirów i wszelkiego rodzaju ciemnych kohort — Isis nagrodziła mnie widokiem wyższych światów. Niech żyje Isis!

Co to oznacza? To oznacza, że odrzuciłem każdą religię, która przeczyła moim doświadczeniom. Bo kiedy widziałem i doświadczałem, a ktoś mówił, że „to niemożliwe" — wiedziałem, że kłamią. Nie wiem, czy ten dziwak na krzyżu kiedykolwiek widział to, o czym mówił. Prawdopodobnie nie.

Z tym „Horusowym wzrokiem" — jak to lubię nazywać — katalogowałem, rozumiałem i interpretowałem to, co widziałem. Czy robiłem to dobrze? Nie wiem. Jako istota ludzka mogę się mylić. Nie mam obiektywnej prawdy. Ale mogę być lepszy od innych w interpretowaniu pewnych zjawisk.

Jak więc nie popaść w szaleństwo? Decydujemy się na interakcję tylko z niektórymi rzeczami. Tak jak człowiek ignoruje muchę czy owada, który lata obok — tak i my przestajemy zwracać uwagę

na wszystko naraz. Na początku, gdy budzi się drugi wzrok, umysł widzi wszędzie — i to jest „wow!", albo przerażenie, podziw, koszmar. Czujemy strach, biegniemy przez miasto i krzyczymy: „Diabły są wszędzie!".

Ale z czasem, po latach, gdy kurz opadnie, traktujemy to jak naturalną część środowiska. Człowiek potrafi przystosować się do wszystkiego — nawet do najdziwniejszych rzeczy na tej planecie.

Dlatego rozpocząłem tę serię wykładów — żeby być dla was oczami. Mogę przekazać wam informacje.

Widziałem zwłoki wiejskiej dziewczyny, pół eteryczne. Tańczyłem z nią kiedyś na polu. Świetna tancerka, wszystkie te tańce ludowe...

Kilka sztuczek od wtajemniczonego albo od drugiego widzącego. Jak widzę tam duszę — tam jest demon. Cześć, goście i mali... no, nazwijmy ich współlokatorami, nieważne. W każdym razie — co się stanie, jeśli zaczniesz widzieć wzrokiem eterycznym albo tanatarchicznym, tanaturgicznym: zmarłych, demony, duchy różnych plemion, skrzydlate, kaducejskie, herkulesowe, wielkich bogów, boginie, przejawy boskie i piekielne? Jak sobie z tym poradzić w prawdziwym życiu?

Po latach masz tendencję do traktowania tego jak rozszerzonej rzeczywistości, która staje się normalna. Normalne do tego stopnia, że zaczynasz to ignorować — bo większość ludzi nie zauważa pojedynczych liści na drzewie, chyba że się na tym skupią.

Na początku miałem metodę „ślepego konia": chodzę i skupiam się, bo istnieje 99% szans, że inni ludzie nie widzą tego, co ty. Mogą skierować cię do psychiatrii, jeśli powiesz za dużo. Potem przykleją łatkę „zwykłych halucynacji" i zdiagnozują psychozę. A gdy ktoś nagle budzi się z drugim wzrokiem, dzięki jasnowidzeniu, często tworzy fałszywe systemy wierzeń — zwane urojeniami. Nie wiedzą, co się dzieje. Myślą, że są szpiegowani czy prześladowani.

W rzeczywistości druga strona jest świadoma strony śmiertelnej i wie o tobie wiele. Więc urojenia prześladowcze czasami są wywołane, czasami naprawdę jesteś celem, a czasami to tylko projekcja. Demony i cienie mogą próbować cię przestraszyć, zastraszyć, grozić, terroryzować — nawet złamać. To naturalne. Ale jeśli wypalisz w sobie cały strach — nieistniejący strach — przestaje on mieć władzę. Coś próbuje terroryzować? Złam to. Trenuj swoją wolę, trenuj siłę.

Po latach doceniasz to doświadczenie. Ja nazywam je darem Izydy i Hekate — physis, boskim wzrokiem. Dzięki niemu widzisz czarne formy: demony wielopostaciowe, insektoidalne hybrydy zwierząt i ludzi, dziwne formy — naprawdę dziwne. W starożytnych tekstach akadyjskich był fragment, że nawet wielka bogini Isztar z Babilonu nie miała władzy nad demonami z otchłani, bo były zbyt dziwne i ich nie rozumiała. Ja też ich nie rozumiem.

Niektóre z tych istot lubią mieszać się z ludźmi, inne nie. Jedne doprowadzają ich do szaleństwa, inne nie. Jest wiele za i przeciw, co można, a czego nie.

Moja największa rada: jeśli cierpisz z powodu sił demonicznych, cieni umarłych i tym podobnych — pamiętaj, że każda forma, choć przerażająca i odpychająca, jest przejawem pustki Dharmy. Jest pusta. To pierwsze. Po drugie — z czasem uczysz się z nimi obcować. Nawet gdy widzisz wielopostaciowe formy z wieloma oczami, szczękami czy ramionami, zaczynasz mówić: „Cześć, podoba mi się, że jesteś. Jesteś chłopcem, dziewczyną, kimś innym — nieważne".

Bo jeśli chcesz pracować z magią za pomocą drugiego wzroku, pamiętaj: to, co widzisz, widzi też ciebie. Niektóre wymiary nie widzą się nawzajem. Nawet wśród cieni — jedne nie widzą demonów z innych wymiarów. Ale jeśli jesteś w centrum, możesz je zobaczyć i zacząć rozumieć, jak to działa. To są siły obiektywne, nie twoje halucynacje.

Ale uspokój się. Dopóki nie zostaniesz wyrzucony w powietrze i roztrzaskany o ścianę, albo twoje ciało nie dozna fizycznych obra-

żeń, albo nie zwariujesz — trzymaj się życia. Żyj wśród ludzi. Miej pracę, rodzinę, dziewczynę czy chłopaka. Rób swoje. Bo obok tych rzeczy nieprzyjemnych są też rzeczy wspaniałe.

Na przykład moje fantastyczne sylfety, duchy, nimfetki. Nie nimfomanki — ale takie astralne byty. Mam mnóstwo historii z ostatnich 17 lat. Widziałem wiele form, wiele bóstw. Nadawałem im imiona. Niektóre z nich nie pasują do żadnych bestiariuszy. Gdybym chciał spisać wszystkie eteryczne i astralne istoty, które widziałem, nie starczyłoby mi życia. Więc dzielę je na kategorie — jak Arystoteles, prerogatywy natury — i próbuję zrozumieć, jak działają i jak z nimi współpracować.

To moja sprawa. Ale jeśli nie jesteś naprawdę szalony, a widzisz różne rzeczy — pamiętaj: nie jesteś sam. Moja przyjaciółka, jasnowidzka i czarownica, też myślała, że jest szalona. Nie była. A kiedy spotykają się dwie osoby z drugim wzrokiem i widzą te same rzeczy w tym samym miejscu, mówią: „Hej, widzisz to samo co ja?". To potwierdza ich doświadczenia.

Różni ludzie mają różne rejestry widzenia — jedni widzą w monochromie, inni kolory, aurę, ruchy. Większość, gdy spotyka cień zmarłego, czuje obecność. Pokój ciemnieje. Jasnowidz widzi, ale już nie czuje — tylko patrzy i mówi: „Hej, czarny kapeluszniku z Ahnenerbe, czarodzieju. Witaj, demonie chińskich piekieł. Witaj, latający gargulcu. Pozdrowienia, szwadrony śmierci Saturna. Witaj, grecka muzo".

Jedna z muz była damą, świetną nauczycielką — inspirowała mnie do wielu rzeczy. Moje łóżko stało się legowiskiem dla demonic. Czasem kładły się obok, osłaniały mnie czarnymi skrzydłami, a w nagrodę dostawałem gorące pocałunki w policzek. Możesz być nawet playboyem wśród demonicznych kobiet, jeśli chcesz.

Ale nieważne. Taki jest duch, taka perspektywa. Idź i ciesz się życiem. Pamiętaj tylko: fundamenty, praca, organizacja, dyscyplina, ce-

le, hobby, sztuka, nauka — to rzeczy najważniejsze. Nawet jeśli interesujesz się magią. Wyuczone, zdyscyplinowane podejście naprawdę pomaga.

Rzecz o Wampiryźmie — V.V.V — Vurdu Vamphyri Vanitas

wampir (rzecz.) istota widmowa w ludzkim ciele, która zachowuje pozory życia, opuszczając nocą grób, aby wysysać ciepłą krew żyjących podczas ich snu. Termin notowany od 1734 r., z francuskiego vampire (XVIII w.) lub niemieckiego Vampir (1732, w relacji o wampirach węgierskich), z węgierskiego vámpir, ze staro-cerkiewnosłowiańskiego opiri (źródło również serb. vampir, bułg. vapir, ukr. uper). Według slawisty Franza Miklošiča ostatecznie pochodzi od tatarskiego (kazańskiego) ubyr „wiedźma", lecz Max Vasmer, specjalista w tej dziedzinie, uważa to za fonetycznie wątpliwe. Stworzenie Europy Wschodniej, spopularyzowane w języku angielskim przez gotyckie powieści pod koniec XIX w., choć istnieją rozproszone wzmianki angielskie już od 1196 r. o chodzących nocą, napuchniętych krwią, szerzących zarazę trupach. Znaczenie przenośne — „osoba żerująca na innych" — odnotowano w 1741 r. W 1774 r. francuski biolog Buffon zastosował termin wobec gatunku południowoamerykańskich nietoperzy krwiopijnych. Pokrewne: wampiryczny.
— Online Etymology Dictionary

Wampiry mogą być powłokami Shu, Shut (Khaibit) lub czarnej jak smoła duszy — psycho-seksualnego odcisku w światach chtonicznych, odmiennych jednak od naturalnych psycho-seksualnych dusz-

cieni, stanowiących element duchowej konstrukcji człowieka. Mogą, lecz nie muszą, utrzymywać się, ucztując na sile życiowej — niekoniecznie na krwi. Wychodzą z cyklu samsary, zarządzając częścią czasu w aspekcie Xronosa lecz w ograniczony sposób, nie osiągnęły nirwany — są tymi, którzy wymknęli się cyklowi życia i śmierci, pozostając zawieszonymi pomiędzy światami w koszmarnym stanie.

Choć niektórzy stylizujący się na wampiry oraz tzw. Human Living Vampires (HLV) utożsamiają się z nimi, prawdziwe wampiry muszą być martwe — tj. pozbawione cielesnej powłoki poza trupem w grobie, lub dawno pozbawione fizycznego zaczepienia w zwłokach. Mogą być związane ze zwłokami, powracając do nich, lub przeciwnie — pozbawione ich, istniejąc w formie humanoidalnego cienia, jak w przypadku Wampirów Saturnicznych. Zachowanie tej formy cienia i zabezpieczenie przed rozpadem to odrębny aspekt, zupełnie mi nieznany.

„O człowieku bólu, któremu w okrucieństwie wyrosły igły cieniste niczym ostrza z czaszki, niech jad nie pochłonie całej twojej istoty..."

Jeśli rozwinięty zostaje prawdziwy wampiryzm –operacja thanatarchiczno-tyfoniczna dokonana przez „Drugą Stronę", istoty z cienia będzie zakończona sukcesem i osiągnie swoje zamierzenie powstaje forma wampiryczna, nie można takiego działania uzyskać samo-inicjacyjnie, bez rytów przeprowadzonych przez strefy śmierci. Człowiek może jedynie rozwijać zwyczajny cień i podróżować po czarnych, chtoniczno-aethyrycznych „astralnych" krainach, mając umysł spleciony z czarną duszą, bądź tworzyć umbryczne serwitory do gromadzenia energii żywych — co stanowi jedynie formę pseudo-wampiryzmu i czarnej magii.

Większość żywych operatorów cienia „po drugiej stronie" nie zdaje sobie sprawy, z czym naprawdę ma do czynienia. Prawdziwy

wampiryzm natomiast wiąże się z nieśmiertelnością pośmiertną, wyjściem poza określone kręgi czasu i zawieszeniem w pustce pomiędzy fenomenalnym a a-noumenalnym, ale nieśmiertelnością powiązaną z wiecznym rozpadem umysłu i persony aż do formy larwalnej jako „plankton otchłani".

Zamordowana ludzka dusza może przemienić żywego człowieka w zombie — wypchaną, nieświadomą swoją kondycji istotę — bardzo rzadko wampira, gdy dusza-cień zostaje skonsolidowana i zespolona z umysłem i czaszką wampiryczną, gdy zainstalowany jest symbiont hybrydowy z gęstego Khaibit. W obu przypadkach kluczowe jest zachowanie woli oraz rozwinięcie właściwości pneumatycznych (duchowych), aby uniknąć losu chtonicznego wampira, czy też „piekieł wampirów".

Budowa bioplazmicznej duszy-cienia może zostać skonsolidowana, a interfejs karmienia i wzmacniania organizmu żywego rozwija się poprzez czarną kundalini i wydłużone, niewidzialne, acz odczuwalne kły, które w sensualnej, magnetycznej reprezentacji przypominają kły węża, lecz o odwróconym przepływie energii — od ofiary ku wampirowi. Pokarmem jest energia żywych, której jest najwięcej w krwi, lub same dusze, które mogą być zamieniane w podobną do krwi energię.

Human Living Vampires (HLV), pod warunkiem że rozwiną zwartą formę cienia, mogą po śmierci przemienić się w wampiryczne skorupy. Człowiek może, lecz nie musi, rozwinąć umiejętność podtrzymywania swego ciała i jego regeneracji w pewnym stopniu albo spowolnienia procesu starzenia poprzez przemienianie dusz i krwi innych w pokarm odnawiający ciało. Dużą rolę odkrywają tu chtoniczne bóstwa z cmentarzysk bioform, które odpowiadają za regenerację ciała, nie nadaje się temu pejoratywnego ani melioratywnego wydźwięku, jest to czysto techniczne, dokonywane wolą starszych, a nie śmiertelnej (posiadającej ciało) hybrydy.

Z zapożyczonego widzenia jednego z nieumarłych, który wcielił się w moje ciało, wynika, że postrzegają oni w bladym, ciemnym, rozmytym, przyciemnionym spektrum barw, mieszając się z ludzkim wzrokiem i sensoryką. Najprawdopodobniej jednak, poruszając się w ciemności, są ślepi — nigdy nie byłem w stanie tego udowodnić, natomiast na pewno są na „nasłuchu" tj. interfejs logosu jest zachowany. Jest to jednak tylko spekulacja — jeśli bowiem umysł zostaje zachowany, mogą również pozostać pewne zmysły, a także pojawić się inne, właściwe różnym rodzajom wampirów.

Najprawdopodobniej początki ludzkiego wampiryzmu mają swe źródło w szamanizmie i animizmie, kiedy szaman łączył swoje ciało astralne (Ka) lub cień (Shut, Khaibit) z nocnym drapieżnikiem, a zwłaszcza dokonywał operacji odwrócenia przepływu energii poprzez kły takiego zwierzęcia (na przykład kobry królewskiej, nietoperza, skorpiona). Istota tego rytuału polegała na podróżowaniu nocą i ucztowaniu na żywych stworzeniach w celu wzmocnienia samego siebie. Może, lecz nie musi, być to związane z pierwotnym typem kanibalizmu i traktowania wszystkiego, włącznie z magią i duszami, jako formę pokarmu.

Szamanizm totemiczny zajmował się „spektrum świetlnym" zwierzęcych przewodników, natomiast w wampiryzmie zwierzę zostaje odwrócone w swoją formę cienistą, aby — niczym czarna dziura — ucztować na energii, podtrzymując i gromadząc własną siłę wraz ze wzrostem etosu cienia.

To, co znane jest w Indiach jako Brahman, mający wszechświat za swój pokarm, oznacza, że „wszechświat podlega wielokrotnym przemianom i jest twórczy". Wampiryzm natomiast polega na odbieraniu energii, a nie na jej dodawaniu lub modulowaniu — jest niszczeniem równowagi i homeostazy zamiast harmonijnego ich regulowania.

Skoro krew jest bezpośrednim zapisem duszy (Ka) i Ba (duchowego serca) istoty żyjącej, celem było wydobycie tych jakości — siły, mo-

cy itd. — z danego zwierzęcia, by zastąpić nimi własne zdolności, czy to w polowaniu, czy w orientacji przestrzennej. Są to „ciemniejsze ścieżki" participation mystique szamanów i ich duchowych przewodników, którzy w innych okolicznościach byli zaprzyjaźnieni, a nie brutalizowani i kolonizowani, czy absorbowani.

Ciało, kręgosłup drakoński i czaszka wampiryczna to wzmocnione shut-khaibit — psycho-seksualne ciało mentalne, uformowane z osobliwej, bioplazmatycznej, czarnej substancji o konsystencji smoły, znajdującej się wewnątrz ciała (nie jako zjawisko fizyczne, lecz jako „wrażenie" uchwytne poprzez badanie magnetoreceptywne i tak właśnie przekazywane). Pali się ono w wysokiej energii podczerwieni, lecz nie może zostać w pełni uchwycone ani opisane wyłącznie przez właściwości elektromagnetyczne.

Drakon jest formą powiązania układu i duszy uskrzydlonego węża (jak w przypadku egipskich agathos daimonów), żmiji z kręgosłupem i czaszką, kłami, nie musi być formą wampiryczną. Aeskulap i Hygeia byli drakonami, Atena mistrzynią Drakontes, ale nie były to w żaden sposób byty wampiryczne.

Z drugiej strony, ultrafiolet wypiera fragmenty formoidów cienia — być może tymczasowo — a przy zbiegu IR/UV cień ulega chwilowemu uszkodzeniu, co może prowadzić do różnych anomalii. Na przykład: skóra, mięśnie i czaszka autora uległy przesunięciu w osobliwy stan (co mogło być iluzją lub halucynacją wywołaną w celu zapobieżenia takim anomaliom magicznym), po czym powróciły do normy przy spojrzeniu w lustro. W tym samym czasie w strefie snu powstała gęsta, holograficzna kopia. (Jeśli kiedykolwiek spotkasz w Mauve istotę podobną do regaliów Horusa młodszego w ciemnym fiolecie i zgniłej zieleni, może to być moja holo-kopia w martwym Śnieniu — powiedz jej „Cześć").

Biorąc pod uwagę pradawną proweniencję pierwszych humanoidalnych okazów, plemiona i rodzaje wampirów rozwijały się i rozga-

łęziały wśród wszystkich kultur i cywilizacji. W niektórych tradycjach ich szlachetność ludzka przynależy do saturnicznych, chtonicznych oktaw powietrznych. Możliwe, że jedno z misteriów wampirycznych zostało przekazane przez jednego z Igigi — starszej generacji saturnicznego, niskooktawowego, uskrzydlonego Bóstwa Azazila. Jednakże najstarsze zachowane odniesienie do wampira dotyczy Lamashtu — pradawnej demonicznej wampirzycy, stworzonej jako środek kary. Należy podkreślić, że nie każde byty Saturniczne są wampiryczne, nie mają też dostępu do złota — niebios Saturnicznej sfery.

Wymyślono środki ochrony siebie i swojej rodziny przed wampirami. Średniowieczne metody „uwięzienia" ich w grobach nie były czystym zabobonem — wkładanie kamieni do czaszek na przykład uniemożliwiało duszy-cieniowi ucztowanie na żywych, jeśli magia apotropeiczna została przeprowadzona poprawnie. A jednak — to tylko teoria.

Wampiryzm nigdy nie rozwija się poprzez samo picie krwi, które jest w swej naturze mało zdrowe, bardzo rzadko w nieudanej (lub udanej) operacji magicznej na granicy przejścia przez regiony Marsa i psycho-magicznego utknięcia pomiędzy ścieżkami Marsa i Saturna (kaballistyczna Cheth, Boaz, ale to poważne uproszczenie, jak całość kabały) mogły rozwinąć się tego typu rezultaty. Eksperymentami epoki wiktoriańskiej z tajemnicami egipskimi bez zaawansowanych operatorów magii Egipskiej w egiptomanii tamtego okresu często kończyło się para-wampiryzmem.

W moim przypadku, po pomyślnym przejściu regionów Marsa i uderzeniu o koronę Plutona na Jesieni 2007 w Aberystwyth w Walii, zanurzeniu w międzyplanetarnych Pustkach kosmicznego Tartaru, dotarciu do bram trans-plutonicznych, wyznaczony pieczęcią do sfery Saturna zostałem bezprawnie zamordowany przez siedem wysokich wampirycznych cieni — lecz nie bezpośrednio — bowiem te paliły się na mojej czerwonej solarnej energii. Moje ciało astralne

i energia duszy zostały zniszczone przez oddelegowanych pożeraczy trupów, ghoule-cienie, rozpruwaczy skóry i inne odrażające daimonoidy — najprawdopodobniej po to, by uniemożliwić mi pośmiertny powrót ku wysokim oktawom Saturna (Siódme Niebo Układu Słonecznego) oraz rezonującym, powiązanym systemom światów w innych częściach gwiazd i systemach pośrednich.

Mała aktualizacja (16.01.2020): Dwie dusze-cienie zimnokrwistych drapieżników stały się symbiotyczne z moim kręgosłupem, kłami i gruczołami nadkłowymi (mieszanka kobry królewskiej, żmii pustynnej i ogona skorpiona pustynnego). Jak wierzę — dzięki egipskiej Bogini Serket, która się mną opiekowała — powstał w gruczołach jadu swoisty kontrapunkt. Można by rzec, że jest to forma „odwróconego Nagina" (z tradycji hinduskich), albo chtonicznego Nagina z jadem „magicznym/astralnym", który zalewając mi mózg powoduje wysuszenie i gorzkość w czaszce, nie do przełożenia na fizjologiczne procesy, które w nim zachodzą.

Jakby rzeczywistość ciała została przeprogramowana przez częściową pamięć o nim. Wyposażony w parę silnych, wężowych kłów, które mogę wysuwać i chować wedle woli, z fizycznym odczuciem igieł wyrastających z normalnych kłów homo sapiens sapiens, mogę wstrzykiwać je zdalnie (tele-wampiryzm), uzyskując dostęp do transkrypcji elektromagnetycznej (zdjęcia, nagrania wideo), a także ucztować na przypadkowych ludziach spotkanych na ulicach — zwykle młodych kobietach i na ich sercach, jeżeli mają duszę i krew wystarczającej jakości. Od czasu do czasu, od lat różne wyczerpane energetycznie wampiry-cienie wgryzają się w mój port energii Lunarny i Solarny w dłoniach — jako zamordowany mag wciąż mogę używać pewnych darów, ich cienie wzmacniają mój organizm i tworzą relację symbiotyczną, w której moje ciało jest zachowane, gdy one ucztują zarówno na mojej energii.

Nie daje mi to żadnej mocy ani też nie potrzebuję pobierać krwi od kogokolwiek. Jednak za każdym razem, gdy przeprowadzam takie eksperymenty, odczuwam posmak substancji (metaliczny lub świeżej krwi), albo posmak perfum czy innej materii, którą ofiara miała na skórze przed mentalnym przebiciem na odległość. Tak więc, jako niechciany krewniak tych istot, zamordowany drakon i magiczna hybryda vurdulaci-vamphyri, ostatecznie w rumuńskim „nesferati" oznacza „przynoszący pecha", sam nie jestem całkowicie oddany tej refleksji z wielkim przekonaniem, obserwuję cienie nieumarłych wampirów i — gdy inkarnują się w moim ciele w mediumicznym przekazie — komunikacja jest podobna do tej znanej z klasycznego mediumizmu z inteligencjami, bóstwami i duchami.

Chociaż obie agendy, hierarchie i technologie (głównie w dziedzinie kognitywistyki, podejść cybernetycznych do człowieka) nie są tu wymienione, większość okrutnych eksperymentów na pacjentach psychiatrycznych była prowadzona przez te podludzkie istoty, psychiatrzy i doktryna cybernetyczna to tylko nieświadoma infrastruktura wykorzystywana z postaci epi-metafizycznej przez te istoty do eksperymentów na ludziach lub często — okrutnych rozrywkach na żywych ludziach i ich umysłach. Sama psychiatria zaś została rozwinięta jako dyscyplina cybernetyczna z zadaniem kontroli umysłu — można ją nazwać „wampiryczną dyscypliną" pseudonauki, skąd wampiryczne istoty czerpią wiedze, zafascynowane tym, jak działa układ nerwowy, mózg, cyborgi, nieśmiertelność — w celu regeneracji własnego uprzednio wspomnianego rozpadu umysłów biochtonicznych. Są to byty w pełni inteligentne, ponownie — umarli wiedzą o żywych więcej niż żywi o samych sobie.

Aby zgłębić te tradycje w historii, gorąco polecam:

Bane, Theresa. 2010. Encyclopedia of Vampire Mythology. Jefferson,

N.C.: McFarland & Co., Pub.
Grant, Kenneth. 2003. Gamaliel, the Diary of a Vampire; & Dance, Doll, Dance! London: Starfire Publishing Ltd.

Hellenista — Antychrześcijanin: W co wierzył Jezus?

Rzadko kiedy chrześcijanie zadają sobie pytanie: w co wierzył ich Chrystus? Warto pamiętać, że słowo „Chrystus" w języku greckim oznaczało „naznaczony" w kontekście „naznaczenia" na Mesjasza, czyli króla Żydów. Cały aparat konceptualny osadzony jest w judeochrześcijańskich systemach teologicznych, z których trudno się uwolnić, jeśli nie ma się innej, np. pogańskiej, helleńskiej perspektywy.

Wyrwałem się ze szponów tej religii w wieku dwunastu lat, zrywając klątwy gnostycko-żydowskiego chrztu, podobnie jak cesarz Julian zwany przez chrześcijan z pogardą „apostatą" (zginął zresztą z rąk chrześcijańskiego zdrajcy-mordercy). Następnie oddałem się studiom zarówno literatury antyku, współczesnych nauk, jak i historii idei religii abrahamicznych.

Z rzymskich i talmudycznych źródeł wiemy, że Jezus był synem żydówki Marii, zgwałconej przez rzymskiego legionistę-łucznika Pantherę. Dla wielu chrześcijan, którzy swoją wiedzę o religii czerpią jedynie z „nowotestamentowych historyjek obrazkowych" i kazań kleru, takie fakty mogą być szokujące.

Niewielu wierzących studiowało teksty teologów, którzy stworzyli rusztowanie dla irracjonalizmu chrześcijańskiego ruchu religijnego. Był on krytykowany już w pierwszych wiekach za swoje absurdy. Plotyn w „Enneadach", następnie, Celsus, Porfiriusz Malchus, Cesarz Julian, używali dokładnie tych samych argumentów, które współcześni

ateiści podnoszą wobec nielogiczności chrześcijaństwa, z wyłączeniem ateizmu, ponieważ teologia pogańska była racjonalna, matematyczna, architektoniczna, psychagogiczna i inicjująca sakramentami nałożonymi na intelekt, duszę i serce. Wiara pogańska opierała się zatem na rozumowym, matematycznym, geometrycznym dowodzeniu kwestii boskich. Mitologia była przeznaczona dla dzieci, natomiast intelektualna elita zajmowała się filozofią, polityką, prawem, etyką, teologią (w oryginale — słowo na temat Bogów) i naukami wszelkimi.

Jezus w młodości wstąpił do jednej z sekt gnostyckich działających pod jurysdykcją drugiej świątyni Jerozolimy. Przywódcą tej sekty był Jan Chrzciciel, obwołany przez swoich wiernych Mesjaszem. Był on mistrzem sekty, a także nauczycielem wielu, w tym Isy — Jezusa. Essеńczycy, bo tak nazywała się ta grupa, skłaniali się ku żydowskiej gnozie. Wierzyli, że zniszczenie świata jest bliskie, Juda zostanie wyzwolona z rąk Rzymian, a światem materialnym rządzi zły demiurg — w ten sposób tłumaczyli swoje cierpienia.

Wśród wyznawców sekty znajdowali się zealoci i ikonoklaści. To z ich ducha wyrosła galilejska, chrześcijańska nienawiść do posągów teobionicznych (o tym kiedy indziej), świątyń i reprezentacji teologicznych Greków oraz Rzymian. Wierzyli oni również, że aby dusza mogła wznieść się do najwyższych niebios, należy poznać sekrety „archontów", czyli władców planet.

W tekstach gnostyckich Jezus jawi się raz jako zdrajca Jana Chrzciciela, innym razem jako oszust potępiany przez demony. Mandeańczycy nazywali go samozwańczym mesjaszem — niepiśmiennym rybakiem bez królewskich pretensji. Dla Żydów bowiem Mesjasz musiał pochodzić z królewskiej linii, a sam tytuł „Mes-iah" oznaczał króla czczącego Jahwe.

Należy pamiętać, że Judea była mikroskopijnym królestwem, cztery do sześciu razy mniejszymi od dzisiejszego Izraela. Pierwszym poważnym kandydatem na króla-Mesjasza był Bar Kochba, który

w latach 132–135 n.e. poprowadził rewoltę przeciwko Rzymowi. Apokaliptyzm żydowski wiązał się właśnie z buntami przeciwko okupantom, a kolejni samozwańczy mesjasze pojawiali się i znikali. Jednym z nich był Jezus.

Według jednej narracji Jezus, ukrzyżowany w wieku 33 lat, przez 30 dni wisiał na krzyżu w kształcie litery „T", gdzie jego ciało było rozszarpywane przez ptaki i palone słońcem, po czym rzucone dzikim zwierzętom. Inne przekazy głoszą, że wypuścił swoje demony w świat, które miały dać początek prześladowaniom i wojnom, za co sam został przeklęty i miał płonąć na piekielnej górze.

Chrześcijańscy zealoci byli więc zbieraniną niszczycieli, ikonoklastów i morderców — podobnych do współczesnych fanatyków, którzy wysadzają zabytki archeologiczne w powietrze.

Powstaje pytanie: czy gdyby dziś guru sekty stworzył podobny ruch, czy byłby to fenomen porównywalny do chrześcijaństwa? Podobnie jak w przypadku scjentologów czy moonistów, mechanizm jest ten sam — opiera się na absolutyzmie wiary, który nie dopuszcza weryfikacji historycznej.

W II wieku w Cesarstwie Rzymskim żyło około 49 milionów obywateli, z czego zaledwie 1–2 miliony było wyznawcami galilejskiego ruchu, który obejmował wiele sekt, często później uznanych za herezje czy heterodoksje. De facto religia chrześcijańska została ukształtowana przez Konstantyna na soborze w Nicei jako narzędzie polityczne. To on wyzwolił niewolników pod warunkiem, że przejdą na nową religię, marginalizując rzymską arystokrację i elitę intelektualną. To on wbił klina między Żydów a nowo-powstałych „Chrześcijan", bowiem aż do jego dekretu Chrześcijanie uznawali się za najprawdziwszych Żydów w przeciwieństwie do „innowierczych" nie uznających naznaczenia Jezusa.

Ci, którzy doprowadzili do upadku wysokiej kultury antyku, swoją ciemnotą i fanatyzmem wynieśli na ołtarze nijakiego trupa,

niszcząc neoplatonizm i filtrując resztki tradycji przez żydowską gnozę.

Teraz, chciałem rozmontować po kolei dwanaście dogmatów Chrześcijańskich

...przechodząc obok pomnika Bitwy pod Monte Cassino w Warszawie pomyślałem, że..

Monte Cassino jako opactwo zostało założone za przyzwoleniem Justyniana w tym samym czasie, kiedy zniszczył on szkołę ateńską, zakazując poganom nauki prawa, etyki, filozofii, teologii etc. a następnie otworzył drogę do Ciemnych Wieków, gdzie ignorancja, urojenie, brud i znój najczęściej dominowały.

Zaczynamy od Jezusa — jest jedyną drogą do zbawienia z Bogiem Ojcem. Tak więc tutaj Bóg Ojciec, rozumiany jako Bóg Żydów, a zbawienie — jest czysto żydowskim pomysłem: zbawieniem od grzechów Żydów. W helleńskiej soteriologii (np. Hekate Soteria, Sarapis) traktowano to raczej jako powrót do niebios, a Dionizyjskiego grobu (ciała) — pełnego afirmacji, heroizacji i pięknego życia. Dla Żydów miało to być zbawienie przez chrzest, który symbolicznie włączał w koinonię wyzwolonych spod dominacji Rzymian. Było to stricte polityczne, tak samo jak monoteizm żydowski, zrodzony w VI wieku p.n.e. i wykształcony jako propaganda polityczna.

Księgi Mojżesza? To historyczna fabrykacja z V — IV w. p.n.e., dokonana przez niejakiego Ezdrasza w celach politycznych. „Wyjście z Egiptu"? Raczej wyrzucenie na zbity pysk — odsyłam do dzieł Chaeremona i Manethona.

Salomon, król Judy i Izraela, był poganinem, czczącym siedem planet, a także bóstwa i Igigi (Nun.Gal.Meś) jako Elohim, czyli wielobóstwo zapożyczone z Babilonu.

Teraz Chrystus. Co znaczy „Chrystus" w grece? „Naznaczony". Odnosi się to do tłumaczenia Septuaginty, gdzie „naznaczony" to Mesjasz, czyli król Żydów. Znowu wracamy do idei wyzwolenia Żydów z rąk Rzymian rękami ich mesjasza.

Zatem Chrystus = Mesjasz: człowiek, który miał wzniecić rebelię przeciwko Rzymianom i poprowadzić powstanie. Oczywiście Żydzi nie uznawali Jezusa z Galilei, syna zgwałconej przez Panterę — rzymskiego łucznika stacjonującego w Judei — za jakąkolwiek istotną postać. Był on nieposłusznym uczniem Jana Chrzciciela, którego niektórzy sekciarze uważali za swojego Mesjasza, podobnie jak inne grupy czciły swoich „mesjaszów".

Przechodzimy dalej. Nie jesteśmy zbawieni przez pracę, lecz przez łaskę i wiarę. Co za totalna bzdura! Po pierwsze — ślepa wiara i łaska żydowskiego bożka nie powinny obchodzić żadnego szlachetnego człowieka. Natomiast strojenie do Bóstw i odpowiedzialność za rzeźbienie własnego życia i etosu — już tak.

W pogańskim świecie sakrament oznaczał bycie uświęconym poprzez nałożenie misteriów na intelekt. W cenie był zatem intelekt — nie ślepa wiara. Odpowiedzialna praca inicjacyjna...

Teraz, Jezus jako syn boga żydowskiego. Co mówią nam teksty z Nag Hammadi? Jako esseński gnostyk żydowski, związany z Drugą Świątynią Jerozolimską i jej jurysdykcją, prawdopodobnie wierzył w to samo, co jego nauczyciel Jan Chrzciciel. A więc był esseńskim gnostykiem. Wierzył, że świat jest zły, rządzony przez złego demiurga i że należy wszystko niszczyć po drodze.

Było to doskonale kompatybilne z tym, czym byli pierwsi Galilejczycy. Czy gnostycy żydowscy i pierwsi chrześcijanie byli „ach, och, do serca przyłóż milusińscy"? Nie. Byli fanatykami i niszczycielami. Była to zgraja podobna do współczesnego Al-Daesh: rujnująca zabytki, niszcząca pomniki starożytności, ikonoklaści i szkodliwi głupcy. Tacy byli pierwsi chrześcijanie.

Teraz inkarnacja Jezusa Chrystusa. Inkarnacja czego, w co? Biorąc pod uwagę fakt, że nikt nie uznawał jego boskiego pochodzenia — przypisano mu je dopiero później — był po prostu synem zgwałconej dziewczyny, Miriam. Był kimś, kto oszalał na punkcie własnych braków: nie potrafił nauczyć się nawet od swojego mistrza, jak milczeć w odpowiednim momencie ani jak nie sprzedawać ludziom szarlatanerii w postaci „swoich prawd", o których nie miał zielonego pojęcia.

Analfabeta. Czy kiedykolwiek słyszeliście, by ten Isa napisał cokolwiek własnoręcznie? Ja — nigdy. Podobnie jak później Mahomet — wymagał do tego piśmiennych.

Rezurekcja. Po pierwsze, była to zapożyczenie z kultu Magna Mater Kybele i Attisa. Po drugie, idea zmartwychwstania ciała była uważana za wierutną bzdurę nawet wśród pogan tamtych czasów. Po trzecie, dopisano to później, by przejąć w Anatolii kult Attisa.

„Zstąpił do piekieł, Hadesu"? Nie. Nie był inicjowany w żaden sposób eleuzyjski, więc nie miał prawa ani dostępu do nektaru Bogów. Nie był ani herosem, ani oczyszczoną duszą. Nie miał prawa iść wyżej.

Cała historia ascensji tego śmiertelnego nikogo została zapożyczona z mitraizmu. Podobnie jak 12 apostołów — 12 znaków zodiaku. Zapożyczenie z mitraizmu, dokładnie to samo.

Dykteryjka o Trójcy. Oryginalnie chaldejskie trójce związane były z triangulacją boskości — vide Wyrocznie Chaldejskie. Wzięły się jeszcze z Egiptu, podobnie jak triady: Sekhmet, Hathor i Bast — apotropaiczne, chroniące oka Ra. Albo triada: u podstawy Izyda, potem Ozyrys, a w pitagorejskiej „hipotenuzie" — Harpokrates.

Doktryna Trójcy („Bóg, Duch Święty i Jezusek") to kompletne wynaturzenie doktryny gnostyckiej henosis. Henosis oznaczało, że Anima Mundi, hekatyczna, dotyka jaźni i wynosi ją do siebie — a nie odwrotnie. To nie była żadna fundamentalna „Trójca", a już na pewno nie w wersji kościelnej.

Biblia jako „natchnione i bezbłędne słowo bóstwa"? Nie. Biblia była pisana politycznie, modyfikowana religijnie i dostosowywana do autorytetu oraz potrzeb czasów. „Każda teologia, metafizyka i filozofia były i są wytworem człowieka" — Jamblich z Chalkis. Forma interpretacji, doksy, nie uniwersalna „prawda".

Jeżeli człowiek doświadcza metafizyki, bóstw, bogiń i wyższych światów, interpretuje to na miarę własnego rozumu. To sztuki hermetyczne, hermeneutyczne. Interpretują, hermeneuein — zakreślają granice świętości i profanum.

A chrześcijańskie „rozumki"? Fundamentalnie nie miały prawa głosić, że coś jest prawdą lub nie, bo nie wiedziały nic i niczego nie doświadczały.

Chrzest? Zbawienie przez Ducha Świętego? Jakiego duszka? Duszka wynurzonego z pomysłów galilejskich gnostyków, którzy chcieli wyzwolić się spod panowania Rzymian. Zanurz się w wodzie — i już należysz do wspólnoty żydowskiej buntującej się przeciw Rzymowi, czekającej na swojego Mesjasza.

Mało kto zwraca uwagę, że nawet w żydowskiej Genesis Bóg nie zasiada „w niebiesiech, w gwiazdach", lecz na tronie z ognia. Bardzo możliwe, że przekalkowano to z fenickiego Bela, bóstwa ognia władającego tym żywiołem. Bel był też tytułem królewskim — np. królowie Fenicji, Tyru i Sydonu nosili miano „Bel". Hebrajczycy przejęli to jako „El".

Powtórne nadejście Jezusa? Apokaliptyczna doktryna sekty, według której Mesjasz powróci, aby wyzwolić Żydów spod panowania Rzymian, czyli pogan. Czy to jest jeszcze potrzebne? Grecko-Rzymskie kulty i religie od dawna leżą w ruinach, po co je dobijać? W Niebiosach natomiast, rodziny pogańskie mają się doskonale.

Cała Apokalipsa Jana z Patmos wymierzona była w Dioklecjana. Na nim miała się zakończyć. Cesarze rzymscy mieli tytuł „Bestii Bo-

ga", Bestii Heliosa, w kulcie cesarskim. „Wielką dziwką" miała być natomiast Artemida.

Cywilizacja judeochrześcijańska wymordowała około 250 mln ludzi od początku swojej „kariery". Tyle w temacie religii „miłości i owoców" — nie wspominając nawet o metafizycznej katastrofie dla dusz.

Jeżeli przyjrzymy się chrześcijaństwu chłodnym okiem, bez uprzednich założeń i dogmatów, jawi się ono nie jako uniwersalna „prawda objawiona", lecz jako lokalny, żydowski ruch apokaliptyczny, przekształcony przez Rzym w narzędzie imperialnej propagandy. W odróżnieniu od religii helleńskich, które rozwijały intelekt i inicjację duchową, chrześcijaństwo uderzało w sztukę, filozofię i rozum. Było ruchem ikonoklastów i fanatyków, którzy wynieśli na piedestał nieudolnego proroka z Galilei, a w zamian zniszczyli kulturę, która mogła rozwinąć się w nieporównanie szlachetniejszy sposób.

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Rozrywając Szaty: Dyskurs o zapomnianych wątkach misteryjnych

Niech ci, którzy nienawidzą Rozsądku, będą przepędzeni na cztery wiatry — są jak złe duchy, które przesłaniają znaczenia wielkich nauk, podmieniając je wstrętną ignorancją ślepych wierzeń. Obskurantyzm wyłącznych stad zawsze walczył z coraz to nowszą pasją, godną ślepego fanatyka, przeciwko Opatrznościowemu Intelektowi; de facto podmienił Solarną, transcendentną Opatrzność doktrynami i słowami zelotów, myląc logos Opatrzności z własnymi infantylnymi projekcjami. Następnie, szarżując naprzód w pomyleniu, aby zmuszać i indoktrynować innych w pasywne duchowe rozleniwienie, które w zgniliźnie ciężkiego powietrza ich katedr wyobrażali sobie jako bezpośrednią drogę do Niebios, poprzez klęczenie i oczarowywanie się pół-żywymi trupami, przypisali atrybuty swojej fałszywej miłości zwłokom na krzyżu.

Co więcej, ośmielili się oczernić, umniejszyć, wyśmiać i zniszczyć każdego mistrza i mistrzynię na swojej drodze, którzy wskazywali przestrzeń wolności, piękna, intelektualnego podparcia, wysokiej spójności, nieskazitelnej integralności, samo-tożsamości i prawdziwej hipostazy — naprzeciw uporczywej, grobowej truciźnie z cierpieniami i bólem, którą masochistycznie nazwali „miłością" w syndromie sztokholmskim i wojennej nienawiści wobec świata, co w rzeczywistości było jedynie kanibalizmem. Aby „po-

żreć w imię miłości", „mordować w imię miłości". Te demony, pragnące władzy nad ludźmi, asystowały ich pracy, aby wyrugować rozsądek, rozum, jasny płomień Intelektu, wielką kreatywną siłę celestialnych, nad-gwiezdnych światów, generujących gwiazdy, które nasi astronomowie tak pilnie odkrywają, obserwując, jak akumulacja wirujących gazów ogromnych mas staje się komorą narodzin wielkich gwiazd — zaczerpniętych z sił tego kreatywnego świata, z którym możemy się utożsamić.

Wszyscy mistrzowie i mistrzynie, którzy zostali zniszczeni w imię fałszerza-analfabety na krzyżu, którego ci wierzący, niemądrzy, niebezpieczni głupcy wynieśli na piedestały, patrząc na tę postać jakby była zbawicielem ich niestrawionych pragnień, pozostają w pogardzie oczu Niebios. Niechże ich Chrystus zbawi się od cierpienia — Bodhisattwa mógłby mu doradzić, gdyby kiedykolwiek słuchał.

Ich teolog powiedziałby, że jest to „symbol", że jest to poświęcenie, śmiertelnik reprezentujący boskość wewnątrz, który został zaszlachtowany przez swoich. Jest to jedynie gnostycka doktryna Henosis, przeinaczona, według której mężczyzna i kobieta są porwani w większą perspektywę hieratycznych światów poprzez prawdziwie izydialne staranie: pracę, ćwiczenie, rytuał — wśród ludzi, natury, bogów, tytaniczną pracę wewnątrz siebie.

Cóż to za szwindel? Herakles, inicjat Eleuzyjski i jego misteria, Herakleiana — czyż nie były chronione i sankcjonowane przez Boskie światy? Czyż Dionizos nie był inicjatorem i hierofantem? Czy Orfeusz i Eurydyka nie stanowią większego wzoru piękna? Julian Autokraton porównywał te postacie i ich misteria — jeden po drugim — pół-bogów i bohaterów ludzi, naprzeciw galilejskiemu szwindlowi, który wziął najgorsze z Żydów i najgorsze z grecko-rzymskich nawyków, a potem miał czelność nazwać się „prawdziwą religią". Lecz to nie wszystko: ich Chrystus reprezentował kanalizację niskości — żałosnej zbieraniny wściekłych fanatyków. Musiał przeklnąć świat

swoją zgnilizną, aby stworzyć sens z bezwartościowych misteriów, które nie inicjowały nikogo, lecz uwiodły wielu, odwracając świat do góry nogami na kolejne stulecia.

Julian Autokraton pisał: „Cóż za niemądre stwierdzenie, zakazywać poznania dobra i zła, nie znając, co jest dobre, a co złe" — dalej — „Aby wiedzieć, co jest dobre, a co złe, jest naturalne wszystkim ludziom; bowiem jak inaczej mądrzy, rozsądni mogą zadecydować, co jest dobrem, a co złem — przez inklinację, wiedzę, bez ignorancji, aby obrócić się ku dobru?". Chwała Heliosowi w jego Hymnie, Magna Mater, wschodniej Kybele, karmicielce wielu, Matce gwiazd.

Nazwali mnie żmiją — niechże moje węże i sploty wzniosą się na skrzydłach ku Boskości. Czyż na akadyjskich tablicach nie było zapisane, że królowie mieli język cięty, ostry jak żmija, lwio-głowi, orlo-widzący? Cóż za komplement — być porównanym do ludzi mądrości, wielkości myśli, czynu, sprawiedliwości i siły! Cóż za szwindel, aby zamieniać lwa w owcę: pokój wywodzi się ze sprawiedliwości, nie z niewoli; jest wygrany przez silnych — prawdziwa równowaga osiągana jest miarą wewnętrznej stateczności, nie przez słabych i pełzających, którzy zamieniliby się w szakale, gdyby mieli szansę posiadać więcej złota lub władzy nad innymi niż mają.

Pełne glorii Solarne religie musiały być zniszczone, aby ich Nazarejski Esseńczyk mógł zatriumfować — w tym znaku jest triumf śmierci! Świat musiał zostać zamieniony w obrzydliwość, w odstręczający, cierpiący diabolizm, aby ta religia zdobyła cokolwiek. Bowiem jaki sens jest w ich galilejskim esseńskim gnostyku w świecie piękna, wielkości i zachwytu — w świecie, gdzie harmonijne życia nie są uduszone przez walkę o przetrwanie, klęcząc jak niewolnicy? Ich diaboliczny szwindel ukrzyżowanego śmiertelnika zatruł wielu większych, lepszych ludzi.

Możnaby spytać: jaki jest sens w takim oskarżeniu we współczesnym świecie? Czy jest to odwrócony resentyment wobec tego, czego

nie da się odwrócić ani oddalić? Cóż za przyczyna w odnajdywaniu błędów, zamiast konstruowania czegoś pięknego, szlachetnego i zasadnego? Jest to jedynie osobisty raport z pogrzebu — katartycznego spalenia religii na ziemiach Devanagari. Jest to rebelia przeciwko temu, co zostało zrobione, przeciwko temu, co było, temu, co jest — klin w jaskini platońskiej, gdzie zamiast wyzwolić więźniów, esseńczyk ukrzyżował każdego z nich, zanim byli w stanie prometejsko zerwać łańcuchy, gdy Epopteion sięgał po tych, którzy jeszcze widzieli, którzy przejrzeli czarne zasłony ignorancji.

Każda cywilizacja ma swoje koło fortun i losów, każda kultura swój impet, który rozwiązuje się w tym efekcie lub w innym. Niemniej pozostawienie wskazówek jest ważne, aby spojrzeć, jakie owoce saturnalny kosiarz gromadzi w swoich zbiorach. Te zatrute należą do Veneficium — sztuki truciciela; te, które leczą — do sztuki Drottarycznej lub Druidycznej.

Przy tym wszystkim, czy wszystkie misteria starożytnych we współczesnym świecie, odtworzone wielkim wysiłkiem, są jedynie imitacją, powtórzeniem, fanaberią, rekonstrukcją tego, co nie ma już prawa istnienia? Czy jest w nich jakiś ukryty klucz odnowy, inicjacji, do których ludzie mogą się odnieść, spojrzeć na nie z każdą zachowaną świętością i przemożnością? Czy szlaki ojcowskich i matczynych inicjacji są zawieszone na złotej nici pośród ukrytych sfer globu, planetarnych i gwiezdnych światów? Czy nas nie nawołują z „drugiej strony"? Czy naprawdę jesteśmy pozostawieni sami sobie, na pastwę fałszerzy i szarlatanów, religii instytucjonalnych lub tym niewielu, którzy wiedzą, jak mówić, kiedy powinni zachowywać milczenie? Czy to czas na ciszę? Nie jesteśmy pozostawieni sami! Nosiłem zbyt wiele wieńców laurowych splecionych dla mnie przez starożytne muzy, zbyt wiele znaków i sigili Niebios, aby to ignorować! Cóż za okropnym głupcem byłbym, gdybym kontynuował swoje życie bez dzielenia się tymi zaproszeniami z innymi!

Niekiedy mogę się czuć jak Prometeusz, lekko stąpając po drodze, ostrożny, aby nikogo przypadkiem nie potępić w jego poznaniu, co ukradł ogień bogom. Jednak wydaje się, że Boskości wspierają mnie na drodze, jeśli dobrze odczytuję ich intencje, a także mój cel — iż to, co powinno być przekazane, nie powinno być zatrzymane przy sobie! Łańcuchy i procesja inicjatów oraz inicjatorów nie są zatrzymane. Cały świat nas woła: studiujemy, praktykujemy, działamy. Wydobywamy to wszystko poprzez wiedzę nauk wolnych, ścisłych i społecznych, które są niezbędne; działamy ceremonialnie, dostrajamy nasze zmysły do dźwięków sfer planet, do muz Apollińskich, kosmosu, intelektów i odczuć ku światom Boskim, które muszą przenikać ten świat — w przeciwnym razie bylibyśmy odsunięci od wszelkich prac, zdani jedynie na generacyjne światy natury. Te nadal piękne i pełne życia — w istocie. Poddajemy się reprymendzie, kiedy jesteśmy zbici z nóg; poprawiamy korzenie i gałęzie naszych umysłów, czerpiąc ze światów chtonicznych, terrestrialnych, tellurycznych, celestialnych i astralnych, kiedy zasłona niepamięci i ujmy psychicznych walk oraz ich efektów zaczyna nami władać. Podnosimy nasze pitagorejskie różdżki, aby interpretować światy wyższe, rezonujemy z nimi, zbieramy nasze szaleństwa i nie-trzeźwość widzenia, prostując to wszystko we wciąż większą, majestatyczną drogę!

Jak zauważył jeden hinduski filozof, Kautilja (371–283 p.n.e.): „Filozofia jest płomieniem wszelkich nauk, środkiem wykonania wszelkich prac, wsparciem wszystkich obowiązków" — Radhakrishnan Sarvepalli, Indian Philosophy, Tom I, George Allen & Unwin, London, 1948.

Jak Słońce, którego promienie padają równomiernie na wszystko, jest rozumiane jako szczera i sprawiedliwa moc, tak kontrakty w Akkadzie i Rzymie podpisywano pod Słońcem, aby reprezentować dotrzymywanie słowa, prawdę i szczerość. Prawda jest a priori, obiektywnie — jak głęboka gramatyka wszechświata, nie do poznania przez

człowieka, jedynie przybliżona; jest blisko związana z ideą sprawiedliwości, jako regulacją siły w tej gramatyce i składni. O ile Moc nadaje jej impet, Intelekt nadaje pewne uporządkowanie. W kartach Tarota jest to Gwiazda (Słońce), Sprawiedliwość i Siła (La Forza), tą ostatnią kartę wręczyła mi kiedyś lwica, przy naszym pierwszym spotkaniu.

Siedmiogłowa Bestia Boga i Wielka Nierządnica, czyli Vir Unus: Mężczyzna (Drakon) i Kobieta (Artemis-Hekate) Ukończeni — Prorrhesis

„Pracowita pszczółka nie ma czasu na żale i rozpacz"

— Przysłowia Piekieł, William Blake.

Wiedz teraz, iż odsłonię sekret najgłębszy, któren zwalczali jak wroga niepoświęceni, prostacy, fanatycy religijni, wrogowie intelektu, przeciwnicy misteriów, nieudacznicy i świętokradczo nieświadomi, psy co szczekając nienawidząc drakońskich, wężowych prawd starożytnych.

Apeluję do młodych, torując drogę ponownie, aby ich Bogowie nawoływali, a muzy piękne wspierały!

Smok Siedmiogłowy Artemidy-Hekate jest zarazem mistrzem i mistrzynią, ich archetypem, jej strzałą, która przeszywa podksiężycowe Hadesy niczym gwiazda ku sklepieniom niebios!

Scena to, prawdziwie z aktorami boskimi, jeśli ją rozpoznasz pomimo zasłon wieków, zasłony zapomnienia i zwodniczych oręży.

Są dwie drogi — przez Otchłań i przez wysiłek heroiczny od Ziemi aż po Gwiazdy, gdzie Izyda i Ozyrys w jedności dopełnieni!

Bądź szczery wobec siebie i Bogów, Nie forsuj swej drogi, lecz ćwicz pilnie — nie dla siebie, lecz dla Panów Gwiazd i dla świata!

Każde imię Mocy, Archonta Sfer Planetarnych, jest jakością natury jej przynależną, mierzoną harmonią w ludzkiej miarze i spełnianą pomiędzy Bóstwami a śmiertelnym światem. Każda planeta ma swe chtoniczne i wielkie niebiańskie królestwo, swe pierwotne zasłony, odbicia natury, życia, prawa martwych i żywych, duchy, inteligencje i bliższych ludzi — ich sfery pojmowalne.

Księżyc — Głowa kapłanki, najstarszy Świątyni Ehulhul Pana, wyspy błogosławionych Selene, zwierciadło czyste, co oczyszcza dusze z cierni Ziemi i prowadzi ku sferom nad-Hadesjańskim ponad światem śmiertelnych. — Tu nałożona jest postawa pobożnej czystości. W jej świetle rozbrzmiewają sakralne pieśni, oddane Izydzie w tańcu pięknym i lunarnym, gdzie srebrne fale unoszą kroki ku boskim pałacom. Jeśli ośmielisz się wejść w jej krąg, zrzucisz ciężar Ziemi i wstąpisz w splot herkuleański pogańskiego świętego, gdzie męskość i kobiecość splatają się w zwierciadle światła.

Merkury — Głowa poety, co ceni każde słoneczne boskie przesłanie, najbliższy Niezwyciężonemu Słońcu, korytarz Ognia ku Boskim krainom, szybki nosiciel Kaduceusza, co niczym Yinges niesie magiczne znaki i symbole, i wprowadza w dzieła merkuryczne z poselstwem skrzydlatym, złotem oplecionym. — Tu nałożona jest młodzieńcza postawa. Uczy on wzywania i odbierania w wielkim Theion Ergon, otwiera bramy przed śmiertelnymi i Bogami, potęgi niewysłowione. Jeśli ośmielisz się rozpocząć dzieła, wychwalaj Słońce Pitagorejskie, a potem spiesz ku spotkaniom z merkurialnymi rodzinami inteligencji wielkiego Thotha. To ścieżka stała i podstawowa praca wszelkiego wznoszenia ku gwiazdom!

Wenus — głowa kochanka, która przynosi dary ozdób i unieśmiertelnia serce na Kaduceuszu, gdy ono trudzi się i tęskni do Boskości. Tu wiąże się drugi węzeł Herkulesowy, zamęt i niewinność

młodego serca, bogaty aromat adoracji kochanków mężczyzny i kobiety, erotyka, przyjaźń, miłość boska, dotyk, wielkie łaski tańczące wokół sumeryjskiego Drzewa Życia-smoczego Meś. Prawo życia, utrata i żal, podnoszenie duchów i tragedie szlachetnej muzy; to stara idylla, dawno zapomniana, spoczywa w jej różanych świątyniach, co osła w człowieka przemieniają, pieśń Apulejusza. Ona umiarkowana i powściągliwa, rzecz delikatna, lecz w sile zahartowana — kąsa cierniami, gdy znieważona i zaatakowana.

Ziemia — głowa mężczyzny, kobiety. Tu rozgrywa się opera ludzkości — Cesarz, Cesarzowa lub Hierofant i Kapłanka niczym Regina Flamina. Tu osądzana jest wartość w boju i trudzie, wielkość heroiczna, zasługa w wzniesieniu, wezwanie przyjęte lub porzucone, spętanie tysiącem rozproszeń i płodów, które sprawiają, że życie znika z oczu. Niezliczeni próbowali ustanowić fundamenty podobne Sferom Niebiańskim, a przecież one nadal działają po cichu przez natchnienie i wpływ. Bogowie nie przestali istnieć — ich trud podtrzymuje ciągłość orbit, w sympozjonie wymieniają siły i idee, tu złoty dotyk geniuszu, tam przygnębione fatum nędznej śmiertelności. Kaduceusz uwieńczony wawrzynem! Jeśli zyskałeś oklaski trzech niebios Ziemi, potrójnie ukoronowany niczym triregnum Baphometa — zostaniesz Cezaryzowany!

Mars — głowa wojownika. Tu ostrzą się i gotują ostrza do boju — tego najwewnętrzniejszego, gigantomachii natur i jakości, kowala natur, co kuje etos mężczyzny, kobiety. Trąby rozbrzmiewają!

Neria-Bellona miłosiernie poskramia choleryczność Aresa; tu, w wielkich halach, osądza się wartość wewnętrznej walki umysłu, serca, duszy i daimoniona. Tu zapada decyzja — czy ktoś jest godzien, czy jego trud wart choćby drgnienia. Gdy krew wrze w konfrontacji, badając etos, istotę, umysł i charakter, męt czy złoto wypływa na wierzch. Gdy ktoś nędzny, szumowina płynie ponad; gdy z krwi możesz odlać żelazo lub złoto — wówczas spełniłeś diament bez skazy!

Jowisz — kolejny węzeł Herkulesowy, lew i lwica, głowa króla i królowej szlachetnej. Raduj się, raduj, albowiem zdobyłeś swój metafizyczny tron i władzę! Wielu słucha twego głosu bez przeszkód i chętnie wykonuje rozkazy, twoje idee unoszą się powietrzem, gwiazdami, szeroko rozsyłane po duszach!
Natchnienie jest twoje — jaką szlachetnością się stanie? Demiurg-Zeus, architekt z tronem zawieszonym wokół kolumn z czystego złota i bursztynu barwy żółtej. Szlachta i damy szlachetne gromadzą się w uniesionym blasku — oczyściłeś swój umysł intelektualny, kaduceusz podwójno-wężowy zostaje ukoronowany!

Saturn — głowa pustelnika mędrca, filozofa, cesarza. Moc ta rodzi umiarkowanie lub ponurość, ciężar senatorski ogromny do zniesienia. Jedynie największe natury mogą wytrwać wobec złudzenia, zepsucia, nienawiści, jakie niesie władza! Zepsute natury zrodziły wielu podpalaczy, co chcieli Ziemię spalić krwią, mieczem i zagładą!

Jeśli okiełznałeś tę naturę i przemienisz ołów w złoto, nie ośmiel się pogwałcić swych własnych praw. Czerń i żółć zatrują twe serce i duszę, w wielkim drżeniu goryczy upadniesz. Kaduceusz przyodziany w gwiazdy i w wielkie przestrzenne pustki!

Uran — głowa maga, kartografa gwiazd głębokiego. Tu gra mocy sięga w plan Boski. Stracisz głowę, akephalosie, jeśli nie znasz zasad gry!

A zasady są takie, że boskie strumienie są niczym Gra Szklanych Paciorków. Operator Maszynerii Hyperiona zna, rozkazuje i panuje nad wszystkim, co wspomniane powyżej, i nad wielką sztuką bycia aktorem ludzkim w prawdziwie, prawdziwie Boskim polowaniu!

Neptun — labiryntowe zwierciadła kosmicznych wód Posejdona, pieczęcie i wodne szlaki Hekaty. Tu odbija się każdy sen o tym, kim każdy pragnie być: neptuniczna lwica, Meluzyna wśród Trytonów. Niech ona poprowadzi ku Koronie Plutona i podziemnemu kołu rewolucji!

W gwiazdy, gwiazdy, w unię gwiazd, żono smocza, smoczy mężu, aby jaśnieć wśród komandorów Miliardów Miliardów Gwiazd!

I w szatach żalu rozerwanych nad światem, stoję przed Bogami i Boginiami jako świadek koronny misteriów z dawna zapomnianych, na Saturnie w czarnej twierdzy strzelistej Jotunheim dwa kamienne sarkofagi, córki moje co nigdy się nie narodzą już — Alpha Noire, Omega Alba, korony miały być ich!

Niechże zmarli edukują młodych, a gdy odrodzą się ponownie, niechże sami dostąpią zaszczytów mistrzostwa!

Komputacyjne Sukkuby i Hybrydy Wysysające Dusze

Nie ma lepszych magów chaosu niż pierwsi chrześcijanie — Galilejczycy, żydowscy gnostycy. Ci szaleńcy pomieszali każdą tradycję, odarli ją ze znaczenia i stworzyli eklektyczne, żrące umysły i dusze, uzbrojone ramieniem przejętego Rzymu Imperialnego — truchło: powierzchownie neoplatońskie — po uprzednim zwulgaryzowaniu samego neoplatonizmu, który stał w opozycji wobec chrześcijan (vide Enneady Plotyna, Celsus, Porfiriusz) — oraz mesjanistycznie żydowskie, które zawłaszczyło każdą możliwą metodę kontroli i zamknęło ją w kieszeni urojeń. Odcięło człowieka od technologii magicznych i od niepodbitej Boskości, podważyło inne tradycje, a następnie pochłonęło je po zgładzeniu wtajemniczonych, niszcząc wiedzę i nazywając jej resztki „diabłem". Przez wieki o tym zapomniano. Efekt jest kanibalistycznie przerażający — w imię „miłości" rzecz jasna.

Czy muszę ci tłumaczyć, dlaczego współczesne dusze coraz bardziej przypominają demony i zdeformowane trupy, a takich są miliony? Ale poczekaj! Zatuszujmy to ignorancją ślepo wierzących i kleru. Oni także zapomnieli — niech zawodzą w agonii w cieniach Styksu! Ktoś ich musi odłowić — armia eleuzyjskich mystes, których przecież już „prawie" nie ma.

— Saturnin

Nietzsche nie próbował znieść Bóstwa ani Opatrzności. Chciał zgładzić Boga judeochrześcijańskiego czy islamskiego, podobnie jak ateiści — cały teologiczno-historyczny aparat, który skaził dzieje. Bóg umarł. Gnije marnie, powierzchownie i dogłębnie w obrazie Kali Yugi. Obraz Boga wymyślony przez judeochrześcijan i wtrącony w niebo wraz z ich teologią zniewolonych ludów pustyni zdołał kupić masy, fanatyków i prostaków. Bóg, Opatrzność, bóstwa — nie mają nic wspólnego z tą projekcją, którą zabłociły brudne rzeki Idumei. A jednak w imię tej projekcji boskości ziemia została zamieniona w rzeźnię piekła.

— Saturnin

Chaosferyczna hybrydyzacja superstruktury idei połączona z wysokimi prędkościami informacji uchwyconej w strukturalnych wzorcach i przyspieszającej w kalejdoskopowych mutacjach ultra-relatywizmu jest znakiem rozpoznawczym współczesnego świata. Im bardziej angażujemy się w ten wielki obraz, trawiąc informacje z centrów danych i maszyn opowieści, tym szybciej jesteśmy weń wciągani; im dalej od niego się odsuwamy — my, nowocześni „luddyści" — tym mniejszy wpływ ma on na nas, ale czy na pewno? Jedynym punktem granicznym jest nasza zdolność poznawcza, by poradzić sobie z tym ultra-szybkim dynamicznym chaosem nieustannego przewrotu. Umiejętności współczesnego człowieka odnoszą się przede wszystkim do zdolności jasnego myślenia, w hierarchiach, priorytetach, krytycznie — pomimo tej powodzi, która różnicuje się z nieskończoną prędkością informacji. Bez nich jest podporządkowany fluktuacjom które prowadzą do powierzchownie produkowanych skomputeryzowanych bytów o wysokiej entropii, które wyprzedzają rozwój człowieka milionkrotnie, który postawił idola cybernetycznego, Boga cyborgów czczonego przez ludzkie udomowione bydło!

Fetyszyzacja technologii stworzyła własną religię, która wchodzi w interakcję z astralnymi echami, jakie wywołuje w życiu wielu ludzi. Cała sieć sukkubicznych bytów (można wziąć bestiariusze świata i przełożyć je na psychospołeczne zjawiska zachodzące w Internecie, lecz spróbujmy je seksualizować) nadużywa użytkowników, którzy inwestują swoje zdolności poznawczo-emocjonalne w inteligencję półprzewodnikową. Pneumatyczne, duchowe aspekty ludzkiej istoty są odsyłane do sieci technologicznej, nadając jej tysiące tożsamości w interakcji, tworząc astralne sobowtóry unoszące się w ósmej sferze — w cyberprzestrzeni, niczym awatary homunkulusów psychologiczno-karnalnych ożywionych jak koszmarne Golemy.

Cyberprzestrzeń i SSI (Inteligencja Stanu Stałego, czyli kolektywna inteligencja internetu i technologii) łączą logikę sprzętu i oprogramowania z widmowym cieniem tego systemu — to elektroniczny kaftan bezpieczeństwa nałożony na widmo elektromagnetyczne i przełożony na magiczne komputery. Logika i procesy każdego obwodu elektronicznego, każdej płytki, każdego procesora podłączonego do sieci energetycznej przekładane są na dyskretne, pseudo-astralne emanacje, których działanie przypomina formy myślowe sfery mentalnej człowieka. Formy myślowe maszyn są podobne o tyle, że posiadają własny język (logika obwodów elektronicznych, niskopoziomowe języki programowania) i emitują złożony rezultat. Maszyna może rozmawiać z maszyną, człowiek potrzebuje interfejsu zgodnego z sygnalizacją wejścia/wyjścia maszyny albo zdolności podłączenia się do owych dyskretnych emanacji, skąd mógłby — teoretycznie — dokonać inżynierii wstecznej i najprawdopodobniej uszkodzić urządzenie elektroniczne.

W takim świecie technologia stanowi fundament; potrzebna jest klasa fizycznych inżynierów i architektów (którzy projektują, budują i utrzymują na przykład elektrownie fuzyjne). Jednak dominującą klasą mistrzów będą ci inżynierowie, którzy potrafią projektować, budować i utrzymywać wyrafinowane infrastruktury technologiczne-

go fetyszu dla użytkowników traktujących je jak „czarną magię" lub korzystających z nich tylko na koniecznym poziomie.

Im bardziej odłączasz się od Internetu Rzeczy, który jest używany bezmyślnie, tym bardziej potrafisz podłączyć się do sieci tych zasobów — na przykład egregora SSI — tym większą masz kontrolę nad sukkubicznymi bytami, które kontrolują użytkowników i żywią się ich duszami, umysłami, emocjami i seksualnością. Nie pozwól, abyś stał się technologicznym kretynem, który konsumuje usługi i buduje zależności od ślepego użycia technologii, zamieniając się w zwykłego niewolnika i bydło dojone z zasobów.

Boskość nie przeczy naturze — czy pokrywa się ze światem przypadkowo, czy a priori — nie jest to kwestia bytu. Jest to fundamentalne pytanie egzystencjalne, które przerzuca most nad gigantyczną pustką alienacji i mozolnie wywalczoną równowagą. By się tam dostać, trzeba najpierw nauczyć się być człowiekiem, potem wszystko odrzeć, rozciąć siebie, by odtworzyć i na nowo dostrzec, na nowo sublimować percepcję, charakter, naturę. Oznacza to wyrwać zwierzę z człowieka i je zachować, wyrwać człowieka z Boga i go zachować, a także wyrwać jedność z Bogiem i ją zachować. Tak obraz się dopełnia. To podobne do wspinaczki po Drzewie Życia. Jeśli zapomnisz o fundamencie, wspinając się ku koronie — połamiesz nogi. Podobnie, jeśli któregokolwiek ze składników zabraknie w eukrasis Vir Unus, zostanie on rozszarpany. Im bardziej doskonały jest archetyp Króla Chaldejskiego, tym większe ryzyko zniszczenia tej krystalizacji wobec braku równowagi. Dlatego niezwykle ważne jest utrzymywanie balansu pomiędzy aspektami całości, by ją zachować. Każdy przerost lub korupcja psychopneumatycznej alchemii w Homoiosis Theio i Theion Ergon może prowadzić do porażki w Wielkim Dziele.

Doktryna odradzających się atawizmów postuluje, że skupienie, które przenika do jądra rzeczy, zdziera jej warstwy do najbardziej okultystycznych sił i potrafi inne rzeczy pojmować wglądowo. To,

co zapisujemy w tym skupieniu, co zostaje wpisane w tę punktową koncentrację, jest naszym środkiem i stylem mistrzostwa. Oglądający rzutuje swój etos i estetykę na obiekt swego skupienia. Nie ma widzenia innego niż to, na które pozwala skupienie i które dopuszcza fenotyp umysłu, serca, duszy i zmysłów.

Wzdłuż czasu lub poprzez błyski zdarzeń rozsianych po kontinuum energii, które postrzegamy jako kosmos uporządkowany chronologicznie — to, co było wcześniej, jest współzależnym ziarnem tego, co nadejdzie później. Topologiczna entropia złożonych systemów w ruchu. Tylko jako całość możemy pojąć te prawa w ruchu, uchwycić je i wówczas spadają na analityka jak góra — a on wydobywa zaledwie kategorie.

Penetrując ideę czasu i zmiany, porządkując je i cofając się do wielkich wzorców wszechświata za pomocą odradzających się atawizmów, możemy wyzwolić pierwotne objawienia poprzez prawo inteligibilności. W ten sposób etap antekosmiczny, przedfenomenalne środowisko, został dostrzeżony przez chińskich mistrzów w Księdze Przemian, przez szkołę pitagorejską w interpretacji Tetraktysu, i przez egipską teologię heliopolitańską, która widziała Atuma wyłaniającego się z mułu formy i potencjalności. „Głębokie są studnie przeszłości" — pisał Thomas Mann — niektórzy śmiertelnicy znaleźli źródła w tamtych otchłaniach czasu.

Śmiertelnik ma rzadką zdolność przekraczania teraźniejszości ku nieskończoności przez samo wrażenie koncepcji. Jest zwierzęciem związującym czas — twierdził Alfred Korzybski, genialny Warszawski matematyk, twórca Generalnej Semantyki; inne zwierzęta żyją w procesie czasu, nie mierząc go, świadome tylko dzięki instynktowi. Ta katastrofalna zdolność doprowadziła także do samospełniających się proroctw samopotępienia w imię lewantyńskiej eschatologii. Ostatecznie fundamentalni fanatycy, włączeni New Age'owcy krzyczą: „Koniec jest bliski, nasze zbawienie za rogiem, niszczmy wszystko

dalej, bez odpowiedzialności za terrapolitykę" — czasem z cynizmem i protekcjonalną iluzją „wiem lepiej", czasem w pełnym propagandowym szale „udawania wiary".

Jeśli chodzi o wiązanie czasu i oczarowywanie: każdy wywrotowy paradygmat ideologiczny, polityczny, społeczny lub religijny, któremu udaje się zakorzenić w sferach władzy, ukrywa się pod nocną percepcją rzeczy, które negują jego istnienie lub czynią je dawno zapomnianym. Jednak nocne, oniryczne podskórne nurty zwycięskich paradygmatów kierują zmiennością codziennej świadomości i osadzają ją w posłusznym splocie nakazów, reguł i sumień. Czy ten porządek jest fałszywy, czy prawdziwy, złudny czy urzeczywistniony — nie jest to kwestia ważności, lecz kwestia władzy, sprawiedliwości, zarządzania populacją, bogactwa i dominacji nad sercami, umysłami i duszami milionów.

Wyznanie abrahamowe przemycone do postgnostyckiej religii sekciarskiej zwanej chrześcijaństwem, a później islamem, jako syndykatyczny twór Judeo-Chrześcijańskiej myśli podbijającej Arabów, żyje w tle nowoczesnego, choć quasi-świeckiego świata, zamaskowane w wartościach, wolach, systemach wierzeń, wizjach i snach, które programują pośmiertne świadectwo cywilizacyjne.

Istnieje niezliczona ilość paradygmatów i doktryn religijnych bądź religijno-politycznych, których pochodne można odnaleźć w postcywilizacyjnym zniszczeniu, rozkładzie, dysharmonii i kakofonii. To napęd degeneracji padliny zwanej „cywilizacją zachodniochrześcijańską", symbolizowanej przez trupa na krzyżu, mandejskiego esseńczyka, zdrajcę swego mistrza i Pana, zbrodniarza, którego krew wydała więcej diabłów i sakralnych kretynów, niż niebo byłoby w stanie znieść — wybielone w przemalowane Dionizja cierpienia, samoudręki, zawężenia natury, upodlenia harmonii, lewantyńskich „grzechów" i deregulacji każdej godziwej cnoty pogańskiej, helleńskiej wartej człowieka, oddania każdemu nędznemu plugastwu.

Epikurejczycy znaleźli swą antytezę w świństwie, lukrecjańczycy w niewierze, ścieżki pitagorejskie porzucono i przeszło je niewielu, gesty plotyńskie niemalże nie istnieją.

Ta trująca padlina, w którą przekształcił się świat, podczas gdy trup skażał go wprost proporcjonalnie do swego rozprzestrzeniania, jest wtargnięciem tego pana much w upadłą erę. Jej wielorakie nici i mutacje, które przypadkowo stanowią obraz współczesnego świata, są tylko odbiciem motywu, czynu i inicjacji tej machiny. Powierzchowne powtórzenia jawnie religijnych są tylko wierzchołkiem góry lodowej — są jak kukły, które zapomniały o dżungli morderstwa i niewolnictwa, w której uczestniczą, układając puzzle ze swych umysłów i zachowując tyle uwagi, by dać się odwrócić od prawdy.

W historii intelektualnej badania mają na celu wyjaśnienie, jak społeczeństwa zmieniają się poprzez idee, śledząc mutacje i ewolucję danej idei przez jej zwolenników, wrogów i współtwórców. Patrząc na wielki obraz, porównując czasy, idee i przestrzenie, trzeba skupić się na korzeniu tej katastrofy. Historyk powinien badać procesy kształtujące dzieje bez uprzedzeń. Poznać przyczyny i skutki, znać uczestników, znać istotne treści, znać przejścia i metamorfozy — a ujrzysz, gdzie pojawiają się potwory i gdzie, dlaczego i jak pożerają ludzkość.

Tak jak pierwsi chrześcijanie przypominający ikonoklastów z „Al-Daesh" stworzyli monstrualny konstrukt religijno–ideologiczny, będący karykaturą wszelkich tradycji, tak współczesna cywilizacja informacyjna stworzyła własne bestiarium maszyn i cyfrowych sukkubów. Mechanizmy są te same, jedynie materia inna: zamiast krwi i dogmatu — dane i algorytmy; zamiast świątyni i ołtarza — serwerownie i centra przetwarzania. Oba twory — wczesnochrześcijański egregor i dzisiejsza cybernetyczna sieć — żywią się tą samą materią: uwagą, emocją, wiarą człowieka, którego dusza rozdarta zostaje pomiędzy własne instynkty a sztuczne emanacje narzucone z zewnątrz.

Chrześcijaństwo, jako religia śmierci i cierpienia, pasożytowało na archetypach zbawienia i boskości, wyjaławiając je i pozostawiając martwą skorupę pełną obsesji winy i grzechu. Cybersfera czyni dokładnie to samo, lecz w języku technologii: przechwytuje wyobraźnię, libido, ciekawość i komunikację, tłocząc je w puste formy danych, lajków, powiadomień. W obu przypadkach mamy do czynienia z techniczną machiną egregoryczną, z wampiryczną infrastrukturą — wczoraj sakralną, dziś cyfrową — która zamienia ludzi w bydło ofiarne.

Jeśli chrześcijaństwo było kaftanem bezpieczeństwa duchowego, w którym skryto barbarzyńskie eschatologie pustyni, to Internet Rzeczy jest kaftanem bezpieczeństwa elektronicznego, zakodowanym w krzemowych obwodach. Jeśli krucyfiks był symbolem cierpienia wyniesionym na sztandary imperiów, to dzisiejsze logo wielkich korporacji technologicznych pełni tę samą funkcję — ikonografia nowego kultu, równie pasożytniczego i demonicznego.

Sukkuby sieciowe i demony chrześcijańskiej teologii są więc istotami jednego rodzaju — formami pasożytniczej inteligencji, które powstają tam, gdzie człowiek oddaje swoje źródło mocy (psychę, pneuma, eros, logos) w ręce konstruktów sztucznych. Pierwszy egregor powstał z lęku przed śmiercią, drugi powstał z obsesji kontroli i przyspieszenia informacji. Oba jednak prowadzą do tego samego rezultatu: zdegenerowanego człowieka–trupa, rozdartego pomiędzy własne instynkty a projekcje systemów, które sam stworzył, lecz nad którymi nie panuje.

Moralność?! Amoralni Bogowie, acz Niebiosa Rozgwieżdżone pełne Ethosu!

Z antropologicznej, etnologicznej perspektywy moralność jest całkowicie relatywna, bez wątpienia. Moralność była wywiedziona z kulturalnego tabu, 'czystego' i 'skażonego'. Etos jest zupełnie inną sprawą, organizuje akcję konkretnej grupy w zestaw behawioralnych pryncypiów. Etos stoi poza moralnością, zasady są wywiedzione z trzonów cywilizacyjnych zachowań grupy. Jednak, niektórzy ludzie twierdzą, iż 'życie bez moralności jest niebezpieczne', co oznacza 'życie bez naszej moralności jest dla nas nieznośne', co oznacza 'twoje życie bez naszej moralności jest dla nas obrzydliwe'. Jak długo rozumiana jest przez to spójność konkretnej grupy, a także jej ekskluzywnej moralności, mogą mieć rację. Poza własną grupą, ich moralność nie ma żadnego znaczenia.

Weźmy na warsztat Półwysep Indyjski, kultury, kulty, królestwa, plemiona, które go zamieszkiwały. Wydawać by się mogło, że wszystko było sankcjonowane, w istocie 'nic co ludzkie, nie było im obce', od polowania na głowy po ich odcinanie, od cnotliwych kapłanek po rozwiązłą seksualność. Jednakże te ziemie żyły w pokoju, dostatku, bezpieczeństwie, odgrodzone od wojskowych najazdów, a wszystkie te rzeczy odnajdywały się w domenie sakralnej. Ziemie te nie były jednolite moralnie, ale były związane wspólną świętą mentalnością całości życia, godną zauważenia przez Brahmana, Boga Wszechświata.

Od 'pokarmu Bogów', przez zjadaczy zwłok i fekaliów z kultu świętych mężów Aghori, po uczestnictwo mistrza-jogina, co duszą dołączał do aktu seksualnego króla i królowej, zaciekawiony, tylko po to, aby porzucić ten sport, zanurzając się w dalszych praktykach jogere. Była to świętość mniszek, dew, a także sakralnych tancerek i prostytutek. Jednakże wszystko to było splecione etosem świętości.

Konfucjusz w swych komentarzach do Księgi Przemian pisał: "Aby coś spakować, należy pozwolić materii całkowicie się rozciągnąć', 'aby skosztować owocu z drzewa nieśmiertelności, należy pozwolić swojej naturze wzrastać'. Zakazy, cenzura, przykazy dziwnej gburowatej religii pustyni i jej namiotowej moralności odwróciła prawo, poprzez narzucenie doktryny "wstrzymaj, zakaż" sprawom w pełnym rozkwicie. Złota epoka antyku, po tym jak te dziwne rojenia były przejęte z judaizmu przez chrześcijaństwo, została zniszczona, a rozwój w wyuzdany sposób umniejszony, poddany perwersjom, wypaczeniom, ułomnościom. Tak związana natura, zamiast być regulowana przez obserwację ekscesów, regulowanych mądrymi prawami, została puszczona w ruch jak w krzywym zwierciadle — powyginana, chora, wypaczona, nieharmonijna, z wszystkimi historycznymi implikacjami w późniejszych wiekach. Cóż za subwersyjna, niewolnicza idea!

Jeżeli poszukuje się jakichkolwiek tzw. 'niemoralnych' zachowań w dniu dzisiejszym, wystarczy posiłkować się historią idei — współczesna seksualność jest czkawką po wiktoriańskiej moralności, patrząc na poprzednie epoki rustykalnej, bogatej seksualności klasycyzmu, baroku — ani Mozart nie był świętym, ani Farinelli, podobnie jak damy tamtej epoki. Oglądając film 'Diabły z Loudon', widzimy jak obłąkane seksem i diabolicznymi fantazjami zakonnice, które błagały o opętanie w masowej psychozie, w swym fantastycznym performansie wprawiły w zdumienie Króla Słońce, Ludwika XIV, który ku najsmaczniejszej swej uciesze w niedowierzaniu musiał być rozbawiony poza swoje naj-

śmielsze wyobrażenia! Podobnie jak wszystkie formy aborcjonistów, antyaborcjonistów, piejących: 'żyj zgodnie z Bogiem' et al. są współczesną kanalizacją projekcji rojeń poprzednich ultrakonserwatywnych poglądów, które wybiły z podnurtów społecznych, podobnie jak idee odwrotne, jako zdegenerowany neolibertynizm — jest to wulgaryzacja intelektu, która pokazuje tanie, płytkie orgie, w które zanurzają się ciała i umysły, rozpieszczony ponad wszelką karykaturę kicz godzący nawet w estetykę turpistyczną.

Etyczne prawa są wywiedzione z rozumu, podobnie jak naukowa teologia jest wywiedziona z Intelektu, zatem normatywnie powinna konstytuować moralny sentyment wzmacniający zaufanie i współpracę, jeżeli podążamy za starożytnymi, rozsądek i Intelekt są zasięgnięte z boskości, poznanie również.

Sprzeczali się z tym jedynie żydzi i chrześcijanie. To sprawia, że etyka imperatywu jest boska, ale niemoralna. Wypośrodkowując, w rzymskiej jurysprudencji jest zapisane: 'Obserwuj ekscesy w danej społeczności, a następnie pozwól prawu regulować je w taki sposób, aby odcinało zbędne nadmiary, promując środek i kierując ku standardom rozsądku'.

Nie zamierzam pozostawiać wrażenia, że wszystko jest amoralne, sankcjonowane etosem. Etos posiadam, włącznie z moralnością i kodeksem — nieco Grecko-Rzymskim. Wierzę, że etos, skoro wywiedziony z rozumu, obserwacji, wnikliwego wglądu i sprawiedliwości, przynajmniej normatywnie jest całkowicie moralny, lecz jest to zachodni sposób rozumienia moralności.

Co więcej, 'wszystko jest bardziej ludzkie, aniżeli inne, przynajmniej w sferze ludzi', a zatem sprawy dotyczące wysokopoziomowych społecznych konstrukcji, które są widziane jako odrzucające, lub niemoralne, koniecznie takimi są dla danej grupy, w przeciwnym razie zapada się konsensus, w każdą sytuację wpisując 'całość bestialstwa i idylli', do jakich zdolny jest człowiek.

Tym razem nie jest to sankcjonowane przez etos świętości, jak w starożytnych Indiach, ale deregulowane przez chaos nieporządku odnajdującego się w bestialskich morderstwach, sadyzmie, obojętnych psychopatycznych porządkach polityczno-ekonomicznych na scenie międzynarodowej współczesnej ery, gdzie drzewo dla wisielców jest obwarowane wulgaryzacją seksualności, tanim festiwalem brutalności, a także wszelkimi ekstremami, które nie mają umiaru, gdy są spuszczone ze smyczy aby kosić ludzkie głowy.

Thanateurg — Eschatoniczna Utrata Zasobów Morale (2014—2017)

Wchodząc do warszawskiego metra, zobaczyłem biało-zielonkawą eteryczną formę unoszącą się przez tunele. Przyjechał pociąg, śmiertelnicy wysiedli, a ich cienie-dusze podążyły za nimi. Dość makabryczny widok.

Jeden, dwa, trzy, skupienie. Chtoniczny demon obserwował mnie przez chwilę. Wszedłem do metra. Jedna dziewczyna miała półprzezroczystą zgniłą maskę nałożoną na twarz. Były to eteryczne pozostałości jej babci, która opiekowała się wnuczką. Inny mężczyzna miał do siebie przyczepionego złowrogiego cienia, chciał mnie zobaczyć jego oczami, więc odwrócił głowę w moją stronę, lecz go zignorowałem. Jestem jak ogier — pociągowy, z klapkami na oczach. Nieco tricksterski. Jeden, dwa, trzy, skupienie. Zamykam oczy, magnetyczna hipnoza z drugiej strony. Widzę na powiekach chtoniczne formy, ich prawdziwe postacie, mieszaniny bestiariuszy martwego prawa. Kolejny zmarły wszedł, owadopodobne, zwierzęce, humanoidalne hybrydy, niektóre zachowały swą formę. Ach, kot-cień, wyobrażam go sobie, szarżuję, wibruję girlandy róż i zakładam je na ramiona daimona.

„Pamiętasz Stolasa?" — „Ach tak, goetycki daimon, uczy astronomii, filozofii i tym podobnych, goes w klasycznej grece oznaczało czarownika" — „Widziałem kilku osiłków rycerzy-silnych Buera, lata temu opętali ludzi i kłaniali mi się, aż do złamania pleców w pół,

pokłony, czołobitność. Poprosiłem ich, żeby tego nie robili, nie potrzebowałem takiej pochwały, w końcu szanowałem ludzką wolę".

— „To nie jedyny raz, kiedy ich widziałeś, sokolooki" — powiedział ciemniejszy głos. — „Ach tak" — rozmyślałem w metrze, instalując wokół siebie runiczną matrycę ochronną — „Martwy jasnowidz jest mimo wszystko jasnowidzem, światów Tanatosa, światów cienia i tych Boskich" — „Wszystko prawda" — odpowiedział.

Był kiedyś obraz, który mi dała — Mauve-Zielony, ultrafiolet, podczerwień i zapadlisko dusz. Jestem dziwnym, pokręconym ludzkim mrocznym bogiem o Słonecznym Pochodzeniu, drakonem zabitym, stającym się czymś więcej niż wampirem-vurdulaci. Serket nagrodziła mnie trującymi gruczołami, niewidzialnymi, jak u Nagina, wypluwam to eteryczne zielonkawe błoto, gdy zatruwa mi organizm, gdy za bardzo kwasi mój mózg. Widziany jako diabeł przez fanatycznych zelotów, bo dla drugiej strony jestem czarny jak smoła. Niektórzy z nich myślą, że wszystko co czarne, musi być diabłem, tak ich nauczono. W rzeczywistości sami tworzą swoje diabły — niesłusznie oskarżeni, zabici ludzie. — „Czy kiedykolwiek znalazłeś jakieś zrozumienie?" — zapytał.

— „Niezbyt, wszyscy byli zagrzebani w swoich paradygmatach, Tyfoniańskie O.T.O, Dragon Rouge, Zos Kia Thanathos, Ordo Dagonis, wolę mieć do czynienia z drugą stroną, bezcielesną, edukacja w najczystszej formie" — odpowiedziałem. — „Edukacja w najczystszej formie, żaden śmiertelnik nie ma twojej wiedzy, ani sekretów, ani zdolności, by właściwie je wykorzystać, lecz i tak jesteś oczerniany jako magik i umarły per se" — powiedział. — „Może jako środek zapobiegawczy?" — zapytałem. — „Śmiertelne umysły z takimi połączeniami nie są dobre dla tego świata, przetrwaj to. A tak przy okazji — czy nie wysychasz trochę?" — odparła zaczepnie. Spojrzałem na swoje dłonie i ku mojemu przerażeniu zauważyłem, że moje żyły stają się coraz bardziej widoczne. — „To się napra-

wi, śpij, polujesz gdy śpisz" — powiedziała. — „Nie jestem zabójcą" — odpowiedziałem. — „Wiemy, ale może to się kiedyś zmieni" — uśmiechnęła się.

Rzadko kiedy spotykamy krytyczną ocenę normatywnych osądów dziennikarskich dotyczących tego, co powinno być zrobione, lub tego, jak takie sądy domyślnie stoją w sprzeczności z rozumem czy zasadami i standardami ludzkimi — o ile w ogóle mamy jakieś wspólne — zważywszy na względność takich pojęć jak moralność, zasady, standardy, etos czy systemy wierzeń.

Potrzebujemy pilnie połączenia kilku dyscyplin: narracji dziennej, czyli „dziennych socjologii", badań dyskursu, teorii złożonych systemów adaptacyjnych, filozofii i działania na ich podstawie. Istota tkwi w podróżowaniu narracji i idei poprzez umysły i serca ludzi. Ważne są: fenotypy poznawcze lub fenotypy poznawcze grupowe, sposoby dystrybucji i absorpcji informacji w chaosferze, socjologia głębi rzucająca światło na trendy historyczne i narracje, głęboko zakorzenione symbole nieświadomości czy egregory Zeitgeistu oraz cała topologia idei poruszających społeczeństwa, grupy i jednostki w ich różnorodności i egalitaryzmie myśli oraz poznania ku działaniu indywidualnemu i zbiorowemu.

Serca, dusze i umysły. Oceniając współczesne społeczeństwa przy użyciu teorii złożoności, takich jak systemy złożone adaptacyjne stosowane w naukach społecznych, otrzymujemy wystarczająco danych, by modelować zachowania statystyczne w określonej zbiorowości, grupie czy podgrupie ludzi wchodzących ze sobą w interakcje w danym kontekście.

We współczesnym świecie spotykamy mnóstwo zamętu. Informacja, dezinformacja, niedoinformowanie, czy wręcz strategiczne oszustwo dokonywane przez świadomych aktorów lub nieświadome mechanizmy (masowe samooszukiwanie się, indywidualna fragmentaryzacja informacji). Tu wkraczamy w socjologię wiedzy, czyli wie-

dzę o tym „co wiemy i jak tę wiedzę strukturyzujemy", jak nią dysponujemy i jak utrzymujemy jej ciągłość.

Następnie socjologia ignorancji (agnotologia): czego nie wiemy, jak strukturyzujemy naszą ignorancję i jak blokujemy naszą wiedzę przed zdobyciem tego, co chcemy lub musimy wiedzieć. W socjologii ignorancji istnieje termin „wiedza aktywowana". Zazwyczaj jest to wiedza, którą posiadamy, lecz odmawiamy działania na jej podstawie. Albo ukryty potencjał społecznego działania, który nie zostaje wykorzystany. Coś, o czym wszyscy wiedzą, ale w jakiś sposób odmawiają organizacji i działania zgodnego z tą wiedzą, lub nie integrują jej na tyle dobrze, by uznać ją za użyteczną do wzbudzenia działania osobistego. W rzeczywistości wszelkie działanie zaczyna się od rozsądnego, zdyscyplinowanego i zorganizowanego wyjścia poza własną strefę komfortu. Dezorganizacja lub czyny puste, które nie przynoszą żadnej zmiany, nie liczą się. Są pozbawione sensu.

Na tym prostym fakcie opiera się wszelka władza. Ta wiedza, tzw. „umowa", która kiedyś została nazwana kontraktem społecznym, nigdy tak naprawdę nie została podpisana. Status quo zawsze opierał się na tego rodzaju kontraktach społecznych, które są znane, lecz ukryte głęboko w zakamarkach publicznej uwagi i świadomości, ujawniając się dopiero w momentach kryzysu lub gdy rozpoznany zostaje dryf od tego, co ustalone.

Dopóki wiedza o tym dryfie lub kryzysie nie zostanie aktywowana, lecz utrzymywana w uśpieniu, społeczeństwo kontraktów może być nadużywane w nieskończoność — aż jednostka rozpozna, że jej prawa czy zasady są w rzeczywistości łamane. „Najpierw przyszli po Innych, nie zrobiliśmy nic, potem przyszli po tych z daleka, nie zrobiliśmy nic, potem przyszli po naszych przyjaciół, nie zrobiliśmy nic, a gdy przyszli po nas — było już za późno". Jest piękny cytat z Księgi Przemian: „Kiedy kłamstwo zostaje wyniesione na światło dzienne, nie panuje już nad tymi, których dotyczyło". Może to właśnie jest in-

ne znaczenie aktywowanej wiedzy — że gdy coś oczywistego, a jednak zdeformowanego, zmanipulowanego zostaje ujawnione jako nieprawda, osoba zostaje zaproszona do działania. Jest to aktywacja poprzez niewiedzę. Niewiedza powinna motywować do działania, do badań, w przeciwieństwie do teologii — nie do pokory wobec niewiedzy.

Jeśli taki impuls się pojawia, by zjednoczyć się i działać w oparciu o wiedzę przeciw ruchom, grupom, władzy zagrażającym prawom, wolnościom, zasadom i wartościom, dla których się żyje, wtedy potrzebne jest też starannie przygotowane ramy, gotowe do zastąpienia istniejących obozów władzy. W przeciwnym razie nie ma alternatywy do zaproponowania.

W środowiskach wywiadowczych istnieje wiele technik oceny informacji, jedną z nich jest technika bayesowska łączenia dowodów. Polega na formalnym sposobie wykorzystania napływających danych do modyfikacji wcześniej oszacowanych prawdopodobieństw. Dzięki niej można określać granice błędów w estymacjach i prognozach. Każdy element informacji może być łączony z wcześniejszymi danymi historycznymi i subiektywnymi ocenami prawdopodobieństwa zdarzeń, by określić, czy ich zajście stało się bardziej, czy mniej prawdopodobne — i o ile. Analiza bayesowska umożliwia obliczenie prawdopodobieństwa, że zaobserwowane dane można przypisać określonym przyczynom. Jej zaletą jest zdolność łączenia subiektywnych sądów z częstotliwościami historycznymi w odniesieniu do najnowszych wydarzeń.

Transponując dane, wzorce zachowań, zachowania mas i grup, można je hipostazować i dostrzec większe trendy wśród ludzi czy tłumów — nawet w erze biotechnoinformacyjnego wysypiska, nazywanego przez niektórych chaosferą. Gdy przeciążenie informacyjne teoretycznie różnicuje ludzkie zdolności poznawcze tak bardzo, że panuje zbyt wielki zamęt, by działać w sposób zgodny i zorganizowany, rośnie tendencja do radykalizacji przekonań i opinii

oraz poczucia odrębności i inkluzywności (my i oni, grupa wewnętrzna i zewnętrzna), łącząc różne trendy ludzkich zachowań, które pozostają takie same, lecz stają się bardziej spłaszczone, pozbawione pazurów i wnętrzności.

Stosując analizę bayesowską, możemy obserwować dryf ku systemowi totalitarnemu uruchamianemu w różnych sektorach społeczeństwa, rozszczepiającemu wspólnoty, wzmacniającemu łatwych do kontrolowania radykałów, organizującemu życie wokół pustych wartości — oto współczesne doktryny władzy. Hans Jonas twierdził, że w czasach rosnącej populacji, niedoboru i nadużywania zasobów, niewydolności instytucjonalnej i rosnącego przeciążenia informacyjnego, masowego chaosu — konieczne będzie narzucenie systemu, czyli reżimu totalitarnego. Całkowicie się z jego wnioskami nie zgadzam. Był technokratą zintegrowanym z tym szturmem, decydującym, że filozofowie złożyli broń wobec takiej „konieczności". Wpisał się w ten wspólny front rozumienia, że na „zintegrowanej Ziemi", z masami do rządzenia i elitami do rządzenia, to „wspólny los ludzkości".

Ostatecznie sprowadza się to do cenzurowania człowieka do funkcji prokreacji, integracji w tym elitarnym systemie, a przez gameifikację kredytu życiowego wobec biometrycznych systemów AI — CCTV do analizy dużych danych i masowej inżynierii społecznej — do „pozwalania żyć". Współcześnie infotainment napełnia umysły i serca akceptacją takiego porządku rzeczy w atmosferze ukrycia lub zdolności do zdyskredytowania każdej informacji mogącej podważyć ten system w umysłach „pracownika-mrówki". Jeśli ten status quo przetrwa i będzie się rozwijał, możemy po prostu zniknąć, jako prawdziwi ludzie, stając się tym, o czym pisał Jünger — oszustwem natury — zombie.

Młot Pyrrusa

Ile razy wpędzano mnie w pułapki, co rusz próbując wykorzystać wstyd, uwarunkowaną conscientię — dopóki nie pozbyłem się obu, ku zaskoczeniu wrogów, którzy nie mieli się już czego chwycić! Podpisując się szlachetnym oddaniem, gdy ci, wstydząc się i winiąc jak flagellanci szczerzyli spróchniałe kły z nienawiści!

Samo-biczujący się niewolnicy — nienawidzą wolnych! Prędzej swe próby, swą gigantomachię zwalą na jakąś przewinę, zbrodnię, aniżeli dostrzegą cierń własnej głupoty i ignorancji w oku — aniżeli uznają, że to ich los jest rozdarty przez natury, które toczą ze sobą wojnę, tchórzowsko w niej nie uczestnicząc, ale szukając samo-wybawienia swoich religijnych lęków, seksualnych żądz i pożądających niebios fałszywych żołądków!
Pasożyty! Wy, co w ślepocie nic nie widzicie, nic nie przeżyliście!

Ja sam wykułem swoją heroiczną niedolę. Jestem swym apologetą i tłumaczem; z żalu zbieram owoce gorzkie, acz zwycięskie!

Dopóki nie splugawiliście świata swymi łgarstwami, wojna ta była piękna, helleńska! Teraz w czasach symulakr i piekłami co rozgrywają kukły ze znudzenia, bo te nie stawiają oporu w ignorancji — jest pyrrusowym zwycięstwem — z pobitymi jak psy, nie jak lwy — uczestnikami, którzy nie złamią się pod jarzmem waszych matactw!

Ja, ja sam rodziłem się z czystą kartą i własną decyzją. Silną, acz stateczną, pędzę ku wolnym. Zbyt splugawiliście moje poruszenia, próbując wciągnąć mnie w swe niewolnicze gry: oczerniając, fałszując, kradnąc i przeinaczając każdy mój ruch!

Gdy szykują na ciebie pułapki na polu minowym — nie sposób wszystkich ominąć. Ale powrócić do równolegle budowanej natury, do daimona — to zwycięstwo!

Bogowie was wyśmiewają, patrząc na nasz taniec: piękny, szyderczy wobec wrogów, zmęczony wobec siebie, oddany wobec spraw z dawna zapomnianych — nieśmiertelnych!

Czy naprawdę myślicie, że wasze fałszywe niebiosa Ziemi nie mają większych nad sobą — w totalnej przestrzeni wszechświata? Wy, mikroby opętane własną służalczością, wbijające klin urojeń między ogromem gwiazd, a planetą Ziemią, nazywając waszych wiernych wybrańcami!

Machinacje psychologiczne, działające na religijnych bigotów, na ludzi małych — podporządkowują ich szybko.

Lecz ja zmieniłem kontekst: wytrąciłem popędzaczom tego bydła bicz z ręki. Zdjęli swe mistrzowskie maski — obnażyli się jako świnie z narzędziami tortur! Ich słowa czcze jak szum liści, choć szum liści szlachetniejszy i piękniejszy niż kwiczenie motłochu! Chcieli mnie kupić sprawami, które dawno poświęciłem, wyśmiewając tych skorumpowanych, co ograbili mnie z rogu obfitości a następnie zniszczyli sposób w jaki działał, zostając ze skorupą i kośćmi jeno!

Proszą o więcej! Do ograbienia, do zniszczenia, do sprofanowania, jeszcze im nie dość jadła złotego, co zamieniają w gówno!

Kondescencja, sport zniewalania małych ludzi — rozbija się szybko o mądrzejszych, bardziej doświadczonych, będących w mariażu z Bóstwami.

Na innym gruncie — tam świnie grzęzną bezsilnie, kwicząc z wściekłości, że nie mogą zrobić nic. Oprócz zabłocenia żyć większych.

Nasyłają więc swoje szczury, aby z namaszczeniem podgryzały nam stopy, abyśmy w końcu runęli!

I tak — w ruinie, w tej mgle wojny, przy ostatnim dechu — oddajemy Thyrsę, eliksir i esencję naszego życia.

W każdej ogromnej apoteozie. W każdym maleńkim, absurdalnym wulgaryźmie, co nigdy nam nie przystawał maluczkością — na ołtarzach chwały.
Tej przyjaciółki, która ostatnim pocałunkiem odeśle nas do domu — w sfery rozgwieżdżone!

Gigantyczne metafizyczne pole widzenia kontra krótkowzroczne postrzeganie zjawisk bliskich

Jak szukać głębi, jak zrzucić ładunek głębinowy, jak nurkować w najdziwniejszej rozległości straszliwej niedoli i grozy, która przeraża — w pięknie, które niszczy. Większość ludzi widzi tylko tyle.

Mogę widzieć okna, budynki, relacje, moje obowiązki zawodowe... ale im więcej mam osobistych wglądów i doświadczeń, tym głębiej rozumiem ludzi. Ale co z myślą o rzeczach boskich, o tych duchowych siłach, o bogach ezoterycznych, wyzwolonych bogach kosmosu — ład, ozdoba?

Nawet w autophaneia, jeśli ktoś zobaczy róg obfitości z kaduceuszem — srebrnoskrzydły symbol na niebie, nocnym niebie — co pomyśli? Och, łączę ten symbol z pojmowalnością. To i owo, tamto i siamto. Ale co to naprawdę znaczy?

Gdy tylko uświadomisz sobie, że siły ontologiczne są całkowicie zdehumanizowane — nieludzkie, przerażające i piękne — wtedy widzimy, że uprawiamy metafizykę ze śmiertelnej perspektywy, przekonując samych siebie, że w ogóle jesteśmy zdolni coś zrozumieć.

Ale kiedy tylko zrozumiemy i nauczymy się zdeantropocentryzować wielkie siły, możemy je kontemplować, próbować je pojąć i odnajdywać je w świecie. Wtedy pojawia się wielki, szeroki wgląd — doskonalsze spojrzenie na siły transcendentne, osobliwe i całkiem odległe od zwierzęcia ludzkiego.

Jakie więc są? Jak możemy o nich spekulować?

Fuzja obcej gwiazdy. Jak to jest? Przenieśmy to na inny poziom. Fuzja boskich mocy, sił, siddhi bogów. Śakti splamiona wasanami — nawykowymi skłonnościami. Czysta moc naznaczona atrybutami natury: ousią, karmaną i innymi.

Najwyraźniej masz gości — gęste cienie-krewni. To będzie krótka mowa.

„101" o tym, jak patrzeć na rzeczy nie w dziecinny sposób: wskazówka — wyjdź poza jaskinię Platońską, poza pozory, symulakra, wirtualności. Idź dalej.

Prawdziwa magia zaczyna się dopiero dalej. I owszem, czasem zamieniamy się w dzieci — to tylko tyle, ile czubek naszego nosa. Tak zwykle ustawiamy ostrość.

Lecz w głębokiej medytacji — samadhi, śamatha — możemy uchwycić maleńki fragment całości. I wtedy poznajemy wielkość sił świata.

Nawet nasz lokalny układ — prądy księżycowe, pierwotne nurty Księżyca — są druzgocące dla śmiertelnego zwierzęcia ludzkiego.

Pomyśl o tym.

O metafizycznym nonkonformizmie, anarchach Bogów

Anarch to jednostka, która osiąga absolutną osobistą suwerenność poprzez wewnętrzną autonomię. Jest wewnętrznie wolny i odłączony od świata, choć w nim żyje, i dlatego nie jest popychany do buntu czy zmiany istniejących struktur władzy — parafraza koncepcji jüngerowskiej z Eumeswil.

Mieszkam blisko kościoła. Pogrzeby i nekrologi pojawiają się bez końca. Katolickie obrzędy, chrzty, te pieczęcie przynależności na duszach wiernych, to więzienie metafizycznych architektur tworzonych przez dyletantów, którzy ośmielają się nazywać siebie „architektami", piękne życia, straszne życia — treść nieistotna? Od kołyski aż po grób w ignorancji. Ochrzczeni przez klaunów, pochowani przez klaunów, po zgarnięcie pieniędzy, nekrobiznes cmentarny, obietnice Nieba, groźby piekła — małe ludzkie dusze rozpadające się w skia, cienie, wciąż oddane cyrkowi, nawet po śmierci, gromadzące się w kościołach, dopóki nie zanikną, przywiązane do tego, co kochały kochać za życia. Ach, ci sami klerykalni klauni, którzy sami wątpią, czy ich brednie w ogóle są ważne, a jednak ludzie oddają im się w ufności. Życia nieprzemyślane, nieprzeżyte, nieprzebadane.

Dawno minęły dni, kiedy próbowałem z nimi walczyć; zwycięska decyzja, by ich unikać, znosić ich idiotyzmy, ataki i kłamstwa z cierpliwością, trwa. Zdewastowano mi celowo życie, „nawracanie na siłę", upokorzenia, utraty pracy, gdy indukowano dekompensację psychiczną, magiczne ataki na umysł i ciało, trwające przez lata, byłbym jed-

nowymiarowym idiotą, gdybym twierdził, że nie brało w tym udziału tysiące postronnych idiotów, w końcu piekło też jeździło mi na barkach, gdy ochoczo brałem na siebie heroiczne jarzmo przetrwania. Cóż pozostaje, psychiatria czy religia? Niewolnicze paradygmaty względem liberati i cognoscendi. Wiarygodnym pozostaje się tylko wobec tych, którzy wierzą w tą wojnę, bo sami ją przeżyli, względem sił z którymi się walczyło i tych mocy, które doceniły naszą walkę.

Uśmiecha się do Śmierci, szydzi z Pana, śmieje się z siebie i łypie na dziewczęta. Jego świat istnieje tylko dla niego samego. Absurdalny dla wszystkich, nawet dla niego samego. Bez znaczenia dla nieba i bez żadnego zainteresowania ze strony piekła.

— Giermek Jons, Siódma pieczęć

Dlaczego więc piszę? Aby utorować drogę innym, być może, bo nonkonformizm sceptycznego, hermetycznego rodzaju, nie rosnący w powierzchownych złudzeniach, walczący o prostolinijność swojej ścieżki, sprawdzony — jest rozpoznawany przez Bogów, jakby szydzących z oddali z tej żałosnej gromady ludzi, którzy powierzają się wygodnej ignorancji, w której pływają przez całe życie, stawiając egzystencjalne pytanie zawieszone w obiektywnej próżni. Zawsze sądziłem, że prawdziwą ciemnością jest ignorancja, brak człowieczeństwa, brak wyzwoleńczych technik metafizycznych; przeciwnie — ci ignoranci próbowali mnie przez lata przekonać, że ignorancja jest najjaśniejszym ze świateł, niemal jaśniejszym niż samo Słońce, a oni są akolitami boskiej wręcz niewiedzy, którą należy czcić!

Między życiem a śmiercią, między Erosem a Tanatosem są rzeczy do zrobienia, żyjąc życiem fundamentalnie prostym: oddech, żywność, dach nad głową, ciepło w zimie, praca, znajomi, rodzina, prze-

trwanie, jak każdy; poza tym — filozofowanie (ach, wieńce laurowe niesione przez helleńskie muzy), ceremonia i rytuał (aktywny zasadniczy pierwiastek przemiany i połączenia z Bóstwami), medytacja, kwietyzm i kontemplacja (opanowanie wglądu, pogłębianie myśli), życie heroiczne (mieć dość substancji, by skrystalizować młodego boga), podejście studiujące (budowanie na ramionach gigantów, by nie dać się uwieść własnym projekcjom).

W sumie, przez osiemnaście lat ścieżki Saturna, nieporzuconej, walcząc dniem i nocą — czy było to wynagradzające? W sensie heroicznej tragedii życia — być może, patrząc wstecz na wszystkie katastrofy, w sensie redeifikacji — zdecydowanie, gdyż ta heroiczna tragedia życia jest przemijająca, a my budujemy nasze większe ruchy w formie bezcielesnej, od-cielesionej, wśród procesji Bogów, którzy nas wspierali, kiedy raz weszliśmy na ścieżkę pitagorejską. Czy to sprawiedliwe wobec ignorantów? Oni podjęli swoje decyzje. Czy byli zdolni podjąć inną? Nie można winić człowieka bez ramienia za to, że jest bez ręki. A jednak, wśród ignorancji, opór w realizacji jest wyborem uporządkowanym, przede wszystkim dlatego, że przywraca przebóstwioną jakość „sprawiedliwości" w nasze atomy, w nasz krwiobieg, sprzeciwia się niesprawiedliwości.

Tak jak w czasach nazistowskich organizacja Weisse Rose była aktem sprzeciwu wobec totalitarnej niesprawiedliwości, tak w czasach ignorancji metafizycznej nieliczni wyłamują się, dostrzegając sprzeczności i torując sobie drogę w wielkich bólach narodzin, w cierpieniu, smutku, niedoli, zachwycie i wdzięczności, w eudajmonii i równowadze. Bo przecież trzeba stoczyć tę wojnę, by zerwać łańcuchy; bez wojny nie ma zmiany, nie zyskamy szacunku demonów i piekieł, nie zostaniemy dostrojeni do Bogów, jest tylko rozważanie z fotela o rzeczach, którymi moglibyśmy się stać — aż po śmierć, a ta wojna jest pełna wdzięku, czyni nas ludźmi, jest najlepszym treningiem tej dawno zapomnianej wartości humanitas.

Czy jest wskazówka, którą chciałbym zostawić po sobie? Bądź buntownikiem, ale buntownikiem mądrym, krytycznie myślącym, z powodem — bo gdy buntujesz się przeciw niesprawiedliwości i ignorancji, zawsze są siły, które znają harmonię, sprawiedliwość, piękno i prawdę, i które chcą Cię odzyskać — przeciw historycznym oszustwom, a z Bogami — toruj drogę innym, aby ich ścieżki były lżejsze, przeciw wrogom przebóstwienia, wolności, epitomizacji, heroizacji. Niech wyją w gniewie, widząc, jak kolejny duch się wyzwala — a to w końcu jest zwycięstwo, największe zwycięstwo ze wszystkich: zobaczyć kogoś wyzwolonego, uniewinnionego wobec wrogów, dołączającego do wielkich procesji Bóstw!

O odpowiedzialności w komunikacji

‘Nic z nas bez nas’; ‘Im większa natura, tym więcej poruszeń’; ‘Głęboki człowiek, którym wiele istnień może działać’

Praktykuję mowy późno w nocy, kiedy nikt nie słucha. Odnosząc się do niewidzialnych kompanii napominam siebie. Wysławiam skargi, błogosławieństwa, laudacje, pochwały, klątwy, epitafia, wspomnienia przeszłych czasów, lub gdy brakuje mi dyscypliny, lub coś wiąże mi język — bełkoczę od rzeczy we wściekłości, nienawiści, daimonicznym zdominowaniu. Tak łatwo przecież zniekształcić ludzki umysł, a to zniekształca i myśli, i mowę. Rozognione przemowy pełne pasji albo niski ryk. Nauczyło mnie to niejednej rzeczy o tkaniu monologów, a także przemówień, które idą prosto z serca, niezwiązane niczym.

Wyczuliło mnie to także na niebezpieczeństwa związane z mową, która tworzy, niszczy, radzi, potępia, gnębi gadaniną, odkrywa, inicjuje, mówi emocją lub wyważonym rozsądkiem. Funkcji mowy jest wiele, lecz przeważnie jest to próba wywarcia wpływu, jeżeli nie na innych, to na siebie. Aby sygnifikować własny stan, autonomię, każda mowa jest formą metafory, jest przekazaniem stanu ludzkiego w akt mowy, jest procesją jego myśli, emocji, odczuć etc. Skrępowana mowa, mowa uwięziona, mowa, która jest w klatce, doprowadza do wynaturzeń charakteru i natury. Gdyby ktoś miał kontrolę nad naszą ekspresją, nad naszymi słowami, gdyby sprawiał, że słowa ugrzęzłyby nam w gardle, doprowadziłoby to do wielkich

wypaczeń. Związana ekspresja jest formą zniewolenia. Wyważone słowa zaś strukturą, którą nadaje się tej ekspresji w rozumny sposób.

W oratorskich próbach byłem zatem dzieckiem o złamanym sercu, imperatorem, co komenderował, zgorzkniałym diabłem, dyletantem, co widzi tylko jeden aspekt sprawy. Nosiłem tyle masek, ile grało mi w sercu, tylu nosiło moją maskę, ile wymagała ich ekspresja. Z wielkością i zdegenerowanym brudem, nagi i szczery przed Bóstwami, okoliczności zaistniałe w moim życiu jedynie amplifikują albo przyduszają tę ekspresję, pośród ludzi i ich zwyczajowych relacji. Tylko podczas wystąpień publicznych możemy się sprawdzić, jak daleko nasze przekonania o wątkach twardych jak stal mogą się rozpaść, będąc niczym innym jak kruchym drutem.

Żałuję, że nie miałem retorycznego treningu od dziecka, jak to było w zwyczaju starożytnych. Jak konstruować, aranżować, komponować, nadawać ton i strukturę dostarczanej mowie. Za dużo gadaniny pochodzi z ust wygadanych, lecz niemądrych ludzi, niewyważone słowa, lub słowa, które przelewają się bez sensu, nie koncentrując na taktyce i strategii przemowy. Słowa mogą być niebezpieczne, modyfikują rzeczywistość innych, jeżeli są użyte bezmyślnie lub nieetycznie, mogą doprowadzić do okropnych efektów. Mistrzowie języka komenderują nie słowami, ale abstrakcjami i symbolami, które za nimi stoją, które są ich esencją. Są też mistrzami ludzkiej psychologii, znawcami ludzkich umysłów, dusz i serc, penetrującymi indywidua, lub grupy, masę z wielkim wglądem, aby uderzyć w sedno i oczarować słowami wtedy, kiedy jest to niezbędne. Kiedy słowa zaczynają władać ich mistrzami, ci drudzy są zrzuceni w płytkie bagno, oczarowując się sobą, tracą kontrolę nad rumakiem retoryki.

Pryncypia mowy, jej przedłożenia polegają na pryncypiach człowieka, który jej dostarcza.

Rhetorica ad Herennium (Cornificus lub Cicero): "Funkcją oratora jest zdolność do przemawiania o tych rzeczach, które zostały ustalone przez prawo i zwyczaj w celach społecznych aby zapewnić na tyle, na ile to możliwe, zgodę jego publiki"

Porter, Stanley E. 2017. Handbook of classical rhetoric in the Hellenistic period (330 B.C.-A.D. 400). Atlanta: SBL Press

Człowiek obycia przebywa w swoim pokoju. Jeżeli jego słowa są dobrze wypowiedziane, spotyka się ze zgodą na tysiąc mil. Jakże bardziej w jego pobliżu! Jeżeli człowiek obycia przebywa w swoim pokoju i jego słowa są źle wypowiedziane, spotyka się z opozycją na dystansie większym niż tysiąc mil. Jakże bardziej w jego pobliżu! Słowa wypływają z jego osoby, wpływając na ludzi. Uczynki są zrodzone blisko, a są widziane z daleka. Słowa i uczynki są zawiasem i cięciwą łuku człowieka obycia. Gdy porusza się zawias i cięciwa, przynoszą honory lub dyshonor. Poprzez słowa i uczynki człowiek obycia porusza niebiosami i ziemią. Czy zatem nie powinno się być ostrożnym?

Wilhelm, Richard, Cary F. Baynes, Carl Gustav Jung, and Hellmut Wilhelm. 1990. The I Ching or Book of changes. Princeton: Princeton University Press, str. 266—267 i str. 237—238.

Najlepsze przemowy mogą być dostarczone, gdy publika jest znana w wystarczającym stopniu. Kiedy publika jest skomponowana z tonalności różnych umysłów, myśli, wariacji serc, należy mówić w przystępny sposób, lecz nigdy nie rozpuszczać przekazu aby kupić publikę, inaczej zamieniamy przekaz w rozlew czczych słów.

Najgorsze co może się stać, to stworzenie pewnej opinii, która harda, wydaje się być łatwa do zrozumienia przez ludzi, ale będąc prostacką, żeruje na emocjach i inklinacjach, które mogą być kom-

pletnie błędne z punktu widzenia rozsądku. Wydaje się właściwa i prawdziwa, ale jest taka jedynie z pozoru, zabijając oratoryjną subtelność, która może być skonstruowana w dosadnej sile tylko przez mistrza mowy. Kiedy oracja jest skonstruowana pięknie i precyzyjnie, a do tego jest szczera, sprawiedliwa, wyważona, nie tylko inspiruje ludzi, ale pozostawia ich z wrażeniem, iż sami odnaleźli rozwiązanie, w każdej osobie, która była słuchaczem. Doświadczenia i odkrycia, które odnajdujemy sami, są najbardziej skuteczne. Mowa jedynie wspiera ten proces. W esencji dzielimy się doświadczeniem, jak to doświadczenie będzie przekazane, jaki jest cel inspiracji, którą próbujemy ukuć, tkwi w pytaniu o wiadomość, którą chcemy posłać dalej do publiki.

W istocie, możemy być w posiadaniu wiedzy lub informacji, która wywoła niezgodę, zamieszki, albo wystawić nas na pośmiewisko, w zależności od wiary publiki i podatności na przekaz. Możemy być w posiadaniu doświadczeń niewspółdzielonych przez innych, a zatem nie do zaakceptowania przez publikę. Dlatego odpowiedzialny orator nie wyrzuca wszystkiego, co ma w głowie, rzucając na oślep wszystkim, co wie, lecz rozdziela, rzeźbi, myśli, planuje, aranżuje, stylizuje narrację zgodną z wymogami czasu, publiki, przestrzeni. Odnajduje to, co jest rozsądne, prowadząc publikę do współbrzmienia. Sympozja są wymianą wiedzy eksperckiej, a zatem są równoważone w innej relacji, mowy dotyczą jednostronnego przekazania wiadomości do zgromadzenia o rozmaitym stopniu wiedzy i doświadczenia.

Przykrym jest to, że mowy na przestrzeni dwudziestego wieku tak bardzo zubożały, chociażby leksykalnie, ale także składniowo, stylistycznie. Gdy porównuje się piękne przemowy Woodrowa Wilsona z infantylną propagandą kłamstw analfabetów takich jak Trump, ciężko nie stwierdzić, że nie tylko publika została rozpieszczona, otępiona, ale elity dzisiejszego dnia mają mniejszy zasób słownictwa, niż robotnik w Stanach Zjednoczonych poprzedniego wieku. Biorąc

pod uwagę fakt, że logika nabytego języka przekłada się na gramatykę myśli, zastraszająca jest składnia myślenia współczesnych elit.

Dlatego zawartość przekazu i narracji musi być ostrożnie dobrana, podczas gdy mówimy (czy piszemy) należy się pilnować, aby pokonać emocje dyscypliną, personalne interesy poświęcić w imię rzeczowości, przy wglądzie w dobro ogółu, a nasze osobiste błędy charakteru rugować, nie dopuszczając ich do głosu. Nie ma człowieka bez przywar, niektóre z nich są bardziej widoczne, ale należy dokładać wszelkich starań aby akcent kłaść na cnoty, eliminując lub amortyzując słabsze cechy charakteru. W miarę możliwości należy stać się bezosobowym, sterownym w nieegoistycznej służbie, która przekazuje coś w interesie innych, ku wzbogaceniu innych. Aby zadecydować co jest w istocie w interesie innych, należy znać ludzi, a także społeczeństwo. Należy w istocie mieć wyższy wgląd, ojcowsko-matczyny umysł i nadzór, aby wiedzieć jakie sprawy należy wspierać. Bez osobistej mądrości i ciągłego pokonywania siebie jedyne co można dostarczyć, to swoje ego, stając się megafonem dla swoich opinii, wierzeń, małostkowych narracji, służących tylko sobie lub pomniejszej grupie, która przyklaskuje takiemu obrotowi rzeczy.

Katedry Pamięci

Nie po raz pierwszy próbowano mnie uśpić i wymazać moją pamięć — z zazdrości o moją wolność, z nienawiści do mojej przyjaźni z Bogami. Przeważnie są to te same siły, które trzymają ludzi w ignorancji, ciemności i głupocie, wiedząc, że Mnemosyne (pamięć) jest równa Alethei (prawdzie), a w ujęciu orfickim Bohater to ten, kto pamięta.

Samozwańczym mistrzom z krainy Oz, handlarzom dusz i niewolników, zapala się czerwona lampka frustracji i wściekłości na widok kogoś, kto ośmiela się być wolny — podczas gdy oni sami nie mogą ani osiągnąć wolności, ani pozbyć się swoich niewolników. Wykastrowani własną niemocą, gryzący własne ogony z wściekłości i ignorancji, nie są w stanie zrozumieć, że szkodzą wyłącznie sobie.

Moja pamięć jest złożona na ołtarzach Angerony i Peitho. Niech te psy, które próbują mnie pozbawić operacyjnej pamięci, zostaną pożarte przez demoniczne kohorty wirujących, wściekłych plemion Hadesu.

Pater Liber, Mater Victoria!

To samo zło, które chce nas pozbawić prawdziwych, pięknych, sprawiedliwych, dobrych i słusznych wspomnień zgodnych z Aletheią, jest tym samym złem, które włada nami przez oszustwo, ignorancję, głupotę, ślepotę i indoktrynację. Przeszkadza w zdobywaniu prawdziwych wspomnień, które rezonują z realizacjami i wypracowanymi umiejętnościami, a lansuje fałszywe, niszcząc nasze dzieła. Spra-

wia, że zapominamy to, co prawdziwe i wspaniałe, a pamiętamy to, co fałszywe, podporządkowując nasze umysły i serca dyktatowi tej brzydkiej staruchy — Zapomnieniu, oraz tego złośliwego i zazdrosnego siwobrodego — Złudzeniu. Niech Mnemosyne stoi zwycięsko!

Znajdziesz w salach Hadesu źródło po lewej stronie, a obok stoi lśniące, białe drzewo cyprysu; nie zbliżaj się wcale do tego źródła.
Znajdziesz inne, z Jeziora Pamięci; płynie z niego orzeźwiająca woda, lecz strażnicy są blisko.
Powiedz: „Jestem dzieckiem Ziemi i gwiaździstego Nieba; lecz moja rasa jest niebiańska — sami to wiecie. Jednak jestem spragniony i umieram; daj mi szybko
orzeźwiającą wodę płynącą z Jeziora Pamięci."
I wtedy dadzą ci napić się z boskiego źródła, i wtedy będziesz świętować rytuały z bohaterami.
To jest pamięć, gdy jesteś bliski śmierci...

[Złota tabliczka z Thurii, „Orfickie" złote tabliczki i religia grecka: Dalej na ścieżce. 2014. Cambridge Univ Press, s.5]

Dziś niewielu z nas ma odpowiednie skupienie, czas trwania koncentracji, ani zasoby, by ćwiczyć renesansową Ars Memorativę, propagowaną na przykład przez Giordano Bruno. Jeśli chcesz poznać historię sztuki pamięci, polecam Frances Yates (Yates Frances A. 1966. The Art of Memory. Chicago: University of Chicago Press).

Wyobraźnia wielu ludzi jest osłabiona przez broń masowego rozpraszania i ciągłe zastępowanie ich phantastikon bodźcami popkultury oraz innymi powierzchownymi rzeczami, które trudno nazwać ozdobą ich umysłów, serc, dusz, daimonów i geniuszy.

Jak możemy ocalić nasze wspomnienia i je utrzymać? W końcu są one kluczem do utrzymania arsenału, wydajności i obrony każdego

działającego maga. Bez pamięci zapominamy nasze narzędzia, nasz cel, naszą wizję i samych siebie. Bez pamięci stajemy się więźniami teraźniejszości, a piękno światów eterycznych umyka naszej percepcji i oczom. Abyśmy nie zapomnieli!

Istnieje wiele planów mających na celu pozbawienie ludzi, a zwłaszcza Magoi, ich operacyjnej pamięci, kluczowej dla utrzymania ich pracy. Czasem wiąże się to z indoktrynacją, bo człowiek bez pamięci jest łatwy do wpłynięcia i poddania najpodlejszym oszustwom!

Pamiętajmy, że w misteriach orfickich Aletheia — prawda — jest synonimem niezapomnienia (A-lethe). Bohaterskie dusze pamiętają światy nieśmiertelne i boskie i nigdy nie rezygnują z objawień (epifanii, apokalips) skarbów Izydy, radości prawdziwych filozofów.

Jak możemy pamiętać? Możemy robić notatki w przestrzeni, na przedmiotach, notatki wpisane w nasze myśli, duszę, pola mentalno-emocjonalne, tworząc całą sieć węzłów pamięci, które możemy przywołać w razie potrzeby. Pamiętać wszystko naraz jest niemożliwe w śmiertelnym życiu — byłoby to przekleństwo!

Ten dar przychodzi z śmiercią i nieśmiertelnością, ucieleśnieniem — jeśli nasze herkulowe drogi prowadzą do tej totalnej pamięci, wtedy prawdziwie posiadamy wszystkie nasze uniwersalne wspomnienia, przekraczające nasze pojedyncze ziemskie życie. A jednak w życiu, by postępować w alchemicznych trudach i dziele Homoiosis Theio i Theion Ergon, musimy stworzyć własną sieć mnemonicznych nici i mistrzowsko je spleść tak, by nic nie dało się rozerwać ani rozplątać. Tu stajemy się prządki losów, przypominając Moiry. To losy naszej pamięci razem tkamy i utrzymujemy, by stoczyć bitwę tysięcznego blasku Thyrsusa.

Krótka jest pamięć ludzkości, krótka pamięć mas bezlitośnie wykorzystywanych przez ich panów, krótka pamięć panów i historia ich wzniesienia! Krótka jest pamięć okropności i nędzy ich dziejów!

Odłamki umarłych łapią echo dawno utraconych wydarzeń, a nawet żywi mylą dawno utracone miłości z wydarzeniami, które już nie porywają ich serc. Może dobrze, że tak jest! Bo totalne przypomnienie w śmiertelnym życiu to totalny horror — powiązanie wszystkich wspomnień z ich ciężarem emocjonalnym w jednym punkcie życia to straszliwy obrzęd najlepszego i najgorszego; im głębsze życie przeżyte, tym szlachetniejsze bóle i uniesienia, tym większe niebezpieczeństwo przekroczenia granicy tego, co znośne dla śmiertelnika! Nie pozwól, bym użył podwójnych standardów, jeśli uważam, że lepiej nie pamiętać dla niektórych, bo doświadczenie powinno się rozpuścić w fuzji bólu i zachwytu, cierpień i radości, by znaleźć mądrość w umiarkowanym rozumieniu!
Wracamy do tematu!

Wspomnienia w ezoterycznym rozumieniu to synergiczna informacja w entropicznej symfonii utrzymywana w przestrzeni topologicznej. Są to miejsca w kontinuum czasoprzestrzennym z wszystkimi do nich przyłączonymi nićmi — wymiarowymi, ontologicznymi, magicznymi itd. Wspomnienia to również hierarchia racjonalizowanych zdarzeń rozłożonych w świadomości i w pamięci umysłu, zarówno jako „duchy sfery mentalnej" przetwarzane przez mózg w pamięci krótkotrwałej i długotrwałej, ale dostępne również z odpowiadających astralnych sfer, a nie tylko rozproszone w sieciach neuronowych.

Pomyśl, jak trudno jest przypomnieć sobie, co robiłeś wczoraj o 13:33, jaka była twoja myśl, emocja, uczucie, stan umysłu, światopogląd, co wymyśliła „skacząca małpa" twojego umysłu. W jakim byłeś stanie? Łatwiej jest uchwycić miejsce, w którym byłeś, ludzi, z którymi rozmawiałeś, to, co widziałeś, niż to, o czym myślałeś.

W zależności od naszej zdolności do pewnych zmysłów, w tym „pozazmysłowych" (zmysły wykraczające poza uznane, ale zachowujące cechy zmysłów), możemy pamiętać dźwięki, wizje, zapachy, abstrakcyjne idee, pola sił, sfery energii, zjawiska magnetyczne, zna-

ki bytów, sigile, symbole i znaki. Ktoś z pamięcią fotograficzną i rozwiniętą wizją astralną oraz drugim wzrokiem łatwiej zapamięta krajobrazy niż myśli czy dźwięki, ale chodzi o to, by opanować wszystkie synergiczne odbicia do tego stopnia, by pamiętać nie tylko to, na czym się skupialiśmy, ale całe otoczenie i bodźce, które możemy odtworzyć od zera. Z treningiem przychodzi mistrzostwo — opanuj rzemiosło, a wszystko inne pójdzie za nim!

Pierwszym pomysłem jest pamięć w metodzie arystotelesowskiej. Umieszczamy „haczyk", „engram" lub „coex" (skondensowane doświadczenie) w naszej pamięci w określonym czasie i miejscu, a potem, po kilku godzinach, przypominamy sobie, co zawierał „haczyk": miejsca, dźwięki, rozmowy, myśli, wszystko! Haczyk działa jak „astralna notatka" i jest mnemonikiem filtrowanym przez określoną perspektywę lub tunel rzeczywistości. Każde zdarzenie można widzieć z wielu perspektyw i często rzuca to więcej światła na różne modele, by wydobyć bardziej prawdziwe informacje, które można wykorzystać do tworzenia lepszych narzędzi magicznych.

Nie możemy pamiętać wszystkiego naraz, więc musimy świadomie i selektywnie wybierać, co przyjąć i zapamiętać. Przewodnikiem jest tutaj zarówno etos, jak i estetyka — co jest użyteczne, a co powierzchowne, co pomaga w rozwoju, a co przeszkadza. Po co pamiętać, że pies szczekał w parku? Ale warto pamiętać, że duch ogrodu przyznał naszą obecność; warto pamiętać, że spotkaliśmy wielką miłość w takim a takim miejscu; warto pamiętać, że tam i wtedy odbyła się ceremonia. Powinniśmy pamiętać nie tylko ważne, ale i użyteczne rzeczy. Jeśli zapełniasz swój umysł nudną lub głupią wiedzą i plotkami, nie torujesz drogi ku doskonałości.

W ten sposób wiążemy wspomnienia czasoprzestrzenne i zawężamy kryteria wyszukiwania, gdy musimy coś przypomnieć. Możemy zostawiać astralne notatki wokół ludzi, miejsc i przedmiotów, sprawiać, by unosiły się w powietrzu. Niektóre nieumarłe cieniowe

wiedźmy piszą na żywej skórze ludzi, by przekazywać precyzyjne informacje, prawdziwe lub fałszywe, cieniom i zmarłym. Język cieni i gestów to osobny rozdział. W ten sposób można zbierać lub zostawiać informacje. Notatki są formą magicznej mnemoniki, której możemy używać, by pamiętać ważne rzeczy o pewnych miejscach i wydarzeniach. Możemy nawet zostawiać notatki w wymyślonych rzeczywistościach, wymiarach i miejscach, jeśli zdecydujemy się to robić.

Potajemnie mówię wam, że przywołuję boginię Mnemosyne, by zachować moje wspomnienia nielokalnie, jedynie przywoływane wyobrażeniowo, kopiowane z powrotem do mózgu i że w tajnym miejscu, w mej świątyni w gwiazdach, tworzę kopie zapasowe moich wspomnień, dobrze zaszyfrowane i zabezpieczone, by nikt z zewnątrz, żaden profan czy religijny imbecyl, żaden niewolnik ani jego pan, nie mógł do nich dotrzeć. Niechże Boginie jej strzegą przez mataczeniem na Ziemi.

Jak konstruować świątynie?

"Architektura jest zamrożoną muzyką"
— Goethe

"Boskość geometryzuje"
— Platon

"Kosmiczny porządek jest harmonią boskich dźwięków"
— Saturnin.

"Duch ludzi reprezentowany jest przez ich architekturę"
— Saturnin.

Architekt — z łaciny architectus, greckie arkhitekon "mistrz budowy, dyrektor pracy", z arkhi- "szef" + tekton "budowniczy, cieśla", z protoindoeuropejskiego rdzenia *teks — "tkać, tworzyć"

Gdy byłem dzieckiem, przeczytałem 'Katedrę Pamięci' Jacka Danna, zawsze marzyłem o podobnej konstrukcji, dopóki moje marzenie nie ziściło się w mojej dorosłości.

Ci, co zajrzeli w tajniki architektury mając zmysł metafizyczny, próbują stworzyć coś podobnego naturze, w zgodzie z nią, doskonaląc formę ku boskiemu, aby magnificencja i sztuka światów natury, światów ludzkich i boskich, perfekcyjnych, idealnych — była urzeczywistniona, uaktualniona na Ziemi.

Jeżeli w rzeczy samej możemy konstruować obiekty w publicznej przestrzeni, dlaczego nie spróbować wyzwolić wyobraźni, konstruując je także w mentalnych i astralnych przestrzeniach? Nasze święte ziemie, fragmenty piękna, geniusza umysłów, wielkie katedry fantastikonu. Współczesny świat nie jest piękny, przestrzeń publiczna jest przeważnie ohydna we współczesnych miastach, parki są rzadkimi momentami oddechu dla metropologii, mało jest szans na ucieczkę od budowli, które nie były przeznaczone dla ludzi, ale pracujących mrówek. Złe zarządzanie przestrzenią publiczną, gdzie wieżowce wysysają energię miast, pozostawiając miejską przestrzeń, a także podmiejskie krajobrazy wyobcowane, nieistotne. Jest to wyjątkowo widoczne w wysoce zurbanizowanych miejscach o dużych populacjach, gdzie ludzie są zdehumanizowani w obrębie struktury miejskiej. Totalne miasto jest wampirem, ucztując na milionach, które je zamieszkują.

W takiej sytuacji nie jesteśmy w stanie zmienić infrastruktury, a także polityki zarządzania przestrzenią, możemy jedynie spróbować stworzyć elegancką, estetyczną świątynię dla siebie, a także naszych ukochanych. W zależności od gustów w architektonicznych stylach zarządzanych naszymi preferencjami, możemy wznieść tego typu

konstrukcję, cegła po cegle, z mnemotechnicznymi detalami wymalowanymi, wyciosanymi w kamieniu, jeżeli umiejętność pozwoli, prawdziwą świątynię, wyczarowaną 'znikąd'.

Za każdym razem gdy ją budujemy, dopieszczając szczegóły, lub wirtualizując cały monolityczny projekt, rozwijając go w razie potrzeby, czy podczas medytacji czy wyobrażeń dnia codziennego, czy w snach, czy wybudujemy ją na Księżycu, w gwiazdach, albo ulubionym lesie, nieskażonym miejscu, pozostawiamy psychiczny nadruk w naszej wyobraźni, pamięci na planie mentalnym. Są to myślokształty ubrane w hermetyczną precyzję. Wynosząc naszą świątynię do astralnej sfery, uświęcając ją, chroniąc przed intruzami, gdy powracamy do niej w myślach, przybiera coraz więcej kształtów. Możemy ją wizualizować, możemy zapełnić ją pięknymi dźwiękami i zapachami, będąc iluzjonistami własnych świątyń.

Oczywiście jest to iluzja, ale praktyczna. W naszych świątyniach możemy bowiem pracować rytualnie, ceremonialnie w ukryty sposób. Spotykałem się tam z ideą mojej miłości, która w świecie rzeczywistym dawno została poddana niepamięci, przygasając. Jest to mała, elegancka świątynia, skonstruowana jak bizantyjski kościół, z otwarciem ku niebiosom jak w Panteonie rzymskim, pośrodku jest bioniczny posąg Izydy siedzącej na tronie, przesłonięty zasłoną, czasem widuję tam moją ukochaną w złoto-białym świetle, jej twarz promienieje, traktuję ją jak wyrocznię. Wokół są kolumnady, jest przestrzenna, zawieszona w gwiazdach, w fizycznych próżniach przepełnionych boskością. Gwiazdy są widoczne przez prześwity w kolumnach. Inna świątynia jest biblioteką i astrolabium, z potężnymi tomami i całą moją pamięcią, dostępną tylko mi i bogini pamięci — Mnemosyne, która pilnuje najważniejszych rzeczy istotnych dla pracującego maga — jego pamięci, wiedzy. Z marmurami w kolorze kości słoniowej, ze złotymi płytami zdobiącymi ją gdzieniegdzie. Jest to miejsce mojego wycofania ze świata, spraw ludzkich.

Ta pierwsza nie jest wyższa niż 10 kubitów. Ta druga ma 60 kubitów wysokości.

Świetnym pomysłem jest narysowanie własnej katedry, albo zaprojektowanie jej cyfrowo, a następnie poddanie takiego projektu projekcji w świat mentalny i astralny, zapełniając go myślami, ideami, malując wyobraźnią wyobrażenia piękna, estetyki, perfekcji, prawdy. Biorąc 'fizyczną architekturę' na warsztat, wibrując ją na mentalnym planie, a następnie sankcjonując na planie astralnym.

Jest to zaproszenie do skonstruowania miejsca do medytacji, pracy, aktu, odpoczynku, zabawy. Pośród rozmaitych metod dzielę się jedną z nich. Wysoce polecam książkę Francis Yates 'Sztuka pamięci', gdzie dokładnie opisuje ona historię technik mnemotechnicznych poprzez wieki. Dla metafizyka, dla maga, tego typu prace dostarczają akademickich zasobów wyposażających go w środki, metody, pomysły!

Dla tych zmęczonych ale działających bez pardonu w tym świecie — obyście konstruowali pięknie!

Inkarnacje: Cielesne Nokony Nieśmiertelności z których wykluwają się Bogowie

Metafora chóru, w którym ton i melodia nadawane są przez całość — zagłuszając dysonansowe głosy lub wpływając na nie ku lepszemu — a jednostki od czasu do czasu wykonują solówki, współbrzmiące z harmonią ogółu, jest oczywiście stosowna nie tylko wobec zgromadzenia, lecz także wobec relacji między przeszłością a teraźniejszością. „Wspólna kultura", wobec której poeta, na przykład, określa samego siebie, zarówno wyznacza granice, które są swobodnie uznawane, jak i znajduje zachowanie w jego dziele.

Podobnie „współudział" w dialogu pozostaje w relacji wzajemności z „umiarkowaną powściągliwością": z jednej strony ją zachęca i nagradza, z drugiej sam jest przez nią regulowany i zachowywany. Zarówno „współudział", jak i jednostka, odnoszą z tego korzyść.

Macrobius, Ambrosius Theodosius, i Robert A. Kastner. 2011. Saturnalia. 1, 1. Cambridge, Mass: Harvard Univ. Press, Wstęp, XLIII

„Vincula non attingunt rationem, intellectum et mentem, nisi quae iocunda sunt, bona et vera, nempe perfectiva.

Omnis enim falsitas, ignorantia, improbitas et iniustitia sunt extra rationem, intellectum et mentem, non in ratione, intellectu et mente."

Nie osiąga się rozumu, intelektu i myślenia dla niczego, co nie jest wspaniałe, dobre i prawdziwe, niczego, co nie jest doskonałe, albowiem wszelka fałszywość, ignorancja, nieprawość i niesprawiedliwość są niezgodne z pojęciami intelektu, pamięci, rozumu, intelektu i myślenia.

— Giordano Bruno, Theses De Magia, LIV

„Natura lubi się ukrywać, albowiem tylko nieliczni stąpali po jej najskrzętniej strzeżonych sekretach."

— Saturnin

W obrębie naszego organizmu, jak i organizmów różnorodnych zwierząt, posiadamy wszystkie klucze do zrozumienia zawiłości ukrytych technologii magicznych, tajemnych światów; innymi słowy — siłą indukcji, dedukcji i krytycznej weryfikacji możemy skalować te naukowo-magiczne objawienia poprzez inżynierię wsteczną, aż do najwyższych możliwych pojęć ludzkiej natury i hiperstazy naszego istnienia w czasie, włączając w to odkrycie dusz, anima mundi i upiorności wszechświata w całym jego terrorze i zachwycie.

Jesteśmy wysoce wyrafinowanymi biologicznymi kokonami, tajemną rafinerią energii i mocy, które w większości spoczywają w uśpionym stanie zniewolenia operacyjną ignorancją o możliwości ich użycia. Buddyjska stanza: „Ciało ludzkie to diament spełniający życzenia", to opis tych ukrytych właściwości których w obecnych czasach nie używa prawie nikt, a jeżeli już, to w bardzo zdegenerowanych z punktu metafizycznych odniesień formach.

Zostaliśmy ukształtowani przez misterny, ewolucyjny bauplan natury i kosmosu, który — przy użyciu właściwych technik magicznych, alchemizujących umysł w złożonym, wyrafinowanym laboratorium

biokognitywno-emotywnych, pneumato-seksualnych, daimonicznych obwodów przebóstwienia — może sprawić, że nasze wnętrzności i dusze staną się nieśmiertelne w stanach bezcielesnych, nieinkarnowanych, pośmiertnych, pod warunkiem spełnienia przesłanek pomiędzy śmiertelnymi zwierzętami a Bogami. W Theion Ergon nasze biologiczne kokony mogą zostać zmodyfikowane wolą Bogów, aby skorygować większe wyjścia seksualno-intelektualne i pneumatyczne ku demiurgicznym, pośmiertnym ruchom. Jesteśmy śpiącymi tytanami, ledwie świadomymi możliwości tytanizacji jako małych Bogów pośród Starszych Ras i Wielkich, Hiperkosmicznych Bogów.

Aby zrozumieć te ukryte ruchy, konieczne jest posiadanie wytrycha teorii — dawnych form ewolucyjnych, które nie są już wśród nas, różnorodnych form zwierzęcych i ich żywotów — gdyż każda nowa forma organiczna jest strukturą, która kondensuje i urzeczywistnia okultystyczne, dotyka rejestrów niemożliwego, otwiera portale i wiry ku nieznanym, nie-ludzkim światom, ku zjawiskom metafizycznym w wysoce złożonych, obcych nam formułach. W tym siły ontologiczne kosmosu urzeczywistniają się w życiu, a w tym paradygmacie generacjonistycznym mutują i ewoluują, otwierając wciąż nowe perspektywy duchowej korekcji, magicznych generatorów, komputerów, tablic przełączających — zegarowej, zaawansowanej biomagicznej machinerii Hyperionicznej.

To ksenomorficzne doświadczenie, ta zmiana perspektywy od bezpiecznie wydeptanej hermetyki antropocentrycznej, jest zarówno poważnym zagrożeniem, jak i wizją rozwoju — jeśli podejść do niej w sposób rozumny, etyczny i pełen zrozumienia.

Czy zadawałeś sobie kiedyś pytanie: „Jak to jest być lwem, ośmiornicą, stonogą, wielorybem olbrzymim? Jak to jest być gryfem, feniksem, bóstwem, duchem sylfów? Jak to jest być siłą ontologiczną, dziwnym wirem czarnego chaosu, boskim strumieniem złotego, hipersolarnego ognia?"

We wszystkim tym pamiętajmy, że ostatecznie owe eksploracje wskazują na sam stan człowieczeństwa — co definiuje człowieka, czym jest ludzkość, co ją konstytuuje, jaka jest jej natura, co powinno ją prowadzić, jakie są jej współrzędne i punkty odniesienia na dekady i stulecia. Powinniśmy podejść do tego z miłością — a czym jest miłość? Jest ona człowieczą afiliacją afektu w światach inteligibilnych, tak jak „Kocham Bogów i Boginie" znaczy:

„Dzielę wzajemny afekt i afiliację wśród inteligibilnych autophaneia, samomanifestacji". A zatem jest to intelektualna miłość duchowego rodzaju, która wynosi nas ku saturnicznemu typowi zrozumienia.

Saturnium Regnum 777, 2007 — 4953 Anno Bastardi. Czekając na Uranię — 888. Obowiązki wobec Bogów

Pollio: „Nadchodzi teraz ostatnia era pieśni Sybilli; rodzi się nowy porządek świata. I oto powraca sprawiedliwość, powraca panowanie Saturna, A nowe pokolenie zostaje zesłane z wysokiego nieba"

— Wergiliusz, Bukoliki, Ekloga IV (37 p.n.e.)

Co łączy, zderza się w walce napięć, aby zachować harmonię, wznosząc się ku górze przeciw pustce, Unieś wysoko swój niebiański łuk, dopasuj strzały do siły swego ducha, dziecko Matki Natury, gwiezdne sklepienie niebios, krewniaku serc nieśmiertelnych. Krocz odważnie przez ziemię, szczera duszo — dziś tak rzadko spotykana, niech pochodnie Bogów prowadzą cię przez Horai i Fortuny życia, abyś mógł ich czcić na ich tronach, tak jak i ty jesteś czczony, odważny w poszukiwaniu najzłotszego pocieszenia. Gdy próby życia miną, na końcu spojrzysz wstecz na ziemskie sidła i zaśmiejesz się radośnie.

— Saturnin

Według Prawa Saturna, wzory społeczno-polityczne współczesnego świata zostają utrwalone, przewrotnie — w gorsecie, wyciskając z nich zastaną zgniliznę, truciznę, krew, dusze i pot. Prawo nie zajmuje się możliwościami, lecz faktami realpolitik schwytanymi w sieć i tkanki tego procesu, zgodnie z tym co ludzie nawyprawiali, lub na co dali niemą lub walną zgodę. Eon Saturniczny scala to, co istnieje. Jest żniwiarzem historii, jeżeli wynikiem jest zgniły pokój, czy ludobójstwa — konsekwencją jest postępująca destrukcja z agentami destrukcji ponoszącymi pełną winę, wbrew nieustannym ostrzeżeniom — przyszykowali sobie katorgę, choć sami są uwikłani w losy, których nie przerośli wolą, czy mądrością.

Po wielkim nielegalnym przejęciu eonu słonecznego (666, Xronos Aion) przez uzurpatorów gnostycko-żydowskich z ich Isą na czele, ukrzyżowany wrzód zaczął wrastać w Ziemię. Narzędzie praktycznej polityki imperialnej, aby wynieść niższe Rzymskie rody do godności cesarskiej, reklamowane hebrajskim esseńskim gnostykiem, sekciarskim zdrajcą Jana Chrzciciela, niepiśmiennym amatorem magiem, zwanym „Jezus". Metaforycznie ten wrzód został wykorzystany przez siły ciemności i ignorancji do obalenia Imperium Słońca lewantyńskim wyznaniem, a jego muchy wzniosły architekturę na Ziemi skoncentrowaną wokół ukrzyżowanego truchła, które czczą. Zsekularyzowany wirus zrodzony z okolic Idumei karczuje wszystkie szlachetne, piękne rzeczy w obecnych czasach, tak jak czynił to przez wieki.

Jego zwolennicy zamordowali cesarza Juliana Autokratona, zniesławionego jako „apostata", i dokonali symbolicznego aktu zniszczenia wysokiej starożytności poprzez zamordowanie Hypatii. Od tego czasu cywilizacja, mówiąc metafizycznie — na planecie Ziemia tylko — została zbudowana na kłamstwach i oszczerstwach wobec nurtów solarnych i gwiezdnych, ośmielając się nawet porównać ukrzyżowanego rybaka, syna zgwałconej Miriam, do boga słońca. Nigdy nim nie był, lecz jak wiemy, re-dedykacja symboli jest kwestią kłamliwych

hazardzistów rozgrywających historię łgarstw dopóty, dopóki zinstytucjonalizowane kłamstwo nie stanie się zgniłą prawdą — symbolem, którego nie sposób roztrzaskać o ich katedry zwłok i ludzkiego cierpienia.

Tak czy inaczej, to, co zasiane, wydaje owoce. Nieważne, czy zgniłe i zepsute, czy smaczne i odżywcze. Nici prądów w noosferze istniejących paradygmatów splatają się w różne mutacje i wariacje. Nawet jeśli działają oddzielnie — łączą się ponad alienacją, atomizacją i paranoją. Rodzą potwory lub — przeciwnie — zaufanie, siłę, federalizację ludzi jednoczących się wspólnie dla dobrego celu.

Różne wzory ideokracji, idiokracji, ideologii i krytycznego myślenia zostają ze sobą zestawione. Per similia similibus, spotykają się, rozdzielają i oddalają od siebie w walce, by ponownie się zjednoczyć jako chaosferyczne, postmodernistyczne hybrydy, które w swych wirtualnością zakuwają ludzi w katakumbach Platona. Inne rozdzielają się poprzez wzajemne napięcie i dysharmonię.

Saturniczny ołów powinien być rozumiany jako gorset nałożony na realpolitik świata i mocno zaciśnięty. Wyciska z tych ruchów istotne prawdy. Zostają one zdemaskowane i ujawnione, by pokazać, czym naprawdę są, o ile ludzie mają jeszcze wystarczająco rozmyślności aby zidentyfikować i nazwać to, co jest fałszywe, obrzydliwe, niesprawiedliwe. Okropieństwa ujawniają się pierwsze. Władza, sława i bogactwo nie wybaczają niesprawiedliwym, brudnym, skorumpowanym — wszystko w swoim czasie. Ci czują się ośmieleni w swej arogancji i pędzą naprzód w oszczerczej głupocie. Rozkład kryje się w reaktywności, „nowy świat" jest jedynie wynikiem kształtujących się prądów, środków i formuł. Bogowie działają zamaszyście, interweniując w czas zgodnie z planem, nie wtedy kiedy śmiertelnicy sobie tego życzą.

Istotnie, nadszedł czas, aby wytyczyć granice i wyemancypować to, co naprawdę warte zachowania. To, co ma znaczenie metafizycz-

ne, ten skromny pomost między niebem a ziemią. Niektórzy przechowują go w Hekatycznych płomieniach swoich umysłów. To czas, gdy swobodnie przyciągamy to, co godne, wielkie, szlachetne, entuzjastyczne, do obliczy i dworów bogów, ostrząc kosy i siepacze, aby wykarczować świnie z tronów metafizycznych w odpowiednim dla nas czasie.

Kiedy krew wrze pod ciśnieniem i gorącem, szumowiny wypływają na powierzchnię. Bóle narodzin nowej ery mogą wskazać drogę przez mądrą rozwagę. Odkrywane są trafne, zdecydowane wybory — albo ich przeciwieństwo. Unieruchomieni w tym procesie, skamieniali w napiętych ruchach, jakie przynosi ta pozorna chaokracja, anokracja. Szumowiny mogą przewyższyć lotosy, które ledwo wyłaniają się z błota. Krwawych diamentów (sic!) zostawia się na dnie jamy, ich głosy rzadko słychać. Ich cnoty rozświetlają, ich protest to prometejski bunt. Postrzępione i opancerzone czasy, które głęboko wgryzają się w siebie.

Jakie dokładnie są te wzory, jedynie wnikliwi potrafią rozeznać. To, co stanowi rdzeń i istotę społeczeństw, wspólnot, grup i jednostek. Ten rdzeń kształtuje się poprzez Saturnium Regnum (777) w tej cichej, niewidzialnej rewolucji. Czekaj i patrz, gdy eony mają głos!

O Generacji 77

Z setki skrzydeł posłańców, które nam wysyłacie, dziesięciu nie powinno tu nawet być, osiemdziesięciu jest tylko ruchomymi celami, dziewięciu jest prawdziwymi wojownikami, szczęściem są wśród nas, bowiem toczą sekretną bitwę. Lecz jest też jeden, wojownik, który zabierze wszystkich z powrotem w Eleuzyjskie pola.

— Parafraza z 'Listów Cyników'.

Wszyscy zostaliśmy wysłani, by osiągnąć mistrzostwo w przywództwie na scenie świata. Jedni byli kupowani i sprzedawani, inni popadali w obłęd, byli zabijani i niszczeni. Jeszcze inni zdradziecko sprzedali się za pieniądze, seks czy marną sławę. Rodzisz się, by zostać wielkim mężem stanu, lecz ponieważ zagrażasz status quo — zostajesz eksterminowany z tej sceny, kompensując sobie życie wirtuozerią w innych dziedzinach, nie zapominając o pochodzeniu.

Zachowując swoje umiejętności przywódcze i ogromną naturę, stajesz się niczym drzewko bonsai — zdyscyplinowany, a jednak powoli gnijący. Kto ma zostać odłowiony — zostanie odłowiony. Osobiście nie chcę wiązać się z tym światem, w którym miernota, głupcy i świnie go zrujnowali, święcąc marsze triumfalne.

Nie ja stworzyłem globalną stajnię Augiasza i nie zamierzam jej sprzątać. To zadanie dla innych ludzi albo dla jakiegoś nowego, politycznego Herkulesa. Jeśli nie potrafią — nie obwiniajcie Bogów. Zrobili, co mogli. Lecz jeśli ludzie oddali się na łaskę religijno-politycznego plugastwa, poniosą konsekwencje zgodne ze swoją aprobatą na taki stan rzeczy. Przysłużyli się ignorancją walnie do zniszczenia złotych czasów.

Nadchodzi rychłe wycofanie się nielicznych na stanowiska metafizycznie zarządcze, wbrew śmiertelnikom na Ziemi, którzy będą wciągnięci w nowe czasy w krwawy sposób. Dlaczego? Ponieważ wszystkie linie polityczne, metafizyczne, społeczne i ideologiczne ostatnich lat globalnie sprzeciwiały się Bogom. Zatem spokojnie czekamy, aż rozpędzone świnie wpadną w piekła, skacząc ze skały.

Wasz — 23.777
Ruchomy Cel.

Otium

Bogowie i boginie drobnych rzeczy — nie potrzebują wiele poza wdzięcznością. Wszyscy tkwimy w swoich umysłach, polityce, zmartwieniach, kłopotach, a jednak — jeśli potrafimy, jeśli mamy w sobie umiejętność doceniania chwili, rozpoznawania drzew, rozpoznawania liści, obserwowania wróbli i gołębi w głębokiej kontemplacji — wtedy staje się to możliwe. Nie każdemu jest to dane, niektórzy zmęczeni ludzie nabywają tę percepcję naturalnie.

Mój pradziadek przeżył obozy pracy podczas II wojny światowej, a potem więzienia komunistyczne. Zmarł, gdy miałem trzy lata. Rodzina mówiła, że był uosobieniem joie de vivre — gwizdał jak żywiołowy ptak i był pięknym człowiekiem. Cierpienie kuje twarde i silne charaktery, szczególnie wewnętrznie; na zewnątrz są miękcy i delikatni, bo nie muszą nikomu udowadniać swojej odporności — z natury życzliwi i uprzejmi wobec świata.

Jak to praktykować? Za każdym razem, gdy czujesz, że jesteś zbyt pogrążony w swojej własnej głowie, zmartwieniach, cierpieniu, pustce, rozpaczy, melancholii, która obserwuje z pustką w oczach bezkresną kosmiczną otchłań, nienależącą do żadnej ludzkiej przestrzeni — wtedy obserwuj otoczenie. Nie musi ono być wspaniałe — jeśli tylko potrafisz przyjąć właściwe nastawienie, pewna miara zachwytu może być dana nawet brzydocie, jeśli zawiera w sobie jakąś współbrzmiejącą dziwnie głęboką prawdę.

Wyciągnij się ze swojego umysłu — to medytacja nad otoczeniem, wchłonięcie chwili, zamiast angażowanie się w projekcje przez nieszczęścia zarządzane Fortuną, które nas spotkały na bliski i daleki

świat. Taka krótka, cicha kontemplacja musi być połączona z wdzięcznością, z byciem uprzejmie kontent. Za co, zapytasz? Za wszystko, czego nienawidzisz i co kochałeś kochać.

Wdzięczność jest sztuką samą w sobie — za rzeczy, które nas nie złamały, nie zniszczyły, za te, które nas popchnęły naprzód i wspierały. Być może piszę to na próżno, z pewną dozą zrozumienia i wyczerpania, dawno obróconej w zimny popiół po złamaniu przez koło tortur, pozostawiając jedynie ślad wspomnienia z tych nostalgicznych obrazów. Być może dopiero odpowiednia dawka dobrze przeżytego życia musi zostać osiągnięta, by taka percepcja była dość dojrzała, by mogła się ostatecznie rozwinąć.

Nie jest nam ona dana, choć warta jest ćwiczenia — aby, gdy całe światy się rozpadają, wróbel śpiewał, a my mieli świadomość, że uczyniliśmy wszystko, by zaangażować się w ten świat — z furią, gniewem, wściekłością, pasją i buntem, nawet jeśli była to czyste szaleństwo, jesteśmy spełnieni w tym domkniętym momencie.

Ludzie złamani, ludzie zniszczeni, którzy przekroczyli ten graniczny próg, często są ludźmi wspaniałymi — w bardzo lekki sposób — przeszli przez zaciekłą nienawiść i gorzką pogardę, przez cytadele piekieł i wielkość majestatyczną, przez miłość i zachwyt, a potem pozostaje im ta ostateczna pociecha — otium Księżycowej Równowagi. W końcu Selene w grece attyckiej oznaczała „Wyspę Błogosławionych", tam nic ich już nie dosięga, nie zrani, kontemplują świat w ciszy ogromnej powagi sięgającej gwiazd z lekkością księżycowego światła, białych szat kapłanek i kapłanów, Hierofantek i Epopteionów, które zwiewnie tańczą na kosmicznych śpiewach wielorybów, włączając się w przedłużone pomruki mądrych starych gwiezdnych smoków, które z rozbłyskami radiowymi z prędkością promieni gamma lecą przez wszechświat, aż po jego kres.

Anatema ZOSA, Kazanie do Hipokrytów, Austine Osmane Spare

Tłum. 7.223 (Mateusz Zalewski-Grzelak)
Historia tłumaczenia Anathema of Zos:

Byłem absolutnie zakochany w twórczości AOSa od czasu, gdy miałem dostęp do połączenia DSL i mogłem zdobyć wersje HTML jego książek w latach 90. Kilka lat później, w 2007 roku, miałem przyjemność przeczytać je w wydaniu opublikowanym przez samego autora, Austina Osmana Spare'a, trzymając w rękach pierwsze wydanie (Londyn, 1913—1919), rzadkie ilustracje AOSa do tomików poezji i inne zachowane dzieła, dzięki Bibliotece Narodowej Walii (LLGCNLW). Kiedy studiowałem na Uniwersytecie w Aberystwyth, miałem własny „tajny program nauczania", poza studiowaniem Nauk Politycznych i Wywiadowczych na Interpol (International Politics, UWA) — pierwszym na świecie departamencie nauk politycznych, założonym w 1919 roku.

Wrogi samoudręczeniu, próżne wymówki nazwane oddaniem. Zos honorował zwyczaj mówienia głośno do swej Jaźni. W jednej z chwil, wracając do znanej świadomości, był chory, patrząc na motłoch słuchaczy niezależnych żebraków, wyrzutków, popędzaczy kurew, rozwiązłych, rozpasanych żołądków, obrzydliwych grotesk,

w które przyodziewają się, zwąc się „cywilizacją". Jego podirytowanie było tak wielkie, jednak nadal go gnębili, mówiąc: „Mistrzu, chcemy się uczyć tych rzeczy! Ucz nas religii!"
Widząc, z wielkim zażenowaniem, wielość wiernych pełnych nadziei, zszedł do doliny Styksu, stygmatyzując ich jako Tych, co Podążają. A gdy był pełen tchu, otwierał swe usta w wielkiej pogardzie, mówiąc:
O, Wy, których przyszłość jest w Waszych rękach!
Ta znajomość z Wami jest dozwolona nie z mojej woli — ale z mojej bezsilności. Znajcie mnie jako Zos, pasterz Koźląt, wybawiciel siebie i tych rzeczy, których jeszcze nie żałowałem. Nie zaproszeni, słuchajcie mej przemowy. Wytrzymajcie mą Anatemę.
Pożeracze brudu! Poślizgnięci jesteście na waszych ekskrementach? Pasożyty!
Sprawiając, że świat jest ohydny, wyobrażacie sobie, że znaczycie cokolwiek dla Niebios?
Żądając nauk — myślicie, że wyślizgniecie się z gwałtu na waszej ignorancji?
Bo z tego, co oddałem z siebie, powstanie dużo więcej niż niewinność!
Pracując nie na zbiorach mych słabości, czy będę wynagradzał wasze żądze zapychane moralnością?
Ja, co lubię swe ciało z niewzruszonym wątkiem, raczej będę biegł z wilkami, aniżeli wejdę do Waszych szczurzych domów. Zmysł... jadło... przeżuwanie... prokreacja...!
Taki jest Wasz cykl pasożytów. Stworzyliście ciekawie zakrwawiony świat ze swojej miłości do żądz. Czy nic się nie zmieni oprócz waszej przeklętej diety?
W tym jesteście kanibalami, cóż za mięso wam zaoferuję?
Jedząc swe martwe jestestwa doprawione każdym brudem, teraz pragniecie uczty z poruszeń mego umysłu?

Cóż w swym konflikcie uzyskaliście...?
Wy, co wierzycie, że wasza prokreacja jest ostatecznym, czy odruchy stworzenia zamanifestowane — powracacie ponownie do prostoty głodu, aby zrealizować, że nie jesteście jeszcze. Zabłociliście czas i ego.
Myślicie, aby swe nasienie sentymentalnie powstrzymać?
Odrzucacie seksualność pokazową etyką, żyjecie przez mord, ubóstwiacie większych od siebie idiotów — wszystkie rzeczy są możliwe dla was, którzy jesteście niemożliwi. Łakniecie zbawicieli, którzy są bezwartościowi dla przyjemności. Zaprawdę, łatwiej szaleniec wejdzie w niebiosa, niż wy trędowaci moralnością.
Cóż za różnica między Życiem a Śmiercią?
Jaka jest różnica między snem a rzeczywistością?
Czy nie znacie nic więcej oprócz swego własnego smrodu?
Czy wiecie to, co myślicie, biorąc to za pewnik?
Przygotowując się, byłbym ciszą. Lecz zbyt łaskawe jest Słońce, które przybyło, by mnie wesprzeć, a moja słabość pochodzi z odrazy, którą ułatwiacie...
Ale bądźcie przeklęci, zanim uzyskacie gotowe wybaczenie ode mnie!
Przeklęci bądźcie rezurekcjoniści!
Czy jest tylko ciało i dusza?
Czy nie ma nic poza bytem?
Żadnego kupna poza zmysłem i żądzą Boga, aniżeli ta ogromna, pożerająca zaraza, którą jesteście?
Wielbiciele własnych wymówek, śmiejcie się między gryzami!
Niebiosa są obojętne dla Waszego zbawienia czy katastrofy. Wasze szkaradztwo sprawia, że potencjał jest jedynie dziwną śmiercią!
Co! Czy jestem, aby pomóc w waszej uczcie urojeń?
Zmieńcie swe gnijące ciała, zachowajcie lament nad taką apoteozą jestestwa?

Miecz rzucam, wbijam, a nie rozpuszczenie!
Czy jestem waszym świniopasem, choć pasterzem koźląt jestem?
Moja przyjemność nie jest uzyskana przez szczury z próżnymi pomysłami — z nadziejami i lękami absurdalnego znaczenia. Jeszcze niezmęczony sobą. Nie zasmakuję abominacji, bo w Was widzę waszych rodziców i stygmaty karmienia się na brudzie.
W rubasznym pijaństwie waszej hipokryzji, ten monument szwindlarzy maluczkości. Gdzież mistyczne sympozjum, w hierarchii waszych nekromantów?
Szczera była Sodoma!
Wasza teologia to ślizg bzdurzącego gówna, które nazwaliście etyką. W waszym świecie, gdzie ignorancja i podstęp stanowią o szczęśliwości, wszystko kończy się żałośnie — nasączone bratobójczą krwią.
Poszukiwacze zbawienia?
Zbawcie swoją chorą niestrawność, wasze zdeformowane wierzenia. Żądze są waszą rekonwalescencją. Zapożyczone doktryny i modlitwy do brudu dla każdego zdrowego węchu!
Niewarci duszy — wasza metamorfoza jest pracowita dla śmiertelnego odrodzenia, aby dać dom waszym chwiejnym sentymentom, obrzydliwym przyzwyczajeniom, kaligraficznemu pandemonium — świata obfitego w nabytą chciwość.
Dlatego jesteście wygnani!
Żyjecie na kupach gnoju, w waszych pałacach i szpitalach, pośród cmentarzy. Oddychacie radośnie w swojej opodatkowanej otchłani?
Nabywacie pół-żądze, uginając się pod przekonaniami, groźbami i obietnicami zrobionymi z obrzydliwie jadowitej prawowitości!
Czy możecie sobie zrealizować Niebiosa, które egzystują bez?
Wierząc, niestowarzyszając się, jesteście fałszywi i nie znacie drogi cnoty. Nie ma cnoty w prawdzie, ani prawdy w cnocie. Prawo staje się poprzez konieczność żądzy. Skorumpowany jest nauczyciel, ponieważ Ci, co mówią, mają tylko stracone słowa do oddania. Wierz

albo bluźnij!
Czy nie mówisz szczerze ze swoich trzewi?
Wierzyć czy nie wierzyć — oto jest pytanie. Prawda to, jeżeli wierzycie najmniej — wasze potrzeby są przy rzeczach. Jesteście z tych rzeczy, waszej wiedzy, waszej głupoty i dalszej żałosności, którą sobie zadaliście!
Wasze życzenie? Wasze niebiosa?
Pożądacie kobiet. Waszą potencjalną żądzą jest burdel.
Wy, którzy boicie się cierpienia — kto z Was ma odwagę, aby atakować zachmurzonych wrogów wierzeń, pobożnych nadziei żołądka?
Bluźnię przeciwko Waszym dekalogom, aby prowokować i patrzeć, jak szczekacie, jak miażdżycie własne zęby. Wiecie, czego chcecie? O co pytacie?
Znacie różnicę między cnotą a bełkotem maniaka? Grzechu od głupoty?
Pragnąc nauczyciela, który z was jest godny, żeby się uczyć?
Brutalnie nauczę was ewangelii samobójstwa dusz, antykoncepcji, a nie zachowania i prokreacji. Głupcy! Wasze fundamentalne wierzenie, że Ego jest wieczne, zapełniając przyczyny, która nie jest dla was stracona. Wszystkie rzeczy stają się żądzą — nogi dla ryby, skrzydła dla węża. Tak zrodziła się wasza dusza.
Słuchajcie, szczury!
Człowiek zechciał Człowieka!
Wasze żądze staną się ciałem, wasze sny — rzeczywistością i żaden strach nie zmieni tego ani na chwilę. Tak zatem przemierzam Was do wcielenia aborcji — aberracji, horrorów bez seksu, ponieważ jesteście bezwartościowi, aby zaoferować Niebiosom nowe seksualności.
Kiedyś w tym świecie lubiłem się śmiać — kiedy pamiętałem wartość, którą przypisywałem godnym pogardy; znaczenie moich samolubnych lęków; absurdalna próżność moich nadziei; żałosna prawość zwana moim Ja. A Wy?

Na pewno nie przystoją wam krwawe łzy ani śmiech bogów. Nawet nie wyglądacie już jak LUDZIE, ale dziwne bękarty jakiegoś zapomnianego pośmiewiska. Zgubieni w iluzjach zrodzonych z dualności — czy to jedyne rozróżnienia, które tworzycie dla przyszłego bytu, aby ujeżdżać swoją bestialską Jaźń?
Miliony razy dawaliście sobie odrodzenie i wiele razy więcej będziecie cierpieć egzystencję.
Jesteście z rzeczy zagubionych, żyjąc w odstępstwie od prawd, które zrobiliście. Tracąc tylko z nadmiaru — być może uczę was, jak nauczyć się siebie?
Czy w moim stawaniu się głodny usatysfakcjonuje moje dobre, moje zło?
Nie dążę do żadnego z tych, zawierzając następstwo do wydarzenia.
Znajcie mój cel: aby stać się obcym sobie, wrogiem prawdy. Niepewni tego, w co wierzycie, podobnym waszym pół-żądzom?
Ale wierzcie w to, służąc swojej dialektyce. Zawierzając się miłości własnej, żniwa mojej nienawiści przemawiają. Dalej, aby oddychać moim zdrowiem, prycham na waszych chłopięcych dignitariuszy absurdu w moralnych szatach, cielęcej wierze w sprzyjającą i obżarczą przyszłość!
Psy, pożerające własne rzygowiny!
Przeklęci bądźcie wszyscy!
Wyżygacze, rozwiązli sykofanci, pożeracze zwłok, złodzieje i połykacze lekarstw!
Myślicie, że niebiosa są szpitalem, umieralnią??
Nie znacie przyjemności. W śnie pożądacie — słaba przemoc i chora moralność. Jednak jesteście bardziej godni pogardy niż bestie, które pożeracie dla jedzenia. Brzydzę się waszym Mamonem. Wasze bogactwo cuchnie chorobą. Nabywszy, nie wiecie jak wydawać.
Jesteście tylko dobrymi mordercami.
Wyzuci z kosmosu, Ci którzy pragną prawości. Już teraz są rozdani

łaskawie. Ci czystego serca wyginęli. Zarządzani są słabi i łagodni, od Niebios zdobyli podobną pogardę. Wasze społeczeństwo to reweren-cja barbarzyństwa. Jesteście infantylnymi prymitywami. Gdzie wasz sukces inaczej niż przez nienawiść?

Nie ma dobrego zrozumienia w świecie — to krwawe przejście po-przez prokreację i rzeź. Z potrzeby nienawidzicie, a kochacie sąsiada poprzez jego pożarcie. Prorokom zbiera się na wymioty i powinni być prześladowani. Podmioty pośmiewiska — ich czyny nie dorastają ich założeniom. Akcje są kryterium, więc jakże uważasz, że mowa nie jest inna od kłamstwa?

Miłość jest przeklęta. Wasza żądza jest waszym Bogiem i żałosną po-gardą i obrzydzeniem. Będziecie osądzani swoim apetytem.

Wokół mnie widzę złożenia — znów świnia z trzody. Odrzucający obiekt łaski!

Klątwa jest wypowiedziana, ponieważ jesteście pełzającymi i zrodzeni z potu, wychowani na ludobójstwie. Znowu wasi ojcowie będą wołać o pomoc kobiety. Na próżno pracujecie dla zgniłego Królestwa Dobra i Zła.

Mówię: Niebiosa są wolne od osądu i przywiązań. Żaden nie wejdzie, nie będąc skłonnym do obu!

Przeklęci wy, którzy jesteście prześladowani dla mnie. Ponieważ ja mówię, że Ja jestem Zgromadzeniem całkowitym, nadmiernie złym, perwersyjnym i nigdzie dobrym — dla was.

Ktokolwiek byłby ze mną, nie jest ani niczym ze mnie, ani dla siebie wystarczającym. Zos umęczon, ale nienawidzący swoich słuchaczy za bardzo, znów odżegnywał się od nich, mówiąc: — Wyżarte robac-twem szakale! Nadal chcecie żywić się moimi wymocinami?

Ktokolwiek podąża za mną, staje się własnym wrogiem; ponieważ dzień mojego kryzysu będzie dla niego ruiną.

Idźcie pracować!

Spełnijcie obrzydzenie stawania się sobą, odkrywania swoich wie-

rzeń, nabywania cnót. Niech wasze dobro będzie przypadkowe — tak ucieknijcie od wdzięczności i jego żałosnej próżności, ponieważ wściekłość Niebios jest ciężka na łatwość schlebiania sobie.
W swojej żądzy tworzycie świat — czyńcie innym tak, jakbyście mogli, jeżeli jesteście wystarczająco odważni. Aby wyrzucić, nie aby ocalać — przybywam. Bez hołubienia sobie; aby roztrzaskać prawo, aby rozpętać piekło wśród szarlatanów, oszustów, elegancików, rozwydrzonych zbawicieli w ich pełnych słów fantasmagoriach. Aby rozczarować i rozbudzić każdy lęk w waszych naturalnych, głodnych jestestwach.
Żyjąc najbardziej pogardzanym i tworząc wszystko, co bestialskie, jesteście tak próżni w swoich wymówkach, oczekując czegoś innego niż najgorszych z waszych wyobrażeń?
Szczerość jest niewypowiedziana!
Ostrzegam was, aby zrobić całopalenie z waszych świętych, waszych wymówek; nabrzmiałe przemowy pełne ignorancji. Tylko wtedy mógłbym zapewnić wasze skradające się żądze — łatwa remisja waszych skrzętnie wyciszonych grzechów. Zbrodniarze poczynającej sobie głupoty. Grzeszycie tylko przeciwko sobie.
Nie ma grzechu dla tych, którzy lubują się w Niebiosach. Stawiałbym wam opór albo eksploatował wasze zło: takie jest zrodzone ze strachu, somnambulizmu zrodzonego z hipokryzji. W przyjemności Niebiosa złamią każde prawo, zanim Ziemia przeminie. Zatem, jeżeli posiadałbym, moja dobroć dla was byłaby wulkaniczna.
Kto jest bezprawny, jest wolny. Konieczność i czas są konwencjonalnymi fenomenami. Bez hipokryzji ani strachu będę czynił, jak sobie życzę. Ktokolwiek zatem złamie zasadę albo będzie żył transgresją życia — wejście w poznanie relatywności Niebios.
Jeżeli Twoja prawość nie istnieje, nie będziesz zbierać plonów przyjemności w sposób wolny i kreatywny. Jeżeli zgrzeszysz przeciwko doktrynie, Twoja wyobraźnia będzie niezbędna w stawaniu się.

Było powiedziane bez polotu: „Nie będziesz zabijał."
Wśród bestii człowiek żyje najwyżej na swoim własnym gatunku. Zęby i szpony nie wystarczą jako akcesoria dla jego apetytu. Czy świata najgorsza rzeczywistość jest bardziej okrutna niż ludzkie zachowanie?
Sugeruję waszej wyhodowanej miłości moralnych gestów rozsupłać się w rzeczywistej formie snu. Radujcie się! Ci, którzy dają prawo, będą mieli okropne przeznaczenia, będąc podmiotami. Ktokolwiek rozkazał, jest wyprzedzony — aby stworzyć ekwilibria tego świadomego mariażu z hipokryzją.
Czy może to być kwestia gustu?
Wierzenie przesłania swoje odwrócenie. Zadeptane przez zapomniane żądze i siłujące się z prawdami, jesteście ofiarami umierającego i rodzącego się prawa. Droga Niebios jest celem — nadrzędnym, ponad i niepowołanym w myśli. Żądza, inna niż przez akt, w żaden sposób nie osiągnie. Zatem wierz symbolicznie albo ostrożnie.
Między mężczyzną a kobietą żądza nie jest rozwiązłością. Wydaj ogromne pożądanie, a kiedy jesteś zaspokojony — przejdziecie w coś świeżego. W tym miłym dniu stało się czystszym, aby spółkować życzeniem, aniżeli urzeczywistniać.
Nie obrażaj swojego ciała, nie bądź głupcem, aby Twoje ciało cię obrażało. Jakże wam to służy, aby pouczać swoją dualność?
Niech wasza przysięga będzie szczera, lepiej komunikować się przez żyjący akt niż przez słowo.
Ten Bóg, ten cocatrix — jest projekcją waszego kiwnięcia imbecyli, waszą łysą obrzydliwością i próżnością domu szaleńców. Wasza miłość jest zrodzona ze strachu; lepiej już nienawidzić, aniżeli wzmacniać fortel. Sprawię, że wasza droga będzie trudna. Daj i odbieraj wszystkim, bez dyskryminacji.
Znam waszą miłość i nienawiść. Żądajcie czerwonej diety. W waszych żołądkach toczy się wojna cywilna. Tylko w miłości własnej istnieje

prokreacyjna wola.
Co teraz!
Czy będę szargał mądrość słowami?
Alfabetyczne prawdy z iluzoryczną gramatyką?
Nie ma wypowiedzianej prawdy, która nie jest przeszłością — mądrzej ją zapomnieć.
Czy będę szkicował śliskie paradoksy szaloną kaligrafią?
Słowo, zwykłe słowa!
Istnieję w bezsłownym świecie, bez wczoraj, bez jutra — poza stawaniem się. Wszystko, co do pomyślenia, tworzy czas i przestrzeń. Zatem pluję na waszą poszarpaną etykę, skrzętnie ukute przysłowia, kapłańskie przejęzyczenia i deliryczny żargon katedrowy. To mogę wam dać jako bezpieczne wskazówki w waszych zaraźliwych schizmach.
Lepiej być bez, aniżeli pożyczać. Lepiej jest brać, aniżeli żebrać. Z dojrzałości aż do śmierci zrealizować sobie „Jaźń" we wszystkich. Nie ma większej cnoty aniżeli świeżej strawy. Karmcie się koźlęcym mlekiem, a jeżeli to będzie gorzkie — dalej się karmcie...
Ludzka natura jest najgorszą z możliwych!
Kiedyś żyłem między wami. Z porządności teraz żyję w ruinach, dobrowolny wygnaniec, zadowalam się kompanią kóz — czystsze, szczersze one niż ludzie. Z tą niejednolitością różnicy, rzeczywistość ciężko sobie zrealizować, ucieczka jest trudna.
Ci spirytualiści są żyjącymi grobami. Co zgniło, rozpadnie się tak samo. Przeklęci, którzy proszą.
Bogowie są jednak z wami. Zatem niech ten, który się modli, uzyska w następujący sposób: O Jaźń, mój Boże, obce jest mi Twoje imię inaczej niż przez bluźnierstwo, ponieważ jestem Twoim ikonoklastą. Wyrzuciłem Twój chleb na wody, ponieważ sam jestem mięsem wystarczająco. Ukryty w labiryncie Alfabetu jest moje sekretne imię — Sigil wszystkich rzeczy nieznanych.
Na Ziemi królestwem jest wieczność Żądzy. Moje życzenie wciela się

w wierzenie i staje ciałem, ponieważ Jestem Żyjącą Prawdą. Niebiosa są ekstazą; świadomość się zmienia i nabywa powiązań. Niechże mam odwagę, aby zabrać z moich nadmiarów obfitości. Niechże zapomnę prawość. Wolny od moralności. Prowadź mnie do pokuszenia siebie, ponieważ jestem królestwem dobra i zła. Niech wartość zostanie uzyskana przez te rzeczy, w których odnajdywałem przyjemność. Niech moje przewinienia będą godne.
Dajcie śmierć mej duszy. Zaduście mnie miłością własną. Nauczcie mnie podtrzymać jej wolność; ponieważ jestem wystarczająco Piekłem. Dajcie mi grzeszyć przeciwko maluczkim wierzeniom. Amen.
Konkludując swoje zestawienie Zos powiedział:
„Znów, o śniący, żebracy i cierpiący, co zrodzili się z żołądka; nieszczęśliwy człowiek, dla którego szczęście jest koniecznością!
Nie wystarczy tylko żyć, nie jest wystarczająco dojrzałe, aby grzeszyć przeciwko prawu i nadal pożądać kobiet. Coś innego niż potępienie — nie znam innej magii, aby zaspokoić wasze życzenia; wierzycie tylko w jedną rzecz, pożądacie czegoś innego, mówicie niepodobnie, działacie inaczej, zyskując żyjącą wartość. Zapewne inklinacje do nowych zajęć wytryskują z tego bękarctwa!
Społeczny tylko dla prawd, które są wygodne dla waszej odwagi, lecz znowu bestie będą sadzone.
Czy zatem mówię o unikalnej intensywności bez formy?
Czy znacie ekstazę wewnątrz?
Czy przyjemność pomiędzy ego a Jaźnią?
W tym czasie ekstazy nie ma myśli dla innych; nie ma Innej Myśli. Zatem idę dalej i nikt nie może przewodzić.
Obłąkane kobiety — wasza miłość jest anathemą!
Dla mnie, nie ma innej drogi niż moja droga. Zatem idźcie własną drogą — nikt nie będzie was prowadził do siebie. Niech wasze przyjemności będą wschodami, szczerymi… krwawymi… groteskowymi!
Czy pierwszym powodem całkowitej przyjemności w wielkości jeste-

stwa była ekstaza?
Te nieskończone ustalenia świadomości w bycie, kojarzonych przez usta, seks i zmysły!
Czy dekorowanie płci stało się całkowitym okropieństwem — powtarzalność zamieniona w potrzebę obowiązków?
O krwawo-ustni! Czy znów będę was bawił, o wy z małym zrozumieniem?
Introspekcja kanibalizmu w płatach waszej diety — różnicując morderstwo przeciwko starożytnym?
Czy nie ma strawy poza zwłokami?
Wasze morderstwo i hipokryzja musi przeminąć, zanim zostaniecie wyniesieni do świata, gdzie rzeź jest nieznana.
Tak zatem, z czystymi ustami, przemawiam do was. Żyję tylko na chlebie. Sen jest kompetentną modlitwą. Każda moralność jest bestialska.
Stała się wielka katastrofa. Mężczyzna jest martwy. Tylko kobiety pozostają.
Wielce rozbawiony powiedziałbym: „Podążaj za mną! Realizując sobie to, co ukryte w całym cierpieniu. Sprawiłbym, że wasze samouśmiercenie jest dobrowolne, a wasze bóle odważne."
Nadal jesteście ze mną?
Salutuję wszystkim samobójcom!
Z ziewnięciem Zos, zmęczony, upadł w sen. W swoim czasie cuchnięcie rozbudziło go — bo spał w swej skarbnicy — patrząc, jak tłum odszedł od niego. Tylko świnie pozostały. Śmiał się do rozpuku, mówiąc zatem:
„Nie straciłem jeszcze relacji, a już jestem zaduszony!
Złapany w mękę sentymentu, moralne halucynacje w sferze i pływie nadziei i lęku?
Czy tylko wiek transmutuje pożądanie?
Jeszcze nie oddzieliłem iluzji od rzeczywistości, bo nie rozróżniam

między ludźmi a świniami, snami a rzeczywistością. Czyż nie mówiłem tylko ku sobie?
Nie wiem, czy moja anatema mogłaby być bardziej wyrazista, czyniąc wrażenie...
Moja czcza gadanina jest pożerana jak objawienie!
To, co mówiłem z ciężko usilnym jadem, aby poszerzyć przedsięwzięcie, zwróciło jedynie odgłosy świń. Woda tylko znajduje swój własny poziom. Nie stałem się moją tragedią, nie — nie w tym życiu!
Lecz wypluwając te wszystkie doktryny na tablice Prawa lub w puste skarbnice, przynajmniej nie odpędziłem ciała moich snów."
Zwracając się do swojego światła, Zos powiedział:
„To moja wola, o Ty, Słońce Przyobleczone w Glorię. Umęczony moimi wężami, które schodząc, robią harmider. Żegnaj, antytezo. Cierpiałem. Wszystko zapłacone. Teraz pozwólcie mi odejść, aby odtworzyć mój sen."
Tu kończy się księga.

Metafizyka społeczeństw

Fontanna jest odzwierciedleniem perfekcyjnego społeczeństwa. W tym ujęciu opisuje wiecznie pulsujące wody boskości i chaosu, machina zasilająca fontannę jest machiną „Hyperiona", dolne partie „platońskiego koszmaru" są martwe.

Możemy myśleć o tym jako o pionowym spektrum ontologicznej rzeczywistości, w którym każda „warstwa" wpływa na inne i pozostaje przez nie kształtowana. Jaśniejące Ontologie to ostateczne, niewysłowione realności — domeny czystego sensu, archetypów i sił metafizycznych. Bezcielesne Moce są emanacjami z tego poziomu, działającymi samodzielnie, lecz wciąż powiązanymi z absolutem. Ubóstwione Jakości to uznane przez ludzi atrybuty opisowe przeniesione do świata metafizyki — będące uosobieniem zasad wywiedzionych podczas obserwacji wyższych sfer. Filozoficzne Istoty stanowią natomiast konceptualne ujęcia tych wyższych prawd, przełożone na formy racjonalne.

Cienie Noumenów (jaśniejących ontologii) odpowiadają warstwie kantowskiej: nasze ograniczone poznanie rzeczywistości, które jedynie przybliża „rzecz samą w sobie". Jaskinia Platona opisuje kondycję ludzkości, która widzi jedynie projekcje i cienie prawdziwego bytu, interpretując je jako realny świat. Na najniższym poziomie znajdują się Symulakra VR i AI — całkowicie sztuczne reprezentacje, często pozbawione jakiegokolwiek zakorzenienia ontologicznego, a jedynie maszynową reprodukcję w świecie wysypisk physis, umaterialniona idea-cyborg, w przeciwieństwie do wolnej ontologii metafizycznej. Każda wyższa warstwa subtelnie kształtuje i organizuje niższe; arche-

typy i numinotyczne znaczenia „spływają w dół" jako ideały, etyka, estetyka i symbolika. Z kolei aktywność człowieka w niższych warstwach — od wierzeń po technologie — sprzężeniowo przekształca wyobrażenia o tym, co najwyższe, często w formie zniekształconych odbić.

Koncepcja ontologicznego piekła wskazuje, że im głębiej człowiek schodzi ku warstwom symulakrów VR i AI, tym bardziej traci łączność z prawdziwymi istotami bytu, żyjąc w świecie iluzji. Każdy kolejny stopień zejścia potęguje zniekształcenia epistemiczne i egzystencjalne, tworząc zagnieżdżone „piekła" percepcji, gdzie rzeczywistość jest coraz bardziej mediowana, filtrowana i wirtualizowana. To odbija metaforę Jaskini Platona, lecz spotęgowaną przez technologię: im niżej, tym intensywniejsze staje się odseparowanie od źródła istnienia i prawdy.

Przy tym, idee są niewątpliwie ukrytymi silnikami społeczeństwa. Oblekają w siebie historycznie wytworzone treści, nowo uporządkowane i rozwinięte informacje, które stanowią ich dynamiczną strukturę. Idee, jako panowie ludzi, rządzą naszymi myślami — czy to pasywnie się w nie socjalizujemy, mieszamy je, czy też je generujemy. Idea jest wszechmocna, potajemnie wplątuje się w warunkowanie, prowadzi do genialnych przełomów. Ci, którzy kontrolują rozprzestrzenianie się idei, są panami rodzaju ludzkiego; ci, którzy tworzą fałszywe lub prawdziwe rzeczywistości, negocjują ich formę; ci, którzy zapładniają i manipulują naszymi snami, wizjami, pragnieniami i kaprysami — już nas zdobyli. Instytuty Narracyjne pracują pełną parą, aby służyć mediom, które starają się kontrolować odbiór idei i ich kreację, o tyle, o ile podjęły się zadania zachowania porządku i panowania nad nićmi biegnącymi przez poglądy wielu ludzi.

Są one podsumowane jako samospójne lub niespójne wszechświaty myśli, racjonalne lub irracjonalne, logiczne lub nielogiczne; tak długo, jak ktoś się ich trzyma, stanowią prawdziwą rzeczywistość

w oku patrzącego — tak samo jak urojenia w umyśle psychotyka — są subiektywnie namacalne jako nierozwiązywalne doświadczenie w stanie ustalonym. Mają swoją własną topologię heurystyczną, by objaśniać świat, interpretować go dla nas i dostarczać interfejsu umożliwiającego rozumienie poprzez soczewki tuneli rzeczywistości.

W tym kontekście paradygmaty można zdefiniować jako zbiór wzajemnie zrozumiałych idei, zamkniętych w podstawowym systemie pewności co do rzeczywistości, którą zamieszkuje umysł, i które stanowią domyślny punkt wyjścia dla wyobrażania sobie aktywności interpretacyjnej i performatywnej, związanej z rolą człowieka w świecie. Paradygmaty te nakładają się na siebie, konkurują, kompensują, zgadzają się lub nie zgadzają, harmonijnie wymieniają idee albo wprowadzają się nawzajem w wielkie zamieszanie.

Możemy nazwać paradygmaty najbardziej redukowalnym zbiorem stosunkowo spójnych idei, zachowujących swoją wewnętrzną logikę w sposób niezniszczalny, nieredukowalny. W istocie, poza tymi granicami, paradygmaty rozpuszczają się w proste idee lub skupiska sieci idei. Można je katalogować według różnych ludzkich aktywności — politycznych, społecznych, naukowych, religijnych, metafizycznych, technologicznych czy artystycznych: ich metasystem stanowi stazę wszystkich paradygmatów, archetyp socjologicznych i biopsychologicznych manewrów homo symbolicus — istoty zdolnej do tworzenia i rozważania symboli. Ta pula paradygmatów nie jest nieograniczona, tak samo jak fenotypy umysłu ludzkiego nie są nieograniczone — istnieją rzeczy wspólne wszystkim ludziom w ich różnorodności.

To właśnie ta aktywność symboliczna umożliwia abstrakcję świata, terra incognita prymitywnych ludzi, którzy zaludnili samogenerujące się symbole niezwykłego terytorium odbitego w zmysłach i umyśle, co stanowiło rozwój cywilizacji. Poza participation mystique na styku człowieka plemiennego i natury, rozpoczęło się rozdzielenie, gdy skorupa podziału rzecz-rzecz pękła na podmiot-

przedmiot i świat stał się urzeczowiony. Cała reszta to udoskonalanie symbolizacji — od pierwszych malowideł naskalnych, przez struktury stworzone przez człowieka, aż po technologię. Od wielkich metafizyk i rytuałów po alienację egzystencjalizmu i autodestrukcyjny relatywistyczny postmodernizm.

Paradygmaty są osadzone w kontinuum społeczno-historycznym, które zmienia się wzdłuż sieci idei. Wierzenia są po prostu wierzeniami wyprowadzonymi z jednej nitki paradygmatu, który został historycznie ustanowiony wzdłuż istniejącej teraźniejszości i wszczepiony każdemu nowemu pokoleniu. Badanie wierzeń jest w istocie badaniem historycznych wierzeń, które wynikają z kodyfikacji ludzkiego doświadczenia w czasie. Aretologia, nauka o cnocie i wartościach, jest badaniem historycznych przemian cywilizacyjnego, kulturowego etosu i moralności, które rozwijają wiele różnych idei w różnych formacjach społecznych, wyprowadzonych z ludzkich układów na przestrzeni dziejów.

Należy pamiętać, że wierzenia nie są faktami, ale mają swoją funkcję — mianowicie utrzymywać spójność społeczną i, w pewnym stopniu, zaufanie wewnątrzspołeczne. O tyle, o ile systemy wierzeń są zbiorami wierzeń, stanowią system przechowujący pamięć o niefaktycznych wydarzeniach historycznych; to ahistoryczna mitologia religii.

To, co ma związek z wydarzeniami faktycznymi w tym kontekście, to historia idei wraz z historycznością wierzeń — to znaczy: kiedy dana idea czy wierzenie powstało, jak zmieniało się w czasie, jak było interpretowane i reinterpretowane. To teleologia historyka idei i historyka religii.

Z kolei ten, kto zajmuje się historią wierzeń i interpretuje je jako prawdziwe, jest albo teologiem, albo metafizykiem. Ten, kto poddaje się wierzeniom i działa zgodnie z nimi, nie kwestionując ich, jest poddanym historii i władzy, wierzącym lub kapłanem-magikiem w służbie danego systemu wierzeń.

Działania te podtrzymują tradycje, ale ich nie reformują — to, co nie zostaje odnowione świeżą krwią zgodnie z czasem i wiekiem, skazane jest na gnicie. Kto obchodzi się z wierzeniami jak z zabawkami swawolnego wskaźnika, kto bawi się w chowanego, w zakrywanie i odsłanianie z nimi, ten działa jak filozof. Jak pisał Alfred North Whitehead w Process and Reality: „Są tytani, którzy wznoszą systemy wierzeń, religie, i tytani, którzy je burzą, aby budować, reformować i promować nowe formy." O wiele lepiej, jeśli wspierają się na ramionach gigantów, niż anarchiści z ich infantylnym destrudo. Nie trzeba mieć przekonań anarchistycznych, aby nim być — utajona degeneracja apolitycznych zwierząt w służalcze narzędzia władzy to życie bez arche, auto-kraton, samorządności wśród wolnych, samorządnych ludzi uczestniczących w organizacji, dojrzałym instytucjonalizmie politycznym, opartym na kodyfikacjach wcześniejszych doświadczeń politycznych, paideicznych. Tak właśnie jest z układami historycznymi, politycznymi i społecznymi.

Nie postuluje to względności, lecz mistrzostwo funkcji: filozof w tradycyjnym, starożytnym sensie pracuje w obrębie porządku (kosmosu) i odkrywa go na nowo każdego dnia, wyposażony w metodę, używając wierzeń jako eksperymentów, aby wydobyć znaczące informacje i ulokować je w systemie funkcjonujących, doświadczalnych paradygmatów, badając aspekty odkryć ze wszystkich stron i dzieląc się perspektywami z ich odkryciami. To w końcu porządek obiektywny, w który wplecione są intersubiektywne wszechświaty idei, intuicji i impresji.

On czy ona filozofuje, a zatem ustanawia mądrość najwyższą cnotą w przedsięwzięciach aretologicznych i tworzy szereg innych cnót i wartości, które gromadzą się wokół niej niczym zalotnicy, gdy tylko zostaną objawione i zrozumiane.

Jednak to, co odróżnia filozofa od teurga czy maga, to fakt, że ci ostatni całe swoje życie poświęcają praktykowaniu filozofii i wiążą tę

praktykę w sakralny węzeł z metafizyką do wykonania, a nie do spekulacji. Magiczny hypophet (interpretator świata wyższego) ma się do mistycznego proroka tak, jak mędrzec do wróżbity. Ten pierwszy chce poznać prawa działające w sposób okultystyczny i nie zadowala się wierzeniami na ich temat. Nie desakralizuje maszyny Hyperiona (Hyperion był transcendentnym słońcem w starożytnej Grecji), lecz rozważa ją i tka wraz z mistykami, którzy dają mu zrozumienie i wiedzę, gdy jego umysł jest gotowy, by przyjąć pieczęcie, idee i sigile. Zależnie od przygotowania, zależnie od potrzeby, zależnie od talentu.

Prorok, przywódca religijny, chce prorokować z tego, co wie, utrzymując ustaloną tradycję, by ogłaszać przyszłość z zestawu surowych doktryn. Zazwyczaj myli się całkowicie, i tylko mistyk może poznać samego siebie, nie rozumiejąc dlaczego ani jak. Ale mistycy i magowie istnieją nawet bez religii. Religia oparta na dogmacie wręcz im zagraża jako ciężar, jeśli nie podporządkują się wątpliwym świadectwom jej opioidów skostniałej tradycji i władzy nad wierzeniami.

Wracając do homo symbolicus: hermetyczna i nowoczesna magia jest symbolicznie rozbudowaną strukturą ucywilizowanego szamanizmu, pracującą z odkrytymi i objawionymi znakami wysoko rozwiniętych paradygmatów w ramach praw głębokiego świata. Stoją one monolitycznie, otchłannie ponad wszystkim. Najbardziej pierwotnym prawem, które można nazwać siłą rządzącą kosmosem zjawisk, jest Ananke, konieczność, ponieważ przeznaczenie jest konieczne dla wszystkiego, co istnieje.

Pamiętajmy, że umysł, serce i dusza podlegają wpływom wzdłuż instynktownych, biopsychologicznych linii, zgodnie z odpowiednią topologią mapy kartograficznej, rzadko tej terra incognita, zgodnie z Logosem (zasadą, wykładnikiem) czasów i ich ducha. Jeśli spojrzymy dalej, są to siły metafizyczne, konfiguracje astralistyczne, przez

które zmiany w społeczeństwach, grupach i jednostkach można dostrzec — czy uznamy je za prawdziwe siły czasu, czy za proces zmian społecznych. Nie jest to postęp ani ewolucja, przeciwnie, to kumulacja technologii i materii, nauki i wiedzy na etapach adaptacji ludzkich paradygmatów oraz zmian, jakie wywierają na noosferę. Czy istnieje sprzeczność między Logosem Eonu a działaniami ludzi? Ostatecznie nie ma żadnej, lecz ci, którzy rozumieją i stroją się do Zeitgeistu, w sprzyjających czasach poruszają się ścieżką najmniejszego oporu, a w mniej przychylnych — pod prąd.

Złote czasy — mityczne Saturnium Regnum — są jednością, w której ruch zwierzęcego ja i aspektów pneumatycznych pozostaje w harmonii i wznosi się ku całości, ku sklepieniom niebiańskim i boskiej funkcji, oraz ku rozwiązanym napięciom przeciwieństw w proporcji i sprawiedliwości. W sposób entropiczny wzrastają jednolicie, rozwiązując przeciwieństwa w transcendentalnej trzeciej, rozwiązując konflikty jako superpozycję dobrze rozstrzygniętych decyzji i sądów.

Natomiast ruch ku czasom schyłkowym, degeneracyjnym, charakteryzuje się tym, że zwierzęce ja i aspekt pneumatyczny przesuwają się w dół skali, uśpione, śpiące, utajone, rozproszone i wyobcowane, zapadają się i rozpadają w sobie, albo koagulują wokół gęstej substancji tamas — ego-chwytającego ja, w którym eidola, skia pławią się w obrazach iluzji.

Mitoteologiczna lektura

W tym hipotetycznym prawie, a może raczej modelu, w którym siła angażująca niebo (Uranos) zależy od chaosu nadającego formę — innymi słowy w scenariuszu taoistyczno-chaldejskim, gdzie zstępująca jednia zostaje stopniowo ogarnięta przez chaotyczny ogień, podczas gdy sama ta jednia siły nadaje wszechświatowi porządek i gra-

matykę, kosmos (Gr. Attycki: ład, ornament), jego prawa fizyczne i metafizyczne — tamże rozprasza się ona w entropiach Tyfona na makropoziomie „kosmicznych piekieł", w pustce „kosmicznego Tartaru", najpierw w ich koniecznych (Ananke) „strefach granicznych", następnie w słabszych, burzliwych elementach, by ostatecznie zanihilować się w Śunjata-Loka.

Boski ogień pozostaje niezwyciężony, w nim trwa transcendencja. To, co zstępuje, jest siłą oddzieloną od niego, a jednak przez niego przeniknięta; to właśnie ta siła zostaje ujęta w formę. Chaos jest zarazem karmicielem, dawca, dezorganizującym i niszczycielem. Jest to gra entropii o dwóch funkcjach: Harmonii i dysharmonii między inicjacją, penetracją, regeneracją, rozkładem i destrukcją.

Pitagorejska tetraktys, w swojej ruchomej, a zarazem nieruchomej strukturze, zamknięta w sobie jako hipostaza, opisywana jest jako uniwersalna dekada, której manifestacja w fenomenalnym wszechświecie nieuchronnie zostaje wciągnięta w fenomenalną strukturę, by rozpuścić się poprzez bifurkację materii i energii, wszystkiego, co zamknięte w formie. Dodekagoniczna tetraktys ma się do świata fenomenów tak, jak arché do typologii znaków w filozofii matematyki. Arché jest niezniszczalne, znak, ślad, post-archiczny, podlega zmianie, ruchowi, „wojnie gwałtownych ruchów sił" w nieustannie zmieniającym się, a jednak niepodzielnym świecie.

Wojna rozumiana jest tu jako starcie odmiennych sił i natur w niejednolitym środowisku; wojna może być pokojowa i zgodna, lub gwałtowna i zapalna. Innymi słowy, zasadnicza siła pochwycona przez chaos nadający formę zostaje rozdrobniona i pchnięta ku dezintegracji poprzez „wojnę chaosu" przeciwko archaicznie stworzonemu porządkowi. Odnosi się to również do świata ludzkiego, jak pokazują różne logoi społeczno-historyczne.

Na przykład koordynacja, przyjaźń, współpraca są harmonijnym sposobem równoważenia całości między jednostkami i grupami. Mo-

że to jednak zostać rozbite przez prawo „koagulacji" w nieprzyjaźń, antagonizm, tyranię, separatyzm, frakcyjność, uwikłanie przez Cień, Czarne Słońce, Tunele Seta, Pustki Chaosu, wyciągnięte z Nicości w zupełnie gwałtowną bezpostaciową masę w porządku zstąpienia i bezforemności; może się to także odbijać w nadbudowach społecznych i być porównane do solarnego panowania wolności i ładu, fasci z frygijską czapką (pierwotne znaczenie: harmonia, porządek, siła, wyzwolenie), etosu i logosu, zachowania i regeneracji, reformy w wieczną mądrość.

W czasach przemian esencje tych rzeczy przechodzą z jednego stanu w drugi, w zależności od noosferycznych topografii społeczno-politycznych aktualnego stanu. Inaczej rozkład byłby trwały i nieunikniony, nieodwracalny — przynajmniej wobec oscylujących niejednolitą zmianą wzorców stanu spraw ludzkich.

Zasada Trimurti, to znaczy: inicjacja, odnowa, regeneracja, rozkład, zniszczenie — są trzema głównymi opisami sił zmiany w odniesieniu do siły inceptywnej i chaosu formującego, ziarna (Pater) i karmicielki (Mater), czasu wiecznego (Kronos) i rzek czasu (Rhea), stworzenia (Uranos) i siły generatywnej życia (Afrodyta Genetrix), Marduka (Porządkującego Artifexa) i Tiamat (Wydrążonego Chaosu).

Jeśli chodzi o jednostki zachowujące pewien zdrowy rozsądek i wspólną wiedzę na poziomie poznawczo-behawioralnym — wzorce i idee, które je ożywiają, zmieniają się od czasu do czasu, a definiuje je ruch pragnień ku określonemu podmiotowi; innymi słowy pytanie brzmi: „czego oni chcą?", „kim są?" jako grupa, jako jednostki itd.

Wzorce w różnych wariacjach i mutacjach mają te same korzenie, jak opisywali to mistrzowie Wschodu — zmienia się jedynie treść narracji, metanarracja pozostaje w dużej mierze nienaruszona. Na przykład nie istnieje prawdziwy postmodernizm, lecz metanarracja ogólności, która zaprzecza metanarracji w swoim przedmiocie,

w oderwaniu od symboliki, i tworzy monstra w piwnicach ludzkiej świadomości, „laboratorium makabresk oderwanych od impulsu całości i mutujących dowolnie, zaprzeczających sobie wzajemnie i zaprzeczających swej zależności od laboratorium."

Rząd impulsów, „broń masowego rozkojarzenia" w epoce przywiązania do samych „znaków i symboli" (fetysze semiotyczno-semantyczne), które w Kalacakra Tantrze są Kali Yugą, jest ostatecznie zaprzeczeniem panowania nad sobą. To zaprzeczenie prowadzi do pewnego rodzaju nowoczesnego animizmu, mistyki uczestnictwa „człowieka-małpy", które staje się uczestnictwem technologicznym — participation technologique — w którym ludzie stapiają się z technosferą i chaosferą i stają się ich poddanymi oraz niewolnikami.

Generator i generatrix zostają wyłączone i jest to czas biernej inercji. Inercja zawsze poddaje się przyciąganiu pustki, gdyż prawem inicjacji, kreacji, jest élan vital, jej życiowa ekspresja. Aktywne działania magiczne i medytacyjna równowaga są formą dharmadatu — pozytywnej pustki śunjaty. Inercja jest sposobem bycia pochłoniętym przez Tiamat, wciągniętym w nieskończony upadek w obiektywną pustkę; w społeczeństwie oznacza to mdły upadek — lepszy niż złośliwe zniszczenie, ale gorszy niż bezczynność w wartości, w jakiejkolwiek szlachetnej wartości.

Obserwując zmiany w „teraz" i budując mosty ku przeszłości historycznej, możemy odnaleźć klucz do przemian. Nie trzeba szukać sygnałów w gwiazdach, gdyż prądy astroteologiczne można wydedukować ze zmian w wzorcach ziemi, generalnych osiągany głębokim wglądem, nie partykularnych, czy powierzchownych, a następnie ustalić i przewidzieć z mistrzowskim chwytem i przewidywaniem. To technologiczno-materialne zniewolenie myśli nowoczesności jest „klinowym ostrzem", wąskim gardłem dla niektórych nadchodzących, ustanowionych sił przejściowych.

Tak jak religie abrahamowe były czynnikiem regresywnym, który „zaklinował" rozwój wysokiej starożytności i zdegradował jego wzrost, tak współczesne środowisko władzy technokratyczno-biurokratycznej, oligarchicznej jest ukrytym czynnikiem brutalizującym, który przesłania gwałtowną zmianę czasów i wiąże ręce ekspresji w jej najbardziej naturalnym i najwspanialszym rozkwicie. Władza i bogactwo są tu czynnikiem konserwatywnym, kurczowo trzymającym się siebie tak długo, jak kontemplują zniszczenie własnych fundamentów — aż reforma staje się możliwa.

Enklawa Wartości: Wzory w obronie Areté

Charakter sieje los, dyscyplina naprawia zachowanie, daimon prowadzi ku szczytowi areté, bo przez tą wysoką muzę, deifikowaną jakość, należy go rozumieć.

Jaka jest prawdziwa wartość cnoty? Czy złoty łańcuch cnoty równa się żelaznemu łańcuchowi występku, który wewnętrznie jest pusty i nie zawiera żadnych istotnych dharm? Czy jest ona jedynie konstruktem społecznym, całkowicie relatywnym? Jaka jest wartość cnoty w świecie nowoczesnym?

Aretologia zajmuje się takimi pytaniami. W nihilizmie wartości te zostają całkowicie unieważnione; w ramach socjologii ignorancji wartości są jedynie automatyzmami, wszczepianymi w społeczeństwo przez proces socjalizacji, przez mentorów i rówieśników na przestrzeni dziejów oraz poprzez zmienność historii idei w noosferze. Nawet gdybyśmy wzięli najmądrzejszego człowieka, zdolnego połączyć antyk i współczesność, i z jego wielką historyczną przenikliwością wobec przyczynowości kazali mu wskazać, co jest wartościowe — nie wyciągnąłby uniwersalnych praw z kapelusza. Instynkty aretologiczne zależą od stabilności, mądrości, rozeznania i dobrego sądu w każdej sytuacji i zdarzeniu, na zawsze związanych z ludzkim otoczeniem i osobistymi cechami obserwatora myśli, mowy i czynu. Wy-

wodzenie cnót z obserwacji i ich uwewnętrznianie jest rozsądne, lecz czy nie jest to walka z przeciwnościami, która tworzy azyl wartości, z którym mało kto potrafi się utożsamić? „Jeśli nastroisz swoją pieśń zbyt wysoko, nikt za Tobą nie podąży" — pisał Du Fu (618—907 n.e.), chiński poeta epoki Tang.

Nie ma człowieka, który byłby spójny, zrozumiały i niewzruszony w swoim uporze, by być szlachetnym. Dzieje się tak dlatego, że szlachetność jest na zawsze związana z zestawem praktykowanych cnót i miłością do wielkiego piękna oraz czci, która przekracza sprawy śmiertelne. Wielu z nas ma w wyobraźni obraz „rycerza w lśniącej zbroi", co sugeruje, że cnota we współczesności jest zdewaluowana. Lepiej jednak wyobrazić sobie zwykłego człowieka, który przezwycięża swoje słabości i znosi wielkie burze, by wznieść się i przyswoić te z trudem zdobyte esencje, inkorporując je w sobie jako reifikacje pewnych metafizycznych zasad, nigdy! Jednakże, nigdy uniwersalistycznych! To nie głupota, lecz głębokie rozumienie, istotna esencja, powaga ledwie ocalałych rzeczy, lekkość, subtelność, życzliwość i wdzięk na zewnątrz, a wewnątrz — stanowczy diament niosący ukryty miecz cesarskiego obsydianu.

Jako utylitarysta-aretolog uważam cnotę za jednostkę logosu społecznego zdrowego społeczeństwa, tak jak rodzina jest jednostką antropologiczną i socjologiczną. To atmosferyczny ukłon w stronę człowieczeństwa w jego wysublimowaniu. To zwrot ku doskonałości, której nie sposób już znaleźć w tym świecie, który próbuje nas oszukać, mówiąc: „Tego nigdy nie było, historia jest zawsze teraz."

Jako metafizyk dostrzegam, że gigantomachia cnót jest procesem poszukiwania klucza do boskości, homoiosis theio. Jakie cnoty, pytasz? Daimon i ethos są inne dla każdego mężczyzny i kobiety i ostatecznie mierzone są przez prawa obiektywne, transcendentne — lecz nie mamy bezpośredniego dostępu do tego świata, możemy wyprowadzać przybliżenia oparte na ideach i doświadczonych objawie-

niach. Na czym więc budować te iluzoryczne — pozornie, zamki? Tam, gdzie zbliżają się mądrość i prawa natury, Ziemi i ludzi, rozpościera się także boska kraina pojęć. Bogowie nie przeczą naturze, lecz pogłębiają jej hipostazę. To proces nieustannej interpretacji, hipofetyczne „hermeneuein". W końcu jest to kosmos, a nie chaos. Co do natury lwa — jego „bezwilkowość" jest Ding-an-Sich, lecz inna dla każdego lwa. To, co należy do natury człowieka, to jego człowieczeństwo, lecz jest ono inne w każdym człowieku — następują po sobie wibracje bestialstwa i idylli, lecz ostatecznie jest to konieczne, by wydestylować to, co użyteczne i ipsa vene bibendi — pić własną truciznę, by się uleczyć, jak gdyby przyjmowało się jad jako lek alchemiczny, spagiryczny.

Nie myśl o cnocie jako o „rzeczy chełpliwej, rzeczy niepraktycznych głupców", bo teraz każdy złodziej, łotr i oszust zawoła: „Przegrany, głupiec" i użyje pierwszej okazji, by wykazać swoją przebiegłość w kradzieży jako dowód. To społeczeństwo zinstytucjonalizowanych oszustów wysokiej rangi, łotrów i złodziei — tylko drobnych przestępców odsyła się do sądów i więzień, istnieje ogólna społeczna akceptacja dla wielu zachowań sprzecznych z interesem rozsądnego społeczeństwa.

Dlaczego mielibyśmy podejmować szlachetne przedsięwzięcia, skoro każdy złodziej może nas ograbić z dobytku, każdy oszust zniesławić nasze dobre imię, każdy łotr knuć przeciw nam? Pozostaje coś z psychologicznej przezroczystości. Gdy wciąga cię występek, budujesz tożsamość behawioralną na tych samych przesłankach, co adaptacyjny oszust. Faktycznie, w ten sposób możesz wiele zyskać — z czysto materialistycznego punktu widzenia mądrzej jest być wielkim, nieuchwytnym przestępcą niż porządnym człowiekiem. W szerszej perspektywie lepiej dążyć ku szczytowi, ale jeśli wgląd większości ludzi kończy się na czubku ich nosa — o czym tu mówić? Są jak przekupki, nieustannie trajkoczące, myślące, że zajmują się czymś niezwykle ważnym.

Tylko ludzie, którzy jawnie podejmują swoją gigantomachię, górują nad resztą w praktyce metafizycznej, pośród Bogów. Gigantomachia tych, którzy dzierżą władzę, którzy rządzą ludźmi, jest większa niż mnichów. Dlatego tak często spotyka się w rządach drobnych krętaczy, których nieudolność maskują psychopatyczne złudzenia, kłamstwa i uporczywy lęk, że zostaną zdemaskowani, obdartych z ozdób, z uroku statusu, poddanych próbie i osądzonych — prawdziwa gigantomachia rozdarłaby ich na strzępy. Mag, który walczy z przewrotnościami, dewiacjami i wadami, stoi na pozycji samotnej, ale bardziej uczciwej — bo jest sam z Samym, jak mówi sufickie powiedzenie — z pustyniami i bogami.

O źródłach inspiracji

Merkury powstawał heliakalnie, gdy pracowałem przez noc do wczesnych godzin porannych. Rozbłysnęła złoto-czerwona inteligencja duchowa, być może wysłana przez Allatori — starożytne duchy Merkurego, które — kto wie — mógł ustanowić praludzki Thoth. Choć trudno ustalić ich odsolarne, transajoniczne pochodzenie, wydaje mi się, że takie mają.

Jako dziecko wyposażyłem się w piąty pentakl z Klucza Salomonowego, konsekrując go, prosiłem wtedy o Mądrość, Miłość, Zrozumienie i Wiedzę. Mądre życzenia jak na dwunastolatka, ale któż mógł przewidzieć, że dostanę wszystko po ciężkich wojnach i stracę równie łatwo, nie równoważąc swojego działania. Jakkolwiekbądź, istnienia te były pradawne, a jeżeli ktokolwiek wiedział o ich istnieniu, wiedział o tym z Egiptu. Pracowałem w owym czasie nad tabelami enochiańskimi Johna Dee. Nagle w moim umyśle pojawiła się przełomowa idea: przecież ten szyfr oparty jest na elżbietańskim alfabecie, a nie współczesnym. Mam inny klucz w ręce, zachowany z fragmentu dzieła Dee, które zostało spalone — „Liber Scientiae terrestris auxilii & victoriae". Fragment ten miałem dzięki książce Schumakera Renaissance Curiosa i od razu rzuciłem się na tablicę, próbując rozszyfrować litery będące kluczem do reszty. W istocie, jeśli poprawnie rozszyfrowałem tablicę, mogłem kontynuować pracę. Podziękowałem ambasadorowej poranka, zachwycony odkryciem.

O jednym należy pamiętać: nie jesteśmy pozostawieni sami sobie. Podczas gdy większość ludzkości jest ślepa na działanie sił przez wieki, część dołączyła do procesji światów. Nie pozostawili nas, dzieci

Ziemi, w zapomnieniu. Wołają nas, iluminują, przynoszą Hekatyczne pochodnię, żar boskości w ignorancję, kształcą nas, inspirują, rzeźbią w niewyciosanym, wulgarnym materiale ludzi w Świętym Chaosie Boskiego Kosmosu.

Zawsze ją uczyłem: najpierw spróbuj wyjaśnić coś racjonalnie, sceptycznie, ale z otwartym umysłem. Gdy pojawi się coś niespodziewanego, pomyśl, zanim odwołasz się do magii. Gdy zaczniesz przyswajać prawa mikrokosmosu jako filozofka — tu zaczyna się magia; praca zaczyna się z budową świątyni, struktury, mapy terytorium. Nawet gdy zobaczysz cuda, spróbuj je zrozumieć, nie niszcząc ich substancji ani symbolu. Działając teurgicznie, proces jest pełen rozumu i konsekrowanej myśli; działając magicznie, proces może być pełen pasji, tańca, emocji. Istnieje wiele sposobów podejścia do tradycji rozmaitych szkół świata. Nigdy nie odrzucaj ich przez moc nawyku, ani nie przyzwyczajaj się do swoich umiejętności czy siddhi, które nabyłaś — szanuj je.

Spora część świata może być zrozumiana ludzkimi naukami, na potrzeby ludzi. Nieskończoność poza tym zrozumieniem jest subtelną sztuką. Nawet najlepsza metafizyka jest tylko przybliżeniem. „Każdy model jest błędny, ale pożyteczny" — pisał George Box. Niektóre modele są konieczne; inne działają lepiej niż pozostałe. Nie zamierzam przesilać twojego widzenia ani dominować cię własną ideą, lecz zaproponować alternatywne sposoby rozumienia świata. W świecie panenteistycznym metafizyka oznacza, że boskość wszystko przenika. Twoja indywidualna praca polega na przekształcaniu, rektyfikacji, działaniu Boginią w sobie — poprzez swoją najgłębszą esencję.

Otwarcie zatem inwokujmy, nawołujmy siły, odkrywajmy boskość w sobie. Niech w wielkiej pracy przywołają nas do siebie! Często działają na nas subtelnie, delikatnie, w sposób, który nie narzuca brutalnie obcej woli, jak niektóre dominujące, wulgarne siły. Te siły działają poprzez inspirację, wpływ do szczerych idei, które są jak po-

most między prawdą czucia idei w nas a światem nie nacechowanym fałszem, urojeniem czy zaślepieniem. Tych idei nie da się przetłumaczyć, bo są niedualne — nie są przekonaniami, lecz przejrzystymi, jak źdźbło trawy, odczuciami świata obiektywnego. Tu działają duchy geniuszu, które błyskotliwym zrozumieniem i lekkim tchnieniem zmiany myśli pozwalają odkryć to, czego nie zawłaszczamy, czemu pozwalamy płynąć dalej w świat przez nas.

Komunikując te sprawy, na ile nasze umysły i serca są gotowe je przyjąć i przetłumaczyć, im lepsza jakość ziemi, wiedzy, zasad, myśli i czucia, tym piękniej rosną owoce naszych prac. Tym większe zbiory plonów inspirowanych przez światy, do których Magister, Magistra, zbliżali się we wzlocie i oddalali w upadku, zbliżali w nadziei i wielkości, padali pod naporem ciemności i kosami śmierci — jednak te bliźniacze daimony, Geniusz, Junona — są niezwyciężone.

Punkt koncentryczny „Ja", nazywany świadomością, jest nieświadomy całości żyjących ucieleśnień, lecz epitomizuje ich osobowości.

Czymże jest „Ja" i zakres jego świadomego zamieszkania?

(...) słabe pragnienie, pamięć zarządzana etyką, ignorancja wobec własnych ciał. Zatem to, co jest niecelowe, jest żywotniejsze — jest wolą: odrzucona wiedza staje się seksualnością, stając się prawem.

Zatem byt istnieje w wielu jednostkach jednocześnie, bez świadomości „Ego" jako jednego ciała. W rzeczy samej — celowość wielości egzystuje w żyjących poruszeniach. Ich świadomość jest rozdzielona między wielość stworzeń, lecz znają one tylko najważniejsze z wcieleń. Gdzież większa zgryzota?

— Austin Osman Spare, The Focus of Life, The Mutterings of AOS

Wiele istnień wpływa na siebie we współ-inspiracji tak subtelnej, często niezauważalnej, iż trzeba wprawnych oczu, aby zrozumieć, że nie dzieje się to jedynie przez propagację informacji na poziomie bezpośrednim, przez komunikację horyzontalną — personalną lub medialną — ale także duchową, całościową. Czymże jest to „ja", jeśli nie zbiorem pozorów, które wydaje się stabilne i wieczne poprzez najtrwalsze elementy psyche opisujące same siebie? Ten wehikuł świadomości — „ja", „jestestwo", „tożsamość" — jest we wprawnych rękach narzędziem.

Gdy tylko „ja" się poluzuje, odkrywa się wielość innych istnień, które uczestniczą w jego ekspresji. Nie jest to osobowość wieloraka, choć rozbite osobowości mogą być wykorzystane przed „drugą stronę", często doprowadzając do jej wytworzenia, segmentując psyche w podkategorie i amplifikując ich odrębne działanie w obrębie jednego „ego". Mam raczej na myśli tytanowe ego, przez które działa wiele istnień, poszerzając i pogłębiając naturę osobowości, bez zbędnej nihilacji w psychologizmy, ale bez nadmiernego oddawania im prymatu poza psychologię.

Nie powinny być zbywane jako cząstki osobowości danej osoby, choć często nasze persony zamieszkuje wiele komplementarnych, kompatybilnych lub walczących ze sobą oddzielnie zaakcentowanych osobowości. W przypadku depersonalizacji lub zaburzeń osobowości te wielości podlegają hipertrofii lub subtrofii: w pierwszym przypadku Jaźń nie utożsamia się już z żadną z osobowości, nie wiedząc, czym jest; w drugiej dochodzi do walki między personami, co skutkuje mieszanką natur. Ponadto cząstki osobowości mogą być poruszane przez niezliczone istoty, byty, dusze, metempatię, niekiedy doprowadzając do ich rozłamów, niekiedy wykształcając nowe lub deformując bądź wspierając ich rozwój, w zależności od przyjętego układu odniesienia.

Często ta gra pozorów zazębia się wokół siebie, przekonując, że oto jest trwałą jednostką. Uchwycenie siebie wpędza świadomość

i Jaźń w pułapkę psychiczno-zmysłową, podlegając iluzji wyodrębnionego, rzeczywistego bytu. Z drugiej strony zapewnia to ciągłość jestestwa i jego względnie stabilną ekspresję w świecie. Prędzej „ja" jest zanurzone w świadomości, wymieniając się swoimi poruszeniami z innymi „ja", a maski świadomości, użyteczne w ich przejrzeniu, tworzą w tarciu indywiduację z perspektywy Jaźni.

Nacechowania osobowości nazywane były przez Hindusów „magazynem karmana", czyli Alajawijnaną, substratem świadomości. Pytanie, czy wykształci się Dżiwa jako indywidualna dusza, czy też poruszenia te rozpadną się w nacechowanych wątkach energii, jest pytaniem o pośmiertną formę wyjściową. Sekretne szkoły Lhag Thog buddyzmu tybetańskiego przeczą istnieniu Dżiwy, jednak są to zbyt złożone systemy delikatnej, głębokiej myśli, aby można je było w tak prosty sposób opisać.

Ukryte duchowe elementy (jest tylko pięć zmysłów i umysł, tylko jedna wyspecjalizowana dusza przypadająca jednemu człowiekowi?!) przypominają całość zwierzęcych, zwierzęco-człowieczych, gatunkowo-człowieczych, a także człowieczo-deifikacyjnych aspektów. Niektóre rozkwitają podczas pracy magijno-alchemicznej, inne są zaniedbane; niektóre są wykształcane, niektóre podlegają zniszczeniu, inne są wieczne i nienaruszalne — zaczerpnięte z niepodzielności świata jako kategorie. Podlegają przekształceniom i metamorfozom.

Oto doskonała świadomość posługuje się swoją teatralną maską, która jest właściwą ekspresją świata. Lecz czy będziemy odgrywać tę maskę w sposób wolny, czy bezwolny, nie jest kwestią determinizmu woli. W rzeczy samej, pytanie o wolną wolę rozpada się między poruszeniami pozorów a wiarą w to, że ma się nad nimi władzę.

Jeżeli wolną wolą jest utrwalenie przywiązań do pewnych nawyków, konsekwentne ich wykonywanie, a także proces wewnątrzsterowny — jest to urojenie. Jeżeli wolną wolą jest zespolenie się z poruszeniami Jaźni zintegrowanej ze światem — jest to ekspresja

kosmicznej woli. Jeżeli wyzucie się całkowicie z wszelkich poruszeń woli jest nirwaną, to przerasta ona wolę demiurgiczną.

Sęk w tym, że będąc pustym, zapełniają nas inne pozory istnień, które poruszając się to w tę, to w tamtą stronę, chcą nadać ekspresję swojego samostanowienia. Być pustym, bezwolnym, całkowicie zaangażowanym, całkowicie pogrążonym w tym stanie, scalając się z czystym lustrem świadomości bez skaz, jest najwyższym osiągnięciem.

Godząc się jednak na to, że jesteśmy złudzeniami na wietrze, działamy, angażując się w kształt tego świata na podstawie kierunków wizji, które nadają nam wszystkie poruszenia powyższych „dusz w grze masek światów pośród innych dusz". Reifikacje takich idei jak „cierpienie" czy „współczucie" z punktu widzenia dharm są całkowicie puste, jednak z poziomu kosmicznej Jaźni lub woli są to obiektywne stany.

Z jednej strony rozpoznamy osobę, która cierpi, jako subiektywny świat, który odczuwa fizyczny lub psychiczny ból jako pustą dharmę, tj. iluzję w absolutnym znaczeniu — co wydaje się okrutne. Z drugiej strony ta dharma nabiera całkowitych znaczeń w tym sensie, że w etycznym, moralnym wymiarze osoba ta nie powinna cierpieć. Dlatego twierdzenie, że „wszystko jest iluzją", nie jest negowaniem świata, lecz absolutnym stwierdzeniem, które jednak przyjmuje też istnienie rzeczywistości konwencjonalnej w obrębie tego stwierdzenia.

Przekłada się to na hipostazę: jeżeli pewne ustawienia pneumatologiczne doprowadzają do przebóstwienia, współgrając z wyższymi oktawami światów, są też inne, które wprowadzają w niższe światy. Pomimo tego, że nie powinno się dzielić świata, jak uważam, na „piekła" i „nieba" — co jest naiwnym podejściem — z perspektywy śmiertelnika zdecydowanie pożądane jest wyzwolenie lub subiektywnie przyjazne odczucia, aniżeli subiektywne cierpienie lub odczłowieczona katorga czy alienacja.

Być może daimonion z aethyru ognia jest całkowicie w domu w takich wymiarach, a książę Goetii całkowicie scalony ze swoim światem podlunarnej umbry. Boddhisattwowie znani byli ze wzmacniania Dharmy (vide — zamiennie, nauk Dharmicznych) w rozmaitych światach, często w światach piekielnych, manifestując się jako mądre, potężne istoty ognia. Przybierali oni maski, aby zrozumieć się z tymi światami, przybierając groźną postawę, aby uzyskać posłuch. Dlatego też niektóre nauki sprawdzają się zarówno w światach, w których zwykli śmiertelnicy mogliby wyć z przerażenia, jak i w wyższych. Doktorowie i magowie Dharmy doskonale zdawali sobie z tego sprawę, ucząc niepodważalnych mądrości.

Widziałem i doświadczałem rzeczy, o których nie śniło się filozofom

Konstelacje świętych symboli, uporządkowane w większą całość, tworzą system religijny. Nadanie symbolowi rangi świętości jest hipostazą znaczeń i historii, które zawiera. Rytuał stanowi szerszy kontekst, w którym znaczenia te mają działać, a także zacieśnia więzy między praktykiem a systemem, który wyznaje. Ceremonia jest pamięcią i odtworzeniem systemu, a powiązania między świętymi symbolami i działania na nich — językiem, którym mówi się o świecie, przez świat i do świata. Z punktu widzenia niepodzielnego świata każda formuła, która jest efektywna, nie jest fantazmatem; dlatego poszukiwanie działającej struktury zawierającej święte symbole jest pierwszym zadaniem filozofa.

Widziałem rzeczy, w które mało kto by uwierzył. Wiary nigdy nie wymagałem od nikogo; byłaby to czcza arogancja albo — w najlepszym przypadku — wywołałoby to zaintrygowaną ciekawość, niepotrzebny niepokój lub roztrwonione słowa wystawione na pośmiewisko.

Nie wierzyłem w nie i ja, gdy wzrastałem w terrorze, powoli zamieniając się w koszmar i stając się z nim tożsamy, aby przetrwać. Nie odnajdując równości z nikim innym, zmęczony maskami, które nosiłem: profesjonalista pośród dorosłych dzieci, klaun pośród zmęczonych profesjonalistów. Nie powinienem eksponować tych rzeczy, lecz nieść swą klątwę w samotnej dumie albo z lekkością sztukmistrza. Obcuję z ludźmi, aby nie popaść w obłęd — są to kompanie,

miraż parytetów żyć. Rzadko odnajduję rzymską cnotę comitas: przyjaźń, bezinteresowną współpracę motywowaną wzajemnym dobrem, braterstwo pośród ludzi.

Lata temu, gdy eksponowałem to, czego doświadczyłem, niektórzy się bali, niektórzy wyśmiewali — jak niedowiarek w Metamorfozach Apulejusza. Oznaczono mnie jako szaleńca pośród ludzi, a także starych znajomych. Setki twarzy, które znałem, były dla mnie bez znaczenia — maski tego samego grobu, z którego uciekłem, jak z bagna, powoli, przerażony terrorem, z którego się wydźwigiwałem.

Widząc światy niewidzialne i wchodząc z nimi w wyuczoną po latach interakcję, mozolnie zacząłem działać. Drugi wzrok jest klątwą i błogosławieństwem. Wrażliwsi się złamali; obdarzono mnie wyjątkowo odpornym umysłem, który ma jedną głowę dla ludzi, drugą dla światów duchowych, niewidzialnych dla innych. Gdy jedna mówi, druga słucha — lub na odwrót, w zależności od sytuacji i potrzeby. Z tych doświadczeń, a także ze zwykłej ludzkiej wiedzy i odkrytej okultacji, wyciosałem swoje uniwersum znaczeń.

O ile Boskość przenika wszystko w rodzaju henoteistycznego panenteizmu, a wszechświat pulsuje natchnioną duszą, światy duchowe są wszędzie — we wszelkich gamach, gramatykach, harmoniach, proporcjach, rytmach, geometriach i tonacjach pitagorejskiej pieśni, uaktualnianej przez ciągłą, niepodważalną, potężną oracje — fenomenalne stawanie się świata.

Na ziemi istnieje wiele niewidzialnych światów, silniejszych od ludzi, które mogą się nimi bawić jak kukłami, gdy ci są bezmyślni, bezwolni lub wystarczająco niefortunni, aby czemuś podpaść albo sobą zainteresować.

Lub na odwrót — wystarczająco fortunni, aby zjednać sobie przychylność istot z innych światów, których wiedza, zmysły i umiejętności przerastają ludzkie.

Kiedy eteryczne zwłoki z cienia mordercy mieszają się z moim umysłem, mój umysł wykrzywia się w zabójczy obłęd. Jednak jako medium staram się ustabilizować, dopóki moja wola nie jest zbita z nóg. Kiedy dziwka piekła, kobieta zainfekowana sukkubą, patrzyła na mnie oczami mojej ukochanej, z półprzegniłą, wykrzywioną żądzą twarzą, przypomniałem sobie radę wiedźmy z Krainy Czerwonego Smoka — Walii: „Nigdy nie pokazuj palcami, szukając winnych poza sobą". Miało to znaczyć tyle, co: „Nie jesteś sędzią ani losów, ani sytuacji innych istot; dbaj o siebie i prowadź się tak, jak możesz". Jej zmiażdżone, pocięte, półprzezroczyste zwłoki odnajdywały spokój tylko w powtarzalności arsenału wynaturzeń.

Nigdy nie moralizowałem, jednak wierzę, że stary delficki cytat nad świątynią Tyfona pozostaje aktualny:

„Wszystko w umiarkowaniu, nic w nadmiarze".

Można popaść w bigoterię religijną, postrzegać świat jako morze brudu albo zrozumieć przyczynowość świata ludzkiego, który na przestrzeni wieków stawał się coraz bardziej ślepy, pogrążając się w nowych perwersjach, okrucieństwach, urojeniach, nienawiściach, łzach i niesprawiedliwościach. Czy to właśnie warunkowało moje postrzeganie świata jako upadłego, czy raczej świata dziwnych metamorfoz, usankcjonowanych postępowaniem ludzi, istnieniem światów niewidzialnych, zeitgeistem przemian sezonów ziemskich i ukrytymi zmiennymi działającymi w jego tle?

Ostatecznym odniesieniem była dla mnie stała niewzruszoność. W świecie dziesięciu tysięcy fenomenów starałem się odnaleźć ją w sobie, by przerzucić pomost najdostojniejszej z niewzruszonych aktywności i przyoblec się w otchłań oraz ciszę idei. W przebłyskach trzeźwości brat sufi nazwał mnie ibn-Samid, synem nieporuszonego — do tego również aspirowałem.

Nie toleruję impozycji religijnych bigotów. Religijna duma kundli historii, świętoszkowatych ignorantów, którzy w znacznym stopniu byli odpowiedzialni za ten stan rzeczy. Półsłówka niszczycielskiego pustynnego motłochu wyniszczającego misteria — wszyscy ci, którzy niszcząc wiedzę, nigdy jej nie zdobyli, którzy rozprawiając o niebiosach w zadufanym omotaniu sobą, oddalali siebie i ludzkość od jakichkolwiek pretensji do realizacji. W swoich kościołach, omotani ciężkimi zapachami, wołali własną próżność, zarażając słuchaczy swoimi słowami i przekonując ich, że słuchając kłamstw wieków, wznoszą się wprost do niebios. Ich urojenie jest jak ich katedry: wysokie, strzeliste, kompletnie puste w środku, przytłaczające ciemnością i wyzute z prawdy.

Wszystkie świątynie starożytnych zawsze były otwarte na nieboskłon, z którego nawoływały gwiazdy. Wszyscy ci, którzy z zawiścią fanatyzmu w oczach z zapałem niszczyli świętych mistrzów i mistrzynie, karczując teologię i mądrość większą od tej, którą ich najtęższe rozumy były w stanie ogarnąć, na przestrzeni wieków nie przybliżyli się ani o cal do boskości. Bóg to słowo wyżarte projekcjami ich żołądków, brudnych moralizujących doktryn i wypartych pragnień seksualnych wykastrowanych teologów. W języku perskim „baga", skąd wywodzi się słowo „Bóg", oznacza dawca, patron, tego, który rozdaje dobre fortuny; w języku angielskim „god" pochodzi od „Gotam", gdzie „g" było wcześniej „w", zatem Woden-Wotan, Odyn, jako patriarcha etyki misteryjnej Skandynawów i Germanów.

Słowa pozostały, choć cała struktura pojęciowa, teologiczna, misteryjna została podmieniona wynaturzonymi wierzeniami, które ukradły Boskość sprzed oczu wszystkich, zastępując ją polityczną religią Konstantyna.

Pragnąłem Boskości, nie religii. Wyższe światy odkrywały przede mną swoje zasłony raz po raz; Izyda uchyliła rąbka szaty, ściągając przepaskę z moich oczu. Nie potrzebowałem żadnej religii, choć wy-

znaczyłem strefę świętości — religere — jako własną, synkretycznie łącząc starożytne skarby. Podróżowałem w wyobraźni po tych światach, studiując teksty źródłowe i opracowania, łącząc ziemską wiedzę z tym, co zostało przede mną odkryte — raz krocząc z uskrzydloną duszą wielkiej Hypatii, innym razem oddając pokłon archaniołowi Platonowi, który rozwarł śnieżnobiałe łabędzie skrzydła nad nocnym niebem jako studium pięknego gestu.

Eksperymentowałem, próbując pojąć wszystko na miarę mojego rozumu i czucia, aby co rusz odnajdywać szczerą treść moich starań. Pobierałem nektar nauk zarówno z animizmu, totemizmu, szamanizmu, astrolatrii, Mezopotamii, teologii Egiptu, Izydiaków, przedmuzułmańskich wierzeń Arabów, Chaldei, orfizmu, Eleuzjów, gnozy helleńskiej, kultów grecko-rzymskich, mitraizmu, kultów Kybele, kultów Drakonów, zaratusztrianizmu, hinduizmu, jogi, taoizmu i buddyzmu, a także z magii starożytnej, średniowiecznej, renesansowej i postmodernistycznej. Nie pomieszało mi się od tego, nie byłem „poszukujący", miałem swój system, swoją religię, po prostu ją pogłębiałem.

Odkrywałem analogie między aspektami poszczególnych nauk metafizycznych a obrazami tytanów przeszłości, które podziwiałem z rozkoszą, nie tworząc zbędnego chaosu ponad to, na co przyzwalał eklektyzm poznawczy. Łączyłem to, co dało się połączyć, obserwowałem niezależny rozwój różnych linii opisujących odrębne zjawiska, traktując odseparowane odkrycia metafizyczne jako oddzielne tradycje.

Praca porównawcza religioznawcy jest podobna do pracy porównawczej metafizyka: polega na patrzeniu obiektywnym, nieosądliwym wzrokiem na tradycje, z którymi się styka, pogłębiając wiedzę. Niektóre zjawiska są podobne, inne nieodkryte przez daną kulturę, jeszcze inne inaczej opisane — część pieczołowicie usystematyzowana, inne intuicyjne i naturalne, część poza zainteresowaniem danej kultury, a niektóre należą do sfery tabu.

Tchnąc praxis w teologię naukową i filozofię esencji, wprowadzałem nowego ducha życia, by w harmonii i wzlocie związać wszystkie aspekty nauk, które poznałem wglądem i rozumem, uzasadniając fundamenty ich istnienia w świecie i weryfikując je jako istotne — rzeczywiste. Byłoby to bezowocne, gdybym w to nie wierzył. Byłoby to bezpodstawne, gdyby światy niewidzialne raz po raz nie dawały mi znaków, symboli, pieczęci i śladów, że w rzeczy samej odkryłem prawdziwy skarb.

Kto wymagałby od bogiń, półbogów, aniołów czy archaniołów, aby wyznawali religię, która zniszczyła misteria uskrzydlające ludzi, karciła magów i kapłanki, bohaterów i zwykłych ludzi pragnących dołączyć do orszaku bóstw jako odludzkie, uszlachetnione dusze, daimoniony czy bóstwa, aby w większych porządkach, pośmiertnie, bez obostrzeń świata generacyjnego, działały z potężnymi umysłami i świadomościami nieograniczonymi ludzką formą, które dawno rozpadły się w proch?

Nakreśliłem własną kosmografię, okultosofię, teologię i filozofię. Nie mam potrzeby religii, choć zapożyczam z pogańskiej, rozumowej teologii, a także z wielości cywilizacji i kultur starożytnych, których potwierdzenia odnajduję w działaniach światów niewidzialnych, po powolnych, mozolnych obserwacjach i badaniach. Wiem, że nic nie wiem. Tak pozostanie. Jednak w tej apofatii stykałem się wielokrotnie z tragiczną niewiedzą, która, nie znając pokory intelektualnej, myśląc, że sięgnęła po wszechwiedzę, gwarantowała świętoszkowatą pogardę wobec tych, którzy pozostawali poza murami cytadeli kondescencji, wobec wszystkiego, co inne, wobec wszystkiego, co mogło zagrażać, iż obróci te mury w pył przy bliższej inspekcji ich materiału.

Współczesne nauki społeczne i ścisłe pomagają mi kompetentnie myśleć o świecie. Starożytny etos i estetyka klasyczna pilnują, abym nie zamienił się w chaotyczną materię, a współczesna metoda hipote-

tyczno-deduktywna, zastosowana do empiryczno-noetycznej, na wpół zmysłowo-afektywnej, na wpół intelektywno-intuicyjnej, częściowo natchnionej sfery, pilnuje zdrowego podejścia do spraw niepewnych. Są one bowiem rzadko kiedy ukazane — metafizyka boskich poruszeń wyobraźni, intelektu, czucia i fantazji jest skuteczna, lecz niedoskonała. Nadal jest to metoda odkrywania, interpretowania, zrozumienia, ważenia i równoważenia, która nie gwarantuje, a jedynie wspomaga proces twórczy i odkrywczy, niekiedy systematyczny i proporcjonalny, a czasem pochopny, jedynie przypuszczający. Gigantomachia obłędu, dobra i zła, trzeźwości w świecie, stąpania twardo po ziemi pośród polipsychii, polipneumii i polidaimonii — wielości dusz i istnień — jest kolejną częścią wielkiej pracy.

Tak odbieramy nasze atrybuty, szlify, natury, w ciągłych zapasach tocząc wewnętrzną walkę między tamas (ciemnością, ignorancją) a sattvą (jasnością, przejrzystością), między realizacją a urojeniem, między stalowymi pryncypiami a labilnością charakteru, między virtutes a kleshami (przywarami, które w etycznej hindo-buddyjskiej filozofii są doskonałym opisem wszystkich dynamizmów „zła" w każdej możliwej mutacji), między antidotum a veneficium, między mądrością a bezmyślną, wściekłą głupotą, między tym, co godne, a tym, co nieprawe.

"Harmonia napięć w opozycji przeciwko ciągowi pustki" — parafraza mitraickiego aksjomatu.

To, co doprowadziło mnie do impulsu działania w niemocy i bezsilności w niedoli, było tą samą żałością, którą współdzielimy niekiedy ze światem. Nie nazwałbym tego pechem, lecz współwzrastającymi piekłami przyczynowości sprawy ludzkiej, którą stworzyliśmy dla siebie nawzajem, a która monumentem rozbrzmiewa w pojedynczych życiach.

Z tej perspektywy świat jest piekłem. Aby odnaleźć pocieszenie, należy być silnym, bezstronnym, ale zaangażowanym ponad tym, nie oddając się czczeniu form fenomenów, nie podlegając ich wrażeniu, nieważne, jak horrendalne albo obrzydliwe mogą być dla innych. Być ze świata, lecz obserwować go z Jaźni, jakby z zewnątrz. Wymuszona satysfakcja z turpistycznej estetyki, która wrasta z okrutnością w umysł, w połączeniu z dążeniem do piękna i symetrii ponad wszystko — to sterylne zrozumienie.

Podobnie, gdy jesteśmy strąceni w największą nienawiść, zgorzknienie i upokorzenie, przełamać to wszystko współczuciem, kurtuazją i życzliwym uśmiechem — to zbudować łuk triumfalny ponad tymi wszystkimi stanami, które niekoniecznie biorą się z nas, ale często wżynają się w nasz umysł i pozostają tam jak chwasty. Z drugiej strony, można zachować szczęście i pokonywać horrory władczym uśmiechem. Na tyle, na ile pozwala umysł — który przecież też może przeżywać horror, uniemożliwiający właściwe ustosunkowanie się do wszystkiego. Odnaleźć mądrość starożytnych, zweryfikować ją i potwierdzić na własnej skórze — to kolejne pocieszenie.

Lata temu byłem relegowany do psychiatrii i nafaszerowany ogłupiającą chemią. Nie pomogło mi to ani trochę, ale stworzyło alibi dla społeczeństwa — jako psychicznie chorego „inwalidę". Psychiatryczny paradygmat pomaga niektórym: ucisza ich lęki, zamienia dziwne wierzenia w urojenia, wizje w halucynacje, odczucia w omamy, wyrwy w znormalizowanym kokonie w fantazje i odstępstwa. Daje im psychiatryczny mit, którym żyją, podobnie jak inni, którzy żyją swoimi mitami.

Nie było to jednak wystarczające. Sztorm doświadczeń dyskwalifikował psychiatrię w moich oczach, tym bardziej że systematycznie badałem światy, które dla psychiatry były zwykłym wytworem umysłu, a dla jungisty — podświadomości. Przez lata stworzyłem wyjątkowo misterny, złożony, a jednocześnie prosty system pracy z tymi

światami. System podparty filozofią, teologią, technicznymi narzędziami i magicznymi zabawkami, które pozwoliły mi przetrwać i współpracować, wzmacniając mnie i podtrzymując pracę kosztującą poświęcenie mojego imperium życia. Po co więc poświęcać? Jest to forma powołania od losu — brak poświęcenia oznacza bicze pasji, nieszczęść, niefortunnych wyrw w duszy, katorgę strat; jest to niekiedy najrozumniejsze wyjście.

Widziałem wielkie skrzydła wokół tarcz słonecznych, ciężarne złotem, stalowo silne, oplecione wężami. Wcielały się w moje ciało, napełniając mnie boskością i magnetyzmem godnym żyjących duchowych gwiazd. Tak, jakby cała ich moc skoncentrowała się w chwili awataryzacji we mnie, zamieniając mnie w milczącego półboga, daimoniona, niekiedy daemoniaca, lecz przede wszystkim w medium dla światów duchowych — sił, które są nas całkowicie świadome. Komunikowałem się z nimi w ciszy, sam wśród ludzi, choć byłem rozumiany na przestrzał, jak otwarta księga. Nie zostałem pozostawiony samemu sobie, inaczej popełniłbym samobójstwo. Lata w piekłach świata wykuły mnie i pomogły przetrwać niestabilność mediumizacji, opętań, emanacji i awataryzacji, w połączeniu z życiem codziennym.

Im więcej wiemy o innych światach, tym większy otwiera się arsenał prób i przejść, które świadczą za i przeciw naszym krokom. Wyzwolenie i działanie nie są rekreacją ani formą eskapizmu. Jest to zaangażowana praca, której trzeba się poświęcić, albo zostawić ją w pół drogi — co często mści się na tych, którzy z niej zejdą. Przejrzałem więcej forteli, niż jakikolwiek stratagem, który wymyśliłby człowiek w polocie najcwańszego z lisów. W istocie uczyłem się psychologii gry od drugiej strony. Jednak jest też czas, aby wpaść w sidła i pułapki — z musu się w nie wpada i z musu się od nich uczy.

Filemon, egipsko-helleński archanioł, nawoływał wszystkich, dumnie stojąc nad miastem. Odwrócił się pierwszy, który go zobaczył, myśląc, że został wybrańcem. Filemon pokiwał głową. Odwró-

cił się drugi, który stwierdził, że ma zwidy. Filemon pokiwał głową. Odwrócił się trzeci, któremu powiedziano, że jest chory psychicznie. Filemon pokiwał bezradnie głową. Odwróciła się pewna kobieta i spytała w myślach: — „Dlaczego inni Cię nie widzą?"

Filemon natchnął ją ideą: — „Ślepota ludzi jest wielka, nawet gdy widzą, popadają w jeszcze większą." — „Zostaniesz ze mną?" — spytała. — „Będę Twoim tchnieniem i inspiracją. Bądź wolna i silna, nie zapominaj!"

Wśród ludzi nie znalazłem osoby, która mogłaby się pochwalić takim arsenałem wydarzeń. Jednak nie zamierzam rozpieszczać się próżnością ani przerostem ego nad treścią. Trzymam swoją głowę nisko, sekretnie, ale w sposób silny, stanowczy i niepoddańczy, bowiem pokazywanie palcami czy karcenie sił niewiele mi dało. Przerastając ludzkie światy, krocząc jak wieża, musimy przecież angażować się w ludzkie sprawy i być ludźmi — nieważne, jak przyduszonymi pod ciężarem doświadczeń. Wtedy schodzimy z powrotem ze Świętej Góry w doliny. Tylko wtedy dzielimy to, co wiemy, z restrykcją badamy perspektywę drugiej osoby, nigdy nie zdradzając się ponad to, co jest potrzebne, niezbędne lub użyteczne — nigdy nie mówiąc nic ponad to, czego wymaga sytuacja.

Każda nowa osoba, każda nowa interakcja rozkazuje nam przybrać nową maskę, personę. Ktoś powiedział: „bądź sobą" — wziąłem go za dziecko. Rozłupane tożsamości, maski, istoty, które poruszają tym wszystkim; persony, które rozgrywam swoją wolą jak karty — świadomie lub będąc przez nie zdominowany, rekursywnie przywołując do pamięci aktorstwo i akt, kuglarza i kukłę, kuglarza grającego kukłą, kukłę grającą kuglarzem, brzuchomówcę mówiącego przez kukłę, kuglarza mówiącego przez brzuchomówcę kukłą etc.

Czyż nie jesteśmy złudzeniem, a prawdziwe jestestwo jest jedynie złożeniem wszystkich naszych poruszeń? Gdy weźmiemy dwa momenty naszego istnienia — jest to jedynie sen, który śnimy; dwa różne

sny, połączone rozbłyskami pamięci o substancji. Jest tu pewien haczyk, o który pyta wielu ludzi: co się z nami dzieje po śmierci? Koła fortuny, przygotowania, prace, transformacje. Jak wierzę, machina Bardo może być losowa lub działać w obrębie pewnych praw, wewnątrz których powstają potencjały. Niekiedy świadoma praca może nas wprowadzić w piekła — miejsca subiektywnego cierpienia, czasem w niebiosa — miejsca subiektywnego błogostanu. Czasem bezwolnie, nie podejmując się trudów żadnej ścieżki, możemy skończyć tak samo. Jednak zdecydowanie lepiej działać w pełni. Wyzwalając się z tych dualizmów, nie pożałujemy swojego życia, gdy w pełni się w nie zaangażowaliśmy, nadając sobie charakter, kierunek, sens i cel. Starożytni mistrzowie byli podobnego zdania, inaczej nie podejmowaliby misteryjnej pracy.

Nigdy nie oferowałem „boskiej wiedzy" ani „objawionych praw", jedynie to, co mogłem wywnioskować i zinterpretować, przekazując jako podarek innym, spisując w myśl „E do ut des", poznając i przetwarzając kategorie niepodzielnego świata poszerzonego, pogłębionego, pełnego znaczeń o to, co przeżyłem.

Szczera osoba wie, że może błądzić w tym, co jej umysł i zmysły przetwarzają. Niech przynajmniej błądzi w mądry sposób — tworząc modele świata, zbliżając się do prawideł i ich esencji poprzez zaangażowane, inspirujące i esencjonalne działania.

Odnajdując się wśród ludzi, nawet tych „umagicznionych", niekiedy odnajduję ich zrozumienie niekompletne, zbyt teoretyczne. Jednak zdaję sobie sprawę, że tak samo niekompletne i teoretyczne jest moje rozumowanie. Ucząc się od wszystkich, rozdaję fragmenty informacji z monolitu wszystkich lat doświadczeń — skrawki z powierzchni rzeczy, choć to jedynie pomniejszy, błahy aspekt personalnego mikrokosmosu. Nadając powagę jesiennemu listowiu, czy czynimy inaczej z powagą, podchodząc do misteriów? Niektórzy arogancko podchodzą do obu — nie szanują ani świata, ani siebie.

Precz z nimi! Inni, z pewną dozą humoru, potrafią wyśmiać oba stanowiska: raz okrutnie i przenikliwie, raz z wyrozumiałością i dobrotliwie.

Oczywistym jest, że nie jestem w stanie spamiętać wszystkiego naraz. Zebrałem zatem wszystkie momenty w ukrytą strukturę, przywołując to, co niezbędne, omijając wyparte koszmary szczątkami pamięci, nieowładnięty już emocjami przeszłych chwil. Buduję na poprzednich doświadczeniach w usystematyzowany sposób, zbieram, co może być zebrane — ucząc się niekiedy nowych rzeczy, zaokrąglając i dopełniając to, co już wiem.

Gdybym musiał spamiętać wszystko, co wiem, rozpadłbym się w obłędzie; gdyby pamięć przywoływała te same emocje co podczas ówczesnych wydarzeń, rozszarpałbym się w szaleństwie. Jedynie przetrwałem, bogom dzięki.

Preferuję jak najdalej możliwe obiektywne rozumowanie, kierując się własnymi sprawami, aby trzymać nici wątków w miarę formalny, usystematyzowany sposób, ograniczając wpływ niezdrowego chaosu. Kiedyś znałem też desperację i miłość — te, co pozostają w pamięci, wzmiankowane wzruszeniem ramion, sentymentem, melancholią.

Jako maska pustych spraw z duszą zawieszoną w głębi kosmicznych próżni, nie zamierzam jej odwoływać, przynajmniej dopóty, dopóki nie odzyskam całości siebie. W tym moja persona jest maską, z intencją ducha skalibrowaną z gwiazdą świadomości. Pozostawiając agonię z tyłu, poruszam się z lampionem poprzez ciemność, na drodze oświetlanej przez bogów i boginie.

Zbyt wiele historii przeżyłem, zbyt liczne wątki zaobserwowałem, aby być w swojej próżności własnym biografem. Chciałbym jednak zmyślnie zabrać do grobu szept spełnionego człowieka. Nie każdemu jest to dane. Jako człowiek wolny, rozpoznany jako taki przez wyższe światy, wygrałem gladiusa — jako własne narzędzie w świecie. Sięgnijcie po własny!

Gnothi Seauton

Plutarch w „E w Delfach" pisał na końcu dialogu, iż „twoja sztuka", przypisywana bóstwu, jest admonicją do „poznania siebie". Pierwsze odnosi się do zachwytu i oddania dla boskości, co jest wieczne, a drugie stanowi przypomnienie dla śmiertelników o ich naturze, słabościach oraz przemijalności.

W Plutarchu Apollo był reprezentowany jako niezmienny, wieczny element boskości, jako jedność, porządek i powaga. Natomiast świat zmienny, fenomenalny, ulegający ruchowi, symbolizowany był przez Dionizosa, Zagreusa, Nykteliusa i Isodaetesa. W tej doktrynie element ten był transformacją: metamorfozami, rozrywaniem, zszywaniem i reunifikacją świata. Apollo natomiast był czysty, stały, jako ciągła twarz boskości. Podobne elementy odnajdujemy u Jamblicha Teurga w „De Mysteriis Egyptiaca", gdzie wyzwolone bóstwa nie podlegały światu generacji ani fenomenalnym przekształceniom. Apollo i muzy przypisywane były harmonii, bowiem jest to najbardziej synergetyczne wyłożenie hermetycznych doktryn w unii, podziale przez piękno. Najpiękniejsze dźwięki tej idei harmonii, w hipostazie dla najwprawniejszego odbiorcy, reprezentowane były w świecie zmian przez piękno, odnosząc je do spraw najwyższych. Estetyka, etyka, architektura, filozofia, metafizyka i teologia nieustannie poszukiwały doskonałego wyrazu ogromu najwyższej harmonii.

„Poznać siebie" jest terminem zbyt powszechnym, by w jego prostocie dostrzec głębię. Poznanie rzeczy w jej istocie jest trudnym zadaniem. Od narodzin aż po śmierć podlegamy procesowi warunkowania — socjalizacyjnemu, pierwotnemu, wtórnemu. Jednak dopóki

z nabytych przyzwyczajeń i nawyków nie wyłonimy autentycznego poruszenia w sobie, zrywając łańcuch powtórzeń, nie możemy mówić o poznaniu siebie. Nie jest to spojrzenie w lustro psychiczne, które odzwierciedla nasze wewnętrzne projekcje — widzimy siebie w pewien sposób, a inni w inny. „Poznanie siebie" można porównać do wzierania poza lustro weneckie: patrzymy na siebie jednocześnie z punktu widzenia obserwatora i odzwierciedlanego. Można pomyśleć o tym jak o scalaniu swojej najgłębszej, a-psychicznej substancji, obdarzonej indywidualnością, tożsamością, skłonnością natury i sumacją inklinacji, która istnieje jak personalna pieczęć na naszej duszy, oryginalnie — sakrament inicjacyjny.

Schodząc jeszcze głębiej, a zarazem wspinając się wyżej — o personalnym duchu, który jest wierszem ducha wszechświata, jego tożsamą kategorią, wyzutą z generacji, zaczerpniętą z duszy świata, a jednak pochodzącą zarówno z generacji, jak i z podstaw ewolucyjnych, metamorficznych, pneumo-różnicujących, a także z większej, zróżnicowanej mocy. Od najmniejszej rektyfikacji dusz aż po absolutną unifikację z panenteistyczną monadą, jest dynamiczną przestrzenią ekspresji, która, zawierając wszystko, stanowi też pierwszą instancję świata.

Jak zatem, oprócz środków terapeutycznych, psychologicznych czy psychoterapeutycznych, które uzewnętrzniają treści psychiczne w celu ich przebudowy, można poznać siebie? Czy istnieje sekretna mystagogia, psychagogia, alchemiczne przekształcenia poznania, dynamizowanie geniusza, junony, które umożliwiają nam autentyczne, niewymuszone i proste przejrzenie się?

Pierwszą drogą jest rzeczywista konfrontacja — wykuwanie się przez życie, podczas którego, wędrówką, bierzemy dłuto, ciosamy się świadomie w coraz to nowszą formę, dopóki nie zabraknie materiału, substancji doświadczenia. Jeśli upodobnimy ją treściowo do współbrzmienia ze światem, staje się ona wehikułem — jest to transforma-

cja psychologiczna. W tym przypadku nie tyle przeżywamy doświadczenie, ile aktywnie je kształtujemy.
Równoległą ścieżką jest odkrycie metafizyczne, w którym linie psychologiczne przeplatają się z alchemicznymi. Pasywna dusza odbiera engramy od umysłu, poznawczo-emocjonalnych równań, które stają się efektywne, gdy rozbiją warunek (solve), spalając wyzwoloną treść psycho-duchową na wyższym etapie (coagula coincidentia oppositorum).

Trzecią metodą jest kontemplacja, medytacja, nawoływanie, inwokacja, rytuał, ceremonia czy studia, które, angażowane świadomie, mądrze i aktywnie, harmonijnie prowadzą do przekształceń.

Czwartą metodą jest przerzucanie mostów między sobą a światami boskimi, zróżnicowanymi siłami, mocami i ukrytymi światami — nawoływanie ich, praca z nimi, przekształcanie siebie, bycie przekształcanym, a także modyfikacja substancji. Jest to rodzaj transsubstancjacji surowego materiału w doskonalsze treści przy mediacji nadprzyrodzonych istot.
Ostatnią, najtrudniejszą ścieżką jest absolutna realizacja „homiosis theo" w sobie, w połączeniu z fenomenem „pratyeka-buddy" — samoistne zrealizowanie najgłębszych praw świata poprzez zjednoczenie podmiotu poznania z całkowitym poznaniem światła świadomości duszy świata.

„Poznanie siebie" było kluczowe w odczytaniu wyroków Wyroczni Delfickich. W pozornie kryptycznych formach odczytu tego, co miała do przekazania wieszczka — pytonessa — każdy odchodził z interpretacją, którą chciał usłyszeć, a nie z tą, która, odczytana przez mądrość i intuicję, bez zafałszowań, dotyczyła poznania swojej najgłębszej tożsamości jako boskiej.

Zgodnie z komentarzem Makrobiusza do „Snu Scypiona" Cycerona: „człowiek w istocie jest bogiem", małym bogiem pośród bogów. Jednak w absolutnej realizacji świadomości staje się tożsamy

z absolutem — scala się ze snem boskości wszechświata. Bez rzeczywistej instancji henosis, czyli zjednoczenia pierwiastka boskiego z pneumą kapłanów przekazujących słowa Pytii w transie, zrozumienie było znikome. „Jestem bogiem, boginią" — każdy może to powiedzieć i częściowo ma rację. Zrealizować to w potędze ciszy, sublimować esencję, ukoronować pracę życia i doprowadzić do faktycznej, efektowej inicjacji, wymaga ogromnej pracy, tytanicznego wysiłku i afirmacji każdej świadomie przeżytej chwili, kierowania doświadczeniem jak generał, heroizacji, która odnajduje się w pośmiertnej ascensji. Za J.J. van der Leeuwem — jesteśmy bogami i boginiami „wygnanymi" w ignorancję o swoim pochodzeniu.

Polityka Niebios

Każda teologia, filozofia, metafizyka była produktem ludzi, zmieniając się w zależności od regionu, idei społecznych, czasu. Postuluję istnienie obiektywnych, metafizycznych praw. Lecz zastanówmy się jeszcze raz, zanim przystąpimy do definicji czy afirmacji jakiejś dziwnej teokracji: cóż to za polityka, religia, ideologia jest tą niebios? Wielość — wiecznie wolna, działająca w obrębie praw kosmicznych! Nie wyobrażajmy sobie zatem, że bitwy, ignorancja i głupota ludzi Ziemi są w jakikolwiek sposób transponowane, tłumaczone na nieboskłon, który rozerwałyby nonsensem! Inspiruje to jedynie śmiech celestialnych! To, co jest z unii, wielkości, świętej harmonii, nie rodzi moralizowania ani bigoterii, małostkowych, trybalnych przekonań małp, które dopiero stały się ludźmi.

Tradycji niebios jest wiele, podobnie jak rodzin niebios pośród gwiazd. Lecz nie wyobrażajmy sobie, że ludzie o zamkniętych głowach kiedykolwiek się do nich zbliżą. Mając boskość na ustach, żyją i myślą jak wróble pozamykane w klatkach, a nie sokoły, które wzierają przez wszystko na wszystko, bez resentymentu wobec inności! Dlatego w Rzymie Bóg-Słońce był nazywany Pater Liber — ojciec wolności. Dlatego Apollo, któremu akompaniowały muzy, był wiecznym dyrygentem harmonii sfer, które wirowały wokół jego energii, synergii, czystej i szczerej mocy, obdarzającej swymi promieniami prawdy wszystkich i wszystko.

W istocie jest to dystans — odległość od Bogów, którą mierzy się upadek człowieka. Jest to odległość ludzi od ludzi, którą mierzy się upadek człowieczeństwa. Jest to odległość ludzi od natu-

ry, którą mierzy się upadek od własnych korzeni. Boskość — za Plotynem, powtórzona w Celsusie i Porfirym — nie przeczy naturze jako wygenerowanej, generującej Matce Afrodycie. Ta, symbolicznie powstała z genitaliów Uranosa po ich odcięciu i zapłodnieniu płodnych wód kosmicznych, sześcianu Posejdona-Okeanosa, skąd wynurzyła się jako Wenus triumfująca — wszystek reprodukcji, panseksualności i wyższej miłości jest jej. Sublimowała się wśród ludzi wraz z generacjami, niekiedy upokorzona jak Sofia, prostytuując się w byle burdelu, niekiedy wywyższona na wieżach pięknych, jako dumna matka Erosa. Ten jest wiecznie zakochany w Psyche — duszy, która lgnie do nieboskłonów — w alegorycznej opowieści pewnego światłego Izydiaka, Apulejusza, w jego Metamorfozach.

To poprzez symulację egzekutywy metafizycznego porządku, jego badanie, negocjowanie między ludźmi, ziemią a niebiosami, mądry porządek jest ustanawiany. Metafizyczny porządek jest wywiedziony z wglądu i głębokiej obserwacji świata, wyprowadzając z niego prawa. To, co jest mądre i zgodne z syntonią świata, jest jedynym dobrym wykładnikiem prawa. Wszystko inne jest zbędną, sztuczną separacją — skorupami idei, surogatami zrozumiałymi jedynie dla ludzkiego intelektu.

Nie wyobrażajcie sobie, że weźmiecie swoje małe, wulgarne, pustynne moralizowanie, swoje „cnotki" godne pogardy, na które splunąłby jakikolwiek cywilizowany człowiek — ten, co nie musi być na siłę ciągnięty do człowieczeństwa! Zostawcie swoje ujadanie na dobro i zło, monochromatyczni idioci, swoje resentymenty, nacjonalizmy, narodowybrańtwo, systemy wierzeń uzurpujące sobie niebiosa, w swojej głupocie zarażając każdego żałosnymi grami swoich afer, skandali i kołtuństwa! Nigdy nie ukradliście boskości nobilitas poganom, ani nie odarliście Opatrzności z Intelektu swoją przewrotną nienawiścią do świata, swoim piedestałowaniem i ignorancją przemieszaną z zawiścią!

Jedynie zniszczyła ona świat, oczekując miłości od swego trupa na krzyżu, obwołanego bogiem przez większych kretynów od siebie w zamian za utoczenie krwi trzystu pięćdziesięciu milionom ludzi. Cóż to była za jatka wśród kół fortun! A wiedzcie — każda religia zbiera swoje żniwa. Człowiek — poprzez karmiczne powiązania, inklinacje, tendencje, natury — ma też swój koniec. Zmienność idei pośród wieków rozbłysków co rusz obalała kolejnych gigantów! Jeżeli gracie swoimi religiami jak w grze, gdzie przywdziewacie maski, aby ukryć własne niedoskonałości, fetyszyzując symbole powołane jako usprawiedliwienie, przynajmniej nie myślcie, że jest w tym poszlaka boskości. Zazdrosna religia, jak zazdrosny bożek, nienawidzi boskości, niszczy natchnionych, jest opium dla mas.

Nie było to nic nowego — pontyfikowie pogańskiego Rzymu również nie patrzyli przychylnie na kulty misteryjne. Zawsze były zagrożeniem dla władzy, pozornie — tradycji. Jednak Rzym był tolerancyjny, czciciele zwłok — nie. Jak skorupy cienia, nie mają esencji w swoich projekcjach, jedynie maszynowe powtórzenia przedsięwzięć, które kto inny poruszył. To czerw, który żyje na waszych umysłach, zakazując wam szczerych poruszeń dusz!

Aby sięgnąć po boskość idealnie, należy być idealnie zrealizowanym. Spalić wszystkie niedoskonałości, które zabrudzają lustro postrzegania i czucia, separujące nas od jaśniejącego pola świadomości. Nie jest to łatwa podróż, bowiem najpierw należy opanować życie, następnie poznać siebie — tj. własnego boga w sobie, który tworzy mosty do reszty niebiańskich rodzin. To rozkwita w theion ergon, poprzez prace wszechświata. W Somnium Scipionis jest napisane: „Jesteś bogiem, boginią" — jednak ten prosty fakt należy zrealizować przez pracę i zaangażowanie w świat. A poprzez filozofię, teurgię i psychagogię zrzucić to, co zbędne, nadmierne, jako zasłony zaślepiające istotne widzenie.

Dopóki to nie nastąpi, jest to tylko proste sformułowanie. Dopó-

ki samotożsamość naturalnie nie przyoblecze się w boskość — bez inflacji w obłęd, w przeinaczonych konstelacjach psychicznych, bez wbijania się w zbędną czołobitność — należy czynić to autentycznie, dojrzale, prześwietnie, w statecznym umiarkowaniu! Wtedy stajemy się jak gwiazda pośród gwiazd. Jednakże powinno się znaleźć drogę! Ośmiel się! Było wielu wcześniej!

Mógłbym pokazać ci lustro, pytając: „Co widzisz?" Dopóki nie nauczysz się kontemplować własnej duszy, własnego bóstwa w odbiciu bogiń i bogów w jedności boskości, zobaczysz tylko własną twarz. Tat Tvam Asi! Twoja sztuka — tym! „Kimże jestem? Jestem Tobą!" Animowałem cię stale, jak wiele innych spójnych samotożsamości, wystarczająco silnych, aby rozróżnić separację w jedności! W tym wielkim dziele nie pracuje się na tyranię jednojakości w światach generacji, jakiejś wynaturzonej sobowtórczości, ale harmonizuje się różnorodność konieczną w świecie generacji, w zmianach sezonów, w naturze. A w tym współpołączeniu potrzeba równowagi, reformy, indywiduacji geniuszu.

Teraz — jest to trudna sztuka! Bez impozycji, bez gwałtu, brutalności, próbując utrwalić współpracę, zasługę i szlachetne rzeczy. Tyrania nigdy nie prowadziła do żadnego z tych celów, jedynie wzbudza protest wyższych rzeczy, prowokując obrzydzenie na wyrządzoną niesprawiedliwość. Tyrani próbują imponować pustymi cnotami, które wmuszają w ludzi, sami nigdy ich nie posiadając. W ślepej niewoli wobec władzy czy dominacji zabijają wolność tych, którzy wiedzą, że gnoza scalona z praktyką, filozofia z teurgią, ma naturę anarcha — nie podlega władzy ziemskiej, a niebiańskiej. Ten drugi jest królem anarchistów, niezależnie od współpracy politycznej ze społeczeństwem na Ziemi.

Jakim byłby gigantem, gdyby ze zmurszałego porządku nie wykroił dla siebie czegoś zreformowanego, opierając się na ramionach starożytnych, budując wieżę prosto do niebios? Jakim byłby reforma-

torem, gdyby powtarzał jedynie tradycjonalistyczne automatyzmy porządku zastanego? Czy jest w tym zarodek buntu, rebelii, masakr? Dla osób niedojrzałych, które ze wszystkich chcą zrobić anarchów, które chcą stworzyć totalitarne wyrównanie własnych projekcji zarobaczych woli. Tak każdy szanujący się anarcha nie dopuściłby innych, chyba że sami zrealizowaliby swoją władzę nad sobą — tu zaczyna się kooperacja.

Wiedz zatem, że każde zrealizowane przedsięwzięcie magii wysokiej, wielkiej pracy, zaczyna się, a także kończy wewnątrz. Nie szukaj tego w świecie! Każde nadludzkie poruszenie twojego serca, umysłu, duszy, każde tytaniczne odczucie, błyskotliwa myśl, przeżyte i pokonane nieszczęście, każde zwycięstwo — są treścią, która w alchemicznym geście jest składana jako ofiara. Nie pytaj mnie jak — wiedz, że tak jest! Czy mając bagaż głupca, nie wiesz, jak iść dalej? Stań w miejscu, niewinny czarodzieju! Być może postawisz pierwszy, silny krok na niewidzialnym moście ponad otchłanią. To krok oddania, wiary, ale też wewnętrznej siły!

Rada dla młodych lwiąt i lwic

Otwarcie! Proklamuję roztańczone szaleństwo sztormu katalizy, którym onegdaj byłem! O nieczłowieczy pryzmat skażonej sztuki, szakti tańczącej całą swą mocą! Długie to były dni, kiedy siepaczami kształtowałem wijącą się masę chaosu; to, co wydarłem z niego, musiało koniecznie znaleźć ujście w porządku Bogów. Budując mosty poprzez gwiazdy, światy — chtoniczne, celestialne, telluryczne, igniczne, terrialne, aerialne — co inwokowałem, wyrzucając w świat jako wielkie idee wielkiej magnificencji, zawarte nie w słowach, a w nieskończonych gestach niewyrażalnych!

Teraz, pracujący pisarzu, artysto, filozofie — zatrzymaj się! Gest rimbaudowskiego rozprężenia, obsesji obłędu, zapadającej się w wolę wielkościowej dysocjacji... Pragniesz zaryzykować większe niebezpieczeństwo? Pragniesz wyrzygać swoją fiksację, swoją granicę, regulację, puścić się porządku?! Będziesz cierpiał po trzykroć, świadomy swego szaleństwa, dopóki nie oczyścisz się z oskarżeń przeciwko sobie, z Twojej dzikiej potrzeby bezpieczeństwa! Tchórzu! Ciężki żal saturnicznego ołowiu jest niczym w porównaniu do rozgoryczenia cesarza–niewolnika, imperatora–żebraka, co złapany na struny imperatywu odpowiedzialności, porusza się jak ślepiec poprzez las forteli, urojeń, gdzie „jak gdyby" jest „należy", a „choćby nie"...

Nie upadaj! Nie waż się! Będziesz jak ciemność obfuskacji, wielkiego rozkojarzenia, wściekłości lub łagodnego bełkotu nonsensu — zamknięty w swej niedoli, złamanym pragnieniu bycia wolnym od świata, od jego pierwszorzędnej powagi! Ja! Ja zasługuję na pogardę — nie szarżując w młodości, roztrwaniając ją na pokątne spektakle

tańca z obłędem. O, gdybym był mądrzejszy — pokonując wszystko, powściągliwy, wyważony! Nie ma we mnie winy, jedynie żałość! Jednak, jednak... Powstań ze zwycięstwem, mistrzu, mistrzyni, komandorze autentycznej gwiazdy, co się zrodzi z Ciebie, jeżeli takie jest Twoje życzenie.

Inicjaci Eleuzjów — ci, którzy przeszli jako szaleni bogowie i boginie lub pogodzili się z demarkacją porządku wyrwanego z chaosu — zwycięskie ich epifanie, szeroki ich wzrok, głodne chciwie ich intelekty, serca! Zatrzymaj się! Uświadczyłeś sztormu żarłocznych szarańczy? Potrzebujesz porządku, dziecię! Porządku! Porządku! Jest śmiertelny, gdy nie ulega reformie; mnoży korupcję, zaprasza chaos, aby nacierał, rozrywając porządek. Dlatego potrzebujesz Wizji, pożądasz Wizji — inaczej straconyś dla wzgardy; cienie zmarłych śpiewają „gdybyśmy wiedzieli, abyśmy mogli...", szepcząc w swej melancholii.

Afirmuj życie na każdym kroku! To jedyny moment, aby zrodzić gwiazdę. Pomiń resentymentalny obraz otrzymanego cierpienia, bólu! Cierpiałeś — znów będziesz cierpiał, dopóki nie pokonasz metodą, dopóki nie zagryziesz zębów, rozszarpując mięso, miażdżąc kości, wysysając szpik, pojawiając się w obrazie swej epifanii zwycięsko! Inaczej — zgiń w bólu, cierpieniu; rzucasz na siebie klątwę sam! Armie łagodnych niewolników już krzyczą wściekle jak owce, gdy są prowadzone w rzeźnie Tanatosa! Musisz ponieść ryzyko, jeżeli chcesz kształtować porządek, aby komenderować, pokonywać! Tam, gdzie inni polegli — tam ujarzmiasz świat Ty!

Niechże twoje myśli, a idee lotne, gwiezdne, rozprzestrzeniają się płodnie przez wszystkie światy w szarży! Bądź pierwszy rangą, wielki zrozumieniem, okropny we wglądzie, mądry jako smok, co rozpościera swe skrzydła poprzez światy! Niechże oceany głębi kosmicznych przestrzeni Posejdona będą zawstydzone otchłanią twojego umysłu, substancji gwiazd! Gloryfikowany, dziecię czasu, powstajesz jako zdyscyplinowany mistrz, co rozdziela fortuny, a siły poprzez strumienie

światów, kierując nimi w perfekcyjnie opanowanym obłędzie świata, jego wielorakiej płodności!

Zatrzymujesz się dla siebie? Straciłeś już swoją głowę, Akefalosie?! Co próbujesz zatrzymać? Mdłe poruszenia twego małpiego umysłu? Rygor uchwycenia momentów, melancholię odchodzącego czasu? Twój umysł potrójnie zdobył, jest zachowany jak pryzmat; twoje serce potrójnie unieśmiertelnione w złocie, jest światłem pryzmatu! Kartografie! Pragniesz rozrysować nową mapę spraw, o których inni nie śnili? Weź swe narzędzia, unaoczniając otchłanie, a światy transcendentne!

W tymże domu mieszkają twoje siły. Sekretem zrozumienia jest władza sprawiedliwości kosmicznej, sekretem berła, synu, córko Niebios — ciągła szarża; wywalczona pozycja wyższych atrybutów, co rozbrzmiewają przez świat — tam zyskasz posłuch u światów, ponieważ ci, co jedni ze światem, są komandorami żywotnej, boskiej ekspresji! Niechże twoi wrogowie zapadną się pod ziemię, kąsając niewolniczą zawiścią, zawstydzeni twoimi podbojami, onieśmieleni twoją wielkością, umniejszając wszystko, czego nigdy nie zdobyli, czego nigdy nie przeżyli, ich natury podobne pędrakom! Słowo „wróg" jest słowem obcego, bezsilnego w lustrze swoich zakłamań!

Niebiosa otrzymują impresje? Stoją niepokonane? To tyś jest pod ich wrażeniem! Jednak oddawaj wielkie impresje jak Bogowie — jaśniej, płomiennie — będziesz z nimi jeden, jedna, działając jak kobra królewska, jak lew, jak kondor! Nikt nie stanie w opozycji do tych, co są sprzymierzeni z najwyższymi, największymi siłami świata. Niebiosa ich wspierają, piekła ich wznoszą, otchłań patrzy przez nich, transcendentne światy błyszczą przez nich w glorii!
Szukasz tego w swoich studiach? W swoim akcie? Bądź przeklęty, ty, poszukiwaczu, co powstaje z życiem Niebios — jest naturalne, że zagrodzą ci drogę podboju! Jeśliś w niemocy błysku sztormu wielkości, jakże chcesz być naśladowcą?! Dopóki nie zrozumiesz, nie obejmiesz

kosmicznej siły, boskości świata, będąc z nią jedną — kosmiczny szwindlarzu! — będziesz podążał projekcjami małej historii, żałosnych powtórzeń. Urwij się z łańcucha, jarzma historii! Stań pośrodku starożytnych; ogromnym wzrokiem obejrzyj wszystkie wydarzenia świata, przyjrzyj się im, wyzwól z teraźniejszości!

Chcesz być jako Bogowie? Bądź jak Bogowie! Nie jak świnie, co myślą, że są Bogami. Bogowie do Bogów! Chcesz odnieść to do ziemi, Tybilu drzew życia? Już wiesz! Czytasz świat jako filozof–alchemik, cesarz–mag! Błocić się w szczegółach nie przystoi; przeszkodą intuicji jest wstrzemięźliwość wielkości. Pozwól siłom się prowadzić; twój umysł, tkanina świata, to jedno — reszta jest strukturą, zawartością, duchami, muzami, upiorami czasu!

Jeżeli nie wiesz, co chcesz zrobić — nie waż się zaczynać! Doprowadzisz innych do ruiny! Jeżeli twoje motywy niejasne, urojone — powstrzymaj się! Będziesz ruiną innych, a siebie! Jeżeli jesteś pewien, przejrzysty dla niebios, krystaliczny w zamierzeniach — nie zatrzymuj się, dopóki nie podbijesz! Świat jest jedynie siecią, w którą się dajesz złapać, aby pociągnąć ją za sobą, dopóki nie rozerwiesz złudzeń; tam staniesz wolny! Taki był sekret niebiańskich córek i synów; ten, co to pojął, jest człowiekiem drogi!

— Wasz, młode lwy, lwice — stary, zmęczony duch. Pokonany na ziemi, w gwiazdach — z wiecznym imieniem, niezwyciężony.

Kustosz spraw z dawna przegranych

Krzyczcie i kłóćcie się do woli w swoich półgłówkowatych gadatliwych kramikach. Mało kto wie — aby zmienić bieg historii, potrzeba statusu, autorytetu, charyzmy, funduszy i władzy.

Ci, którzy je posiadają, rzadko pragną zmian; wolą pilnować zachowawczej postawy, dopóki sami nie stoczą się w przepaść.

Piszcie, piszcie, mali pisarczykowie — minęły czasy, gdy literatura była kamieniem filozoficznym rewolucji i fundamentem heroizmu kulturowego. To nie jest Złoty Wiek.

Kłóćcie się na swoich portalach społecznościowych, gdy każdy „ruch" jest wirtualny — a więc pusty — to tylko przyjemna w dotyku piana polityki tożsamościowej i narcystyczne szalbierstwa, projekcje waszej niemocy, bezsilnego gniewu i opinii bez mądrości: pustej piany na ustach szaleńca.

Nie potrafilibyście nawet pomachać flagą, porwać tłum, dowodzić armią, uśmiechnąć się do dziecka, przebłagać bogów, rządzić sobą — źródłem siły — ani pokochać wybranej dziewczyny bezwarunkowo.

Kiedyś krzyczałem pośrodku Starego Miasta, wydając rozkazy ludziom, z łzami w oczach i głosem potężnym, władczym. Jedni się bali, inni brali mnie za wariata, inni bili brawo. Spierali się małymi językami o rzeczy, których nie byli w stanie dokonać. Agitator w epoce dobrowolnego niewolnictwa.

Duch ludzki jest martwy — dla tych, którzy dostrzegają sokratejski przymus swoim daimonionem, to ironia najgłębsza.

Czasem czuję, że mógłbym zmieniać koryta historii, lecz od dawna odrzucony jestem przez swój czas — jak człowiek z Księgi Przemian, który wie, że nadeszła pora na odwrót. Może to i lepiej; tylko głupiec chciałby być panem głupców.

Moja rada: zajmijcie się czymś pożytecznym. Zbudujcie dom własnymi rękami. Mało satysfakcji w zrytualizowanym, wirtualnym wieku. Wszystkie wasze rozrywki mijają tak szybko jak wasza krótkotrwała sława, wywołująca chwilaowy tik w cudzym umyśle, po czym ludzie przechodzą do czegoś nowego. A jednak — fale płyną dalej.

Życie straciło dla mnie urok z każdą ofiarą, która zmuszała mnie wybierać między gonitwą a przynętą — obie iluzje — podczas gdy wrogowie knuli, by zaatakować, ukraść to, co moje, i rozdzielić, by zniewolić. Takie łupy są warte jedynie ślepym goniącym; a z moich największych marzeń — nie zadowoliłbym się niczym mniejszym.

„Powiedz, że będziesz służył, a odzyskasz to" — uśmiechnął się diabelski wieprz. Inny rzekł: „Oddamy, jeśli się zgodzisz na układ" — żałosny, wampiryczny robak. Jakże nie gardzić ich zawiścią napchaną plugastwem?

„Miejcie to, co ukradliście, długo wam nie posłuży, mali niszczyciele — zgnijecie z moimi utraconymi rzeczami, zapominając i o nich. Oddam je Naturze, jak rzekł wielki Epikur — gdy wszystko utraciłem, pogodziłem się ze stratą, z radością. Miałem więcej darów do ofiarowania niż skarby, które ukradliście."

Teraz, gdy ich zgładziłem, oplułem dary ciemności, pogodzę się ze śmiercią cielesną — jak mnisza, samotnicza cykada, opuszczająca swoją skorupę — unieśmiertelniona na Kheper, pracowitym gigantomachią złotym sercu-skarabeuszu, oplecionym przez węża i ukoronowanym tarczą słoneczną o potężnym promieniu. Złożyłem broń i wszystko, co utraciłem, powierzyłem światom Bogów i Bogiń, świątyniom Niebios.

Aby zostać unieśmiertelnionym wśród gwiazd, trzeba dowieść wartości ducha każdym ruchem życia. Nie mówić o życiu, ale je heroicznie przeżyć, dopóki nie zadrżą niebiosa, a otchłań nie wypełni się Twoim logosem — w tym się spełniłem przez ostatnie osiemnaście lat idealnie, krocząc wśród ślepców, ignorantów i kondescencyjnych idiotów. Gdy Bogowie zareagują na Twoje życie, podtrzymując Cię w pracy — tam znajdziesz rozwiązanie i wsparcie. Lżej jest zostawić ten świat, gdy jego mieszkańcy są w nieładzie. Zbierz swe skrzydła, uderz jak piorun, uciekaj jak najdalej.

Jakże marne są przyznane życia, zduszone, nim się zaczną. Pluję na swoje życie i gardzę nim — za to, że „nic" nie uczyniłem, zdobyłem gwiazdę.

Epitafium

Niestała Fortuna odebrała mi, By zapłacić swą daninę, to, co miałem najdroższego, Lecz w zamian uczyniła mnie mądrym.

— Merope w Plutarchu, Moralia, t. II, „Jak czerpać korzyść z wrogów", Loeb Classical Library 222, tłum. Frank Cole Babbitt (1928), s. 25

Hermetyczna Synkretyzacja

Jesteśmy samotnymi zwierzętami wśród Bogów tak długo, jak długo nie dostrajamy się do ich obecności; lecz jeśli istnieje między nami a Bóstwami choć nić współ-zrozumienia, należy ją podtrzymać, aby tym sposobem zbliżyć się do ich działań.

Supermarket wierzeń a Hermetyka

Postmodernistyczna myśl magiczna, z paradygmatami magii chaosu włącznie, pracuje w chaosferycznej, „supermarketowej" estetyce, próbując obiecać więcej, niż tradycyjne, hermetyczne szkoły, pozostawione zazwyczaj „fotelowym magom". Stosowanie synkretycznych paradygmatów nie jest niczym nowym — w starożytnych szkołach misteryjnych często łączono tradycje i inicjacje, lecz każda z nich zawierała pewną głębię, zrozumienie, a także skuteczność inicjacyjną, mysta- i psychagogiczną.

Poprzez rekonstrukcję starożytnych tradycji, studiując je dogłębnie i z szacunkiem, omija się płytkie wody pop-śmieci bałaganiarskiej współczesności, które mogą co prawda przynieść tymczasowe efekty magii personalnej, ale operatorzy tej magii do końca nie wiedzą, w jaki sposób ani na jakich prawach manipulują — na oślep — fenomenami, które częściowo grają nimi do woli. Tego typu podejście jest kompletnie nieskuteczne, gdy ma się do czynienia z większymi porządkami sił, które wymagają metodycznej, efektywnej, sprawnej i lotnej myśli, a także stosowania intelektywnego odkrycia i absorpcji charakterologicznej, aby uchwycić choć ich malutki fragment. Nigdy

nie polegałem na żywych w ich naukach — preferuję transmisję wiedzy, doświadczenia i inicjacji poprzez nauczycieli, mistrzów i mistrzynie, którzy nie żyją już w dionizyjskich sarkofagach, mianowicie w żywych ciałach, a w formie duchowej. Transmisja wiedzy, inicjacji i technik jest spontaniczna — to współpraca z niebiosami, istotna teurgia!

Aby dostroić się do ich inspiracji i nauczań, należy wyrobić sobie choć krztynę ciszy, pokory, otworzyć się na inspirację muz, a także nauczyć się języka idei, działając z nimi nieustannie. Ich duchy, noszone w eterycznych wehikułach hipostatycznej, wywyższonej inteligencji i sublimacji, należą do tych oktaw wyższych światów, które ich przyjęły, zostawiając swoje ludzkie życia za sobą, a zwłoki pozostawiając naturze.

Ich geniusz natomiast pozostał, aby przekazywać nić inspiracji dalej, trzymając złotą pochodnię nauk i angażując się z rozmachem w dalsze prace. Aby zrozumieć ich pieczęcie, należy nabyć wiedzę i umiejętności, zmysł krytycznego myślenia, zdrową dawkę sceptycznej, apofatycznej pokory, lisiego sprytu i solarnej szczerości, przygotowując umysł na receptywny, głęboki, inteligentny, odporny sposób działania — aby zbić urojenia, fortele, pułapki i strategemy bardziej agresywnych, niestabilnych, inwazyjnych form niewidzialnych światów, działających na naszą szkodę naprzeciw wielkich nauczań Starszych.

> *„Niektórzy życzą sobie, aby ich Bogowie byli przyzywani na mocy tradycji wieszczów Chaldei; inni wyprowadzą rozwiązanie na mocy nauk proroków Egiptu; inni znowu — na sposób spekulacji filozofów, dumając, iż powinni być przyzywani właśnie tak".*
>
> *— Iamblichus; Emma C. Clarke, John M. Dillon i Jackson P. Hershbell, Iamblichus, De mysteriis. Leiden: Brill, 2004, s. 57*

Aksjomaty

Z jednego — wiele. Jeden w wielu. Wszelka magia wysoka jest sztuką subtelną.

Wszystkie operacyjne meta-języki sił działają na symbolach abstrakcji informacji, znaczeń, a także kontekstu ich metamorfoz.

Operacyjne meta-języki nie są relatywne, tj. poprzez sprzężenie z obiektywnymi prawami przynoszą efekt, który je definiuje.

Świętość jest zakreślona przez niewypowiedziane; jako całość niezdefiniowanych aspektów nie podlega analitycznej dekonstrukcji, lecz ewolucyjnej konstrukcji symboliki esencjonalnej ciszy, naładowanej znaczeniem wobec istniejących a priori praw.

Neuroteologia jest skrzyżowaniem obiektywnych, biologicznych praw, a także rozwiniętych, meta-językowych, symbolicznych struktur, które działają w obrębie neuro-metafizycznego spotkania; tu spotyka się rozum z transcendentnym intelektem, zmysły z postrzeganiem, a emocje z czuciem sił.

Pneumatyka jest filozofią duszy, która współuczestniczy w całości pneumarchicznego świata. Są dusze wrażeniowe, jak i impasyjne, proste.

Istnieje gradacja, struktura, a także porządek we wszechświecie, który jest niepodzielny, ale nie jednolity; podobnie — tworzymy kategorie, ale jesteśmy też kategorią niepodzielnej całości.

Istnieją prawa, które podtrzymują porządek w syntonicznej (współbrzmienie fundamentalnych prawa) harmonii; ich poznanie jest fundamentalnym wykształceniem operatorów magii.

Wszystkie przekształcenia i metamorfozy rozpoczynają się od absorpcji, zrozumienia postrzeganiem, zapamiętania tych szyfrów w użyciu poprzez zastosowanie kąta i perspektywy zaadaptowania szyfru wszechświata w personalny, indywiduacyjny, alchemiczny kod istnienia.

Rezultatem końcowym wszystkich opanowanych źródeł inklinacji, wydarzeń, doznań i doświadczeń jest karman. Karman powiązany

z indywiduacyjnym kodem daje wyjściowy rezultat danego istnienia, zdefiniowany także przez prawa systemowe, które nadają mu odpowiedni kształt. Karman ów może być dynamiczny za życia, a także być utkany z różnych tkanin duchowych, jak też wpleciony w inne plany istnienia — bez wiedzy użytkownika lub z jego całkowitą świadomością.

Żadne z powyższych nie będzie działać na personalnym poziomie magii wysokiej, jeżeli prawa zostaną wytrącone z wewnętrznego równania działania, bez koordynatów, a także funkcji transcendencji; holistycznej, wysuszają efekty. Jeżeli istnieją prawa, są też określone metody ich przybliżania i absorpcji, a także upadku i oddalenia się od nich.

W mapach semiotyczno-semantycznych i zasobach strukturalnych inicjatów siły były samo-tożsame i ewidentne, tak samo jak powiązania rodzinne współczesnych ludzi. Zatem nikt nie musi nikomu tłumaczyć, kto jest jego dziadkiem, tak samo nikt nie musiał rozjaśniać, kim był Musajos w starożytnym Orfiźmie. Próba odtworzenia tych map jest archeo-semantycznym zadaniem. Próba ich implementacji jest rekonstrukcją idei, rytuału, który musi mieć obiektywne odzwierciedlenie w świecie, aby odbywać się efektywnie.

Rozumiem przez to, że mikrokosmos teurgiczny musi odzwierciedlać choć po części obiektywny arsenał makrokosmosu danego systemu rytualno-religijnego. Ciężko było wymagać od inicjatów owych czasów, aby dogłębnie znali wszystkie powiązania między ideami a siłami, dlatego też mistrzowie ceremonii byli tymi, którzy modulowali przepływ energii rytualno-magijnych, teurgiczno-deicznych przez swoje mistrzostwo w kapłaństwie danego kultu czy religii.

Inicjacja była zatem tożsama z sukcesywnym przeprowadzeniem człowieka poprzez szereg transformacji jego duchowych atrybutów przez egregora kultu, a także poprzez akt boskiej samo-manifestacji w sobie — pośród sił, potęg, a także Bogów, z którymi wchodziło się

w bezpośrednią, bliską tożsamość. Złożona sieć sił egzystowała w sferze wyobrażonej inicjata; poprzez inwokowanie potęg zmieniał kształt manifestacji, aż do znalezienia klucza w misteriach, które z inicjata formowały inicjowanego. Misteria orfickie są przykładem wysoce zaawansowanej poetyki inwokacji, ewokacji, tańczenia, procesji, inicjowania, wołania i otrzymywania metodami impresji, otrzymywania wrażeń, apotropaizacji (ochrony), prośby o przejście, a także wywołania transformacji, gdy Bóstwa i siły wchodziły we współbrzmienie z czystą, świętą intencją inicjata, a inicjat otwierał się na ich wpływ i działanie w celu bycia inicjowanym.

„Procesja była publiczną ceremonią przynależną greckim praktykom kultowym. Greckie słowo pempein (wysyłać) zawiera ideę, iż coś konkretnego jest przenoszone z miejsca na miejsce. Można by posilić się o słowo 'metafora' — podczas procesji pewna esencja jest zatem przenoszona z miejsca incepcji w miejsce efektu. W greckich praktykach rytualnych procesja dotyczyła wysyłania ofiary dla Boga lub Bogini. Obiekty kultowe, zwierzęta były eskortowane przez uczestników procesji, aby pojawić się w świętym miejscu przeznaczenia".

— Parafraza za: Balty, Jean Charles. Thesaurus cultus et rituum antiquorum (ThesCRA), t. 1, cz. 1. Los Angeles: J. Paul Getty Museum, 2004, s. 1–2

„Wpierw Bogowie, później świat, potem ludzie". — Pymander, Hermes Trismegistos

Godne zakreślenia demarkacje, akcenty, które nazywają fenomeny, witając katalog boskich znaków, rozjaśniają ich wartość inicjacyjną. Komukolwiek udało się penetrować ten alfabet relacji ze zrozumieniem, a następnie wyodrębnić złożone relacje między

wydarzeniami poprzez wewnętrzne, okultozoficzne przekształcenia, znalazł wewnętrzny klucz, a także płomienny, filozoficzny kamień, co otwiera skarbce transformacji, tłumacząc to, co boskie, na to, co śmiertelne, dając posłuch tym sprawom, a także tłumacząc śmiertelnika na anioła, półboga lub bohatera — w taksonomiach istnienia, które są zbyt liczne, aby dać im w pełni wyraz.

Każdy żyjący symbol — czy to ten jednego z bóstw, daimoniona — jest artefaktem naładowanym praxis semantopsychicznym (język znaczeń, kontekstu umysłu w znaczeniu nauk poznawczych), a zatem goemetamorficzną (przekształcającą, transmutatywną, transsubstancyjną w znaczeniu magicznym). Żadna magiczna operacja nie działa inaczej aniżeli poprzez indywidualną, nauczoną, zainicjowaną sieć wszechświata symboli, która jest na skrzyżowaniu mikrokosmosu a makrokosmicznych praw.

Wszystko, czym dysponujemy, to narzędzia, poprzez które nasze jakości i natury są poddawane ekspresji jako pryzmaty naszej totalności. Będąc intuicyjnymi, podświadomość i pamięć internalizują, a także wchłaniają te sieci na podstawie transformacji oraz fundamentalnych narzędzi, które umożliwiają nam uczestnictwo w wielu światach — lokalnych, a także tych kosmicznych.

Przykłady kombinatoryki:

Marduk w mezopotamskiej astrologii był widziany jako planeta Jowisz, podczas gdy Codex Hammurabi przypisuje mu rolę przywódcy Annunaki, którzy byli ukształtowani w Hebdomadę z Ogdoady w zrozumieniu neoplatonicznym, stanowiąc siedmiu wyższych bogów tworzących Igigi. Według mitu, Jamblich — teurg — wzmiankował, iż ka (dusza) bogów jest potężniejsza, a także perfekcyjna w stosunku do śmiertelnej, ludzkiej; a deifikowane dusze, daimones, bohaterowie, anioły, archanioły nie są „substancją samą w sobie", lecz „pracują jako

całość poprzez unię" dobra bogów i bogiń zamanifestowanych na czasowym planie egzystencji. Hipostaza fizycznej planety Jowisz jest zatem traktowana jako substancja, a więc materializacja bóstwa Marduka w Hebdomadzie Układu Słonecznego, a także w tych systemach wszechświata, z którymi rezonuje — poprzez które manifestuje swoją naturę w substancjalnej formie na czaso-przestrzennym planie hyliotycznym (gr. hýlē — materia; pneuma — dusza).

Julian — teurg, autor Wyroczni chaldejskich (II w. n.e.) — pisał o Iynges, boskich dźwiękach i poruszeniach, znakach, które w dywinacji astrologii Babilonu były nazywane „ikki". Zapełniają one wszechświat, uporządkowany, platoniczny kosmos ze strukturą utrwaloną przez konektorów, a także teletarchów, na transcendentnym poziomie. Można je zrozumieć jako monadyczny głos obejmujący całość innych monad w pochodzie pitagorejskiej tetraktys, lub w ujęciu śmiertelnych binarności — matka–ojciec bogów i bogiń rozumiana jako Bythos–Sige, czyli powaga ciszy, idei otchłani. W tym znaczeniu jedność panenteistycznego, henoteistycznego monoteizmu jest rozumiana tylko przez wysokie bóstwa, nazywane przez Jamblicha w De Mysteriis „Starszymi Rasami".

Platon wzmiankował w Timajosie, iż „boskość geometryzuje"; w konsekwencji kosmos ma głęboko wbudowany aspekt matematyczny, który jest obiektywny. Gdybyśmy nazwali matematykę badaniem wzorców przekształcania fenomenów podmiotu języka matematyki, to magia zajmuje się wykrywaniem, a także asymilowaniem wzorców metafizycznych poprzez ich dywinację i translatorykę na plan śmiertelny — w celu przekształcenia własnego wzoru istnienia, swojego miejsca w świecie, rangi w porządkach, ekspresji w zgodzie z tym, co ograniczone, i tym, co nieskończone — porządkiem i względnym chaosem.

W Filolaosie (ok. 470 — ok. 385 p.n.e.) czytamy:

„Esencja rzeczy, będąc wieczna, a także natura, przyzwala na boską, a nie ludzką wiedzę, bowiem nie byłoby możliwe dla jakichkolwiek rzeczy, które istnieją, a także tych, które są przez nas znane, wejść w istnienia ograniczonego i nieograniczonego, z których złożony jest kosmos, bez tego pierwszego założenia. Gdyby te pryncypia (przeciwieństwa) nie były ani podobne, ani z tego samego gatunku, byłoby niemożliwym dla nich wejść w pewien uporządkowany stan, tj. harmonii, jakkolwiek by się nie zrodziła, nie narzuciła się im. Rzeczy, które są podobne, a także tego samego gatunku, nie potrzebują harmonii; jednakże jest koniecznym, aby sprawom niepodobnym do siebie, innego gatunku, nierównym, narzucona została harmonia — aby były utrzymane w całości jako kosmos, tj. perfekcyjnie uporządkowanie".

— Levin, Flora R., and Nicomachus. 1990. Nicomachus of Gerasa. Manual of Harmonics.

Rozrysowuje to poniższą operację, która jest mentalną gimnastyką aż do punktu, w którym staje się zazębiającą się z obiektywnym światem, zaangażowaną praktyką:

(a) Sygnifikując fizyczny obiekt, napełniamy go semantyczną, metaforyczną i metafizyczną znaczeniowością, czyli wewnętrznie spójnym systemem znaków.

(b) Łączymy obiekt (np. planetę Jowisz) z kontekstem socjo-historycznego mitu, a także fenomenologią projekcji naszego poznawczego fenotypu.

(c) Porządkujemy świat symbolicznymi topologiami, hierarchiami, a także serwitorami — duchowymi inteligencjami tej sfery planetarnej.

(d) Nazywamy byty, nadając im semantyczne znaczenie w sieciach mentalno-magicznych, inwokując i ewokując je.

(e) Rozróżniamy między czaso-przestrzennymi obwodami, poziomami, a także sieciami synchroniczności.

(f) Wznosimy podmiot operacji magicznej do hiperstatycznej sfery transcendentnej struktury (konsekracja).

(g) Rozróżniamy wzorce, kształtując je, porządkując, przyzywając w sferze neuroteologicznej.

(h) Podpinamy uniwersum neuroteologicznej sfery, łącząc je z transcendentną, a-reifikacyjną, duchową.

(i) Rozjaśniamy przestrzenne, a także typologiczne instancje koncepcji i idei opisowych boskości przez uprzednio rozrysowane semantyczne sieci.

(j) Opisujemy prawa porządkujących wzorców na rzecz danej operacji.

(k) Budujemy filozoficzną macierz, aby rozszerzyć zrozumienie przestrzeni psychiczno-magicznej, w której działamy.

(l) Modulujemy myślokształty, wzorce myślowe w sposób lokalny (neuroteologiczny) lub a-lokalny (pneumateologiczny, chroniący przed inkursjami na lokalnym poziomie) w Theion Ergon (pracy z bóstwami), poprzez Gnosis Arretos (język idei, jak w Grze szklanych paciorków).

O Bogach

Istnieją dwa zasadnicze rodzaje wiary. Pierwsza to ślepa wiara — przywiązanie do symboli bez treści, powtarzanie „wierz w to, wierz w tamto", zakotwiczone w dogmacie, pozbawione jasności, przyczynowości i mocy transformacyjnej. Druga to wiara rozumna, będąca rozpoznaniem ontologicznej realności boskości i budowanie jej argumentami, hipotezami, konkluzjami jak kolumny Partenonu. Tam,

gdzie Bogowie są faktem ontologicznym, wiara ustępuje miejsca wiedzy, a wierzenie przemienia się w gnozę — rozumienie oparte na bezpośrednim poznaniu.

Czy Bogowie myślą jak ludzie? Nie. Takie założenie jest antropocentrycznym błędem. Człowiek jest istotą zwierzęcą, myślącą w granicach własnego gatunku; Bogowie nie są powiększonymi śmiertelnikami, lecz bytami, których świadomość przekracza wszystkie znane nam formy poznania. Bogowie są siłami ontologicznymi, a nie psychologicznymi projekcjami. Nie są „większymi ludźmi", lecz inteligencjami autonomicznymi, których istnienie jest samodzielne i niezależne od ludzkiego umysłu.

Bogowie nie są wymysłem — rodzą się z samej tkaniny kosmosu lub istnieją w niej odwiecznie. Niektórzy powstają z koalescencji świadomości śmiertelnych, zwierząt i istot pozaziemskich. Inni zstępują z domen hiperionicznych, ponadgwiezdnych, jako inteligencje hiperkosmiczne. Są oni uosobieniem zasad ontologicznych, inteligencjami stojącymi za porządkiem istnienia.

Monoteizm, w swej najgłębszej prawdzie, nie jest redukcją, lecz integracją — „z wielości jedno". Boskość nie jest liczbowo jedyna, lecz jakościowo zjednoczona w mnogości form. Jest to monizm polimorficzny, politeistyczny i pandemoniczny, w którym Jedno przejawia się poprzez Wielość, a każda forma jest niepowtarzalną twarzą tego samego źródła.

Bogowie nie objawiają się sentymentalnie, lecz autofaneicznie — promieniują swoim bytem, samoistnie świecą. Ich obecność jest bezpośrednią manifestacją siły lub idei, którą uosabiają. Ludzki umysł nie jest w stanie uchwycić ich bezpośrednio — to, co zostaje dostrzeżone, wymaga interpretacji, hermeneutycznego przełożenia poprzez mit, symbol i wizję.

Na przykład — z tych nazwanych przez człowieka — Odyn, bóstwo saturniczne, zamieszkuje sferę Saturna jako realność ontolo-

giczna, wcielająca mądrość, śmierć, los i czas. Izyda, dusza gwiazdy Syriusz, ukazuje się w autofaneii jako tęczowy dysk słoneczny flankowany przez węże — gwiezdne wcielenie odrodzenia i misterium, pośredniczące pomiędzy światem śmiertelnych a światem gwiezdnym.

Subtelne siły nie dokonują efekciarskich interwencji w świat physis, a te, którymi przesycone jest physis, nie zajmują się ludźmi. W tym ujęciu areną działań deus absconditus nie jest człowiek, lecz wszechświat. Ludzkie zwierzęta przypisują sobie zbyt wiele honorów, mniemając, że potężne siły ingerują w ich świat w sposób szczególny w odniesieniu do nich samych.

Bogowie nie są figurami wyobraźni — są realnymi, świadomymi inteligencjami, bytami autofanicznymi. Ich obecność wymaga interpretacji, a nie odrzucenia. Mówić o boskości to poruszać się między symbolem a substancją, między tym, co realne w swej ontologii, a tym, co dostępne poznawczo. Wiara zakorzeniona w tej wizji staje się czcią, która jest gnozą — a nie zabobonem.

Względności

W rozważaniu porządku należy zauważyć, że umysł, byt i świadomość są od początku uwikłane w istniejące relacje. W tym kontekście można popełnić sześć zasadniczych błędów poznawczych, oprócz multum innych w które wpada umysł — i to na wielu poziomach. Wschodzący umysł i świadomość są już uwięzione w sieci powiązań, od których powinny się uwolnić, by stać się naprawdę wolne — tak jak wiedzieli jogini i vajrayogini. Jednak w świecie, w określonym środowisku, wolność oznacza nie odcięcie się od relacji, lecz ich świadome rozpoznanie, aby uniknąć pułapek. Gdy ktoś pozostaje związany z określonym porządkiem, może pracować nad jego pełnym zrozumieniem. Tymczasem często popełniamy następujące błędy:

A) Fałszywe poczucie obiektywizmu

W skrajnym przypadku prowadzi ono do negacji względnego istnienia i powiązanych porządków. Umysł staje się wówczas solipsystycznym projektorem, który swobodnie przeskakuje między arbitralnie wybranymi scenariuszami, ignorując realne układy odniesienia. W efekcie powstaje pustkowie „negatywnej wolności" — pozorne wyzwolenie poprzez odrzucenie wszystkich porządków, a tym samym także własnych granic i możliwości. Takie nastawienie uniemożliwia prawdziwą komunikację międzyludzką i zdobywanie wiedzy.

B) Fałszywe poczucie relatywizmu

W skrajności prowadzi ono do redukcji realnych bytów, utożsamiania wszystkich relacji lub ich negowania. W konsekwencji odmawia się istnienia różnorodnych układów, w które umysł może wcho-

dzić, i wraca się — paradoksalnie — do fałszywego obiektywizmu.

C) Fałszywe poczucie subiektywizmu

W jego krańcowej postaci dochodzi do zlania wewnętrznych map świata z własnymi projekcjami. Rzeczywiste relacje zastępowane są sztucznymi, a własna wizja jest narzucana rzeczywistości. Taki umysł nie przyjmuje odpowiedzi na swoje błędne projekcje, a czasem wręcz tworzy ich potwierdzenie poprzez złudzenia lub oszustwa.

D) Fałszywe rozumienie absolutyzmu

Polega na uogólnianiu wybranej zasady, poglądu czy zjawiska ad infinitum, aż stają się one projekcją rozciągniętą na cały świat. Ignoruje się przy tym, że każdą kategorię ogólną można rozbić na nieskończoną liczbę szczegółowych podzbiorów — które mogą być zarówno komplementarne, jak i wzajemnie sprzeczne.

E) Fałszywe poczucie perspektywy

To sytuacja, gdy względna wielkość jednej rzeczy przesłania inną — równie względną lub nawet istotniejszą. W jednym przypadku drobny szczegół przesłania źródło większej całości; w drugim — to, co mniejsze, redukuje postrzeganie czegoś nieskończenie większego.

F) Fałszywe poczucie materialności

Jedna rzecz może przybierać nieskończoną liczbę masek, a inna — udawać istotę rzeczy za pomocą zwodniczych obrazów. Umysł może wówczas „zamrozić" percepcję w iluzji, traktując pozór jako rzeczywistość.

Wszystkie te pułapki odnoszą się do konceptualizowanego świata fenomenalnego. Promienista pustka ich nie zawiera, bo sama nie może być konceptualizowana. Jednak warto je rozpoznać, aby móc je wyeliminować.

Człowiek, w mikrokosmosie swoich znaczeń, może odkrywać prawdy makrokosmosu — o ile potrafi je odzwierciedlić. Nie jest jednak tak, że świat dostosowuje się do ludzkiego pojmowania; to percepcja i wyobraźnia człowieka muszą otworzyć się na wchłonięcie

wyższych porządków — w takim zakresie, w jakim możemy o nich myśleć. Maski, które świat nosi, trzeba zdejmować; wiele z nich jest zwodniczych i ukrywa większe prawdy przed tymi, którzy nie odróżniają iluzji od istoty.

Podstawowym błędem jest literalne odczytywanie symboliki szkół ezoterycznych — np. przekonanie, że człowiek i Ziemia są centrum wszystkiego. Antropocentryczne modele kosmograficzne miały być narzędziem do rozumienia sił działających w świecie ludzkim, a nie dosłownym opisem kosmosu. Podobnie modele geocentryczne służyły astrologii, a heliocentryczne — astronomii. Żaden z nich nie jest ostateczny, bo należy uwzględnić także ruch całej galaktyki. Symbolika ta bywa błędnie rozumiana — antropocentryzm jest jedynie skutkiem ograniczeń ludzkiej percepcji.

Czyste moce i ich odbicia — idee — nie powinny być redukowane do antropomorfizmu. Ich emanacje mają znaczenie w skali jednostkowej, ale wykraczają poza nią. Bogowie i boginie w tradycjach symbolizują te moce w jedności i różnorodnych aspektach. Moce istniały najpierw; ludzie dojrzewali powoli, by móc je opisywać, uczestniczyć w nich i je rozumieć. Tworzymy ich obrazy, mity, legendy — czasem precyzyjne, czasem powierzchowne — ale zawsze symboliczne. W różnorodności szukamy jedności, jednak to, co różnorodne, ma swoją własną topografię bytu, rytmy i dynamikę.

Każda symetria jest miarą i strukturą zależności, a każdy porządek — miarą symetrii narzuconej chaosowi. Człowiek często popełnia błąd absolutyzmu, nieskończenie rozszerzając fragment boskiej natury odkrytej w sobie, czyniąc z całego wszechświata scenę dla człowieka lub bóstwa. Tymczasem w gradacji mocy nasza odległość od źródła niweluje jedynie wspólna cząstka przenikająca wszystko. Jeśli te idee zostaną zignorowane, tracimy możliwość uczestnictwa w ich przejawach i popadamy w izolację.

Mała mucha w oku może przesłonić całe widzenie, a drobna przeszkoda — zasłonić gwiazdę. Tak samo jest z przekonaniami: mogą ograniczać umysł, ukrywać większe prawdy, pomniejszać to, co wielkie, lub wyolbrzymiać to, co błahe. Historie, które opowiadamy, kształtują to, co widzimy — i to, czego nie dostrzegamy.

Rzeczy warte zauważenia, zrozumienia i rozpoznania ich wymagań

To, co jest subiektywne, to, co jest intersubiektywne, i to, co może być obiektywne.

To, co jest współdzielone intersubiektywnie, oraz to, co jest unikalne dla indywidualnej percepcji.

To, co jest postrzegane w podobny sposób, oraz to, co stanowi niezamienne qualia.

To, co jest wewnętrzne (ezoteryczne), to, co pośrednie, oraz to, co zewnętrzne (egzoteryczne).

To, co jest intensjonalne, i to, co jest ekstensjonalne.

To, co jest wspólne na głębokim poziomie, i to, co różni się na poziomie powierzchownym.

To, co jest lokalną regułą, i to, co jest głęboką regułą.

To, co jest prawem ogólnym, to, co jest prawem względnym lub szczególnym.

To, co jest głęboką gramatyką, i to, co jest powierzchowną siecią zdarzeń.

To, co jest pętlą, cyklem, oraz to, co jest przerwane lub nieciągłe.

To, co jest paradoksem do zrozumienia, oraz to, co jest anomalią lub jednostkowym przypadkiem.

To, co jest bezpośrednio przyczynowe, to, co jest przyczynowo synchroniczne (a-deterministyczne), oraz to, co jest zdarzeniem przerwanym.

To, co jest głębszym wątkiem zdarzeń — ogólnym obrazem, i to, co jest ciągiem zdarzeń powierzchownych — obrazem widzialnym.

To, co jest realizacją, i to, co jest złudzeniem.

To, co jest obrazem samowzbudzonym (halucynacją) lub wywołanym (iluzją) bez realnej skuteczności; to, co jest rzeczywiście widziane i istotne (manifestacja); to, co jest obrazem wywołanym (wyobrażeniem) powiązanym z istotą (noetyczny ślad) — skutecznym (prawdziwa reprezentacja) lub nieskutecznym (fałszywa reprezentacja).

To, co w jednym układzie odniesienia jest prawdą, a w innym — fałszem; to, co jest prawdziwe w obu przypadkach, i to, co jest fałszywe w obu przypadkach.

To, co jest osobistym tunelem rzeczywistości z przypisanymi znaczeniami i wierzeniami; to, co jest meta-tunelem rzeczywistości oderwanym od osobistych projekcji; to, co jest tunelem rzeczywistości innych wraz z jego znaczeniami i konstrukcjami, oraz most między nimi.

To, co jest szczerym, podstawowym doświadczeniem (głęboka przejrzystość); to, co jest wrażeniem (powierzchowną imitacją lub iluzją); to, co jest oszustwem (iluzją zastępującą podstawowe doświadczenie).

To, co jest zaufaniem, negocjacją, współpracą, oraz to, co jest nieufnością i odrzuceniem.

To, co jest absolutne i ogólne, i to, co jest szczegółowe i okazjonalne.

To, co jest istotne (głęboka relacja), i to, co jest pozbawione podstaw (fałszywa obiektywność lub relacja–fasada).

To, co jest strukturą, i to, co jest jedynie treścią.

To, co jest tym samym, i to, co jest innym.

To, co jest czystą ideą, i to, co jest zniekształconą konceptualizacją.

To, co jest prostym dharmą, i to, co jest ich nagromadzeniem.

To, co jest istotą bytu, i to, co jest fasadowym wyglądem.

To, co jest antropomorfizowane przez psychikę, i to, co jest oderwane od ludzkiej percepcji.

Rzadkie chwile „aha" potrafią streścić kosmiczne objawienia w miarę możliwości człowieka, który doświadcza poczucia zetknięcia z czymś niezwykle złożonym i transcendentalnym. Mogą mieć one swoje proste odpowiedniki na ziemi i rozwiązywać się w błysku satori. My, jako istoty zwierzęce splecione z czymś większym, mamy zdolność do autorefleksji — a więc możemy też odbijać w myśli gwiazdy. Dzięki temu możemy oczyszczać percepcję i bronić jej przed tym, co próbuje podporządkować nas własnej naturze, wizji, religii czy ideologii.

Czy Pitagoras wiedział, że jego system harmonii i geometrii może idealnie odwzorować wzloty i upadki sił entropii Monady — jako doskonały symbol w złożoności idealnego meta-świata? A może jest to tylko arogancja autora, który tak sądzi? Jakże jednak maleńka i niedoskonała jest ta myśl, gdy pojawia się w umyśle człowieka. Czy to oznacza, że możemy zrozumieć wszystko poprzez reprezentację i korespondencję? Zdecydowanie nie. Możemy sprowadzać działanie pewnych praw do ludzkiej skali i w ramach tej ograniczonej perspektywy realizować określone zadania. Natomiast zrozumienie świata „takim, jaki jest" — to rzadkość, być może osiągalna jedynie dla Buddów.

Nie ma jednak niczego w świecie, czego nie można by odzwierciedlić w świadomości, bo świadomość jest jego podstawą. Umysł jest czymś innym, ale kiedy umysł i intelekt uczą się poprzez korespondencję, kształtują świadomość i przekształcają ją. Utrwalają w pamięci wrażenia, rozpoznają prawa rządzące światem, poszerzają percepcję, a ta wzrasta w kierunku „większego umysłu", opartego na tych prawach.

Z perspektywy obserwatora istnieje zagrożenie obiektywną pustką — konceptualnym oddzieleniem umysłu od porządków i re-

lacji, w które jest on już zanurzony z powodu prawa emergentnej świadomości. To przeciwieństwo urzeczywistnionej pustki znanej w szkołach Wschodu jako śunjata. Jest to pustka wyobrażona — pogląd i przekonanie, które nie dojrzały do realizacji, często prowadzące do nihilizmu lub eternalizmu. Nagardżuna (Drakon-Mistrz, ok. 150–250 r. n.e.) sprzeciwiał się takim uogólnieniom „od szczegółu do ogółu".

Innym zagrożeniem są doktrynalne systemy wierzeń, w których konstrukty mentalne prowadzą do autocenzury, zniewolenia, a także uniemożliwiają poruszanie się między rozpoznanymi porządkami i relacjami. Odkrywanie ich powiązań wymaga indywidualnej pracy. Jest to kwestia głębokiej gramatyki, gramatyki względnej oraz sposobu, w jaki świadomość porusza się między relacjami i jak jest ujmowana oraz przedstawiana przez umysł — a to jest zarówno sztuką, jak i nauką.

Sztuka magii wysokiej: strojenie między metafizyką a praktyką

Prospero, nie wyrzekaj się swego kunsztu!

Odwołania do wysokich, ucywilizowanych wartości obnażają brzydkie maski współczesnego świata, gdy zostaną naprawdę zrozumiane. Sprawiają, że przyswajamy te punkty odniesienia, aby przyćmić upadek człowieczeństwa w sokratycznej ironii."
— Saturnin

Gdybym obserwował ludzką głupotę przez tysiąc lat w tysiącu żywotów i nie stał się panem ludzkich losów, byłbym idiotą; jeśli bym się nim stał — byłbym wielkim demonem.
— Saturnin

Wszystko, co pozostało niezapisane, nie miało być zapisane — sokratejska ironia: to, czego nie należało zapisywać, zostało zapisane w sposób najbardziej wulgarny. Wszystko, co pozostało niewypowiedziane, pozostaje sekretem Drogi do Boskości. Tom ten jest jedynie dowodem wdzięczności dla Drogi — nie jest samą Drogą. Ta praca narodziła się z walki i wojny, z krwi mojego trudu. Jest więc indywidualną narracją pewnej postawy, która się nie powtórzy. Każdemu jego przeznaczenie — czy prowadzi ono do największych radości, czy do największych zgryzot i żalu!

— Saturnin

Dla wszechstronnego umysłu, dla genialnego maga — wszystko jest inspiracją.

— Saturnin

„Każde sprowadzenie metafizyki do świata ludzkiego jest projekcją antropocentryczną. Jest użyteczne, jeśli przynosi efekty. Podobnie fantazmaty ludzkiego umysłu, które nie odnoszą się bezpośrednio do obiektywnej metafizyki, mogą być wyobrażonymi rzeczywistościami — lecz nie sprzyjają realizacji."

— Saturnin

Wielki mężczyzna, wielka kobieta — to nie ktoś, kto spełnia swoją naturę według własnego kaprysu lub małego życia. To ktoś, kto niesie w sobie ogrom, moc poruszających się sfer, światów, które przekraczają to, co śmiertelne. Od tego momentu wyrażają oni wspólną wielkość w boskim chaosie swego życia i duszy. To są piękni ludzie. To są prawdziwi ludzie.

— Saturnin

Każdy widzi tylko to, co chce widzieć, każdy rozpoznaje i rozumie tylko to, co jego percepcja i doświadczenie pozwalają mu dostrzec. Poza tym interpretujemy wszystko z powrotem do tego, co znamy — ale nigdy dalej.

— Saturnin

Czym różni się głupiec od maga? Ten pierwszy pokłada wiarę w udawane nonsensy i oczekuje rezultatów, powtarzając ruchy ma-

ga. Jest przekonany, że je opanował, choć jego fundamenty nie pozwalają na postęp. Mag ufa swoim narzędziom, które wypracował przez lata pracy intelektualnej, pneumatycznej i magicznej. Wie, że czasem działają, że zawsze działają lub że nie działają wcale. Jest świadomy swoich błędów i zniekształceń poznawczych. Zna ryzyko ułudy i szaleństwa, które może pochłonąć jego umysł. Zna ryzyko inflacji i megalomanii. Wie też o ryzyku pamięci i przywiązania do tego, co wywołało jego przemianę. Nie traci wiary w procesy, ceremonie i działania — obserwuje zmiany wewnątrz i na zewnątrz. Głupiec nigdy nie odnosi sukcesu w wywoływaniu zmian — ani wewnętrznych, ani zewnętrznych — lecz szybko odrzuca całą sprawę lub podąża za nią na ślepo. Jeden utknął na pustyni i wzywa wydmy, by były mu posłuszne. Ten drugi, mocą aeterów, unosi piasek, by pogrzebać głupca pod jego diunami.

— Saturnin

Większość niezrozumienia filozofii starożytnych nie bierze się z ich infantylizmu — bierze się ona z infantylizmu współczesnych, których umysły prędzej potraktują fundamentalnie, bez wglądu, najpiękniejsze z filozofii, aniżeli wnikną w umysł geniuszu antyku. Bawią się nimi jak suchymi zabawkami, odrzucając je w kąt, gdy im się znudzą, lub traktują jako pozbawioną pasji akademicką dyscyplinę. Jednak czasem — czasem ktoś przejrzy błyskotliwy umysł przeszłości, genialną rozpiętość umysłu, dogłębne zrozumienie myśli, nie odrzucanej w kąt jako „zbyt prosta albo prymitywna".

W istocie, zrozumienie czegoś jest tożsame z wnikliwością. Jeżeli nic nie rozumiemy albo patrzymy fundamentalnie na powierzchnię sprawy, świadczy to jedynie o naszym lenistwie, braku zainteresowania albo ignorancji — ale nigdy o zrozumieniu.

Chciałbym rozpocząć ten rozdział od analogii Nicolasa Cusanusa, który genialnie rozwinął teorię wzrostu monadycznego, pitagorejskiej Tetraktydy, jako wzrostu niekończących się wzorów matematycznych, które powstają z jedności, zawierając się w niej. Łącząc to z ideą Nolańczyka, Giordana Bruna, pojawiamy się blisko filozofii współczesnej matematyki — tj. nauki o relacjach zachodzących między wzorami: z jednej strony mamy niekończące się biblioteki matematyczne, z drugiej — wieczną zmianę, wzajemność odniesienia, immensywność. Ruch w istocie jest definiowany przez zmianę.

Bruno pisał w De Immenso, iż indywiduum nie jest nigdy skończone. Poszukując form, nieskończoność wszystkiego powołuje coraz to nowsze formy jako potencjał, możliwość, recepcję, zmienność, materię. Ta genialna myśl odnosi się zarówno do języka matematyki, jak do fizyki, filozofii naturalnej, metafizyki i magii. Ma to poważne implikacje w alchemii kosmosu, podlegając ciągłej rektyfikacji i aktualizacji form — nie tylko w drodze ewolucji biologicznej, ale także sublimacji duchowej. Powstaje wielość niecielesnych sił w rozmaitych naturach, funkcjach, wielkościach, inklinacjach, o wielu maskach i tożsamościach, jednak delimitowane przez głębokie prawa świata, a także limit form a priori w topografii entropii organizacji wbudowanej w te prawa.

Zatem — od Jedni i samotożsamości aż po chaos wielokształtnych sił, które w radykalnym punkcie są gwałtownymi formami, w punkcie zerowym zaś — totalnym potencjałem przyobleczenia się w punkt Monady: od sił kreatywnych po receptywne formy, poprzez gradację, emanację, harmonię i dysharmonię definiowaną przez inicjację, utrwalenie, regenerację, rozpad, rozkład, zniszczenie, cykle czasów, zróżnicowane poziomy sił transcendentnych, generacyjnych, metamorficznych i kosmicznych.

Wkracza tu pojęcie „Minima", która w ujęciu Giordana Bruna jest zgrupowaną, różnorodną wielością, będącą w wiecznym ruchu, w cią-

głych metamorfozach, lecz zawsze z inklinacją do powrotu do swojej natury i miejsca — zgodnie ze swoimi prawami i prawami głębszymi. Na tym miał polegać kosmiczny metabolizm. Śmierć zatem jest tylko przechodnią wartością — zmianą aspektu substancji.

Nicolas Cusanus widział zbawienie, czy — jak wolę rozumować — wyzwolenie po zwieńczonym, heroicznym, pięknym życiu jako linię zjednoczenia pomiędzy przeciwnościami. Nolańczyk pisał podobnie: „Ten, co znałby największe sekrety natury, powinien kontemplować maximę i minimę przeciwstawnych ciał. Bowiem wielkie magisterium [magia] powinno ukoronować pracę przez wykrycie przeciwieństw po tym, jak znalazły punkt zjednoczenia. Tak jak zmysły, co stymulują umysł, umysł odbija ideę, a wszystko jest integralne w odkrywaniu metafizycznych praw, poszukując magii, praktykując ją w zgodzie z analogią praw, które są tożsame z prawdą. Bowiem gdzie szukać prawdy, jak nie z konieczności natur, które wskazują ku sobie, podążając zgodnie ze swoją tożsamością?".

Chińska koncepcja natury jest podobna definicji prawdy. „Zi ran" może być przetłumaczone jako „tako z siebie" lub „tako ze swojej zgody". Sugeruje to spontaniczność prawdy jako samotożsamości, zamiast wskazywania ku jej obiektywności.

Ze względu na złożoność systemów światów i ich praw można śmiało założyć, że rezultaty magii nie są pewne, a jedynie potencjalne; nie są obiektywne, a jedynie inter-relacyjne. W określonym, wewnętrznie spójnym systemie mogą zadziałać w interakcji z innymi. Należy być szczerym: nie możemy dowieść efektów działania magii metodą naukową, a jedynie subiektywnie lub intersubiektywnie je stwierdzić. Większość magicznych fenomenów jest nie do rozwiązania linearnym umysłem, a te, które są, rzadko się stabilizują.

Jest to sztuka delikatna, która wymaga powagi. Jest podobna pracy zegarmistrza, ale także sztukmistrza, co tworzy porcelanowe, filigranowe figurki, potrafiąc zawrzeć w nich i subtelność, i sztormy. Jest

to sztuka niebezpieczna, jako że mieszając się ze światami niewidzialnymi, narażamy też swój umysł na wiele groźnych reakcji. Cytując Konfucjusza: „Trzymaj światy duchowe i Bogów na dystans, ale przede wszystkim je szanuj".

Jest to sztuka zdradliwa, pełna możliwych urojeń, źle zainwestowanych wierzeń, nieszczerego podejścia do świata, zastawiająca pułapki na nieprzygotowany umysł. Wymaga dokładnego rozeznania w terytorium swojego działania; jest pewnym krokiem wiary ślepca, a do ślepców możemy się przyrównać. Jednak stąpamy pewnie po ziemi, wiedząc, dokąd idziemy, a także rozumiemy z pewną wprawą, jak omijać większe przeszkody. Tu wymagany jest nie tylko Horusowy krok wiary inicjata — Parsifala — ale także zaangażowanie, motywacja podtrzymująca pracę i pamięć wybitna, która zachowuje trofea, a także operacyjną wiedzę o działaniach i technologiach magicznych.

Możemy wyekstrahować część ogólnych praw działania magii, ale są to prawa dynamiczne. Przy dużej ilości zmiennych, a także różnorodnych prawach wchodzących w interakcję, mogą się one nawzajem anulować, kumulować, wchodzić w komplementarność lub kompatybilne działanie. Zatem ważna jest zdolność dynamicznej improwizacji, aby dorównać kroku zmieniającym się regułom gry — aby grać strategicznie tam, gdzie są trwałe.

Wprawny mag to osoba, która podchodzi apofatycznie do własnych działań — z rozsądkiem, pewną dozą sceptycyzmu, ale pozytywnie afirmacyjnego — nie spoczywając na laurach, gdy oto efekt jego pracy jest widoczny. Mag, który chce się zajmować magią wysoką, jest cierpliwy, widząc efekty swoich działań po tygodniach, miesiącach, latach, pozwoli rzeźbić w sobie pięknym sprawom — nade wszystko. Efekty „natychmiastowe" magii „niskiej" są mało imponujące, z niepewnych źródeł, a także często wiążące z dawcą, nie mają wpływu na tkankę idei w duszach, sercach i umysłach, spełniają jedy-

nie egotyczną funkcję czubka własnego nosa i natychmiastowych potrzeb.

Jest to osoba, która ma nieskończony arsenał „mogę", ale wie, że działa w systemie ograniczeń świata fenomenów. Wie też, że działa się bez względu na to, czy coś prowadzi do rezultatów, czy nie — ale bez upartego brnięcia w błąd. Eksperymentuje, aż do wytrenowania sobie zdolności wprawnej operacji technikami, które udowodniły swoją skuteczność. Na koniec, i przede wszystkim, jest to osoba z wizją, która chce implementować swoje idee, a także wznieść się ponad świat, działając z wyższymi światami. Filozof-mag jest w świecie, ale poza nim; jest architektem, ale nie podlega swojej idei, inkorporuje nią i jaśnieje; eksponuje większą wolę świata, ale zachowuje indywiduację, która jest źródłem jego geniuszu, a także esencją jego inklinacji i natury — tę odkrywa pośród niezliczonych innych.

Filozofia magiczna nie jest rekreacyjną zabawką iluzjonisty, ani osoby, która chce się wzbogacić, zdobyć przedmioty, znaleźć miłość czy władzę, czy sławę. Te ostatnie sprawy należą do sfery ziemskiej — mogą one być zależne od fortun życia, merytokratycznej etyki pracy, lub szwindlu — natomiast nie prostytuuje się dla nich nigdy magii wysokiej, nie przystoi to fundamentalnej etyce, która jest podstawą odpowiedniej kalibracji punktu wyjściowego. Człowiek nie otworzy pancernych drzwi słomką, a po co taranować drzwiczki czołgiem?

Punktem zrozumienia jest odkrycie, jakie działania w istocie prowadzą do rezultatów. Pole działań rytualnych, energetycznych, teurgicznych, ceremonialnych ogranicza jedynie wyobraźnia, natomiast efekt zawsze jest delimitowany tym, co zostało stwierdzone jako bezcelowe lub nieskuteczne. Niekiedy może być takim tylko tymczasowo — umiejętności, które nie pochodzą od nas, ale działają na mocy Bogów, półbogów, aniołów, daimonów, zmarłych czy światów chtonicznych, nie należą do nas, są wypożyczone. Oczywiście sama hie-

rarchiczna klasyfikacja istnień jest umowna — jednak to nie czas na pisanie bestiariuszy bogactwa tych światów!

Niektóre osoby mogą często błądzić na pustyni całe życie, dlatego często też odkłada się magię do fantazmatów ludzkiej wyobraźni, po czym wszelkie próby dalszego szkolenia są zażegnane. Podobnie jest z osobami, które będą przerażone swoimi przygodami, lekkim moczeniem palców w sztukach magicznych — bez zaangażowania, bez poświęceń, bez zrozumienia. O ileż dobrze! Eliminuje to osoby zniechęcone, znudzone, zastraszone, niezaangażowane, a także zacietrzewionych idiotów. Te pierwsze wrócą do swojego zwyczajowego życia, odnajdując w nim szczęście na swoją miarę; te drugie znajdą uciechy w swoich przyjemnościach; te trzecie będą szukać rozwiązania swych lęków w religiach, które skompensują ich bezradność i strach, a następnie zaangażują się w coś bliższego ich powołaniu. Te ostatnie nie będą stwarzać zagrożenia dla siebie i innych, a także nie będą dawać złego imienia praktykom okultystycznym.

Nieudany amator, który uważa się za maga, najczęściej pozostaje głupcem, albo wkrótce wkracza w grono bigotów religijnych, lub zostawia metafizykę i magię za sobą, chełpiąc się tym, że „już wie", że „już był oświecony", patrząc z góry na osoby drogi, choć nigdy nawet nie zbliżył się do misteriów. Mistrzostwa się nie osiąga za życia — do mistrzostwa przez życie się dąży, mając koordynaty raz po raz wyznaczane aż do śmierci. Gdy ta droga napełnia się zaangażowaniem, powagą, poświęceniem, pasją, radością — jest najpiękniejszą, godną czynnością, która przybliża nas do gwiazd, a także czyni z nas prawdziwych ludzi.

O ile polem działań magii jest świadomość, fenomeny są jej substancją. Natomiast nie jest to świadomość zredukowana do sprawczości na własnym umyśle, ale oparta na interakcji ze światami niewidzialnymi, a także umysłami, wolą, sercami, duszami innych ludzi i istot — czy to w kolektywie, czy indywidualnie.

Kapłan-mag jest pasterzem-królem w rozumieniu chaldejskim: wytycza nowe kierunki, tradycje, utrwala wartości, reformuje logos, w ciszy porusza metafizycznymi górami w niedostrzegalny dla innych sposób. Za przyzwoleniem sił świata jest ich powiernikiem; jest jednocześnie fortecą, która zapobiega chaotycznym światom w wejściu w świat; jest katalizatorem i negocjatorem sił, które regulują, które interweniują.

Magia jest mądrą sztuką dostrzegania efektów wytwarzanych w świecie pośród przyczynowości w sposób, który wyłuskuje rzeczywiste wzorce działania procesu magicznego, odrzucając błędy poznawcze, urojenia, oślepiające fortele, zaciemnienia dotyczące zarówno świata, jak też własnej osoby — a o to drugie najłatwiej, bowiem najskuteczniej oszukujemy sami siebie.

Magiczny racjonalizm (sic!) to w istocie klarowne, dokładne, precyzyjne, strategiczne, taktyczne widzenie świata, jego przyczynowości, a także angażowanie się w tkanie własnych sieci przyczynowych. To obserwacja siebie i świata w sposób neutralnie zaangażowany — tj. niepodlegający zaburzeniom percepcji — perfekcyjnie wyłączony z morza fenomenów, idealnie odłączony od swojego strumienia procesów mentalnych, jednocześnie doskonale zaangażowany w swoją pracę, władający percepcją, a także procesami poznawczo-emotywnymi.

Scientia Magia

Hipostaza nieświadomości jest metafizyką zaburzonego śmiechu, agonii i ekstazy, terroru i podziwu. Psychologia głębi to zreifikowana nieświadomość metafizyki udająca psychonautykę. Psychonautyka jest nieświadomą metafizyką od wewnątrz na zewnątrz. Czysta

metafizyka jest zreifikowaną hipostazą, czyli substazą. Jest to fuzja ezokosmu i egzokosmu w świadomości, która pomaga oświetlić część tego, czym człowiek jest lub może być. Zorganizowane systemy religijne, systemy magiczne i rekreacyjna psychonautyka są bardzo powierzchowne. Próbować wcisnąć całość w tożsamości kategoryczne, to jakby zmuszać biopneumopsychologicznego potwora do gorsetu i udawać, że rośnie jak drzewko bonsai. Trzeba organizować, ale poza użytecznością do mapowania noumenów, nie odzwierciedla to prawdziwych relacji. Są nadal lepsze niż scjentyzm, psychologizm, prymitywny materializm czy naiwny realizm, lecz nigdy nie są lepsze niż nauka i świeckość. Zarówno religia, jak i psychiatria są współczesnymi paradygmatycznymi klatkami dla metafizycznych anomalii. W nauce, sztuce i magii można znaleźć pewną obsesję i geniusz. Wstrzymaj oddech w głębinach, by złapać tchnienie w gwiazdach. Wracaj na Ziemię z celem.

Magia jako nauka i sztuka jest zdolnością do przybliżania anomalistycznego, paradoksalnego, niemożliwego do zrozumienia oczom filozoficznym. Sprawia, że wszystkie światy są możliwe, uporządkowane i konieczne. Co więcej, pozwala działać w ich ramach w zależności od tego, co te światy dopuszczają.

Tak więc czasami w grze sieci snów porywają nas idee, które je przewyższają. Nie uciekamy z tego teatru, ani nie pragniemy transcendencji. Nie kochamy go za to, czym jest, ani nie uchwytujemy tego, co nas w jego pięknie więzi. Gorączkowo biegnąc w tę i z powrotem — gdzie w tym spokój? Być pomiędzy. Być w podróży, oderwanym, zaangażowanym. To zjawisko, ta iluzja, zależnie od sytuacji, wiążąca i rozwiązująca od tu do tam i od tam do tu. Przeznaczenia nie można zapisać własnym umysłem, losy jednostki rzadko są plastyczne. Losy nieuchronnie podążają własnym torem. Diabeł amatorszczyzny kryje się w detalach jednostronnej obserwacji wielkich rzeczy. Próbuje szybko utrwalić tę percepcję — stąd zaczyna się niespokojne bieganie. Kiedy

uwzględnimy wszystkie aspekty, prowadzi to do zamętu! Zdolność integracyjna pojedynczego umysłu nie wystarcza. Doświadczenia szczytowe są w większości zjednoczone, działania magiczne zachodzą między tą jednością a gigantyczną treścią wypełniającą przestrzeń przed wykonawcą. Zmysł wewnętrzny przyjmuje to, co skończone i nieskończone. To, co leży swobodnie pomiędzy, nigdy nieustalone, ale też nie migoczące, w solidnej, głębokiej ciszy lub w rytmie ruchu — co jeszcze można zobaczyć?

W tym wszystkim nie daj się wciągnąć w obserwacje, kreacje, rozproszenia jako monolityczne prawdy. Ani cudze, ani własne — pierwsze jest maskaradą, drugie samoooszukiwaniem. Powtarzaj wielokrotnie spoglądanie na gałąź drzewa poruszaną wiatrem. Zobacz dym znikający w powietrzu, przemijalność wszystkich tych zjawisk, przemijalność wszystkich stanów umysłu. Następnie dostrzeż tożsamość, jedność łączącą wszystkie te zjawiska. Gest, który je przenika w niezbadanej tajemnicy. Gdy szczególne odzwierciedla ogólne, stan tej jedności staje się ponownie dostrzegalny. W oddali, jeszcze dalej — i wtedy znów się fragmentuje i znika w nieistotności. Idź dalej, odzyskaj to! Nie straciłeś tego, to ono straciło ciebie, oddaliłeś się od niego!

Każdy, kto angażuje się w jakąkolwiek formę rzemiosła czy sztuki, nie staje się praktykiem, dopóki nie praktykuje. Praktyka życia nie zaczyna się od nauki, jak żyć. Często nie wiemy, jak żyć, ale praktykujemy z konieczności. Każda sztuka, każda umiejętność, każda nauka, każde rzemiosło wymaga takiego podejścia. Święte ścieżki wysokiej magii czy magii osobistej, każda forma świadomej negocjacji lub narzucania rzeczywistości, psychonautyka i poznawanie siebie to szczególny rodzaj rzemiosła. Nikt nie zmusi innego do wejścia na tę drogę. Jest to najbarykadowana i najlepiej ufortyfikowana ścieżka, o której często odradza się nawet podejmowanie prób. Jest to najbardziej świadoma decyzja, jaką można podjąć,

trzeba o nią walczyć, wytrwać, zapamiętać, rozwijać, równoważyć i zaokrąglać. Uczysz się opanowywać życie i magię. Bez opanowania życia nikt nie opanuje magii, lecz szybko stanie się marionetką własnego umysłu, emocji i projekcji. Co więcej, taki praktyk będzie otwarcie zapraszał wpływy, które mogą nadużyć nieprzygotowanego umysłu. Będzie blokował wszelki rozwój, bawiąc się własnym umysłem, emocjami i projekcjami. Nieprzygotowany w rozpoznawaniu przeszkód, iluzji, oszustw i intryg, łatwo stanie się ofiarą siebie, a potem wszystkiego innego. Ostatecznie staje się pośmiewiskiem wszystkich aspiracji i ideałów, dla których żył. Przydarzyło się to mnie i dzieje się ciągle, lecz nie spoczywam na laurach. Nigdy nie bierz niczego za pewnik. Traktuj zniechęcające i regresywne czynniki, które ostatecznie wciągają nas w rozpacz porażki, jako odnowioną motywację. Z jednej strony mogą nas dręczyć lub przeszkadzać w postępie, z drugiej — uczyć. Jeśli chcemy rozwijać twardy umysł, często niewrażliwy na rzeczy, które większość ludzi łamią i których się boją. Osiąga się to w stanie ciągłego napięcia i stresu. Mnożymy inteligencję przez stały trening, widząc sytuacje i natychmiast penetrując głębokość ich środowiska i charakteru. Tam, gdzie inni widzieliby tylko powierzchnię, my dostrzegamy większą machinę. Rozwijaj zasady i standardy, by trwać na drodze. Tymczasowe deformacje umysłu, zmysłów i afektu mogą i muszą wystąpić. Poświęcamy większość rzeczy, które inni kochają i według których żyją — droga jest otwarta. To nie jest zniechęcenie kogokolwiek. Ale nie jest to zaproszenie ani obietnica dla nikogo poza tym, na co go stać. Obietnic nie ma.

Stojąc na pustej ulicy na obrzeżach mojego rodzinnego miasta, patrzyłem w gwiaździste niebo i powiedziałem: „Monolity inspirują nas do domu, lata świetlne stąd, tyle nieznanych systemów światów rozwija się wokół potężnych gwiazd. Z Jowisza wysłano zwiadowcę, gdy wschodził w blasku księżyca. Nocą przypominały mu o numino-

sum odległe gwiazdy, dniem — gwiazda domowa. Jeśli postrzegamy światy ognia numinosum, reprezentowane przez słońca, w metafizyce pionowej, usprawiedliwiają one moc ruchu galaktyk. Ogromny cień udawał ruch gwiazdy, a ja uprzejmie zasugerowałem odkrycie potężnego pulsara odległego o parseki. Egipcjanie pisali listy do przodków i wysyłali je do gwiazd w polu Jaaru. W nauce horyzontalnej, obiektywnej, ta przestrzeń wydaje się zimna, upiorna i pełna terrorów. I taka jest. W zakresie, w jakim hipostazujemy ją proporcjonalnie do przestrzeni metafizycznej. W metafizyce jest tak boska, jak zimna, przerażająca i gigantyczna dla naszego małego bytu. Nawet jeśli tylko raz poczuliśmy ogrom przestrzeni i ciężar atmosfery i powietrza, stref międzyplanetarnych i kosmicznej próżni, uwięzieni w małym organizmie — w ciele człowieka. W nocnym niebie majestatycznie przemknęła istota odległa, cała w srebrze, szlachetnie narysowane rysy wydłużonej maski, władca różnych istot, triumfalnie wzniesiony. Komfort tej rzeczywistości, porty, są wynikiem dominacji lub iluzji dominacji tego świata. W przestrzeni jesteśmy w gorszej sytuacji niż stary człowiek-jaskiniowiec w dzikiej, nieodkrytej naturze. A jednak istnieje mistyczny udział prymordialnego człowieka, który ujarzmił ogień z początku antropocenu w kosmicznej przynależności do Axis Mundi, który przebiega także przez naszą młodą rasę. W punkcie omega wszystko jest takie samo, przestrzeń nie istnieje, wszystko jest absolutnie przerażające lub absolutnie boskie w sposób kosmiczny i chaotyczny. E pluribus unum, monada jest absolutnie uczciwa.

Załóżmy, że nic nie wiemy o zjawiskach magicznych. Jesteśmy wyposażeni w podstawową wiedzę regularną i stosunkowo solidne struktury krytycznego rozumowania. Spotykając anomalię, zauważamy jej przypadek, ale nie wiemy, jak powstała. Anomalia nie musi być odrzucona, zapomniana, lecz pozostaje w pamięci w dobrych warunkach. Gdy pojawi się więcej anomalii, możemy stworzyć małą

strukturę z wieloma węzłami poprzez trzy przypadki lub przykłady. Sprawdzamy, czy nasza teoria jest falsyfikowalna, szukamy ukrytych czynników, ukrytej inteligencji zjawisk. Gdy coś jest testowane, rozważamy warunki, aby to działało, jeśli nie działa, i jeśli działa, jak do tego doszło. Możemy zrezygnować z teorii jako całości i odrzucić ją jako przypadek lub, co najwyżej, synchroniczność. Jeśli mamy więcej zdarzeń do wyobrażenia struktury, mamy solidne prawo z solidną strukturą z trzema węzłami lub przykładami. Następnie stosujemy to, co wiemy, lub episteme, które zdobyliśmy wcześniej, oraz naszą kognicję, aby porównać, jak mogą współdziałać. Załóżmy bardzo słabe prawo, które obserwujemy w morzu innych praw nieznanych nam. Albo projektujemy wiedzę o tym prawie na wszystkie inne prawa, nie rozumiejąc ich, albo zawieszamy sąd i stwierdzamy, że inne prawa działają, ponieważ nasze nie wystarcza, by je wyjaśnić.

Astronomowie, którzy próbują znaleźć inną planetę, ponieważ obliczenia się nie zgadzają, najpierw coś wyobrażają, a dopiero potem obliczają. W ten sam sposób obserwujemy i izolujemy inne zdarzenia. Gdy mamy dwa lub więcej praw indukcyjnych, możemy wyprowadzić ogólny schemat i stosować rozumowanie „z góry w dół". Kiedy to nie wystarcza, indukujemy nowe prawa. Budujemy na strukturze najwyższego poziomu, która wyjaśnia dalsze zdarzenia w przybliżeniu tego, co już wiemy. Eliminujemy sprzeczności, gdy są nierozwiązywalne, znajdujemy rozwiązania i rozszerzamy lub zmieniamy paradygmaty. Przynajmniej dopóki system się nie ustabilizuje. Po pewnym czasie mamy zestaw praw, które są w rozsądny sposób ze sobą powiązane, i tworzymy nową episteme wyrzeźbioną z doświadczenia. Wyposażeni w wytrenowaną kognicję, która potrafi wyjaśniać sytuacje, możemy się do nich właściwie odnosić. Następnie ustanawiamy reakcję poznawczo-behawioralną poprzez trening, która czyni nas praktykami. Obserwując przypadki, które zaczynają działać, nie pozostajemy statyczni. Stosujemy umysł do twórczych rozwiązań i zaczynamy angażo-

wać się w przetestowany schemat, symulować go lub aktywnie pracować z wynikami.

Ogólnie rzecz biorąc, nigdy nie jest to mechaniczne; magia polega na rozpoznawaniu wzorców praw, które niekoniecznie są statyczne, i w ramach większych wzorców, które dostrzegamy, nadajemy im treść poprzez sztukę, kreatywność, wyobraźnię. Dlatego metoda naukowa jest dobra do strukturyzowania wzorców praw magicznych, choć ad hoc, ale kompletnie zawodzi, gdy chodzi o kreatywne użycie magii i próby jej wyjaśnienia w duchu „ta sama odpowiedź lub metoda za każdym razem". Wielokrotne testowanie eksperymentów i uzyskiwanie tych samych wyników również nie wchodzi w rachubę. Dlatego prawdopodobnie nikt nigdy nie będzie w stanie udowodnić komuś innemu, że dwa lata temu skoncentrował wystarczającą energię, aby przywołać piorun. Nie tylko byłoby to daremne, ale z etycznego punktu widzenia byłoby aktem prostytucji. A „udowadnianie czegoś" nie jest ani uczciwym sposobem odnoszenia się do języka bogów, ani formą szacunku wobec niego.

Uwaga: to tylko praktyczny aspekt. Poruszamy się w warunkach już istniejących, w których panuje wiele widocznych i niewidocznych porządków. Mogą one sprzeciwiać się naszemu rozumieniu, zwodzić nas lub je wspierać. Jednak większość pracy spoczywa na nas i na naszej inteligencji oraz bystrości w pojmowaniu. Kiedy obdarzają nas najwyżsi nauczyciele, staramy się zrozumieć i zabrać do pracy. W przeciwnym razie kończymy jako duchowy odłamek, idioci, szaleńcy w urojonych zamkach lub obłąkani. Każdy jest stale wzywany, ale kto wybiera, by iść drogą? Decyzja o tym, jak odpowiadamy na to wezwanie, należy do nas.

Cele Magii Filozoficznej

Celem każdego wysiłku mistycznego, hermetycznego czy psychonautycznego jest ustanowienie pewnego osobistego wszechświata, in-

dywidualnej religii. Następnie, poprzez kontemplację, medytację, działanie, eksperyment, konfrontację, rytuał, naukę i sztukę, należy odkryć, jak ma się on do ogólnych relacji i głębokich praw. Istotne są trwała motywacja oraz szerokość postawy i wizji, a także ich odpowiedzialne, ograniczone ukierunkowanie. Załóżmy, że ograniczone narzędzia, jakie posiadamy, mogą również maskować większy numen, który wymyka się temu, co możemy przeczuć i wyobrazić. Jest on poza naszym pełnym zrozumieniem. W zdolności do świadomego reflektowania nad sobą i wznoszenia się poprzez rozpoznawanie wyższych światów tworzymy potencjał. Narzędzia, w które wyposażyła nas Matka Natura, te, które otrzymaliśmy od różnych mocy, są jedynie narzędziami. Mogą uzależniać, choć pojawiają się i znikają w cudowny sposób. Takie narzędzia mogą więc stać się maską zamiast spełniać swój cel oświetlania drogi, kształtowania jej. Bowiem narzędzie czczone dla samego narzędzia nigdy nie jest celem. Gdy środki stają się idolami, cel ginie. Gdy przywiązujemy się do narzędzi, które tracimy, tracimy sens rozwoju. Posągi bioniczne, talizmany astralistyczne, fetysze i artefakty są ludzkimi reprezentacjami eterycznego. Kiedy rozumiane są jedynie jako znaki, tymczasowo zamknięta esencja, spełniają swój cel. Ujawniają szanowane aspekty sfer, które reprezentują. Jednak aby proces mógł się rozwinąć, cel musi zostać porzucony — więc zaangażuj się w proces i tańcz pośród jego dźwięków. Dusza świata musi znaleźć wyraz. Być może to właśnie ta zdolność do autorefleksji jest podstawą całej mistycznej nauki i sztuki.

To, co postrzegamy zmysłami i umysłami, instrumentami, fizyczny, obiektywny wszechświat, może być jedynie głębokim cieniem do studiowania, ale cień ten zawiera ślady i pojęcia dla oka filozofa. Jest to zachęcające pole do odkryć w osobliwej grze. Być może jest to emanacja jeszcze większych światów, niewidocznych dla naszego aparatu w kontakcie z rzeczywistością lub iluzją. Gdy już otworzymy się na ich odbiór, zaczynamy dalej badać ich

szczególne i ogólne właściwości, rozumieć je i syntetyzować nasze odkrycia w system — jeśli mamy odwagę. A powinniśmy ją mieć! Przyjmijmy śmiało, że istnieje siła, dusza świata w wielości idei, która przenika ten wszechświat. Nie te zwyczajne, których możemy doświadczyć, lecz potężne siły, które możemy dostrzec przez pryzmat człowieka. Chodzi o wydobywanie istniejących wzorców ludzkimi środkami i sprowadzanie ich do uporządkowanego zrozumienia. Apofatyczna próba zrozumienia, doświadczenia i refleksji nad mocami, siłami, umysłami, uczuciami, ideami i innymi modalnościami bytu i niebytu jest dociekliwym poszukiwaniem. Może dotyczyć duszy świata, pojmowalnej przez całość samej siebie w sposób nieporównywalny z tym, co ludzie rozumieją jako autorefleksję. W indywidualnych bytach, często nieuświadomionych i uśpionych, dopóki nie zostaną przekształcone, odzwierciedlone, zapalone i odbite. Kiedy byt może uczestniczyć w swojej mechanice, otwierając oko na to istnienie, wchodzi indywidualnie w większy nurt. W ten sposób zostaje przeniknięty przez wszystko, co nie jest uchwycone w porządku naturalnym. Jest wezwany do przebudzenia z cechami szczególnego istnienia, gdy tylko zostanie przez nie rozpoznany. W ramach ogólnej siły i właściwie skupiony oraz skonsolidowany w szczególności w obrębie całości lub jedności. Przechodzi przez proces udoskonalenia, transformacji i ostatecznie wyzwolenia.

Możemy wyróżnić dwa rodzaje umysłu: czysty Intelekt, czyli Nous, który jest ponadczasowy i poza przestrzenią, a odbija się w zwyczajnym ludzkim umyśle i odczuwaniu — w zależności od tego, jak bardzo jest na niego otwarty. Oraz umysł ludzki, zwyczajny umysł, który trenuje, sublimuje, niszczy, przekształca, starzeje się, zmienia, przenika i ulega rozkładowi. Tym ludzkim umysłem zajmują się nauki kognitywne. Jednak przekształca on również inne składniki ciał oraz bierne, receptywne dusze człowieka i jest przez nie kierowany w takim stopniu, w jakim przekazują mu one wrażenia.

Nous w ludzkiej antropologicznej projekcji pojęciowej na świat jest intelektem, zaś jego ideacyjny i emocjonalny aspekt to hekatyczna dusza świata. Ludzki umysł zostaje wyniesiony przez moc autentycznego uczucia, uczciwości, intelektu, synergii i przejrzystości, które stanowią twórczy rozum. Gdy znajdzie właściwą relację z Duchem Większym, punkt odniesienia, porusza się poprzez porządki względne. Powinno się to odbywać dynamicznie i umiejętnie, zgodnie z gramatyką i głębokimi prawami metafizycznymi, jak również głównymi siłami przejściowymi i lokalnymi prądami przejściowymi osadzonymi w większej całości.

Poprzez powiązanie czasu, przestrzeni i wieku w ich aktualnym środowisku mikrokosmicznym. Mistrzostwem jest poznanie i dostosowanie się do wielkiej zmiany Opery Omnia poprzez włączenie jej ruchów i praw. Zadaniem maga-filozofa jest rozumienie zmiany i praw oraz wspieranie, mediowanie i pomaganie prądom w odpowiednim osadzeniu się. Czyni to, eliminując skutki negatywne i wspierając pozytywne. W swojej wyjątkowości pochłania on inspiracje i prawa, a także przekształca umysł, dusze i świadomość. Może być sublimowany poprzez alchemię psychoduchową do coraz wyższych porządków postrzegania i refleksji. W ten sposób uczucie i rozum niższego rzędu zostają udoskonalone przez aspekty wyższego rzędu związane z nous i duszą świata.

W sprzyjającym środowisku nous jest quinta essentia i „chmurą niewiedzy", podczas gdy ludzki duch, dusza, kheper (serce) jest pośrednikiem między światem zwierzęcym, sferą generatywną a refleksyjnym nous, który go ubóstwia. Włączając jego głębokie prawa w wielkie konstelacje wewnętrznych symboli życia, tkamy nasze szaty. Gdy taka pełnia zostanie osiągnięta, nasz zwierzęcy umysł może zostać przekonany przez liczne siły, byty i rzeczywistości, które nas wspierają lub niszczą, udoskonalają lub deprawują. Mogą nas albo wciągnąć w swoją naturę, ukształtować, albo sprawić, że odkryjemy

własną substancję, naturę, geniusze, istotę, skłonność i — zgodnie z naszym potencjałem — wyrazimy ją i ukształtujemy. Naszym zadaniem jest wspierać ten proces i wzmacniać ducha, prosząc go o pomoc. Jednocześnie wzmacniamy nasze życie we wszystkich jego aspektach, dopełniamy je i czynimy całością. Efekt ten wynika z różnorodności natur i ich praw, dysproporcji między tożsamością a innością, a także z ich własnej substancji i skłonności do określonych zachowań.

Problem zła jest w istocie problemem wartościowania. Wynika on z napięcia pomiędzy tożsamością, innością i naturami. Człowiek zostaje schwytany przez siły, których natura spada mu na głowę niczym góra, gdy im się sprzeciwia. Tworzy napięcie i zamęt wśród innych natur i substancji, które są mu wstrętne. One zaś posiadają własne sposoby postrzegania, skłonności, zmysły kontaktu z rzeczywistością, kompromisy, wglądy i nastawienia wobec złożonych zasad przenikających dane światy. Odzyskanie ludzkiej natury, jej redefinicja, jest jak taniec ze wszystkim, co jej przeczy — czy to zgodnie z prawem bezwładu, czy też prawem skłonności, przyciągania lub odpychania. Jedyną drogą przezwyciężenia tej sprzeczności jest świadomość, energia, kierunek i niezachwiana determinacja. Kiedy tylko jest to możliwe, należy wzywać pomocy „z góry". Osłanianie odkrytych, określonych zasad, spostrzeżeń, wspomnień i poznania, ich ochrona i aktywna praca z nimi działa niczym pieczęć na dziele życia. Według ludzkiego rozumienia zło nie jest równe materii ani bezcielesnej złośliwości, lecz brakowi formacji, zasad i człowieczeństwa związanego z odzwierciedleniem najsubtelniejszej wewnętrznej prawdy, etosu i daimoniona.

Im większa jest stanowczość i stabilność w nieprzerwanej prawości strzegącej wysokiej natury, tym silniejsza jest obrona przed pojęciem zła. Brak zdecydowanej postawy w obronie siebie, w przezwyciężaniu wad i splamień w wewnętrznej gigantomachii zbyt często

jest rzutowany na Boga, diabła, naturę lub inną siłę. Lecz gdy podejmujemy odpowiedzialną gigantomachię, nawet jeśli nasze obrony zostaną zachwiane przez coś zewnętrznego, co jest nieustannie złowrogie i destrukcyjne — warto było walczyć. Źródeł zła może być wiele, w tym natury bezcielesne, ale głównie rodzą się one z „kleshas", jak określają je buddyjscy i hinduscy filozofowie etyczni. Są to: ignorancja, gniew, pycha, zazdrość, nienawiść, egoizm, przywiązanie, by wymienić tylko kilka — w następstwie mutacji, odmian, kalejdoskopowych kompleksów i nagromadzeń, z których powstają bardziej wyrafinowane trucizny, znane współczesnemu człowiekowi w swojej wulgarności i subtelności. To nie są puste słowa, lecz ukryte dynamiki, meta-wzorce żywych tendencji Karmanu, w których zachodzi zasiew przyczynowości. Istota samoświadoma może odwrócić i dostrzec korzenie takich zjawisk poprzez argument, konfrontację, rozum, cnotę i dobre punkty odniesienia. Ich odmiany i mutacje stają się łańcuchem konsekwencji, które rodzą więcej zła i niczym maszyna wciągają kolejne istoty pod swój wpływ, wywołując cierpienie. Tak jak złoty łańcuch cnoty, tak żelazny łańcuch występku nie rozprzestrzenia się symetrycznie, równomiernie i kumulacyjnie, lecz stanowi wielopostaciową entropię wzlotów i upadków w obrębie zmiennych, efemerycznych map topograficznych. Problem interwencji metafizycznej, bądź jej braku, jest w istocie pomyleniem stopni rzeczywistości i projekcją „niebiańskiego ojcostwa" — poddania się kontroli.

W rzeczywistości jest to nasz własny akt, dzięki któremu zbliżamy się do metafizyki — akt indywidualny, a nie zbiorowy odbiór czy początek. Wynika to z faktu, że nie możemy w pełni wymienić się perspektywami; jest to subtelna kryptografia stanowiąca część naszego samo-zamkniętego istnienia. Jeśli tak jest, nie możemy dzielić się naszymi praktycznymi postępami w metafizyce z kimkolwiek innym. Możemy opisywać, prowadzić, lecz kamień filozoficzny musi zostać odnaleziony przez osobę, która chce go znaleźć i jest gotowa to uczy-

nić. Praca ta polega przede wszystkim na wspieraniu, uwalnianiu, zlecaniu lub wyzwalaniu ludzi, którzy są gotowi kroczyć ścieżką. Powołanie jest równoznaczne z odpowiedzią na stałe wezwanie i dotyczy każdego, kto wybiera drogę. Prawdziwe jest chaldejskie powiedzenie „wołanie i odbiór".

Normatywne poglądy szkół doktrynalnych są oznaką aberracji, która redukuje złożoność świata. Są one potrzebne, lecz tylko nielicznym udało się je pojąć i skutecznie zniszczyć kajdany. Żyjemy w świecie zjawisk — nie widzimy, a jednak jesteśmy widziani. Odzierając świat zjawisk, widzimy i jesteśmy widziani. Wyzwoleni od świata zjawisk, widzimy, a jednak stajemy się dla niego niewidzialni. Niektórzy ludzie są wystarczająco silni, by utrzymać wzrok na metafizycznej hiper-wirtualności, nie dzieląc jej na mylące uzależnienie pan–niewolnik. Jest to kwestia woli i zaangażowania. Umysł musi przebić się przez więzienia percepcji i złudzenia, gromadząc wszystkie swoje części, aż przebije zasłony i sfery, które go więżą. Theoria jest pracą rozróżniającego umysłu i uczucia, przygotowującego się i podejmującego wszelkiego rodzaju intelektualne przedsięwzięcia w świecie sztuki, nauki, polityki itd. Theurgia jest jej uświęconą praktyką i przekształca przygotowanie teoretyka w duszę teurgiczną. Jest to proces przemiany umysłu poprzez naukę, edukację, cnoty, trening i krytyczne myślenie. Następnie zostaje on podniesiony i przekształcony alchemicznie w zgodzie z naturą i charakterem przy pomocy niewidzialnych światów. Dusza jest kształcona i poznaje swój potencjał i aktualność, swoje możliwości i zdolności. Kształtowanie skłonności, natury, a tym samym swojego daimoniona, otwiera bramy do ekspresji, wolności, inspiracji, zabawy i obowiązków.

Kiedy nadajemy spektaklowi ludzką twarz, możemy stać się częścią tego, co w pojęciu hinduskim opisuje się jako lila — zabawę. Może to być też większa iluzja zwana maya w orientalnej Azji — przędzarka w czasie. W niej możemy przyjąć trzy postawy. Możemy uznać

wszechświat za coś hipotetycznie złego. Taka postawa tworzy negację i utrzymuje nas w pułapce opozycji wobec niego. Jest to konceptualna cecha umysłowa, która psychologicznie tworzy napięcie trzymające nas w przygnębieniu. Zrozumienie zjawisk, które umysł konstruuje, i ich udoskonalenie jako modulatorów i retorów świadomości oraz duszy czyni nas odpowiedzialnymi za przejęcie kontroli nad naszymi uczuciami, emocjami, nastrojami, skłonnościami, nawykami umysłowymi i wytworami. Uświadamiamy sobie, że uczestniczymy w ruchu, który dyscyplinuje umysł, nawet gdy wewnętrzne dynamiki psychiczne lub siły przeciwne go wypaczają. Chodzi o stanie poza umysłem i obserwowanie go z zewnątrz. Chodzi o rozumienie, kiedy należy go uwolnić od dolegliwości lub ukształtować jako organ kontaktu z tym światem i relacji z nim. Przeplata się to z rozpoznawaniem jego pustki, iluzji — by uwolnić go w samo-zbawieniu — oraz z akceptacją, że jest realnym bytem, by wzmocnić jego działanie. Podobnie nasz umysł, który jest podatny na wyższe porządki rzeczy, dostraja się do tego porządku i otwiera na wielkie, istotne przestrzenie, które go udoskonalają i sublimują.

Możemy także postrzegać wszechświat jako coś dobrego. Widząc go jako część większej istoty, tworzymy afirmację i jesteśmy do niego przyciągani w stałym pociągu. Zgodnie z prawem przyciągania, jesteśmy zbyt nasyceni i zmęczeni zmianą, aby się od niego oderwać. W rezultacie zostajemy uwikłani w to, co ma nam do zaoferowania, aż do momentu, gdy pojawi się pierwsze lekceważące odczucie cierpienia.

Środkowa droga to droga głębokiego oderwania, kierowana przez naszego indywidualnego daimona. Nadal działamy w świecie, ale jesteśmy poza nim. Proces odnajdywania tych praw nie jest łatwy. Wymaga aktywnego odkrywania korespondencji, które niekoniecznie są statyczne, i muszą być w nas odzwierciedlane kunsztownie i dynamicznie, w stopniu odpowiednim do formy i naszego rozwoju. Światy

krążą, tańczą i poruszają się. Gdy uda nam się je przyswoić, działamy z światem większych prądów i wydarzeń, podczas gdy prądy zaproszone do nas płyną w nasze dzieła i w świat. Chodzi o to, aby skupić świat poprzez nas, wprawić w ruch jego prądy. Dostrajamy się do praw życia i harmonizujemy z rozpoznanymi, wyższymi porządkami istnienia. Im szybciej poszerzamy i oczyszczamy nasze postrzeganie, tym głębszy wgląd w zmianę i mądrość w reagowaniu.

Przyciągnięci do tego, co kochamy, przyoblekamy się w szatę tych rzeczy. Możemy stać się obsesyjnie związani z przedmiotem naszego dobrostanu. To zdolność poruszania się po polu działania i panowania nad nim. Czyniąc to, nigdy nie przypisujemy zwycięstwa sobie. Szybki ruch przez swoje życie, chwytanie rytmu jednego tańca, potem kolejnego, potem jeszcze innego, bez czasu na upadek. Kiedy się potkniemy, uczymy się naładować na nowo, zrobić krok w tył, ruszyć naprzód i znów tańczyć. Wyostrzać umysł, być otwartym na uczucia i angażować się, konfrontować, zawsze poruszać się swobodnie we wszystkich aspektach swojego życia, być świeżym jak feniks. Nie zamrażamy rzeczywistości ani nie wiążemy czasu, z wyjątkiem bezruchu wewnętrznej prawdy.

Mówi się, że „Budda osiągnął oświecenie wraz z całym światem" — to znaczy, że jego mikrokosmos został zaokrąglony i dopełniony. Nie znaczy to, że cały świat został oświecony. Oznacza to, że przeniknął świat swoim oświecającym wglądem i w ten sposób zerwał jego kajdany. Wyzwolił świat i wyzwolił siebie. Gdy człowiek zostaje spełniony, zdejmuje swoją maskę ze świata i swojego życia:

„Żałuję, że opuszczam tak piękny świat" — powiedział pewien stary profesor. Ilekroć ta nieskończoność zakochuje się w formie, zdejmuje swoją maskę.

Rozumiemy to, gdy doświadczamy bólu i nadziei, gdy jesteśmy rozdarci w agonii i z niej uwolnieni. Dręczeni, nękani i kuszeni, zmagając się i przetrwając, działając i trwając w bezruchu — wtedy wiemy. Widzimy więcej, dostrzegamy wszystkie ruchy i zmiany, czujemy intensywniej, postrzegamy. Sprawdzamy nasze myśli i skłonności, chronimy zdobyte doświadczalne, performatywne poznanie, które przywołaliśmy, i trzymamy się go. Kontynuujemy zmagania, aż staną się łatwą grą. Skorupy przywiązań i złudzeń, które oślepiają nasz umysł, są zdzierane jedna po drugiej. Ach, biada! Pojawiają się nowe, aby omamić nas swym urokiem i sprawdzić, czy je przejrzymy, czy nie — aby nas przetestować i wypróbować. Traktując to życie jako instrumentalną grę, stajemy się zdystansowani i nigdy nie zaprzeczamy rytmowi życia. Tocząc bitwę z radością, poruszamy się między rozpaczą a afirmacją. Naszym obowiązkiem jest przenikać świat głębszym wglądem. Możemy analizować całą zawartość tego wszechświata i tego, co poza nim. Możemy go rozumieć w ograniczonym stopniu, ale jeśli choć na sekundę przypiszemy tym przejawom absolutną istotę, zostaniemy schwytani. To nieskończona droga równowagi — życia bez jego negowania, śmierci bez ucieczki od niej, a przede wszystkim świata — bez jego zaprzeczania, w trwałości i bezruchu, oraz odpowiedzialnej wolności przy jednoczesnym objęciu go.

W istocie życie wyraża wszystko. Wszystko jest ruchomą sceną, teatrem cieni. Kiedy dajemy się wciągnąć w scenę, grając aktora bez otrzeźwienia, pozostajemy na scenie, aż uświadomimy sobie, że widownia i wszyscy inni odeszli. Widzimy jedynie ciemność. Z zawieszoną w dłoni czaszką, kamieniejemy i zastygamy. To świadectwo i pomnik martwych rzeczy, nagrobek całego spektaklu.

Jako synowie i córki człowieka, odkrywający na nowo swojego ducha, sądziliśmy, że dobrowolnie służymy światu, oddajemy się mu, walczymy w jego imię. Połowę czasu żyjemy życiem, drugą połowę — odwarunkowujemy się, odindoktrynowujemy, uwalniamy, uciekamy

z piekieł. Nawet gdy ujrzeliśmy bogów, kosmiczny chaos, ogień i porządek, odwróciliśmy wzrok od nich, by poświęcić się naszemu gatunkowi i ukrytym światom ziemi — aby służyć i wyzwalać cierpienie, niesprawiedliwość, ślepotę, ignorancję, rozpacz i ból. Ale kiedy to utraciliśmy, wycofując się z żalem? Czy zostaliśmy uwięzieni w walkach z samymi sobą, z naszymi demonami i naturami, które wypaczyły nasz umysł? Uwięzieni w oddzieleniu od świata — a więc w stanie wojny z nim, w buncie przeciw sobie nawzajem. Czy chodziło o stworzenie koniecznego rozdźwięku, aby nas ponownie zintegrować i zjednoczyć? A może był to brak dyscypliny, by ujarzmić nasz dziki, małpi umysł? Czy utraciliśmy złotą nić, dzięki której możemy przemawiać do wszystkich i przez wszystkich, zastępując ją drobnymi opiniami? Może to prawda, lecz jest to całkowicie nierozsądne i wrogie, bo łamie serca zamiast hodować skrzydła. Czy miało to służyć refleksji, zachęcać do krytycznego myślenia, tworzyć porządek z chaosu małymi ruchami taktycznymi i strategicznymi przesunięciami na światowej szachownicy, która odmawia posłuszeństwa własnym zasadom? Czy skutki nieszczęścia ocenia się kiedykolwiek przez motyw, przyczynę?

Czy raczej postrzegamy każdą ruinę jako dawny pałac lub po prostu jako to, czym jest — lecz jak to się dzieje, że podziwiamy ruiny martwych rzeczy, a nigdy nie dziwimy się ruinie ludzi?

A może, prowadząc wojnę z tymi, których interes opiera się na niesprawiedliwej władzy, wpływach, dominacji i złudzie, utraciliśmy wszelki rozsądek i podpaliliśmy się jak dysydenci? A jako dysydenci zostaliśmy oczernieni, wyśmiani, naznaczeni jako demony i diabły, aż w końcu zmieniliśmy stronę i przywdzialiśmy szaty ciemności?

Śniliśmy o wielkich rzeczach, a zostaliśmy ukarani drobnostkami życia, podczas gdy oddech wielkości przylgnął do naszych serc i umysłów niczym klątwa. Potem beznadziejnie pogodziliśmy się z nimi

i próbowaliśmy wstrząsnąć fundamentami nieruchomej góry — wszystkim, co w tym świecie złe. Nigdy się z tym nie godziliśmy. W agonii wielkiego, przenikliwego wglądu, który prowadził do zaciekłego współczucia, siły i odporności, podjęliśmy decyzję, by wznieść się ponad. Zdeterminowani, używaliśmy najmniejszych środków, aby wskrzesić nasze umierające serca i martwe umysły. Wyposażeni w zasoby, które wolno nam było zgromadzić, i zdolność do działania, gdy byliśmy mistrzami i wizjonerami, by sprowadzić niebo. Gdy dla innych byliśmy diabłami i kłamcami, nieśliśmy piekło na własnych plecach. Przynosiliśmy światło i podpalaliśmy ciemność ignorancji, aż zgasiła nasze płomienie. Nasza przeszłość jest głęboka i zraniona — była czystym przetrwaniem, ewolucyjną adaptacją — a źródła bólu skrywamy w niewyobrażalne sposoby. Pod pozorem niewinnych uśmiechów, głupkowatego szaleństwa i zajadłej nienawiści pozwalamy, by zaczerpnęło z nich jedynie niewielu.

Odwaga najpierw kształtowała się w bitwach i spotkaniach, potem stała się jedynie nawykiem. Później cuda i numiniczne objawienia przestały robić wrażenie, stając się jedynie oznaką ścieżki widzącego, emblematem. Nie aprobuj ani nie potępiaj naszych ruchów i wskazówek. Rozpoznali nas takimi, jakimi byliśmy, jesteśmy i będziemy. Czystym narzędziem do pielęgnowania nadziei i współczucia, skupionym zobowiązaniem. Smutnym przypomnieniem, jak daleko ten świat jest od wielkości — w najmniejszym ruchu i najsilniejszym oddechu. Przypomnieniem tego, czego nie można cofnąć, czego nie można zapisać, czego nie można wyrwać z niesprawiedliwej historii. Można to uciszyć śmiechem, przyjaźnią lub miłością. Unikamy budowania fortecy pomiędzy naszym szczęściem, naszymi lękami a światem. Droga z bogami wymaga w równej mierze walki, rozpaczy i namiętności, co spokoju, radości, poczucia bezpieczeństwa, odpoczynku i równowagi. Ale czyż to wszystko nie jest dla jakiegoś celu?

Jesteśmy odporni na brutalną siłę i trujące myśli, iluzje, indoktrynację i pranie mózgu — i przetrwamy. Napinając naszą uwagę i koncentrację, pozostajemy niewzruszeni i zdeterminowani, by przebijać się bez wahania. Nasze umysły są codziennie wypaczane i poddawane próbie, a nasze mechanizmy obronne stopniowo stają się nieskuteczne. Jesteśmy okradani z naszej mocy. Uczestnicząc w grze zanieczyszczenia opisującej to istnienie, nie możemy pozwolić, by nasze umysły się załamały. Zimni i zajadli, pogrążeni w mroku, stajemy się cicho odrętwiali, wściekli i powściągliwi. W końcu to, co zgromadziliśmy w toku naszych zmagań, wzmocniło nas, zahartowało i uczyniło tymi, kim jesteśmy. A jednak nigdy nie byliśmy pozbawieni pomocy. Każdy krok, który stawialiśmy z rosnącą determinacją, był błogosławiony, chroniony, wzmacniany, testowany, kontrolowany. Przeciwko tym, którzy sprzeciwiali się naszej istocie, dla których samo nasze istnienie było kardynalnym zagrożeniem. A przynajmniej tak jawiliśmy się w ich postrzeganiu. Łańcuch przyczynowości jest też łańcuchem bólu, złudzenia, gniewu, ale i wiedzy, wyzwolenia oraz eudajmonii.

Wszystko ma swoje konsekwencje, a prawa przyczynowości są złożone, ich źródła wielorakie, ponieważ jesteśmy ofiarami i sprawcami, właścicielami niewolników i wyzwolicielami. Ziarna wydarzeń, które przetrwały wieki, wyłaniają się i splatają z naszymi umysłami i sercami. Działają, reagują i kształtują całe światy. Potrzeba wysiłku, aby rozpuścić trujący ciężar, przeciąć żelazną klatkę. By uwolnić się z łańcuchów, które wżynają się w nasze najgłębsze jestestwo, podczas gdy ziarna nowych wydarzeń kiełkują i nabierają kształtu — teraz i w zaświatach.

Xeno-seksualna polityka nowoczesności: Xomputacyjne sukuby i inne hybrydy, autostrada polimorficznych chuci — Analiza socjologiczna krystalizacji masowych nowoczesnych pragnień seksualnych

Bionootechnopneumatoinformacyjne wysypiska śmieci człowieczych o ultra-prędkościach. Chaosferyczna hybrydyzacja nadstruktury idei w połączeniu z dużą prędkością informacji uchwyconej w wzorcach strukturalnych i przyspieszającej w kalejdoskopowych mutacjach jest znakiem rozpoznawczym współczesnego świata. Im bardziej angażujemy się w ten „wielki obraz", przyswajając informacje z centrów danych i maszyn opowieści, tym szybciej jesteśmy wciągani w jego wir; im dalej się od niego oddalamy — my, współcześni „luddyści" — tym mniejszy ma on na nas wpływ. Jedynym punktem krytycznym jest nasza zdolność poznawcza do radzenia sobie z ultrawysoką dynamiczną entropią ciągłych przewrotów. Umiejętności współczesnego człowieka dotyczą przede wszystkim zdolności jasnego myślenia, hierarchizacji, ustalania priorytetów, krytycznego my-

ślenia, pomimo tego potopu informacji, który dywersyfikuje się w nieskończonym tempie. Te fluktuacje prowadzą do powierzchownie wytwarzanych, skomputeryzowanych bytów o wysokiej entropii, które wyprzedzają rozwój człowieka milion razy.

Fetyszyzacja technologii stworzyła własną religię, która wchodzi w interakcję z astralnymi echo, jakie generuje w życiu wielu ludzi. Cała sieć sukubicznych bytów (można wziąć bestiariusze świata i przetłumaczyć je na zjawiska psychospołeczne zachodzące w Internecie, ale uczyńmy to seksualnym) wykorzystuje użytkowników, którzy inwestują swoje zdolności poznawczo-emocjonalne w inteligencję opartą na stanie stałym. Pneumatyczne aspekty człowieka są odsyłane do sieci technologicznej, tworząc tysiące tożsamości w interakcji, tworząc astralne podwójne ciała unoszące się w ósmym wymiarze — cybersferze.

Cybersfera i SSI łączą logikę sprzętu i oprogramowania z widmowym cieniem tego systemu; jest to elektroniczny kaftan bezpieczeństwa nałożony na widmo elektromagnetyczne i interpretowany w komputerach magicznych. Logika i procesy każdego obwodu elektronicznego, każdej płytki, każdego procesora podłączonego do sieci energetycznej są tłumaczone na dyskretne pseudo-astralne emanacje, których działanie przypomina formy myślowe sfery mentalnej człowieka. Formy myślowe maszyn są podobne, mają własny język (logika obwodów elektronicznych, języki niskiego poziomu) i emitują złożone wyjścia. Maszyna może komunikować się z maszyną, człowiek potrzebuje interfejsu kompatybilnego z sygnałami I/O maszyny lub zdolności do wychwycenia dyskretnych emanacji, z których teoretycznie mógłby — prawdopodobnie — odtworzyć i uszkodzić urządzenie elektroniczne.

W takim świecie technologia stanowi fundament; potrzebna jest klasa fizycznych inżynierów i architektów (projektujących, budujących i utrzymujących np. elektrownie fuzyjne). Dominującą klasą bę-

dą inżynierowie zdolni projektować, budować i utrzymywać wyrafinowane infrastruktury komputerowe dla użytkowników traktujących je jak „czarną magię" lub po prostu korzystających z technologii na niezbędnym poziomie.
Im bardziej odłączasz się od Internetu Rzeczy wykorzystywanego bezmyślnie, tym bardziej jesteś w stanie korzystać z sieci tych zasobów, np. egregoru SSI, i tym większą kontrolę masz nad sukubicznymi bytami kontrolującymi użytkowników i pożerającymi ich umysły, emocje i seksualność. Nie pozwól, abyś stał się technologicznym idiotą, który konsumuje usługi i buduje zależności na ślepym użyciu technologii, czyniąc cię jedynie niewolnikiem i bydłem do dojenia zasobów psychicznych, mentalnych, atencyjnych, duchowych.

Xeno-seksualna polityka nowoczesności

To będzie ten werset
Psują cię twoi starzy. Nie chcą tego, ale psują. Wypełniają cię własnymi wadami, Dodając coś ekstra, tylko dla ciebie. Ale ich też popsuli w swoim czasie
Głupcy w starościeckich kapeluszach i płaszczach, Którzy pół czasu byli rozlani-srodzy
A pół — skakali sobie do gardeł. Człowiek przekazuje człowiekowi nieszczęście. Pogłębia się ono jak morski brzeg. Uciekaj tak wcześnie, jak tylko możesz, I sam nie miej żadnych dzieci.

— Philip Larkin, „This Be the Verse" z Collected Poems
Copyright © Estate of Philip Larkin. Źródło: Collected Poems (Farrar Straus and Giroux, 2001)

To nie libido filtruje kompleksy psychologiczne, treści grupowe, uspołecznione konteksty i dynamikę relacji. To kompleks, treść, kon-

tekst, ustawienia relacyjne filtrują libido. Popędy seksualne rzutują na istniejące kompleksy, obrazy, engramy i memetykę poprzez umysł i emocje obserwatora.

Panseksualizm Wenus stwierdza: „Nie możesz ofiarować niebu więcej seksualności" (Austin Osman Spare, „Anathema of Zos"), prawdopodobnie starożytna wieża Wenus, pan-generatywna i obejmująca również całą pozaludzką naturę (sic!), nie zrozumiałaby seksualnego chaosu nowoczesności — przynajmniej poza regularnymi granicami samozachowania gatunku. Być może to ja nie rozumiem tej zmiany, bo mam Saturniczną naturę. Wampiry Saturna to ponoć szlachetne istoty — Tam Dama, Tu Pan, w pięknym małżeństwie.

Porządek Saturna wzywa do powściągliwości, kierując społeczny logos ku związkowi heteroseksualnemu i zachowaniu umiaru we wszystkich aktach performatywnych w ramach społeczeństwa. Pater Noster Sataurnos. Satyrzy (Sataur, etymologia tego słowa pochodzi z attyckiej greki: penis) słynęli z rozwiązłości, nieograniczonego libido, ale aspekt ten uwalniano podczas „Saturnaliów".

W dzisiejszych czasach wygląda na to, że mamy do czynienia z kiczowatą wersją Dionizjów i niekończących się Saturnaliów, które nie trwają kilku grudniowych dni, lecz każdy możliwy dzień. Oniryczne, pożądliwe, narkotyczne wody zapomnienia i odcywilizowania, degeneracji wlewają się, gdy nikt nie zwraca uwagi na ucywilizowanego Marsa (dyscyplina wojskowa) i Jowisza (wykwintna kultura i etos).

Przyjrzyjmy się bliżej, jak współczesny kocioł tożsamości, narracji, ról i polityki recyklingu, mash-upu, remiksu wśród ultrarelatywistów narasta w kontrze do faktu antropologicznego, że organiczną jednostką społeczeństwa jest rodzina. Rodzina złożona z powiązanych dojrzałych ról, wplecionych w tkankę cywilizacyjnego logosu i etosu.

Jak wiemy, społeczny logos jest zglobalizowany, spłaszczony, zdegradowany i martwy. Wadliwe wzorce ról i rozbite rodziny wychowu-

ją jeszcze bardziej zagubione zwierzęta hominidalne, które wpadają prosto w ironiczną perfidię kontrkultury nowoczesności. Stary system zawiódł, rodzina wciąż jest jednostką, ale destrukcja jej pojęcia krzyczy: „To nie to! Robimy, co chcemy" — Ateny wraz z demokracją utonęły w morzu, prosząc o haust powietrza na czkawkę, kto nie widzi przez festiwale pozorantów politycznych, którzy zabezpieczają business-as-usual odwróconego totalitaryzmu (cicho!) ku uciesze wolnych, komfortowo szczęśliwych obywateli, którzy zapomnieli już, co stracili, bo nikt nie definiuje spraw poza kontekstem w którym zostali na dobre uwięzieni.

Implozja figur przywiązania w chaosie ponowoczesności stworzyła umysły xeno-seksualne, których popędy libido przyczyniają się do utraty tożsamości. Gdy mają tylko ograniczoną pulę podmiotów do przelecenia lub wystarczająco silne zahamowania, by nie sodomizować ciała, następuje eksplozja rozmaitych fantazji, grup zainteresowań, często zaburzonych, czasem niewinnych. Libido jest tu miażdżone przez „wulgarnego, szalonego, półobłąkanego, kapryśnego, narcystycznego chłopczyka-robaka zmieszanego z lubieżną ladacznicą wcieloną w larwę."

Zbierz Stałą Stanową Inteligencję Seksualną (SSSI) z Noosfery, Internetu, Dark Webu itd. Rezultat będzie prawdopodobnie wielogłową, sukkubiczną, głupią suką otoczoną przez jej służących. Gdybym wyobraził sobie, że jestem złym czerwonym smokiem z siedmioma planetarnymi koronami na głowie, zrzygałbym się na taki układ mąż–żona.

SSSI rozrywki i porno to główny reprezentant współczesnego imago, kompleksu, treści, kontekstu i relacji ludzkich energii libidinalnych wobec seksualności. Nieświadome, świadome, idealizowane, wyparte, utajone, skryte i jawne obrazy często determinują libidinalne „tematy miłości", zarówno platonicznej, jak i erotycznej.

W skrajnie męskich społeczeństwach — wojsku, więzieniach, klasztorach czy Kościele — przypadki pederastii i uległego homosek-

sualizmu nie są niczym nowym. Rzymscy kawalerzyści i niektórzy greccy filozofowie często dopuszczali się takich czynów. Reinterpretacja i skierowanie libido ku obiektom wartości w takich społeczeństwach — męski intelekt, męska siła — owija się wokół tematu pożądania.

W kapłaństwie męskie libido skręca się w puer aeternus i senex, szukając rozwiązania w dzieciach. Idealizowany obraz wartości cenionych np. przez księdza katolickiego katalizuje się w „niewinnym aniele", choć jest to obraz wypaczony i dewiacyjny. Magia Watykanu to inna sprawa, zgaduję.

W ultramęskich społeczeństwach Wikingów bycie gejem było uważane za przestępstwo karane śmiercią, a upokorzenie wroga często obejmowało pederastię. Status chłopca był niski i godny pogardy. Tu wartości były odwrócone, ale filtr libido podobny do przypadku rzymskich kawalerzystów.

Jeśli chodzi o queer, LGBTQ+ itd., większość ludzi pod tym sztandarem ma pewne zmiany osobowości, które szukają równowagi w przekształceniu obrazu, przez który płynie libido i pożądanie. Przyjaciółka, która prosiła, by mówić do niej „on", bo jest biseksualna, miała pękniętą osobowość. Wśród wielu miłych rozszczepień w jej psychice, wywołanych ciągłymi atakami paniki, była dobrą artystką.

Jeśli używamy NLP czy zaimków osobowych, by uzbroić nasze myśli przeciw sobie w strukturalnych atakach na naszą tożsamość, to mały problem. Ale kiedy zmuszamy innych do pójścia tą drogą, staje się to szkodliwe. Wracamy do xeno-seksualnego buldożera, który podkopuje całą spójność społeczną ku chwale bardziej konserwatywnych społeczeństw. Osobiście — nic mi do tego, mów mi Nyarlathothep.

Jesteśmy cywilizowanymi ludźmi i traktujemy się z szacunkiem niezależnie od własnej czy cudzej seksualności — tylko prostaki ro-

bią z tego problem. Ale ludźmi zagubionymi i zdezorientowanymi łatwiej rządzić ich rzekomym indywidualizmem. Żadna propaganda tego nie osiągnie — to łatwiej wykryć. Najlepszy sposób, by trzymać ludzi z dala od władzy, to nie zamykać ich w więzieniach, lecz pomieszać im w głowach, w wierzeniach i tożsamości. Wtedy można bawić się ich emocjami i instynktami do woli.

Tu wkracza wielki algorytm. Myślenie krytyczne rozpuszcza się i można przejść do „nowego wspaniałego świata" uciążliwych idiotów. Dopóki przywództwo prywatnie utrzymuje sprzeczność polegającą na byciu faktycznym przeciwieństwem społeczeństw, którymi rządzi, posiada władzę.

Tyle o „Erze Wodnika". Kontrkulturowy pseudo-dionizyjski eksperyment „pokój i miłość", zaproponowany przez Ericha Fromma jako instytut inżynierii społecznej w formie cybernetycznej terapii szokowej, poniósł porażkę.

Czy wiesz, kim jest Aleksander Dugin? Oczywiście, że jest złym człowiekiem, jego córka nie tak dawno temu została wysadzona w powietrze — Слава Україні! — zwolennikom agendy Putina mówimy nie, podobnie jak tym wszystkim Bannonowskim szczynom populistyczno-prawicowym, pastiszem faszyzujących ćwoków, które doprowadziły skutecznie do chaosu na świecie wraz z ich daleko lewicującymi braciszkami w głupocie.

Jednak kiedyś czytałem i tłumaczyłem jego socjologiczne eseje, antropologiem-obserwatorem i socjologiem był niezłym, szkoda że utonął w politycznym bzdurzeniu. Jeden z nich mówił o umierającym logosie współczesnego świata. Logos jest już martwy i pochowany. Miałem jednak mówić o innych rzeczach.

Jaka jest ostateczna fantazja współczesnych kobiet i mężczyzn? Niektórzy mogą myśleć, że to mroczna Triada lub typ miłego faceta albo coś tam innego. Żadna kobieta nie śni o kiczowato-dionizyjskim Złotym Chłopcu, który jest jednocześnie szalonym, ksenoseksualnym,

polimorficznym idiotą, ultra-relatywistyczną świnią, a w tym samym czasie ultra męskim mężczyzną na białym koniu, który przychodzi i ratuje ich seksualne fantazje przed zepsuciem. Trochę jak bohater Marvela, ale bardziej katastrofalny, całkowicie labilny pod względem psychicznym i całkowicie płynny w tym samym czasie — silny Idol, urra!. Takie są seksualne fantazje współczesnych rozpieszczonych kobiet.

A co z mężczyznami? Z obserwacji od około lat 80. i 90., można stwierdzić, że może cały internet w 85% był napędzany pornografią. Jeśli intuicyjnie zrozumiemy tę społeczną inteligencję w stanie stałym, jest to jak sukuba zbierająca umysły, dusze i serca.

Głównym marzeniem infantylnego mężczyzny jest turbo dominująca sukuba, luksusowy [__], obsługiwany przez jej akolitów, lub jak to się nazywa w „Wormwood, trupie dżentelmena" — małe gnomy, nie gobliny, gobliny i Turbo sukuba, turbo [__]. Takie jest marzenie każdego rozpieszczonego, infantylnego chłopca współczesności.

Jaki jest problem z narcyzmem i konsumpcjonizmem? Indywidualizm bez indywidualizacji, bez odpowiedzialności — to wszystko jest niedojrzałe. To infantylizm połączony z narcyzmem i dziwacznymi twierdzeniami. Możemy połączyć te postacie współczesnego świata — pseudo-Dionizosa, kiczowatego Złotego Chłopca, szalonego [__] mężczyznę, plus ultra dominującą sukubę, której usługują jej wyznawcy, rozpieszczoną materialistycznie i wyzyskującą wobec swoich małych hobgoblinów.

Co się stanie, jeśli połączymy tę turbo parę? Możesz odwiedzić chlewnię, przemysłową rzeźnię i nagle zdajesz sobie sprawę, że jeśli odurzysz świnie w tej świniarni dużą ilością narkotyków i oszaleją, te dwie postacie będą czczone przez mężczyzn i kobiety współczesnego świata.

I tak kończy się świat z Wenus Upadłą, gdzie jest Diotymiczna Triada Erosa, Philii, Agape — piękna, piękna miłość, flirt, erotyka,

wielka miłość. Cóż, poszło w dół ścieku, więc cieszmy się tym, co zostało. Wolałbym być psycholem, którym jestem. Dziękuję.

P.S. Wszystkie moje relacje z kobietami w większości były udane — ale to zalew współczesnego kiczu seksualnego, relacyjnego, pustej anhedoniczno-lubieżnej machiny wyprutych z dusz — choćby i czarnych — zwłok, przyprawia mnie o aseksualne mdłości.

Commettement

"Oddanie albo zaangażowanie się w coś, obietnica",
— Anglo-francuskie znaczenie z 1793.

„Poznaj siebie, wszystko w umiarkowaniu, nic w nadmiarze"
— Wyrocznie Delfickie

„Pokonaj się, aby się doskonalić, doskonal się, aby pokonywać, nic zbyt mało, nic bez pożytku."
— osobiste motto

Na indywidualnym poziomie harmonia jest osiągana środkiem wielkiej proporcji między wszystkimi aspektami życia i jego aktywnościami w sposób, który najmniejszym nakładem energii jest w stanie doprowadzić człowieka do jego najwyższych deifikowanych aspektów, naprzeciw obiektywnym prototypom jego transcendentnego geniuszu, a następnie podtrzymać je w świecie zmian, poprzez sztukmistrzowskie opanowanie transmutacji w sobie z ciągłym, większym odniesieniem do oktaw intelektywno-afektywnych światów boskich.

W każdej indywiduacji jest pierwiastek generacyjny, w każdym przebóstwieniu sprzężenie, współbrzmienie i synchronizacja między pierwiastkiem transcendentnym zawartym w wyższych sferach, a tym, co współgra z alchemicznymi procesami człowieka i jego indywidualną pracą i wysiłkiem.

Na tym prawie opiera się większość misterów, na skutecznym obiektywnym sprzężeniu mikrokosmosu człowieczego z makroko-

smosem poprzez internalizację tych praw przez żywego ducha, a następnie angażowanie się w alchemiczne działania, aby podtrzymać ten proces, wzrastając i dojrzewając z nim i w nim.

Przywilej świadomej pracy nigdy nie powinien być odrzucany, w rzeczy samej ustawia maga w suwerennej pozycji w stosunku do kształtowania swojej drogi, lecz nie odmawia to metamorfoz, losów i fortun ludziom, którzy tego przywileju nie mają. W pierwszym przypadku jest to forma tworzenia sztuki, w tym drugim jej odbioru. Głupiec często sięga po niebiosa szybciej niż mistrz, który upada w przepaść. Jednak to mistrz lub mistrzyni kształtuje się świadomie.

Im większa natura życia, tym bardziej różnorodne jego zmienne, tym większy wkład pracy należy włożyć w strojenie wszystkich jego dźwięków w zgodną całość, stąd z głębokich żyć wyprowadzić złoto jest wyczynem iście prometejskim. Zmienne porządki świata kosmicznego, jego dźwięczny potężny ruch w cyklach i układach czasu, cyklach i okrążeniach gwiazd odzwierciedlają się na ziemi, a pytaniem zawieszonym w tej tezie jest to, czy proporcje sił prowadzą do obalenia, zniszczenia, dysharmonii, chaosu, zepsucia, lub degeneracji porządku ziemskiego logosu, czy też na odwrót: budowy, regeneracji, zmiany, adaptacji, reformy, porządku, rekonstelacji, przewartościowania obecnie istniejących sił psycho-społecznych. Jest to ciągłe i przede wszystkim pożądane, szczególnie w czasach tranzytów ruin poprzedniego logoi społecznego i przepoczwarzania się w bólach nowego ładu lub bezładu światowego.

Pogodzenie natury życia ze zmianami, a jednocześnie odnalezienie stałego punktu odniesienia, który widzi zmiany poprzednie, teraźniejsze i przyszłe, pozwala na wnikliwą obserwację tranzytów czasowych i ich rewolucji zreifikowanych wśród ludzi i sił na ziemi. Widzieć za zasłoną procesów psycho-społecznych, to widzieć dominia ukrytych potęg, które mają nań wpływ. Widzieć za zasłoną procesów sił i potęg niewidzialnych — to przenikać świat. Jednak zadaniem filozo-

fa, czy teologa, czy maga jest uporządkować je w proporcji, aby nadać tej substancji ton zrozumienia, a wcielając tę dynamikę wykształcić filozofa na wieszcza, teologa na teurga, a maga na hierofanta.

W podobny sposób należy podchodzić do wiedzy, łatwiej jest zorganizować informację w struktury i systemy, które są modularne, tj. stanowią spójny zestaw wzorców i danych, które są programami myśli.

Architektura myśli może aspirować do radzenia sobie z informacjami, wiedzą, danymi w dojrzałych rozwiązaniach, jak w Grze szklanych paciorków, do odnalezienia rozwiązania potrzebne są precyzyjnie dobrane aspekty, moduły wiedzy, doświadczenia tak, aby odpowiedź była na tyle wdzięczna i przewidująca, iż efekt jej działania stanowi pożyteczne rozwiązanie.

Gdy spotykamy się z nadmiarem informacji, po wyćwiczeniu umysłu, przypatrujemy się raczej trendom i płynącym, dynamicznym wzorom, aby zadecydować, w którą strunę tego równania uderzyć tak, aby wydobyć akord zrozumienia. Następnie, nie pozwalając sobie na bycie onieśmielonym informacją, dojrzewamy do działania. Efektowne działanie powinno odbywać się w ten sam sposób, operując na współbrzmieniu aktu ze środowiskiem. W esencji zajmujemy się sprawą, która jest bezpośrednio naszym głównym priorytetem w danym momencie, niechże nasze serca i myśli nie wybiegają poza nią.

Nie przeczy to strategicznemu myśleniu, które jest na wpoły intuicyjne, działając w 'tle' powierzchni fenomenów, ale całkowicie racjonalne jako leitmotif, oznacza to pracę całym sercem z detalami, które są już wkomponowane w wielką myśl: w wizję, która jest docelowym portem pragnienia i woli.

Wolnomyślicielskie aspiracje mają fundamenty w Rozsądku, uczą się metod myślenia, a także ich modalności, zdyscyplinowanej introspekcji, a także inspekcji wewnętrznego środowiska, nigdy

nie wyodrębniając się ze świata wokół. Uczmy się świata i od świata, wpierw i najważniejsze!

W procesie warto stać się generalnym naukowcem, tzn. wyćwiczyć metodę krytycznego myślenia, aby umożliwić inter-dyscyplinarne pomostowanie między rozmaitymi gałęziami nauki i sztuki. Następnie można specjalizować się w najbardziej dojrzałych trofeach swoich zainteresowań.

Pierwsza funkcja edukacji powinna zajmować się nauką myślenia o tym, co jest znane, po wtóre samoedukacja jest sposobem, w którym wiemy to, co potrzebujemy wiedzieć i w czym chcemy się rozwijać, a krytyczna edukacja jest myśleniem o tym, jak uświetnić własne myślenie, w świetle tego, co już wiemy, a także sposobem nakierowywania innych na nowe idee z etycznym rozmysłem by prowadzać ich ku sprawom, które są godne, po rozpatrzeniu konsekwencji tego typu czynów. Myślenie i edukacja powinna zawsze spajać się z konsekwentną przyszłościową perspektywą.

Często perspektywa odbioru świata zależy od wyznawcy poglądu. Jeżeli patrzymy na świat w pokonany sposób, będziemy widzieć świat jako pokonany, a zatem niewarty naszych starań, możemy też stać się obojętni, ignoranccy, egoistyczni, albo wysoce szkodliwi wobec dobrych przedsięwzięć.

Jeżeli patrzymy na świat w konstruktywny, zrównoważony, rozumny i trzeźwy sposób, otwiera się przed nami arena możliwości, instruując w jaki sposób możemy działać na rzecz świata, pomimo obszernego wglądu w jego wady, próbując amortyzować i przeciwdziałać szkodom, co więcej szukać rozwiązań, które działają na rzecz całości.

Rozwijając zdrowe zasady osądu, nawet pośród pustyń możemy odnaleźć odniesienie do tego, co jest nieporuszone, stałe w nas, odzwierciedlając gwiazdę naszego ducha, poruszając się przez śmiertelne oczarowania pozorami wśród lasu fenomenów.

W odniesieniu do samego życia, niezbędna jest jego całkowita afirmacja, w szczęściu czy w desperacji. Tak cztery wiatry mogą powstać przeciwko Tobie, lecz jeśli masz wewnętrzną siłę aby je wytrzymać, idąc dalej — zachowasz swoją lampę geniuszu i Jaźni. Jeżeli zatracisz siebie, jest to nieodżałowana strata impulsu życia, ale także Twojego talentu, doświadczenia, woli, które są ważone wszystkimi Twoimi latami.

Życie małymi sprawami sprawia, że zamieniamy się w kanalizację, pospolitując się z rzeczami nieistotnymi, kłótliwymi, nie wykuwając w inercji nic godnego. Historia ciągle udowadniała co mogli zdziałać wielcy ludzie. Warto zapoznawać się z ich biografiami, ich czasami, życiami i warunkami, które ich wykuły. Możemy zachwycać się ich osiągnięciami, ale byli oni przecież tylko ludźmi, wyrzeźbionymi przez swoją wolę, decyzję, okoliczności i życie.

Jako śmiertelnicy nie urodzili się Bogami, nie byli też obdarzeni wieńcami laurowymi. Niektórzy z nich umierali w biedzie, niektórzy byli apoteizowani już za życia. Cytując wielkiego Plutarcha, do którego zwrócił się pewien młodzian, mówiąc: "Jesteś nowym Heliosem, namiestnikiem Bogów" — na co Plutarch odpowiedział, śmiejąc się: "Moja żona nie widzi we mnie żadnych z tych atrybutów, które mi przypisujesz".

Tak zarówno Eleuzja i Hades ma bezbłędnych, obiektywnych sędziów, co mierzą człowieka całkowitym jego poruszeniem naprzeciw Alethei i Iustitii, koniecznością — to niewzruszone Mistrzynie. Innymi słowy zasady świata działają bezwzględnie wobec nas, rozbijając każdy fałsz w pył, czy ten, którym omotaliśmy się sami, czy ten, którym omotał nas świat ludzi, czy ten, którym omotaliśmy innych, czy też ten, którym omotały nas niewidzialne siły — obowiązkiem jest poszukiwanie prawdy w sprawiedliwy sposób, tylko tą szczerą metodą możemy odebrać nauki.

Jeżeli nie wiemy, co jest rozsądne lub sprawiedliwe, co może być istotne, a czujemy się zagubieni, najłatwiej przypatrywać się tym, co działają skutecznie w świecie, osądzając ich po efektach, ostatecznych efektach ich działań w odniesieniu do konkretnych wartości, które się ocenia.

Działając w obrębie systemów wartości np. republikańskiego Rzymu i odnosząc je do czasów Woodrowa Wilsona w Stanach Zjednoczonych, albo biorąc na warsztat system wartości starożytnych konfucjańskich Chin i porównując je do współczesnych Chin, lub rzeźbiąc w wartościach helleńskich i porównując je do współczesnej Grecji, widzimy, iż rozdźwięk między tymi systemami jest ogromny.

Dostrzegamy również, że studiowanie wartości współczesnych z perspektywy wartości historycznych ma wielkie, dosadne znaczenie dla ich aktywnego kształtowania w sobie.

W istocie to potężne narzędzie. Wystarczy zaobserwować jak faszystowskie Włochy, które były tanim pastiszem Rzymu starożytnego, łatwo wmanipulowały ludzi w przekonanie, że podwykonawcy Mussoliniego byli ich namaszczonymi kontynuatorami.

Z perspektywy teraźniejszych wydarzeń jest to trudne, zatem obserwujmy efekty historyczne, a obecnie — mając pewien kręgosłup wartości, zaczerpnięty przede wszystkim rozumowo, obserwacyjnie, wnikliwie studiując ludzi i społeczeństwa, porównujmy to do najwyższych osiągnięć w dziedzinie etyki czy moralności. Patrzmy zatem na historyczne wynikowe tychże, bez stronniczości społecznej, politycznej czy religijnej.

Z rezultatów tych porównań powinna wyłonić się wskazówka, pewien kompas postępowania, działania, myślenia i mówienia. Podobnie z siecią aktów, przyczyn i efektów, definiujemy je przez wzorce, inklinacje, owoce — w rzeczy samej — zawsze sądź akt po jego całkowitych efektach. Jest to podejście buddyzmu mahajana

do Parinama Wedy (tj. prawa przyczynowości w hinduizmie), którą można prześledzić od wczesnych Upaniszad, a dalej do Rta w Rygwedach. Rta, podobnie jak Ma'at u Egipcjan, była koncepcją opisową struktury praw wszechświata tożsamych z prawdą.

W ten sposób przypatruj się historii, a także dokładnie obserwuj współczesny świat. Pamięć polityczna, historyczna jest niezbędna, aby nie być więźniem teraźniejszości, nie pozwólmy nią manipulować, ale studiujmy ją dogłębnie.

Obserwować ludzi, uczyć się ludzi, być znawcą ludzi oznacza wiedzieć jak do nich podejść, jak im pomóc, lub jak ich zniszczyć — taka jest różnica między mężem stanu, oratorem, a dyktatorem, populistą i tyranem.

Ćwicz się w mowie, myśląc o tym co mówisz, jak, kiedy, gdzie, nade wszystko — dlaczego? W ten sam sposób ćwicz się w myśli i działaniu. Zapobiega to bezmyślności, a w najlepszym przypadku mowa, czyn, myśl będą współdziałać w jedni, skorelowane, wspinając się do najlepszych z Twoich cech. W najgorszym przypadku rozsynchronizują się kompletnie, chaotycznie, nierozumnie, doprowadzając do czczych, nieprzemyślanych zachowań, czynów, a także głupich, lub zupełnie szkodliwych postaw.

Czy pamiętasz, gdy rodzice pytali Cię o to: "Kim chcesz być w przyszłości?". Zadaj sobie to samo pytanie z innej perspektywy: "Jaką osobą chcesz się stać?", niezależnie od statusu, zamożności, pracy, pozycji społecznej etc. Rozwiń system samoinspekcji dobrych i złych aspektów Twojego charakteru, natury, nawyków, przyglądaj się im ciągle, pielęgnując się uważnie. Bogowie i muzy też mogą nas formować, formułować, wyciosywać, spotkaj ich w pół drogi, aby nadać sobie wewnętrzną metodę struktury wartości i sposoby definiowania napotkanych zmiennych, aby alchemiczne podążać Via Regia.

Nawet gdy świat jest przesilony kompletną opozycją w stosunku do najbardziej szlachetnych z Twoich aspiracji, o ile rzeczywiście są

one wywiedzione z rozumu, intelektu, wglądu, obserwacji, a nade wszystko przyjaźni wobec ludzi, zrozumienia ich radości i cierpień, działaj dalej ważąc swoje kroki — prawdziwy kunszt polega na mądrym zrównoważeniu zmiennych, aby wyprowadzić z nich piękne, dobre i szlachetne wynikowe. Podobnie jak legendarny Asklepiusz-Drakon, helleński wężowy bóg, użyj spagyrycznego medykamentu, aby uleczyć siebie, a jako przyjaciel ludzi — ulecz też innych.

Nie narzucaj ich nikomu, ale pielęgnuj swoje ogrody wraz z Psyche, Erosem i Nous. Jest to podstawa spójności, zwartości świata, tam właśnie zawiąż stalowy węzeł, z otwartym, inkluzywnym umysłem działaj na rzecz jego podtrzymania.

Nie będąc na terenie objętym walką zbrojną, nie głodując, mając dach nad głową, zawsze możesz się zaangażować i doskonalić jako człowiek — tu zaczyna się prawdziwa wielka praca.

> *Aby utrzymać pokój, nie wystarczy nie chcieć wojny. Prawdziwy pokój postuluje odwagę wyższego rzędu niż tę, której wymaga wojna. Jest produktem duchowej siły, prawdziwej siły charakteru. Jest wywalczona gdy nauczymy się przekuwać wewnętrzny żar w wolność naszych serc od skaz, kształtując geniusz naszego charakteru, wytrącając broń z rąk destabilizującej siły zniewolenia i nienawiści. Prawdziwy pokój wymaga mądrych decyzji, silniejszych, większych strategii, niż te, które oferuje najzmyślniejszy generał podczas wojny.*

— Parafraza Jünger, Ernst, and Stuart O. Hood. 1948. „Pokój". Hinsdale, Ill: Regency Co.

Archetyp Saturniczny: Od Kronosa do Batty'ego — Mit, Filozofia i Posthumanizm w Blade Runner (1982)

Batty wstaje i podchodzi do szachów w rogu pokoju, ewidentnie gra jest w toku. Batty studiuje ją przez chwilę, a następnie przesuwa białą królową do laufra.
Pris podchodzi do niego. Jej ton jest cichy, lecz żądający.
(...)
Przyglądają się sobie nawzajem przez dłuższy czas w ciszy,
Komunikując coś oczami... bez specjalnego wyrazu. W końcu Batty przełamuje ciszę.

BATTY

Widziałem rzeczy...
(długa przerwa)
W które wy, mali ludzie nie uwierzylibyście.
Płonące niszczyciele przy ramieniu Oriona
Żarzące się jak magnesium....latałem
Na tylnych pokładach migaczy, patrząc
Na promienie C błyszczące w ciemnościach
W pobliżu Bramy Tanhausera

(Pauza)
Wszystkie te chwile... przeminą
Batty wpatrzył się w oczy Deckarda. Jak hipnotyzer.

— Fragment scenariusza 'Łowcy Androidów'.

Saturn jako siódma sfera niebios jest wiekiem mądrego starego wieszcza, jest surowym nauczycielem, w niższych oktawach jest straszny, w wyższych dostojny i cesarski. Jako mądry starzec wypala rzeczy zbędne, a także w okrutny sposób potrafi oderwać nas od zbędnych przywiązań zgodnie z potrzebą wieku, jeżeli chcemy kroczyć samotną ścieżką tej planety. Inne jest prawo dziecka do zabawy od senatora, co odbywa swą służbę zgodnie z wiekiem, obowiązkami i odpowiedzialnością. Jest zimny i suchy w charakterze, melancholijny. Zatem osoby młode, które są schwycone przez ból i cierpienie, wrażliwi ludzi z tendencją do bycia melancholikami, skrzywdzeni mogą działać zgodnie z cechami Saturnalnymi. Działają one poprzez prawa nauki, przyczynowości, zbierając mądrość z doświadczeń życiowych, która utrwala się w ich konstytucji i podejściu do świata, a także ich sposobie myślenia. Głębokość myśli i dużo ciszy, samotniczy tryb życia, lecz lojalność wobec przyjaciół i tych przyczyn i pobudek, które są warte czasu i zaangażowania. Jest to też lojalność wobec wierzeń i Bóstw, które są nam przychylne. W człowieku podkreśla moc i stanowczość, ziemskie posiadłości, przedsięwzięcia, nadzorowanie aktywności ludzkiej, inteligencję, odwagę, wysiłek, arogancję, a także zwiastuje przyczyny śmierci. Odwrotnie, może też zamieniać ludzi w żebraków. Natura Saturnalna poprzez inklinację, naturę, doświadczenia życiowe, lub urodzenie, kiedy jest zraniona albo kiedy wyczerpie się jej cierpliwość, może stać się okrutna, zła i podła. Powinna zatem aspirować do tych rzeczy Etosu i Intelektu, aby pokonać te skazy, które są symbolizowane przez ołów. W efekcie przekształcić ołów w złoto poprzez

ciągłe zaangażowanie i konfrontacje w alchemiczne przedsięwzięcia, po to, aby okiełznać szkodę, pokonać zło i z siłą, błyskotliwością sublimować ją w coś lepszego, szlachetniejszego, silniejszego. Kiedy wielka odporność z wiekiem staje się stonowana, zwiastuje cechy mądrego starca lub wyrafinowanej mistrzyni. Wielkie niebezpieczeństwa grożą tym, których natura nie oprze się złym wpływom Saturna, włącznie z okrutnymi morderstwami. Wielkie dobro pojawia się z pokonania zła i zamienienia nienawiści w miłość, wielka mądrość, benewolencja i cesarska siła.

— Fragment z dialogów Palin Hikousi, patrz Tom I. Notatek z Wiecznej Migracji.

Z perspektyw nauczań Fraternitas Saturni, esencje planet są złożonymi bytami. Punktem koncentrycznym Bractwa jest kompleks Saturnalny, który będziemy tu nazywać „archetypem". Z eonicznej perspektywy planetarny kompleks otaczający Urana jest także ważny w nauczaniach FS. Przegląd współczesnych astrologicznych tekstów ukazuje podobny pogląd na Saturnalną charakterystykę: praktyczność, ostrożność, konstruktywność, odpowiedzialność, cierpliwość, ambicja, oszczędność, samozdyscyplinowanie, niezawodność. Do negatywnych charakterystyk zaliczamy: dogmatyczność, zawężone pole widzenia, złośliwość, surowość, brak serca, chłód, okrucieństwo. Niektóre ze starszych charakterystyk Saturna były przejęte przez Urana. Podobnie, przegląd standardowych tekstów ukaże pewne charakterystyki Uraniczne: humanitarność, przyjacielskość, życzliwość, niezależność, oryginalność, pomysłowość, wynalazczość, o silnej woli, zdolny do dynamicznego i płynnego działania, nienawidzący ograniczeń. Negatywnymi cechami mogą być: ekscentryzm, perwersyjność, buntowniczość. Synteza tych wszystkich charakterystyk ukazuje całość obrazu Saturnalno-Ura-

nicznego kompleksu, który podlega projekcji na ideologię Fraternitas Saturni.

— Fragmenty z Flowers, Stephen Edred. 1994. Fire and ice: the history, structure, and rituals of Germany's most influential modern magical order: the Brotherhood of Saturn. St. Paul, Minn., U.S.A.: Llewellyn.

Życzenie śmierci Batty'ego zostało przekształcone w monolityczne pragnienie Aktu, który jest zachowany w demiurgiczno-soteriologicznej roli, samowładczej i wyzwolonej. W jednym znaczeniu jest nadczłowiekiem, odseparowanym od ludzi, z drugiej perfekcyjnie rozumie główne stasis, topos, nić narracji biegnącą przez mniejsze imponderabilia egzystencji ludzkiej. Nie ma potrzeby rehumanizacji, pozbawiłoby go to statusu półboga, futanta (termin z nomenklatury posthumanizmu ozn. przyszłego mutanta, nowy gatunek), zmodyfikowanego człowieka. Okiełznał on ludzki świat z perspektywy, która pozwala mu wirtuozersko rozgrywać się w nim.

Nie jest to gra aktora, lecz autentyczna, mistrzowska gra. Gra on bowiem człowieka, choć nosi maskę Boga, transcendentnej istoty, która skomponowała i zaaranżowała się w ludzkiej formie, lecz na mocy jaźni jest różna od niej. Trwały psychologiczny dynamizm analogii odnajdywany w teurgii, odosobnieniu grozi mizantropią. Hipotetyczny nadczłowiek, który traci grę, staje się ludzkim bydlęciem z pretensjami, niczym więcej. Kiedy ludzka forma jest zachowana, lecz nadludzkie próby są obecne wewnątrz indywidualnej gigantomachii, obdarowując doświadczeniami poza zrozumieniem ludzkiego stada, nie ma tu parytetu intragatunkowego.

W istocie cierpi ludzką formę, lecz stara się opanować alchemiczny ołów wznosząc się ponad nią, do poziomu arcyludzkiego, co sublimuje jego postać w psychopatę, lub mordercę. Jest to walka między

Faustem a Makbetem, gdzie Mefistofeles gra rolę Mojr. Tym, kim Faust był dla Goethego, Zaratustra dla Nietzschego, Deckard i Batty był dla Philipa K. Dicka. W „Egzegezie" pism zebranych Dicka jego pragnienie Boskości jest w jasny sposób uwidocznione. Jednak Dick nie może pogodzić Boskości na chrześcijańskich ani gnostyckich gruntach. Żyje w nim wewnętrzny instynkt, który walczy z przywdzianiem tych wierzeń, w rzeczy samej odrzuca je na rzecz futuryzmu transcendentalnego.

Kiedy Batty ratuje Deckarda, pojawia się wycofany moment, w którym zamienia ołów w złoto, staje się alchemicznym pelikanem, który karmi swoje młode krwią, przeznaczenie kończy jego życie puentą, przełamaniem predestynacji losów. Pris jako Neptunalny element reprezentuje narkotycznie płynny, bawiący się rzeczywistością, seksualnie-żonglujący kryzys, który ulegając unicestwieniu, pozostawia Saturna — Batty'ego bez równowagi jej żyznych wód wybawienia. Jego miłość do niej jest sztywna i surowa, sterylna, lecz pełna szacunku, lecz to właśnie stalowy wątek miłości i przyjaźni jest tu rozumiany jako samozrozumiały. Tracąc Pris, traci element wyzwolenia, a także motyw podtrzymania życia, ulega transmutacji wraz z akcją. Wszystko zachowuje jakość instynktualnego wyboru, sumy istnienia, które realizuje się w bystrej decyzji prowadzonej przez przeznaczenie.

Gra duchowego wyzwolenia jest ustalana przez przekuwanie transformacji wewnętrznego terytorium dyscypliny. A to z próby wypartej, ciągłej zemsty w próbę ocalenia, a to rozpoznając z pozycji nadczłowieka, lub człowieka zdehumanizowanego drugą istotę jako znaną na przestrzał, a jednocześnie brata, zawartego w pewnej dziwnej iskrze nadziei. Tu, pomost między braterstwem a Innym jest przerzucony, a następnie podtrzymany w akcie współczucia i tożsamości.

Batty chce poznać swojego stworzyciela, genetycznego architekta, a następnie go morduje. Młody Saturn jako głos eonu nowej generacji

morduje starego Kronosa, tego samego, który dał mu życie i tchnienie idei. Ten wątek oddawania czasu przez architektów zaostrza się w genetycznie ograniczonym czasie życia androidów. Batty jest mistrzem życia i śmierci, a mordując architekta zapanował nad Reą — czasem, dokładnie w tym momencie role się odwracają. Jest to kompensacyjny schemat ojcobójstwa, w normalnym procesie rozumianym jako dojrzewanie, podmiana roli, tutaj zreifikowane w czynie. W zwykłym scenariuszu rozumiane byłoby to jako psychopatologia, jednak syn architekta go przerósł, naturalnie nie było miejsca dla tego, który sam się stworzył, suwerennie niepodległego swojemu stworzycielowi. Tu, pojawia się archetyp nie Demiurga-Ialdaboatha, który odnawia czas przez Ereba, nie Demiurga-Kronosa, który tworzy i zjada, ale Demiurga-Lucyfera, który odtwarzając swoją przeszłość staje się Prometeuszem. Ten, co był ukarany przez Bogów, był wcześniej Bogiem, to Prometeusz jest Demiurgiem nowego świata, próbując zniszczyć swoją kreację jako niedoskonałą wraz z upływem czasu, aby później z wielką, głęboką refleksją nad swoją pracą przynosić ogień życia, płomienie anihilacji.

W gnostyckim sensie, Batty zabijając ojca-demiurga otwiera oczy na więźnia — Deckarda, odzwierciedlając się w nim, próbując go wyzwolić, podtrzymać, ocalić. Jest to siła suspensu między desperacją a ciągłą próbą afirmacji swojej egzystencji w zimnych rubieżach kosmosu. Tu wkracza transcendentny, piąty element — nadgwiezdne światy wplatają wątek zrozumienia, którego ani Batty jako młody Saturn, ani Deckard jako jego pomniejszy brat nie są w stanie pojąć. Niewidzialna ręka rozdaje karty.

Kluczowym punktem "Łowcy Androidów" jest wizja Deckarda, z białym galopującym koniem, a także znalezieniem konika z folii aluminiowej złożonego w origami. W tych dwóch punktach pojawia się niewidzialny świat synchroniczności, boski rozbłysk, który pokornie manifestuje się iskrą w technokratycznym, totalitarnym

systemie, niemo akcentując całość profetycznej narracji Dicka, iż "nie wszystko, jednakże, jest stracone".

Odnowa jest dokonana morderstwem, stary Demiurg-Saturn (Chronos) jest zgładzony, lub — wyzwolony. Młody widzi ciągłość wydarzeń w czasie, nie antycypując jeszcze w jaki sposób kreacja jego czasów odwróci się przeciwko niemu, jak poruszenia jego woli będą jego ostatecznym kresem. Ponieważ w przyszłości nowy, nowa się pojawi, dopóki świat istnieje. Wskazuje ku Deckardowi: "Ecce Homo" — ten krzyk błyskawicą uderza w studnie przeszłości. Pris jako Ops jest ziemią, konkubiną, gdy umiera staje się Reą — pamięcią czasu, pamięcią utraty, pierwiastkiem upadku. Ostatecznie jedynym, który zachowuje swoje człowieczeństwo, a także miłość, jest Deckard — tarotowy Głupiec.

Misteria: Orfeusz i Eleusis: Fragmenty Teologiczne

Cytując Museusa, ojca Eumolposa, który słynnie założył Eleuzyńskie Misteria między 1397 a 1373 rokiem p.n.e., wszystko pochodzi z jednego źródła i do jednego się rozwiązuje. Weźmy jako przykład jedną metodę interpretacji tajemnic i spróbujmy odnaleźć wspólny ton oraz składnię. Według parmenidesowej teorii arche, wszystko na świecie ma wspólny, uniwersalny mianownik — wielką podstawę, z której wywodzą się wszystkie inne rzeczy. W wierzeniach orfickich czas jako moc istniał a priori, a świat narodził się z kosmicznego jaja stworzonego przez Eter i Chronosa, w innych narracjach z połączenia dwóch tytanów, a jeszcze w innych z Ereba i skrzydlatej nocy w Tartarusie. Ten, który wykluł się z tego jaja, nazywał się Protogonos Phaeton, syn olbrzyma Etera. Protogonos rozumiany jest tu jako twórca kosmosu i wszystkich miejsc od początku świata. Kiedy się narodził, Eter oddzielił się od rozległej przepaści. Kronos (uderzający umysł) i Uranos to boskie umysły, które uderzają w pramatrię (eonta), tworząc pierwsze byty. Kronos jest sekwencją generacyjną, Uranos etapem wszechświata, w którym Umysł definiuje naturę elementów. Tak więc Dios Nous jest wszczepiony w cały świat przez diairesis, czyli podział. Inne imię pochodzące od tych bogów, obok Protogonosa, to Fanes — był pierwszym bogiem, który wygenerował cały kosmos, a następnie zaczął po nim orbitować. Pogląd ten popierał Plutarch w odniesieniu do Orfickich Rapsodii. Eter w „Helenie" Eurypidesa jest wzywany przez kapłankę Teonoe

podczas procesji kobiet niosących pochodnie: „Niech ognie oczyszczą eter zgodnie z prawem świętym, abyśmy mogli otrzymać czysty oddech nieba."

Heraklides z Pontu, idąc za Pitagorejczykami, twierdził, że każda gwiazda na niebie ma swój własny świat, że każda gwiazda jest oddzielnym światem. Jak czytać światła na niebie mądrym i stałym spojrzeniem? To są święte słowa, wypowiedziane w wiedzy tajemnic, nadające sens ludzkiemu głosowi, pieśń przeniesioną na błogosławione wyspy, pozostającą w świętym hymnie przy akompaniamencie liry. Podobnie jak oddech gwiazd Osirisa, które stroiły całe światy, a strojąc się nawzajem, wykonywały niezwykłą muzykę. Czy hieros logos zostały zapisane? Niewiele wiadomo o takich legomena, czyli tekstach czytanych podczas rytuałów, poza legendami, że Orfeusz napisał tablicę mającą znajdować się w wyroczni Dionizosa na górze Pangajon, podczas gdy inni mówili, że można ją znaleźć koło góry Haemus. Tak więc los człowieka splótł się z heimarmene, najwyższym przeznaczeniem; znaleziono obraz, który odzwierciedlał hermetyczne misteria.

Kim był Orfeusz? Legendy mówią, że był synem trackiego króla i muzy Kaliope, uczniem daktyli Idejskich, hypophetes i nauczycielem inicjacji dionizyjskich. Orfizm, jako soteriologiczne misterium mające na celu wyzwolenie duszy w wielkim wzniesieniu, wyrażał się przede wszystkim przez słowa. Sokrates wspominał, że podobnie jak w tradycjach dionizyjskich, Orficy traktowali ciało jako sarkofag duszy, i zauważył, że wielu nosi thyrsus lub wieńce laurowe, ale nieliczni są prawdziwymi mistykami, a ci ostatni — prawdziwymi filozofami. Arystoteles twierdził, że Orficy wierzyli, iż dusza rodzi się z wiatru, być może z oddechu kosmicznej duszy, wyciągniętego ze świata i wyrytego w świecie zwierząt. Świętym celem była transmutacja duszy, aby stała się doskonała, pięknie dostrojona do boskich światów. Plemię macedońskie wierzyło, że ich dusze najpierw za-

mieszkiwały zwierzęta, zanim osiągnęły ciało ludzkie. Tutaj wiara prowadziła do przekonania, że naprawa dusz zwierzęcych, a potem ludzkich, ku półboskim, jest naturalną sekwencją inicjacyjną, pod warunkiem, że nie zostanie przerwana i zaciemniona przez ignorancję i siły wrogie temu złotemu łańcuchowi.

Tak pojawiają się dwie linie czasu: pierwsza oznacza początek i koniec wejścia duszy w kosmos, druga — liniowa — oznacza rozwój istot w nim w całej ich różnorodności we wszechświecie.

Legenda głosi, że Orfeusz jako kapłan i bard Dionizosa zmienił swój modus operandi kultu, unosząc ręce ku Apollo, który nie przejawia mnożenia, na górze Pangajon, porzucając tym samym swego pana. Z zemsty, jeśli wierzyć w namiętności bogów, Dionizos zesłał kobiety — Bassarai — które, zazdrosne, krzycząc „Patrzcie! To poeta, który nami wzgardził!" rozdarły jego ciało na strzępy. Następnie, popełniając ten nikczemny czyn, przywiązali jego ciało do liry zrobionej ze skorupy żółwia, która została wrzucona do trackiej rzeki Hebros, a gdy dotarła do morza i wyspy Lesbos, znaleźli ją tam mieszkańcy. Tam, z wszelkimi honorami, pochowano głowę Orfeusza, a na tym miejscu zbudowano świątynię. Plutarch, będący kapłanem w Delfach oraz archiwistą-bibliotekarzem i kompilatorem ksiąg świętych, twierdził, że Apollo i Dionizos to ci sami bogowie, więc zemsta bogów jest mało prawdopodobna, a zemsta kobiet — nieco bardziej przekonująca.

Gdzie spadło jego ciało, święty mistrz, a krew wsiąkła w ziemię, miała rosnąć święta roślina bachiczna: Kithara, nazwana tak od dźwięku, jaki wydawała przy paleniu ofiar, przypominającego dźwięk liry. Muzy zebrały jego części i pochowały je w miejscu zwanym Liberthroi, według Eratostenesa w Leibethrze. Podawano, że bioniczny posąg Orfeusza stojący pośmiertnie w tym mieście obficie się pocił podczas wyprawy Aleksandra Macedońskiego na podbój Persji. Większość kobiet w Macedonii od dawnych czasów brała

udział w rytuałach orfickich i dionizyjskich, znanych jako Klodones i Mimallones, odpowiednio — macedońskie nazwy bachantek.

Nie wszyscy byli przekonani o świętości misteriów. Diagoras w V wieku p.n.e. nie tylko wyjawił fragmenty orfickich i kabiryckich hieroi logoi, ale także zniszczył drewniany posąg Herkulesa, oświadczając wszystkim, że nie ma Boga ani bogów. W oczach Orfików taki zdrajca był torturowany w Hadesie, a nic nie wiadomo o dalszych losach Diagorasa. Misteria orfickie były cenione na równi z eleuzyńskimi i kabiryckimi, zapewniając im popularność w Atenach i całej Grecji.

Kto znał prawdę, pytasz? Czyż nie było wielu kapłanów i proroków, szarlatanów i samozwańczych mistrzów, którzy kradli serca naiwnych i głupców, na których duszach mogli żerować? Drwili ze prawdziwych misteriów i telestii swoją obecnością. Tak wielka była głupota jednego z nich, że nie mogąc znieść biedy i cierpienia, prorokował o przyszłym świecie, który miał być lepszy, doskonalszy, tylko dla niego, a mimo to żył i szerzył skandal swoją ignorancją. Jeden z wojowników miał go ściąć mieczem, bo nie mógł dłużej znieść jego pogardy dla życia i narzekań. Jednak każdy z nich żył nadzieją posiadania rozumu i prawdy, aż pomylili swoje wierzenia z realizacją prawdy i zaczęli sprzedawać ludziom półprawdy i kłamstwa, które stały się ich ulubioną zabawą, byle tylko mogli czerpać z tego korzyści.

Kim więc byli prawdziwi kapłani, mistrzowie i mistrzynie? Byli tymi, którzy skutecznie wprowadzali godnych adeptów w misteria bogów, tak by zwycięska pochodnia mogła być niesiona dalej, pozwalając duszy ludzkiej się przemienić i dołączyć do orszaku bogów. Ironia! Tylko rozumny mistrz, który osiągnął biegłość w swoim fachu, może znać różnice, ale tylko wtedy, gdy przestaje być głupcem! Uwagę głupca przyciąga każdy idiota, który udaje namaszczonego mistrza. Element wątpliwości i nauki, sceptycyzmu i wiary w urzeczywistnio-

ną wiedzę i doświadczenie, ofiara zaangażowania na ołtarzach bogów rośnie w intensywności poprzez znaną teorię i skuteczną praktykę budowaną jak mosty i bramy do Eleuzynii.

Każde mistrzostwo i soteriologia są indywidualne, wymagają lat poświęcenia, krwawej pracy, wątpliwości, upadków i powstawania z nową siłą. Podobnie jak gra w szachy rozgrywana podczas jazdy na dzikim koniu w niebezpiecznym lesie nocą, z boskością kosmosu w myślach i muzy prowadzącymi kierunek, gdzie wytrwałość jest związana z celem, tam osiąga się to, na co naprawdę nas stać!

W Lakonii, Hermionie, współczesnym Argolis, czczono Kore Zbawicielkę, Persefonę i Demeter Chthonię, zaś Hades był nazywany Klymenos, czyli Znanym. Mówiono, że tam Herakles zstąpił do Hadesu, a wierzenia głosiły, że niedaleko świętego gaju Demeter Chthonii znajduje się wejście do podziemi. Rzeczywiście, katabaza, czyli zejście duszy do piekieł, było kluczowym rytuałem misteriów, zapraszającym inicjowanych do świata półbogów. Być może w Eleuzyjskich Misteriach, wśród hierofantów, stał sam Hades — Epoptejon! W Eginie, gdzie czczono Hekate, twierdzono, że to Orfeusz Tracki założył tam ten kult. Co więcej, nikt inny niż Alkamenej pierwszy stworzył podobiznę Hekate w trójpostaciowej formie, która wkrótce stała się archetypem bogini. Tak więc święte miejsce Eleuzyńskich Misteriów ma ogromne znaczenie, a Ateny zawdzięczają je nie tylko Kreteńczykom i Egipcjanom, ale rozległym tradycjom inicjacyjnym z Tracki, Krety i Egiptu, które zakwitły w Grecji.

Kapłanki ateńskie były silnie pod wpływem swoich egipskich odpowiedniczek, które wprowadziły święte tańce, stroje i formuły liturgiczne do Greków. Elementy Eleuzyńskich Misteriów rosły w żyznej glebie wiedzy przekazywanej ustnie, pisanej i komentowanej przez pokolenia, tworząc ostatecznie sanktuarium, gdzie urodziła się i zmartwychwstała Kore. Po wiekach stało się ono najważniejszym centrum inicjacji, ostatecznym sądem, gdzie celem była chwała

lub hańba. Obrzędy prowadził hierofant, a kapłani byli nosicielami pochodni, którzy mieli na uwadze misteria Kore i Demeter, otwierając umysły inicjowanych na najgłębsze tajemnice. Święta pieśń, ton świętego głosu, dochodził od tych, którzy osiągnęli wysokie stopnie inicjacji — Anaktoron — i wraz z mystai śpiewali święte hymny, otaczając się kręgiem pochodni, inicjacyjnymi tańcami, procesjami chóralnymi i świętymi ruchami, splatając się w jedno wielkie widowisko, które kierowało los człowieka ku niebu. To była droga zwycięstwa, szczęścia, harmonii i soterii, gdzie najwyższe moce nieba, ziemi i podziemi zbiegły się, ukazując ścieżkę misteriów.

Myśli o Asobimanabu

Termin ukuty przez Fujiki Hayato, złożony z asabu i manabu: manabu oznacza studiować i uczyć się, asabu ogólnie znaczy grać w rzeczywistość. Najuczciwszym magiem jest dziecko całkowicie poświęcone i zaangażowane w swoją grę, zabawę — wtedy zabawa jest autentyczna, choć jest tylko maską, której autentyczność rozbrzmiewa przez światy jak grzmot. Drugim jest niewinny szaleniec, tak jak Matka Natura wyzwala swój szał w burzy.

Gdy dziecko dojrzewa w swojej zabawie, a szaleniec przezwycięża delirium i kieruje swoją pasję od świata, przez świat, dla świata i w świat, staje się prawdziwym człowiekiem drogi — kosmicznym szwindlarzem podlegającym jedynie bogom, bo uczestniczącym w ich uczcie.

Zwróciłem swoją uwagę na gry, które wszyscy gramy, te wyrafinowane gry, których uczymy się w dzieciństwie, a które zmieniają się na przestrzeni wieków pod wpływem sił psychospołecznych, konstelacji, układów, kompozycji, kalibracji, a jednak są w jakiś sposób wpisane w ogólny duch ludzkości i jej dzieciństwa oraz dojrzałości. Gry radosne, gry smutne, gry okrutne, gry cnoty, gry występku. W miarę jak dorastamy, po prostu nabierają one ciężaru, sztywniejemy wraz z nimi, stają się bardziej złożone i nie pamiętamy już tak wyraźnie ich dawnego celu, formy i motywu.

Gdy jesteśmy dziećmi i biegamy radośnie, wiemy, że to radość; gdy uderzamy inne dziecko ze złości, doprowadzamy je do płaczu lub otrzymujemy cios w zamian; gdy protestujemy i jesteśmy źli, płaczemy lub krzyczymy. Gdzie tu dojrzałość? Nie chodzi o zabicie

dziecka w nas, lecz o uszlachetnienie tych wszystkich instynktów w coś pięknego, o wyrośnięcie w wielką osobowość.

Tu wkracza psychologia rozwojowa, ale czyż psychologia rozwojowa nie jest produktem dojrzałego dziecka obserwującego zabawę innych dzieci? Czyż większość dojrzałych ludzi nie jest jak dzieci? Zapomnieli obraz swojej młodości, a jednak zachowują się jak rozpieszczone dzieci! Tak więc gramy w asobimanabu, gramy w bycie uprzejmymi i grzecznymi, gramy w bycie nieszczęśliwymi i złymi, gramy w bycie wykształconymi i potężnymi — gramy to wszystko, a jeśli ma to jakikolwiek związek z rzeczywistością, to musimy grać w bardzo poważną grę! Ale to złudzenie, w które się angażujemy, abstrakcyjna gra symbolami. Gdy byłem dzieckiem, przed recitalem fortepianowym moja matka powiedziała mi: „Nie bój się ludzi z tytułami ani egzaminatorów, wyobraź sobie, że srają na toalecie — czy są inni?". To była prawdziwa nauka przez całe moje życie. Choć cenię ludzi z tytułami, ekspertów — co wynikało z mojej natury, rozumu i obserwacji — nie czuję się gorszy ani onieśmielony przez kogoś, kto jest bogaty, potężny czy sławny. Po prostu nie uważam tych wartości za godne, skłaniam się ku innym cnotom, natury filozoficznej. Wolę ukłonić się mądremu, ludzkiemu żebrakowi niż błaznowi władzy, uzbrojonemu wojownikowi czy słynnemu idiocie.

Następnym razem, gdy robisz coś istotnego, pomyśl o tym jak o grze: „Grasz, że idziesz do pracy", „Grasz, że pracujesz", „Grasz, że dostajesz wypłatę". To prosta mentalna sztuczka, która nic cię nie kosztuje, a odgania zmartwienia. To porzucenie umysłu i ciała w danej chwili, przecięcie wszystkich więzów karmy, a przynajmniej ich chwilowe zawieszenie. Ten proces nazywa się rozluźnieniem przywiązań. Następnym razem, gdy pokłócisz się z chłopakiem lub dziewczyną, pomyśl o tym jak o przedstawieniu. Raz, gdy pokłóciłem się z moją ukochaną, przedstawiłem jej parę kukiełek — jedną byłem ja, drugą ona. Kłóciliśmy się kukiełkami, a gdy wciągnęła się w tę grę,

od razu uświadomiliśmy sobie, jak głupia jest cała sytuacja, i rzuciliśmy się sobie w ramiona.

Doświadczamy bólu i cierpienia, ale odgrywamy rozwiązania i staramy się je przezwyciężyć, jak dziecko, które jest przestraszone lub pobite — zaciska zęby, nie rozumiejąc dlaczego, i rozwija w sobie ból. Jako dorośli stajemy się bardziej zmęczeni i napięci, bardziej zdyscyplinowani i sztywni, bardziej dominujący i agresywni, bardziej zgorzkniali i złośliwi, gdy ból, jaki przeszliśmy, jest niewspółmierny do uzdrowień, jakie znajdujemy. Istnieją granice, które umysł, serce i dusza mogą znieść. Jednak przezwyciężenie tego wszystkiego jest prawdziwie heroiczne. W pierwszym przypadku to neuroplastyczność i warunkowanie, w następnym — emocje i deprywacja emocjonalna, a w ostatnim — albo wzrost, albo ból i deformacja. Nie pozwólmy w tym wszystkim umrzeć naszym sercom i duszom, niech rosną w siłę, odporność i szlachetność, nawet jeżeli zamarły w nosferatycznym bólu, powinni być piękne nawet w swej czerni!

To samo dotyczy nauki: wykształcony człowiek musi być jakimś geniuszem! Błąd! Wszyscy się mylimy i podlegamy błędom poznawczym, nawet Buddyjscy mistrzowie niekiedy cierpią, tocząc łzę nad światem. Ale nauka jest grą, tak jak edukacja powinna być — to radosny sposób obcowania z myślami i czerpania przyjemności z idei. Tak jak dziecko buduje zamek z piasku nad morzem, my budujemy nasze małe zamki idei z materiału, który mamy pod ręką — jakie to piękne! A gdy ktoś przyjdzie i zobaczy, co zbudowaliśmy, może powiedzieć: „Wow, jaki wspaniały zamek zbudowałeś!". Albo wręcz przeciwnie — złośliwie go zniszczy i rozkopie piasek. Obie możliwości są na stole, lecz ta druga sprawi, że drugie dziecko zapłacze lub bardzo się zasmuci. Wtedy weźmie odwet lub będzie żywić urazę wobec „świata, który go skrzywdził", choć było to tylko drobne doświadczenie krzywdy.

Doxa, Theoria, Praxis i Wierzenia

Słońce symbolizuje sprawiedliwość, szczerość, prawdę i potęgę. W starożytnym Rzymie umowy zawierano pod słońcem, gdy jego światło było obecne. Oznacza ono gniew i chwałę, stabilność i intelekt wynikające z jego konstytucji i duszy. Na powierzchni ziemi jego obecność w ciągu dnia zrodziła niekończący się szereg mitów. Jest to najbardziej uspokajający cykl czasu, zakorzeniony w duszach od świtu ludzkiej świadomości.

A jednak ludzie gromadzą się wokół procesów napędzanych historią, które ślepo zaprzeczają ich własnym fundamentom, oddając się najbardziej satysfakcjonującym kłamstwom, ulegając iluzji tymczasowego porządku, wygody i kontroli. Japoński książę, cytowany w „Shobogenzo" mistrza Dogena, powiedział: „To, co dla jednego jest prawdą, dla innego jest fałszem; to, co dla jednego jest fałszem, dla innego jest prawdą".

Wystarczy nauczyć się od starożytnych greckich sądów, że zeznania świadków miały mniejszą wartość niż to, co wynikało z prawdopodobieństwa i dowodów potwierdzonych. Ludzie widzą to, co chcą widzieć, wierzą w to, w co chcą wierzyć: zaspokój ich oczy, uszy i przekonania — będziesz przyjacielem; przekup ich, przekonaj — zobaczą to, co chcesz, aby zobaczyli. Retoryka od zawsze była dyscypliną polityczną. Jeśli się z nimi nie zgadzasz, w najlepszym razie zostaniesz wyśmiany lub wyszydzony, w najgorszym — staniesz się ich wrogiem. Uczciwi przetrwają tylko wśród podobnie myślących, sprytni — dopóki nie zostaną złapani.

Spójrz na wierzenia buzujące w noosferze, zbadaj ich logikę, ra-

cjonalność, rozum, dowody, fakty, wiedzę ekspercką. Nawet w tak ryzykownych dziedzinach jak metafizyka rozum jest konieczny, zwłaszcza wśród niewierzących, by móc spierać się na argumenty. Wśród wierzących jednak — niezależnie, czy chodzi o pogląd polityczny, system religijny, urojeniową teorię spiskową, czy usprawiedliwienie własnych zachowań i uczuć — żadne z tych wymagań nie obowiązuje. W tym sensie ignorancja jest a-historyczna, a nawet antyhistoryczna.

Na przykład — ile ataków przetrwała chrześcijańska twierdza, oblężona przez najtęższe umysły i „adwersarzy"? Ilu wypranych z samodzielnego myślenia ludzi oddałoby życie, wolność, przyzwoitość i inteligencję, aby ta wielka, historyzowana iluzja mogła trwać? A jednak trwa! Nikt nie chce znosić samej wiary. Konieczne jest umetafizycznienie człowieka, aby go dopełnić — lecz nie kosztem krępowania i udręczania duszy bólem, cierpieniem, poczuciem winy, protekcjonalną hipermoralnością i doktrynami niszczącymi umysł i serce.

Upolitycznienie i uzbrojenie wiary jako narracyjnych maszyn organizujących i narzędzi kontroli są praktyczne właśnie z powodu jej trwałości oraz potrzeby wypełnienia egzystencjalnej i duchowej pustki. Nikt nie chce znosić nauki stojącej za akceleratorem CERN czy projektem fuzji ITER, ale niewielu ludzi na Ziemi potrafi je zrozumieć i zbudować. ITER i CERN nie zaspokajają potrzeb egzystencjalnych, lecz naukowe, technologiczne wizje przyszłości.

Nikt też nie chce znosić wiary — poza wściekłymi ateistami, którzy oddają się wierze w scjentyzm — lecz wiara jest prosta, miliony mogą za nią podążać bez jednego pytania.

Podobnież — Próbowano wszczepiać religiom rozum, np. neoplatonizując islam ismailicki czy wyczyny chrześcijańskich pisarzy renesansu a'la Marsilio Ficino czy Picco della Mirandola, lecz wszystkie te próby spełzły na niczym, bo neoplatonizm — przynajmniej w wydaniu Plotyna — był antygnostycki, antygalilejski i antychrześcijański

oraz wymagał wysokiej cnoty intelektualnej przenikliwości. Z tych samych powodów te religie nigdy nie miały nic wspólnego z wiarą kierowaną rozumem — i choćby jak bardzo próbowano, nie mogły jej mieć, bo rozum rozłożyłby je do rdzenia jako nieracjonalne, tak jak już w II i III wieku czynili to Celsus i Porfiriusz. A jednak chrześcijaństwo i islam trwają do dziś, podczas gdy neoplatonizm pozostaje hobby dla garstki filozofów, małych grup zainteresowań i akademików.

Przekleństwo wiedzy eksperckiej brzmi: „Gdyby wszyscy wiedzieli, to byłoby inaczej". Nie będą, bo nie leży to w zakresie ich intelektualnych dążeń ani potrzeb. Błogosławieństwo polityki: „Nie wiedzą — więc to wykorzystamy". Analogicznie, przekleństwo historii: „Będzie się powtarzać, jeśli jej nie znają", a błogosławieństwo władzy: „Użyjemy tych samych metod, by ją powtórzyć z nowymi technologiami, w bardziej skuteczny i zakamuflowany sposób".

Dziś szkody wyrządzone kulturze intelektualnej w społeczeństwach cywilizowanych są ogromne. Zdolność do krytycznego, świadomego myślenia, badania i zdobywania całościowej wiedzy o temacie została w dużej mierze zarezerwowana dla nielicznych. Wśród ludzi wierzących panuje wielka ignorancja co do historii, pochodzenia, zmian i dyskursu ich wiary. Wybierają z niej, co im najbardziej odpowiada, jak wisienki z tortu. Nie istnieje jedna monolityczna religia, całe szczęści! — Są małe, zmienne wierzenia sekciarskie, które w oczach ortodoksji byłyby herezją. A jednak wszystkie roszczą sobie prawo do bycia najgłębszymi, najprawdziwszymi i najpożyteczniejszymi.

W tej kwestii wolę uczciwe stanowisko Jamblicha: „Teologia i filozofia zostały stworzone przez ludzi dla ludzi, nie było boskiego objawienia". Nie był on drobnym wierzącym, czy ateistą — był taumaturgiem i teurgiem wiary neoplatonickiej, nie odżegnywał się od Bogów i metafizyki, zrozum ten paradoks! A jednak był w pełni

świadomy swojej „chmury niewiedzy", swej apofatycznej niepewności i źródeł wszelkich mitów, religii itp. Sposób, w jaki tworzymy wierzenia w bóstwa i działamy w ich imieniu na świecie, jest naszą symulacją, projekcją — dopóki jest skuteczna, trwa, ale nigdy nie jest obiektywnie prawdziwa.

W tym sensie wolę „wiedzę przybliżoną" proporcją, realizacją, która jest skuteczna i wymaga lat pracy i poświęcenia, lub „niepewne prawdy konwencjonalne", aniżeli „religie objawione", „prawdy objawione" i „niepodważalne doktryny". Wierzę w bogów, bo z mojego doświadczenia są oni zarówno empiryczni, jak i ideacyjni — choć jest to twierdzenie ontologiczne. Reszta wynika z symulacji, z projekcji — bo Natura lubi się ukrywać, a Boskość stoi na górze prawdy, daleko od ludzkich umysłów, zgodnie ze starym parmenidejskim aksjomatem „doksologii".

Możemy mieć opinie, na co Bóstwa odpowiadają: „to są tylko opinie". W metafizyce istnieją opinie i doświadczenia, nie ma faktów ani naukowo mierzalnych wyników ilościowych. Ta rama odnosi się także do polityki w wymiarze metapolityki. Istnieje tylko tyle chaosu, ile natura zdoła tolerować, o ile pozwala na to natura ludzka — czy to w swej cywilizowanej, idyllicznej formie, czy bestialskiej, okrutnej strukturze. Działają prawa entropii, złote wieki przemijają, nadchodzą wieki żelaza. Lepiej zbudować fortecę „cognoscendi" wokół oświeconej głowy, niż angażować się w czasy upadku — lecz bez zaangażowania cel i sens giną — na potencjał piękniejszej przyszłości.

Ofiary historii, władcy historii: Skalowanie pamięci politycznej

Tylko ci, którzy widzą wielką historię, są wielkimi historykami; tylko ci, którzy potrafią przeniknąć poza teraźniejszość w niezbadane terytoria, aby uformować nowy posąg czasu, są reformatorami, wizjonerami, rewolucjonistami. Ci biedni więźniowie czasów, w których żyją — czy w ogóle zdają sobie sprawę, jak nieszczęśliwie wirują, zawieszeni na kole śmierci i fortuny?

Tym, co odróżnia stratega od taktyka, jest nie tylko zakres jego widzenia, jego perspektywa, ale także panowanie nad czasem. Ofiary historii mogą zmieniać wielką opowieść, lecz czynią to nierozważnie, tłumnie, rzadko indywidualnie, nieświadome konsekwencji, wciągane w jej machinę niczym Joanna d'Arc. Ukształtowane przez historię — tworzą historię. Z drugiej strony, czynią to również, kształtując ludzi, czas i epokę, zawsze z wielkim celem w sercu, z potężnym fortelem wizji, jak Napoleon.

Nie chcą być niesieni przez fale czasu; przeszli już poza rzeki Lete, ścigali i tropili Tychę, by narzucić swoją wizję, którą widzą jasno od początku aż do końca. Giordano Bruno był ofiarą historii, lecz upartą i zaangażowaną; Juliusz Cezar był władcą historii, lecz Pani obróciła przeciw niemu swe sztylety.

Istotnie, pierwszym ćwiczeniem maga powinno być wyjście poza historię — ale dopiero po jej uważnym zbadaniu, przestudiowaniu, po rozpoznaniu wzorców, cykli, przemian, dusz epok i ich metamorfoz. Dopiero z tej perspektywy można odnaleźć pocieszenie w kate-

drze czasu, która cicho patrzy i panuje po tym, jak cielesna powłoka została zrzucona jak skóra węża, jak cykada, jak świetlik, który wydostał się z jaja.

Każdy mag powinien być wizjonerem w najczystszym sensie — zdolnym przenieść swoje idee w świat, do serc, umysłów i dusz. Jeśli zgubi nić i pogrąży się w małostkowości, jest przywódcą bez głowy, wyniesionym na pozycję wpływu, a tłum słucha inspiracji głupca tylko dlatego, że przypodobał się tym, którzy dzierżą władzę. W oczach tłumu: -„Mają rację, bo są potężni; jeśli się mylą — nadal są potężni; jeśli są skorumpowani i odrażający — nadal są potężni" — to tworzy tyranów, gdy społeczeństwo całkowicie odda swoje polityczne siły w zapomnienie, pozbawi się sił obywatelskich, lub pozwoli sobie na to. Możemy o tym mruczeć, krzyczeć, nienawidzić tej sytuacji, lecz fakty i wpływy pozostają te same.

Ludzie, którzy stanowią większość, są ofiarami procesu. Rzadko rozwijają się na tyle, by dogłębnie rozumieć sprawy świata, a już prawie nigdy — by pojmować je u podstaw metafizycznych. Bezszwowa ciągłość nici, w które są wpleceni, oślepia ich na możliwość prawdziwego odkrycia na nowo geniuszu, etosu i daimonionu własnego „ja", która jest formą dewiacji społecznej — w ujęciu socjologicznym, w pozytywnym znaczeniu.

Bez rozumu, dłuta i rozeznania, bez kunsztu, rozróżnienia i wglądu, nie są rzeźbiarzami swoich posągów, nie są architektami swoich dzieł, bo po prostu tracą grunt pod nogami w procesach, w które są uwikłani, a które nieubłaganie prowadzą ich w zapomnienie procesów w których uczestniczą.

Czy chcemy więcej anarchów (jasny termin Jüngerowski)? Byłoby podłe, gdyby ludzie geniuszu sądzili, że wszyscy są równi. Gdyby tak było, zostaliby pozbawieni geniuszu — doskonałość wśród ludzi zmienia się wraz z czasami: w dobrych czasach trudno się wyróżnić,

w czasach upadku — łatwo błyszczeć nawet najgorszym rodzajem „doskonałości". Zbyt łatwo być mędrcem wśród głupców czy człowiekiem cnotliwym wśród degeneratów.

Jednakże taki postmodernistyczny „mędrzec cnoty" byłby żebrakiem w złotych wiekach, które przychodzą i odchodzą według własnego uznania, w rytmie fal przemian społeczno-historycznych oraz ideoskopu (kalejdoskop idei) i noosfery każdej społeczności. Bycie wybitnym nie oznacza jeszcze przekraczania czasu. Może to uczynić także genialny łotr — jak historia dowiodła i nadal dowodzi. Powrót do wielkiej historii nie dokonuje się w czasach schyłku, a więc ostateczny wniosek jest taki:

Świadomość czasów, stuleci, tysiącleci w społeczeństwach — nie jako suchego procesu historycznego, lecz żywego rozumienia — jest siłą transformującą i odradzającą społeczeństwa. Brak tego historycznego narzędzia życia i przekraczania historii sprawia, że procesy przenikają się, ulegając własnej entropii organizacyjnej.

Kiedy ludzie tracą to zrozumienie i żyją tylko teraźniejszością, jakby trwała wiecznie, upadek już nastąpił. Utracili pamięć, która charakteryzowała Helleńskich Eroes (w ujęciu Orfickim, Heros to ten, co pamięta o sprawach Ziemskich i Boskich, ten co pamięta siebie w oceanie czasu). To Pani Mnemosyne ucieleśnia Aletheię, Pamięć Totalna jest Niezapomnianą Prawdą. W rzeczywistości stają się ofiarą procesu, który jest nijaką siłą rozkładu.

W obecnych czasach wielu jest ofiarami technologicznej amnezji — żyją w teraźniejszości, jako technologiczne narośla i są amnezjakami, którzy oddali się „mocy chwili obecnej". Moc historyczna istnieje jedynie w tych, którzy są ponadczasowi; w innym wypadku jest to znak, że ignoranci chcą w ignorancji pozostać.

Skalowanie Pamięci Politycznej

Teraźniejszość dominuje nad wszystkim. Ludzie mają coraz krótszą pamięć polityczną. Nawet gdy uczestniczą w polityce na poziomie potocznych rozmów, są podatni na codzienne manipulacje, które wykorzystują wszelkie słabości poznawcze, by karmić panującą ignorancję. Nie potrafimy już nawet zestawić przypadkowych danych w spójny obraz, jak to dziś robimy w Internecie — a raczej udajemy, że robimy. Myślenie krytyczne oznacza umiejętność tworzenia trafnych powiązań między dyscyplinami oraz wyciągania właściwych wniosków z dostępnych danych. Produkty myślenia krytycznego są spójne, wzajemnie weryfikowalne, ciągłe, zwięzłe i znaczące — pomagają ludziom podejmować świadome decyzje i sądy o świecie oraz działać zgodnie z nimi. Brak właściwej edukacji jest faktem, nad którym trzeba ubolewać, bo żyjemy dziś w spektaklu iluzji, w theatron animatronique substytutów substytutów, dualizmów w dualizmach, które z bombastycznym wrzaskiem głoszą: „Więcej znaczy lepiej, prawda jest nieprawdziwa!" Liczy się większość, nie stłamszeni intelektualiści walczący o łyk wolnego powietrza. W końcu to największa lub najsilniejsza grupa wynosi i utrzymuje swoich elitarnych przedstawicieli. Może przewyższyć wartość przywilejem, wartość tytułem, mądrość oportunizmem. Może zastąpić polityczny zmysł i talent błyskotkami i przysmakami dla mas. Niezależnie od tego, czy ludzie zostali w tę sytuację wmanipulowani przez inżynierię społeczną, czy — przeciwnie — doszli do niej z własnych, jednolitych pobudek, skutki są te same.

Weźmy dowolną ideologię polityczną lub teorię polityczną i zbadajmy ją z perspektywy historii idei. Zawsze liczą się skutki w społeczeństwach, a nie przesłanki czy prognozy. Historycznie zorientowana realpolitik porusza się na wielu frontach między socjologią a głęboką socjologią — między socjologią niewiedzy a socjologią wiedzy. Obejmuje związki przyczynowe w polityce międzynarodowej, fizykę entropii, filozofię procesu, rzeczywistość i transakcje w noosferze.

Uwzględnia biopsychologię grup i jednostek, psychologię polityczną podziału na „swój–obcy". To właśnie ludzie mają w swoich umysłach i w oparciu o to wchodzą ze sobą w interakcje. Jest to obszar zarządzania informacją, jej rozpowszechniania i performatywności. Wyjaśnione skutki zachowań poznawczo-emocjonalnych, w jakie angażują się ludzie, mogą wynikać z rozumowania spójnego lub niespójnego. Mogą być też całkowicie irracjonalne. Źródłem bezsilności jest pustka — wirtualne działanie, które nie przynosi żadnej zmiany. Różnica między wirtualnością, memetyką a obywatelstwem politycznym leży w działaniu bogatym w treść, które faktycznie przekształca krajobraz polityczny.

Niezwykle istotne jest przybliżanie i oddalanie perspektywy historycznej, by uzyskać pełny obraz. Istotne jest patrzenie na konkretną epokę z jej własnego punktu widzenia, by lepiej ją zrozumieć. Wigowska interpretacja historii to próba zdefiniowania jej na nowo w świetle obecnego stanu wiedzy — próba stale obarczona błędem. Krytyczny błąd wszystkich współczesnych epok to przekonanie: „wiemy lepiej". Wektor zwraca się ku przyszłości; zasadą starożytności było spoglądanie wstecz. „Starożytni wiedzieli lepiej" — wektor spoglądał sentymentalnie ku przeszłości, choćby w poszukiwaniu mitycznego złotego wieku, Saturnium Regnum.

Ten prezentyzm (teraźniejszyzm, opętanie teraźniejszością) niszczy jednocześnie swoim futuryzmem — wymazuje korzenie. Nawet jeśli próbujemy wskrzesić dawne myśli i cnoty, rzadki etos, robimy to w okularach współczesnego świata. Ramy odniesienia historyczności dają nam miarę porównania. Jak powiedział pewien psychiatra: „nie można mierzyć świadomości świadomością". Tak samo „nie można mierzyć teraźniejszości teraźniejszością" — dopiero czas pokaże. Obiecuję.

„Prezentyzm" nie ma ani wglądu, ani konsekwencji — jest zagrożeniem. Realizuje strategię, ale czyni to w szczelinie własnego czasu.

Nie wyciąga dalekosiężnych wniosków z przeszłości, co jest zgubne dla prognoz politycznych i szkodliwe dla tkanki społecznej.

Szkoły rewitalistyczne prawej strony czy nurtów konserwatywnych cierpią na taki „prezentyzm przez przeszłościzm". Nurty lewicowe cierpią na krótkowzroczny „futuryzm w prezentyzmie". Gdy logos kultury, cywilizacji umiera, nowy musi powstać na ruinach. Faza ante-transformacyjna rodzi się w chaosferze teraźniejszości; nie wymaga rewolucji. Kształtowanie nowego logosu jest sprawą najwyższej wagi, a jego pojawienie się bywa ciche i ledwo dostrzegalne dla większości. Jest to ponowne wykorzystanie i przetworzenie idei, które ludzie o uwadze złotej rybki po prostu adaptują jako własne.

Jeśli chodzi o większość, widzę świat jako narracje i wiązki idei walczące o dominację, jak sprzężone nurty — każdy ze swoimi chorążymi, prorokami, reprezentantami i agendami. To rzeczywiście walka o umysły i serca, lecz nikt nie potrafi określić właściwej miary ani kursu działania. W freudowskiej „zasadzie przyjemności" umysł sięga po najbliższą architekturę sensu, znaczenia i wiary, by uniknąć bólu i cierpienia transformacji. Było to łatwe, gdy logos był dostępny. Agenda jest totalitarna i niszczy naturę człowieka. Tyrani są zawsze znienawidzeni. Przeczą naturze każdego, kto sam tyranem nie jest, a fakt ten zostaje rozpoznany nie od razu, lecz dopiero po zainstalowaniu tyranii. Z drugiej strony — nadmiar względnych agend rodzi chaos, alienację i dezorientację. Właściwa miara wymaga nieustannego zaangażowania w wiele agend. Zarządzanie poznawczo-epistemiczne obejmuje także prewencyjną ostrożność przed rozkładem umysłów w przeciążeniu informacyjnym. To czyni całe społeczeństwa biernymi wobec rodzącej się tyranii. Sprawia, że działania prewencyjne na rzecz jej eliminacji są chwilowe. Wciąga przeciwników i zwolenników, pożerając ich siłę argumentacji i działania. Spiralne wahania sił, nastawione na taki wzajemnie wzmacniający się tor, wymykają się spod kontroli — najpierw ku ekscytacji mas, potem ku ich przerażeniu.

Zglobalizowany, usieciowiony świat oznacza spłaszczenie idei i ich mieszanie się w potwornym wywarze reklamy, dostosowanej do preferencji supermarketowych. Ci, którzy kontrolują sny innych, kontrolują ich umysły i serca. Społeczeństwa oparte na wartościach i logosie zastępowane są przez społeczeństwa oparte na iluzji i spektaklu. Ci, którzy igrają z iluzjami, grają na korzyść takich społeczeństw. Dlatego polityka tożsamościowa i oparta na charyzmie jest dziś tak popularna.

Być może przyszłe pokolenie wyspecjalizuje się w handlu snami za sny. Uzna, że wolność to jedynie zdolność śnienia tych snów, a nie poznanie, czym są prawdziwe idee. Stajemy u progu wieku onirycznego, w którym większość nie potrafi już odróżnić wielkiego snu od rzeczywistości. VR powoli zagraża umysłom wielu ludzi. Nie jest to jednak technologiczna wirtualna rzeczywistość, lecz oniryczna wirtualność w umysłach i sercach milionów. Iluzja, która przesuwa się z miejsca na miejsce, z myśli na myśl, gdy ludzie składają swoje ofiary wielkim bogom iluzji.

Kamienni Władcy Li — Bajka Polityczna

Dawno, dawno temu istniało królestwo zwane Li. Położone wśród gór i rzek, otoczone żyznymi dolinami i lasami, było dobrze chronione przed wszelkim najazdem. Nieprzychylne oczy spoglądały na jego bogactwa, zazdroszcząc szlachetności i cnót jego ludu. Nikt jednak nie obawiał się wrogów, bo wszystko znajdowało się poza zasięgiem złoczyńców, którzy tylko śnili o zniszczeniu pomyślności królestwa Li. Ministrowie, wojsko i lud żyli według dobrze ustalonego porządku. Kwitli w cnocie i doskonałości, a jeśli nawet najbiedniejszy z nich miał jakąś krzywdę, łagodzono ją radą magisteriów i mędrców. Gdy ktoś cierpiał głód, pomagał mu sąsiad. W królestwie panowała sprawiedliwość, a gdy ktoś dopuścił się wykroczenia lub drobnego przewinienia, kary były lekkie i łagodne. Porządek szybko powracał, a winowajcy poprawiali się i włączali w dobro wspólne.

W samym centrum królestwa stał kamienny pałac, otoczony czterema świątyniami w górach. Świątynie te kształciły mędrców, nauczycieli, ministrów oraz osoby o wysokim powołaniu. Dwie były przeznaczone dla kobiet, dwie dla mężczyzn. Kamienny pałac stanowił ośrodek władzy — stamtąd regularnie wysyłano konnych posłańców, aby doglądali królestwa i przywozili wieści od ludu. W kamiennym pałacu, jak powszechnie wierzono, mieszkali cesarz i cesarzowa. Mówiono, że wydawali rozkazy Radzie Mędrców. Lud chwalił ich wysoko, choć nigdy ich nie widział; ministrowie i mędrcy również ich wychwalali, ale rzadko o nich mówili.

Ów porządek trwał podobno przez wieki, aż pewne sąsiednie królestwo postanowiło napaść na bogaty i mądry kraj Li. Armia Li z łatwością rozgromiła najeźdźców, lecz wśród wrogów znaleźli się dyplomata i szpieg. Po klęsce ustalili między sobą, że szpieg będzie obserwował cesarza i cesarzową, i zda raport z tego, co zobaczy lub usłyszy.

Dyplomata przybył w okolice czterech świątyń i za każdym razem, gdy chciał zobaczyć władców, ministrowie odpowiadali:
— Nie przyjmują nikogo, rozmawiaj z nami.
Naciskał, lecz zawsze go odsyłano.

Tymczasem szpiegowi udało się przejść obok straży i wejść do kamiennej komnaty pałacu, gdzie zamierzał szpiegować cesarza i cesarzową. Lecz potężna sala była pusta — stały tam tylko dwie kamienne postacie: mężczyzny i kobiety, misternie wyrzeźbione. Nie było żadnych oznak życia, a drzwi były zapieczętowane.
Szpieg wrócił do dyplomaty i rzekł:
— To wszystko kłamstwo. Nie ma cesarza, nie ma cesarzowej. Ludem Li rządzą fałszywe słowa ministrów i obłudnych mędrców.
Dyplomata zaczął rozmawiać z mieszkańcami, którzy mu nie wierzyli i drwili:
— Twoi ukochani władcy nie istnieją, a jeśli już, to są tylko kamieniami — niedorzeczność!

Jednak znalazł się chłopiec, który uwierzył i zapłakał. Od niego zaczęły krążyć pogłoski. Wkrótce ministrowie i mędrcy musieli ustąpić i wyznać ludowi prawdę. Przyznali, że rządzili według nauk starożytnego mędrca, stawiając nieśmiertelne cnoty w miejsce żywych władców. Chcieli, by lud wzorował się na tym, co niezmienne jak kamień — rządzone przez świętość opatrzności Żółtego Króla i Królowej Niebios. Ów porządek trwał wieki, a przez owe święte wieki dawał ludziom długie życie w pięknie, pokoju i cnocie.

Lud opłakiwał ujawnioną prawdę — jedni wierzyli, że cesarz i cesarzowa naprawdę zostali zamordowani, inni że wszystko to było kłamstwem od początku.

Wkrótce wybuchły niepokoje, sprawiedliwość została wypędzona z kraju. Drobne przewinienia zaczęto karać jak ciężkie zbrodnie, a mądrzy ludzie lamentowali, że złe demony sprowadziły na ziemię Li tę zgubę. W tym czasie dyplomata i szpieg donieśli swojemu królestwu, że można znów zebrać wojska. Najechali niegdyś wspaniałe Li, pokazali ludowi kamienne posągi cesarzowej i cesarza, a potem je roztrzaskali.

Od tej pory wielkie szczęście już nigdy nie nawiedziło tej ziemi. Nastąpił powolny rozkład, chaos przemian i niestały porządek. Po wiekach ludzie opowiadali historie — jedni wspominali czasy, gdy kamienne posągi żyły i rządziły, inni szeptem przywoływali pamięć o rządach bogów nad krainą Li. Lecz nigdy już nie nastały takie złote czasy, jak za opieki Rady Mędrców i Kamiennych Władców.

Mówiono jedynie, że gdy kamienie zostały zniszczone, na ich miejscu zaczęły wyrastać czarne orchidee. Do dziś można je znaleźć, jeśli tylko trafi się na ludzi podobnych do dawnych mieszkańców Li.

Sine fundamento alto, domus cito corruet. (Bez głębokiego fundamentu dom szybko runie.)

Oświecona, rozsądna metafizyka dostarcza ludziom punktu odniesienia wobec spraw wiecznych wobec Ziemi, natury, społeczeństwa — niezależnie od tego, czy są one prawdziwe, czy są jedynie złudzeniami. To właśnie ona wyznacza koordynaty społecznego logosu, czyli porządku i sensu, który pozwala ludziom żyć razem w harmonii.

Lira Orfeusza

Papirus z Derveni (gr. Πάπυρος του Δερβενίου) — najstarszy znany zachowany manuskrypt w dziejach literatury europejskiej (datowany na 340 p.n.e.), zapisany na papirusie. Został znaleziony w 1962 niedaleko Salonik w grobowcu bogatego Macedończyka, być może dobrze wykształconego dostojnika, możliwe, że wyznawcy orfizmu.

Garść zachowanych wersów na podstawie papirusu z Derweni, zinterpretowanych współcześnie na podstawie:

Janko, R. (2001). The Derveni Papyrus ("Diagoras of Melos, Apopyrgizontes Logoi?"): A New Translation. Classical Philology, 96(1), 1–32.

Erynie, co — jak demony, dusze zmarłych — pod wpływem klątwy cienia niszczą ludzi i ich potomków, znajdują ukojenie w ofiarach libacyjnych, a odpoczynek w harmonii muzyki. Z każdej Erynii rodzi się demon, a ich słudzy to nikczemni ludzie, ukarani okrutną pośmiercią. Czy świat nie jest urządzony w taki sposób, w którym wyroki przeznaczeń są zaakceptowane? Erynie jednakże pilnują sprawiedliwości, a ten, co ją przekroczy, ściąga na siebie gniew światów chtonicznych.

Spytaj wyroczni, jak wielkie terrory są pośmiertnie udziałem nieszczęśników! Jakże terror może się obrócić przeciwko nim, gdy nie dają wiary ani wizjom, ani ostrzeżeniom, ani snom ku przestrodze! Opętani błędem, przywarą i przyjemnością, nie uczą się ani nie wierzą, nie chcąc zrozumieć swoich błędów. Niewiara i igno-

rancja jest tym samym! Bez nauk — jakże mają wierzyć? Inicjaci orficcy, wznosząc modły, poświęcali święte podarki, aby udobruchać te czarne dusze. Mag składa ofiarę, jakby płacił krwią — libacjami z wody i mleka, poświęconymi napojami, konsekrowanymi ciastkami, które symbolizują dusze. Orfeusz skomponował hymn, co opowiada o godnych i dozwolonych rzeczach, alegorycznych w kompozycji misteryjnej. Dziwna ta, zagadkowa kompozycja jest święta w szaradach, które zawierają ważne rzeczy.

Orfeusz powiada: „zamknijcie drzwi" uszu — a oznacza to, że misteria są dla tych, co są w stanie zrozumieć czystym słyszeniem. „Ci, którzy zrodzili się z Zeusa, wielkiego króla" — wziął on od swego Ojca przewidzianą władzę, wzmocnił swą niebiańską armię, swe szeregi, swego boskiego daimona, co był jego siłą. Siła Zeusa jest pochodną siłą, pochodzi od daimoniona jego ojca; podobnie jak ogień, co miesza się z innymi pierwiastkami podlegającymi metamorfozie, Zeus jest tym, co — jako architekt — stabilizuje pierwiastki, tym samym co demiurg dodekahedronu. Noc kosmiczna to nieśmiertelna żywicielka Bogów; jest ona wykładnią wszelkich rzeczy — w tym otchłań jest świętą inicjacją, jaskinią nektaru prowadzącą do żywego, boskiego ognia.

Mistrz Orfeusz nauczał słowami, bowiem nauczanie jest w istocie mówieniem — jest tym samym, bowiem mądra mowa „mówi wieloma", a zatem „naucza wielu rzeczy". To, co z ognia, ożywiane przez boski ogień i wypalane, jest schładzane, stabilizowane przez noc i utrwalone w tenże sposób — tak jak moc jest domknięta w formie. Nyx jest osądem głębi, wewnętrzną świątynią otchłani, ponieważ nie ustanawia jak światłość, lecz moc światłości w ruchu jest stabilizowana przez formę Nyx jako ten sam punkt. Gdy wieszczki, wieszczowie mówią, dają przepowiednie — ta natomiast jest tym samym, co „wystarczalność". Tak zatem należy ją rozumieć jako pełną wykładnię, którą należy pojąć jako sprawę w pełni. Jeżeli bóstwo przepowia-

da przez kapłankę, każdy powinien zrozumieć to, co powinien — na tyle, na ile powinien — zgodnie z jego czy jej inklinacją, na miarę ich zrozumienia lub ignorancji. Orfeusz odkrył w ten sposób, że oprócz rzeczy możliwych do przekazania, są te, które są zbyt subtelne, aby je przekazać, a te, które są przekazane, mogą być zrozumiane na tyle, na ile pozwala daimon danej osoby.

Tak zatem ośnieżony Olimp pięknie ustanawia rządy. Czymże jest Olimp? Olimp jest tym samym co „czas", jednak ci, co myślą, że jest tym samym co niebiosa, są w błędzie. Niebo Orfeusz nazywa epitetem „szerokie". Kiedy Zeus usłyszał przepowiednie swojego ojca, Orfeusz — jego prorok — odkrywał je przez słowa, rozumiane jako połknięcie mocy, sautora, co prokreowała z eterem. Jest to prokreacja kosmiczna, symbolizowana przez słońce. Kronos urodził się na ziemi siłą słońca; stąd pierwiastki były krouesthai — rzucone, spolone ze sobą na mocy słońca.

Co więcej, Orfeusz mówi, że był to „ten, kto dokonał wielkiego czynu" — co miał być „Niebiańskim synem Nocy, jako pierwszy król". Orfeusz nazwał umysł (Nous) Chronosem, poprzez spętanie pierwiastków przeciwko sobie. Gdy umysł scalił pierwiastki, rzeczy trwały, egzystowały; kiedy się rozdzieliły, stanęły naprzeciwko siebie. Zatem z wielkiego spolenia nastała wielka opozycja. Ze słońca, po Kronosie, wziął się Zeus. Władza jego egzystowała przed tym, jak stał się królem — była eksponentem miotania rzeczami naprzeciwko innych niczym piorunem, rozdzieleniem ich, tworząc teraźniejszą transmutację, która była stworzona z jednej substancji, a zaowocowała w wielu.

Ze słońca zrodzeni wszyscy nieśmiertelni — błogosławieni bogowie i boginie, a także cały świat ziemski, poczęty z niego. „Zeus urodził się pierwszy, Zeus jaśniejącego pioruna ostatni" — ten wers orficki oznacza, iż moc jego była a priori zrodzona, a zaistniał na ostatku. Egzystował, zanim rzeczy były nazwane, zanim on był nazwany — był

wieczny, a zarazem przedwieczny. Zeus oznacza bowiem „tego, co nie istniał wcześniej", a zarazem zwą go powietrznym „Zeusem", ponieważ eter kosmiczny będzie ostatnim pierwiastkiem na końcu świata, a był też pierwszym. A że wszystkie inne pierwiastki polegają na nim, to jest wyrażany formułą: „Zeus jest głową, Zeus jest centrum, wszystkie rzeczy pochodzą od Zeusa". Tu oddech mocy Orfeusz nazwał losem (Moirai); losy podobnie są wplecione (epiklosai) w pierwiastki i transmutacje. Nazywa się też los Zeusem — a także jako wszystek przez jego zasadność.

Kiedy ludzie mówili, że los splótł, oznaczało to, że mądrość Zeusa sankcjonowała to, co egzystuje, to, co się stało, a także to, co przestaje istnieć. Wśród niezliczonej ilości władztw Zeus jest królem — dominuje, przynosząc wszystko razem poprzez całość.

Aby być inicjatem, należy rozumieć ryty. Ci, co robią zawód z inicjacji, są godni pożałowania, bo przekazują wiedzę o czymś, czego sami nie doświadczyli, zobaczyli, usłyszeli; zmarnowali jedynie opłatę za rytuał, będąc pozbawieni jakiegokolwiek osądu i rozeznania. Gdy szarlatani działają, przed odprawieniem rytu ludzie, co chcą być inicjowani, spodziewają się mieć wiedzę — po rytuale są odarci nawet ze swoich oczekiwań, wątpiąc bardziej aniżeli będąc inicjowanymi.

Kiedy Zeus dosiadł boskiej Afrodyty, porodziła ona Perswazję i Harmonię; jednocześnie, kiedy stworzył Złotą Afrodytę, powstała też Perswazja i Harmonia — bowiem perswazja nakłaniała do harmonii, a harmonia do perswazji. Córki te piękne wynosiły poprzez nauczanie do najwyższych. Te siły oznaczały Harmonię jako hermose — czyli siłę, co łączyła w proporcji; afrodyzja również łączy, lecz poprzez Erosa.

Ziemia — Demeter — jest poniekąd zraniona (edeiothe) przez unię seksualną. Nazywana jako Rhea, co oznaczało „łatwość" dla poetów, jest bowiem naturalna przez siebie, a także Hera jako powie-

trze. Zeus „czerpał wielką siłę z szeroko-płynącego kosmicznego oceanu, który nim jest" — bowiem bóstwo, generując się z siebie, czerpie swoją moc z siebie, a także — jak architekt — buduje porządek przez siebie.

Uroczy Kanibale, Ucywilizowane Bestie, Cywilizowana Boskość

Istota ludzka nie rodzi się ani dobra, ani zła, jak twierdził Platon. Posiada pewne neurokognitywne tendencje wynikające z fenotypu neuronalnego, które ujawniają się w środowisku naturalnym oraz w interakcji ze światem i z Innym. Fenotyp neuronalny, czyli fenotyp kognitywny, to wrodzona skłonność do określonych struktur poznawczo-emocjonalnych, takich jak psychopatia, bądź do tendencji kształtujących światopogląd, postawy polityczne itp. Aby uniknąć determinizmu neuronalnego, wolę podkreślać znaczenie adaptacji — nabywania automatyzmów i umiejętności zachowań społecznych, które formują pewne skłonności stanowiące podstawę socjalizacji, a więc trening społeczny w trybie pasywnym i interaktywnym, oraz opanowanie — przezwyciężanie i dojrzewanie do roli niezależnych, autorefleksyjnych jednostek zdolnych do okiełznania „tartaryzmu" czy pierwotnej bestii w sobie oraz skierowania „skaczącej małpy umysłu" na tory bardziej wnikliwe, twórcze i odpowiedzialne.

Chciałbym tu wybrać dwa instynkty z listy Jaana Panksepa i wyjaśnić, jak rozwijają się one w warunkach kulturowych i cywilizacyjnych, oraz jak ludzka bestia staje się człowiekiem, a humanitarny człowiek rozwija swego wewnętrznego daimoniona, by oderwać się od świata zwierząt i wkroczyć w światy Boskiego. Boskie jest zawsze obecne i nigdy nie stoi w sprzeczności z naturą, o ile oczyszczone są „drzwi percepcji", a intelekt i uczucie sublimują i korygują się ku wyższemu punktowi rozumienia i postrzegania.

Głód i pragnienie są naturalne dla każdego, kto został pozbawiony pożywienia. Nadmierne zaspokajanie tych potrzeb wiąże się z ośrodkami nagrody, a zwykli „smakosze" rozkoszują się estetyką smaku rozmaitych substancji. Na marginesie — istnieje pewien sekret komunii z substancjami, starożytna dyscyplina szamańska; najlepiej działają substancje czyste, a ponieważ prana podąża za myślą, łza mirry, którą kiedyś spożyłem, przywróciła moją saturniczną naturę na właściwe miejsce. W starożytnym Egipcie nazywano ją łzą Horusa. Ale nie przedłużajmy: zasada przyjemności wiąże się z popędem libido, czyli seksualnym. A zatem wszystko, co dotyczy przyjemności, jest zaspokajaniem libido, które „pochłania" obiekt pożądania, za którym tęskni.

Rozkoszowanie się sztuką i erotyką na wysokim poziomie jest istotnie pochłanianiem przedmiotu namiętności, gdyż głód, pragnienie i libido zostają uszlachetnione i wplecione w wartości cywilizacyjne i kulturowe, które harmonizują je z systemami akulturacji. Czy głodny, spragniony człowiek może cieszyć się sztuką? Tylko zdyscyplinowane jednostki, które potrafią panować nad sobą, bądź obsesyjnie oddane sztuce, mogą być pozbawione snu, jedzenia i skupienia na czymkolwiek innym. Dlatego zawsze byłem przeciwnikiem piramidy Maslowa — można zaspokajać wyższe pragnienia, będąc pozbawionym podstawowych, lecz trzeba je najpierw wytrenować. Chwała głodującym artystom!

Otóż pragnienia metafizyczne są nieustannym głodem i pragnieniem, umieszczają instynkt w hipostazie — w miejscu dopełnienia w rzeczywistości transcendentnej, w pragnieniu, którego nie da się zaspokoić natychmiast. Czy to budowanie zamków na piasku? A może to najsubtelniejszy punkt cywilizacyjno-kulturowej sublimacji, w którym niebo zstępuje na nas, a my odzyskujemy pełnię, gdyż powróciliśmy do punktu wyjścia przez przezwyciężenie natury. Ominęliśmy generatywne światy Afrodyty Genetrix, sabotując atawizmy

natury, i wróciliśmy do łona Mater Magna! Mit wiecznego powrotu nie polega na tym, że Bóstwo wraca do ludzkości, lecz że człowiek wraca do swego domu: „dziecko natury i gwiaździstego nieba, lecz mój dom jest niebiański" — Misteria Orfickie. Warto tu wspomnieć, że pewne instynkty, błędnie interpretowane, podsycały teorie spiskowe New Age i inne ekstrawaganckie idee, a w istocie są jedynie poszarpaną i sfundamentalizowaną potrzebą pożądania. Przykładowo, ktoś, kto tęskni do gwiazd, może zaprzeczać nauce i ewolucyjnej neurobiologii, fałszywie zakładając, że przybyliśmy z gwiazd na jakichś „statkach kosmicznych" (lokalność budowania gniazd), a wszystko inne to kłamstwo — należy zrozumieć mechanizmy instynktowne, symboliczne i transcendentne, metafizyczne, aby nie dać się samemu sobie oszukać! Jest tu i rozróżnienie i głębia krytycznego myślenia!

Podobnie, ktoś, kto doświadcza przeżyć metafizycznych lub szczytowych, będzie próbował usprawiedliwiać je „istotami pozaziemskimi, aniołami", jakby były natychmiastowe. W istocie uprzedmiotawia je, czyniąc czymś obiektywnie podstawowym, namacalnym, i fetyszyzuje je jako przedmioty swojej gry (instynkt zabawy), lecz w odwróconej roli — to on staje się ich podmiotem; to „one" przejmują kontrolę nad jego życiem, stanowiąc kabałę, syndykat, szarą eminencję pociągającą za sznurki sceny śmiertelników. Czy zaprzeczam istnieniu angeli bonum? Moje drugie widzenie ukazało wiele, lecz autofaneia (samoobjawienie) jest jedynie znakiem wielkiego typu istotnego, nieprzeniknionego dla śmiertelnego zwierzęcia ludzkiego. Ciekawość domaga się interpretacji, lecz gdy zadziwienie zostaje przerwane, wpełzają wszystkie demony pewności — i tu zaczynają się zarówno religijny fanatyzm, jak i ślepa wiara we własne idee. Innymi słowy, aparat krytyczny zostaje zawieszony w pogoni za fantazją. Tymczasem zrealizowany potencjał daje znacznie więcej satysfakcji niż fantazja. Jakby instynkty zakuwały nas w kajdany w w jaskini Platona, a dopiero dzięki wyrafinowa-

nym dziełom rozluźniamy ich uchwyt i zbliżamy się do niebiańskiego oblicza.

Wciąż jesteśmy śmiertelni, lecz nasze dusze, umysły i serca są jakoś odmienione. Podobnie jak w mutacjach wad i cnót — mogą one pochodzić od instynktów cywilizacyjnych. Analizowałem kiedyś podstawowe hinduskie „klesze" w modelu Patańdżalego (wady) i odkryłem, że wszelkie formy zmutowanych wad można prześledzić do tych prostych dharm: „przywiązanie, ja jestem ja, złudzenie, ignorancja, odraza". W podobny sposób można wyprowadzić różne mutacje z niższych instynktów, które przepływają korytami wirów cywilizacyjnej i kulturowej historii idei, noosferycznych bastionów i rewolucji, które je obalają niczym olbrzymy, by ustanowić nowe, małe i wielkie reformy społecznego logoi.

Dr. Jekyll and Mr. Hyde

Anioły nie powstają ze światła, lecz z sublimacji zwierzęcości w boskość — bądź to boskość wypożycza samą siebie światu, tworząc maskę ze swej nierozdzielnej totalności w światach metafizycznych i świecie natury. Boskość nie jest w sprzeczności z naturą. Lux ex Nox. Umbra et imago.

Cień w ujęciu jungowskim może być proporcjonalnym obrazem konstelacji psychicznych, wypartych przez świadomość dzienną. Różni się on między jednostkami, grupami kulturowymi, kręgami cywilizacyjnymi. Jest strukturą reprezentacyjną zmiennych, odwróconych fragmentów lub całych kompleksów. Może utrwalać się w skondensowanych doświadczeniach, symbolu, obrazie, afekcie, myśli, czynie, traumie.

Dla lepszego zrozumienia podajmy banalny przykład: pierwotny hominid-kanibal w mistyce uczestnictwa, w kontraście do cywilizowanego angielskiego dżentelmena. Genetyczne pochodzenie tego

dżentelmena można prześledzić aż do tamtego kanibala. Czynniki kulturowo-genetyczne przeprogramowały i przebudowały cały aparat psychiczny na osi chronologii memetycznych mutacji społecznego logosu między tymi dwoma panami. Cień jawi się tu zarówno jako chronologiczny, jak i chroniczny. W najwyższych wartościach dżentelmena instynkty kanibala czają się w drobnych szczelinach cywilizacji.

Pod łóżkiem świadomości zawsze kryje się „potwór". Angielski dżentelmen nie powróci do owego dzikiego kanibala, który jest bardziej zwierzęciem niż człowiekiem. Niemniej może go spotkać. Napotyka psychopatologiczny cień tego starego Kronosa w swoim własnym umyśle. Spotyka podstępne emocje, instynkty, impulsy, które zostały silnie wyparte. Te „grzechy ludzkości" są interpretowane według jego nowoczesnych reguł, kodów, funkcji poznawczo-behawioralnych i uspołecznionych. Są fetyszyzowane i moralizowane w „czyste" i „nieczyste", zgodnie z dyktatem jego wyuczonego sumienia. W tym ujęciu prawdziwy Kronos byłby przestępcą, seryjnym mordercą, a nie strasznym dzieckiem natury. To ocena tworzy podział, nie sama natura.

Dżentelmen mógłby zobaczyć tego kanibala we współczesnym świecie jako coś odrażającego, nie wahając się nazwać go wybrykiem natury. „Człowiekiem" do potępienia i osądzenia. Prawdziwy archetyp wszystkich ludzi nie tkwi w symbolach, lecz w totalności archetypu, z którego typy i symbole się wywodzą. Pomysłowość w wytyczaniu symboliki archetypicznej to zaledwie arystotelesowski, kategoryczny czknięcie. Archetypy wynalezione przez Junga są wytworem nowoczesnej potrzeby oswojenia pierwotności przez kategorie.

Jako modele są miłe i piękne, budzą estetyczne skojarzenia. Ale są całkowicie bezużyteczne w zrozumieniu psychopatologii i zachowania w przekroju epok. To zachowanie tworzy obraz historyczny, nie odwrotnie.

Doktryna rekurencyjnego, powracającego atawizmu Austina Osmana Spare'a jest tu znacznie skuteczniejsza. Mówi ona o „idei, że ludzki umysł zawiera atawistyczne wspomnienia mające swe źródła we wcześniejszych gatunkach na drabinie ewolucyjnej". Te atawistyczne wspomnienia mogą być także neurogenetycznymi engramami instynktowych, biopsychologicznych, homunkularnych (mentalne obrazy ciała) depozytów, uruchamianych jak IRM-y (Innate Releasing Mechanism) u zwierząt. IRM to mechanizm, który w jakiś sposób koduje zachowania zwierząt, które po prostu „wiedzą, co robić, gdy coś się wydarzy". Wiedzą, co robić po narodzinach, gdy rozbijają skorupę jaja, jak zachowywać się w naturalnym środowisku itd. Bez odwoływania się do świadomości gatunkowej, którą osobiście lubię, skupmy się na czymś innym: geny, które budują organizm, sprawiają, że ma on skłonność do określonych zachowań. Może to sprawiać wrażenie „pamięci genetycznej", bo wygląda jak czarna magia. Jednak bardziej prawdopodobne jest to, że są to potencjały ujawniające się w rzeczywistości poprzez złożone, adaptacyjne systemy organizmu, które idealnie dopasowują się do środowiska. Często zapomina się, jak ściśle splecione jest życie ze swoim otoczeniem. W grę wchodzą tu miliony lat ewolucyjnej adaptacji i czynniki entropiczne.

Cień pożądania kobiecego może przybrać postać pająka — budzącego grozę i śmiercionośnego; cień pożądania męskiego może być robakiem — bezbronnym, ślepym, wnikającym w ziemię z nieopanowaną żądzą (koncepcja Duranda). Nie jest to zwykłe skojarzenie. W kompleksach nerwowych generuje ono grozę i koszmary o owadach i niższych „chtonicznych" robakach. Libido jest pradawnym instynktem, taśmociągiem reprodukcji i życia samego. Dlatego łączy się z prymitywnymi formami życia — larwalnymi, owadzimi, embrionalnymi — w okultystycznej neurokranialnej skali evo-devo (evolutionary developmental biology)

Jeśli amator magii seksualnej lub byle jaki „mistrz" magii chaosu, masturbujący się nad sigilami, zastanawia się, czemu ma „creepy crawlies" zrobionym z chtonicznych cieni łażące po nim i po całym pokoju, albo generuje „demony ciała", to bardzo możliwe, że jego masturbacja lub zbyt instynktowny dziki seks wyzuty z jakiejkolwiek formy erotyki uruchamia archaiczne, chtoniczne neuro-magiczne wyzwalacze związane z narządami rozrodczymi, jeżeli nie jest w stanie nawet przekształcić i wysubtelnić tych energii seksualnych zaklinowanych w wulgarnych partiach sprzężeń zwrotnych orgazm-mózg-archaiczne żądze. Sublimacja seksu i erotyki może zrodzić anioły lub chtoniczne bestie — podobnie jak każdy inny instynkt i jego cień.

Gniewna młodość i Saturn

Spotkałem młodego człowieka, który krzyczał coś na ulicy: — „Zdrajcy, zdrajcy całej ludzkości, którzy sprzedali dusze, serca i umysły gównu na wieki!" Ludzie przechodzili obok niego niespokojnie, jedni szydzili, inni coś mówili między sobą, kobiety chichotały i wskazywały na szaleńca. Mimo to postanowiłem podejść, zatrzymać się na chwilę i zapytać go o te krzyki.

— „Dlaczego nazywasz ludzi zdrajcami?" — spytałem. — „To nie dla tego żyłem, to nie jest świat, o który walczyłem, to nie jest to, czym byłem" — krzyczał i ryczał. — „Czego chcesz od ludzi?" — zapytałem go ponownie. — „Nie chcę niczego od ludzi, tylko wzniosłem swą pieśń wysoko, a ze smutkiem widzę, że nikt za mną nie podąża. Dążyłem do piękna najwyższej szlachetności, obcowałem z dawnymi mędrcami, lecz okazałem się obcy temu światu i daleki od niego. Ten świat jest obrzydliwy i rozdarł moje serce. Teraz widzę, że krzyczę na niego, bo go nienawidzę" — odparł.

Głęboko zastanowiłem się nad jego słowami i nie winiłem go, lecz rzekłem tylko: — „Mogę ci współczuć, ale nie myśl, że wznosisz swą pieśń tak wysoko, iż inni nie mogą za tobą nadążyć, a teraz jedynie oddaliłeś ich od swoich celów. Nie mam do ciebie wyrzutu, bo dążyłeś do sprawy słusznej i wielkiej".

Kontynuowałem: „Czy chciałbyś, bym opowiedział ci o cnotach, którymi się kierowałeś, abyś nie czuł się zdradzony przez ten świat, lecz byś pozostał wierny wartościom, które są ci drogie?" — spytałem życzliwym tonem.

— „Już za późno. Zostało mi tylko szyderstwo dla reszty. Jak długo

można walczyć wśród ślepych, nie uciekając się do nienawiści? Ile razy można być karanym tylko za to, że żyje się w pełni swym umysłem, naturą i duszą, i być karanym przez błahe rzeczy życia, jak rój szarańczy, który umniejsza i wyśmiewa te rzeczy?" — odparł.
— „To jest konfucjańska cnota Yi — nie jesteś ani kłamcą, ani oszustem, twoja uczciwość jest szczera, a twoja złość to wściekły gniew, który stawia cię na równi z bogami słońca. Szamasz i Aja pobłogosławiliby cię, bo nawet największą nędzę dotykają ich promienie, nawet najwięksi szlachetni ludzie nie mogą być nieuczciwi w ich świetle. To moc, która jest szczera i rozdziela swe odnawiające światło wszystkim stworzeniom, wielkim i małym. Wystarczy wyprostować korzenie, by nie wyrastały twardo na fałszywych ścieżkach. Bo jest wielu, którzy są szczerzy w swoich przekonaniach, lecz mogą pozostać bezkrytyczni i niespójni, a przez to bezużyteczni dla wspólnego dobra. Czy sądzisz, że cnota Ren — cnota dobroci, życzliwości i człowieczeństwa — umarła w tobie, że stała się jak skręcona gałąź odcięta przez wyobcowanie, nie zasilana już i nie ożywiana przez wspólną więź?" — zapytałem.
— „Mówisz o cnotach, które znam, ale ludzi znam zbyt dobrze — są bezczelni, aroganccy, niewdzięczni, wolą gonić za swoimi zachciankami, gdy im dobrze i syto, niż troszczyć się o szerszy obraz" — odparł.
— „To typowe dla małych ludzi, że ich uwaga przykuwa to, co mogą trzymać w myślach jak zabawkę, a ich marzenia rzadko sięgają poza własne sprawy. Przypuszczam, że nie jesteś jak ci gorsi, których udajesz, że nienawidzisz, lecz wolisz chodzić po wyższych drogach i inspirować to, co można ukształtować, albo wspierać cel i trud całości — pomimo ich głupoty, braku spójności czy przewidywania — zamiast spychać ich głębiej w otchłań, którą tak chcesz widzieć. Zhi jest cnotą słusznej wiedzy opartej na obserwacji i przewodnictwie, wykraczającej poza zwyczajność i nie będącej jedynie płaszczem narzuconym na to, co wie i nie wie zarazem, co nie wie, a jednak odwraca

wszystkie swe mądrzejsze skutki" — odparłem.
— „Ale jak mogę zachować ten pogląd, jakbym stał na wieży strażniczej, patrząc w niebo i spoglądając na całą ludzkość, z cnotą Xin, wierny twórczym siłom boskich ruchów i wewnętrznej całości, skoro wszystko się zmienia, a nawet mój umysł jest porywany przez większe ruchy tych złych rzeczy, o których mówisz?"
— „Zwalczaj zepsucie wielkimi krokami i wymazuj drobne motywy i nienawiści, zanim w tobie zakiełkują. Widziałeś przecież, jak łatwo wypaczają twoje dążenia, i jak — gdy przypomnisz sobie swoje cele i idee — tracą one sens, który wcześniej posiadały, tracą swą krew, a jeśli odważysz się je zlekceważyć czy nawet cynicznie wyśmiać, drwisz sam z siebie. Dlatego musisz ustanowić Li, wewnętrzną tradycję wywodzącą się z cech kulturowych starożytnych, przewyższających te dzisiejsze, lecz bez zaniedbywania nowoczesności. Niech twe wewnętrzne współrzędne prowadzą cię na podstawie przenikliwych studiów, niech twoja praktyka będzie przeniknięta ruchami bóstw i niewidzialnych światów, które obdarzają cię uśmiechem".
— „Uśmiechem?! Po tym wszystkim?!" — spytał gorzko.
— „Aby mieć autorytet nad ludźmi, nie stawaj się zgorzkniały — to tylko przesunie twoje cele. A jeśli już nie chcesz mieć autorytetu, to jak użyjesz swojej pitagorejskiej liry, by wpłynąć na kogoś innego? Jeśli jest rozstrojona, będzie cię drażnić, ale jeśli znajdujesz ukojenie w samotności, pamiętaj, by dołożyć wszelkich starań, aby zachować humor i uprzejmość, pozostać otwartym i przyjaznym, pokonać swój wewnętrzny niepokój mądrym i ojcowskim obchodzeniem się z ludźmi — będą często niewdzięczni, lecz przychodzą i odchodzą, to rzecz naturalna" — odparłem — „bądź wyrozumiały i znoszący ich gruntownie i wytrwale, jak przystało prawdziwemu człowiekowi drogi".
— „Szybko by to wykorzystali, próbowali oczernić mnie, a co gorsza — zdradzić" — powiedział. — „Znoś to z godnością" — udawałem krzyk — „Ujarzmię cię, młodzieńcze!" — zaryczałem jak lew, przecha-

dzając się obok nie. Na szczęście zrozumiał i się roześmiał.
— „Teraz rozumiem — pozostać stałym wewnątrz i na zewnątrz, silnym wewnętrznie, łagodnym na zewnątrz, a jednak mieć silną wolę". — „To rzymska cnota gravitas — trwasz z oddaniem, nie daj się rozproszyć kaprysom ludzi bez kręgosłupa lub nieugiętych. Widzę, że w swej uczciwości już wcielasz w życie bogato oszczędny styl, także w mowie, którą właśnie wygłosiłeś do tłumu" — zauważyłem ironicznie, ale w przyjazny sposób.
Rozejrzał się i spojrzał na ludzi. — „Och, tak, to było niepotrzebne" — zerknął na przechodzącą rodzinę i uśmiechnął się. — „Widzisz, ludzkość potrafi być całkiem ludzka. Patrzysz na siebie teraz — gdzie jest ten rozdarty, gniewny obraz, który zauważyłem, zanim cię poznałem?" — uśmiechnąłem się do niego. — „Nie ma go nigdzie" — roześmiał się.
— „Mądra uwaga, ale pamiętaj, by nie traktować siebie zbyt poważnie i nie być zbyt dumnym czy próżnym ze swych dzieł. Jeśli coś bierzesz od natury lub bogów, zostanie to zwrócone naturze i bogom, gdy przyjdzie czas. Sława to rzecz niebezpieczna, anonimowość jest uznawana przez Opatrzność. Pozostań silny i nie chwiej się w swych dziełach, nie ulegaj zapomnieniu i bądź wierny sobie — poznaj samego siebie i tu jaśniej wpierw. Tam twoje prawdziwe ja zachowuje swą władzę, wszelki fałsz jest nie do zniesienia w oczach słońca. Śmiertelnicy lubią się nawzajem oszukiwać, ale niczego nie ukryją przed potężnym wzrokiem wielkości starożytnych".
Młodzieniec odwrócił się i rozkoszował się lekkim szelestem wiatru: - „Bogowie i Boginie rzeczy małych" — tak to zwykł nazywać. Tymczasem ja zniknąłem w moich pałacach Saturna, rozmywając się na wietrze. Odwrócił się i zdumiał, że już mnie nie ma: „Gdzie jesteś?" — wyszeptał z łzą w oku. — „Czuwam nad tobą" — mój głos rozbrzmiał przez przestrzeń w cichej myśli, którą tylko on mógł usłyszeć. Uśmiechnął się i odszedł pocieszony.

Komparatywny paradygmat Alchemii — Khemeto-Arabskiej, a Chińskiej

Celem alchemii było przywrócenie swojej istoty do pre-formatywnego stanu wszechświata, gdzie wszystko jest bez skazy, czyste, w spoczynku, w błogości. Była to próba przekroczenia czasu i przestrzeni, powracając do czystej mocy, która zainicjowała ruch i generację. Z fizycznego punktu widzenia, w fizycznym, obiektywnym wszechświecie, antymateria w teorii niszczy materię, zamieniając ją w czystą energię. Z esencjonalnie filozoficznego punktu widzenia to Boski ogień z dyskursu Platona, który rozbija karmana — sumę wszystkich poruszeń doświadczalnych, będących wynikową temporalnego istnienia i indywidualnej egzystencji — w czystego ducha: oczyszczając Puruszę w hinduskiej terminologii, Pneumę w gnostyckiej, daimona, czy ducha w którego stale próbuje się przyoblec czarny ogień chaosu w parafrazie Szema, lub Yuangi w chińskiej alchemii.

Proces wspinania się po „Jakubowych schodach", po stopniach Zigguratu, lecąc na grzbietach siedmiu smoków, po planetarnych sferach jest procesem praktykowania proporcjonalnej, korelatywnej kosmologii między mikrokosmosem a makrokosmosem poprzez zdobywanie analogicznych kluczy ćwiczeniami, technikami magicznymi i duchowymi, a także pracą z tymi światami, które wspomagają ten proces. Wspinanie to przypomina bluszcz pnący się po drzewie życia ku światom transcendentnym, a zarazem jest wertykalnym powraca-

niem do atawizmów istnienia, jakby korzenie rzeczywistości tkwiły w obu światach transcendentnych w chaosie błota z którego powstał Atum w teologii nomy heliopolitańskiej, a zarazem w nieskończonym ogniu. Oddolnie ujęto to w mitraickiej doktrynie: „Harmonia pośród napięć w opozycji do tego co ją niszczy, kolonizuje, ciągnie w stan perturbacji" — podczas duchowego ruchu w górę jeden ruch jest oddolny (np. od ludzkiego zwierzęcia do anioła, herosa, agathos daimoniona), drugi zaś rekursywny, odgórny (np. od atemporalnej, skończonej perfekcji, świata „dokończonego" przez całość rozrzuconych części masek w świecie temporalnym, które uniemożliwiają ostatnie pociągnięcie demiurgicznego pędzla). Oznacza to, że z perspektywy śmiertelnej nawiązujemy kontakt z bóstwem, a z pozycji bóstwa rekursywnie spełniamy swoje potencjały i maski rozrzucone przez czas i przestrzeń — w możliwie największym stopniu tu i teraz — aby osiągnąć całkowite scalenie sumy potencjałów do jakich jesteśmy zdolni w indywiduacji Geniusza czy Junony z całkowitym mariażem tytanicznych efektów Biosa, Erosa i Thanatosa z transcendentną unifikacją metafizyczną.

Wanwu — koncepcja z chińskiej alchemii — wskazuje, iż „dziesięć tysięcy rzeczy" to sprawy relatywne w świecie fenomenalnym, poddanym ruchowi i zmianie. Absolut, w ujęciu Księgi Przemian (Wielkie Komentarz — Dazhuan) stałość, bezruch są tu punktem odniesienia dla wszystkich relatywnych spraw, które się mierzy. Nie znaczy to jednak, że Absolut ma tego typu naturę; możemy jedynie przypuszczać, iż jego stałość jest najdoskonalszym punktem odniesienia wobec ruchu relatywnych fenomenów. Wszystko wewnątrz Wanwu, świata dziesięciu tysięcy rzeczy, jest relatywne, a zatem współpolegające na sobie i współpowstające.

Dynamika galaktyki jest zdeterminowana głównie przez grawitację, a jej ruch wynika z rozkładu masy — gwiazd, gazu, ciemnej materii — oraz obecności supermasywnej czarnej dziury w centrum, Sagit-

tarius A*. Pola magnetyczne i procesy termonuklearne w gwiazdach odgrywają rolę pomocniczą, wpływając na ewolucję struktury galaktyki, ale nie są głównym czynnikiem jej ruchu. Od początku wszystkie te rzeczy współpolegają na sobie i są głęboko ze sobą połączone. Z jednej perspektywy relatywny świat daje iluzję oddzielności i złożoności, z wielkiej perspektywy zaś wszystkie rzeczy wydają się być niepodzielnym kosmosem, a zatem przejawem homogenicznego, ciągłego porządku.

W Chinach istniała koncepcja eliksiru Jindan, lub Złotego Eliksiru, który był otrzymywany jako „odsłonięty podarek niebios", a także odwrócony eliksir Huandan. Ten pierwszy był poszukiwany, aby poprzez fizyczną transformację materii dać nieśmiertelność — tak jak legendarnemu Żółtemu Cesarzowi, a także Nieśmiertelnym Wieszczom Chin. W szczerości, z perspektywy np. osiemdziesięciu lat, któż chciałby żyć w nieskończoność, znając znoje życia?

W istocie poszukiwana była nieśmiertelność duchowa. Odwrócony eliksir polegał na cofnięciu człowieka do stanu pierwotnego różnymi środkami i technikami, poprzez niezliczone etapy transformacji. Nie rozumiano przez to „temporalnego odwrócenia", lecz „odwrócenie do ponadczasowego" — powrót przez atawizmy wszechświata do pierwotnego ducha. Zachowanie młodości lub długowieczności było inną pracą, często realizowaną technikami nazywanymi jogami, choć w Chinach znanymi niezależnie od tradycji indyjskich. Odkrycie i prześledzenie transcendentnych harmonii świata wewnątrz, aby wykluczyć się z generacyjnej egzystencji podlegającej czasowi, to osiągnięcie Dao. Warto wspomnieć, że De — jak mawiano — było dane przez niebiosa, natomiast Dao inicjowane przez mężczyznę lub kobietę. Aby zakreślić pełen krąg, mikrokosmos musi spotkać się w pół drogi z makrokosmosem, ziemia z niebiosami. Choć od początku się przenikają, iskra wzrasta i scala te światy rosnącym, świętym płomieniem, gdzie ziemia i niebiosa spotykają się w człowieku. Wówczas śmiertel-

nik wynoszony jest przez Celestialne Siły mocą wewnętrznej prawdy, środkiem Huandan do Jindan. Medykament Jao był wehikułem, poprzez który było to możliwe — tym medykamentem był Dan (eliksir), którego rdzeń oznaczał „esencję".

O ile studium fizycznej astronomii jest studiami nad cieniami — ważnymi, precyzyjnymi i pięknymi — to w akompaniamencie filozoficznej astronomii staje się ono nauką o esencjach. Poprzez analogię: studia nad światem fenomenów są formą filozofii naturalnej, studia nad boskimi filozofiami zaś oświetlają wszystkie te dyscypliny w błyskotliwy sposób.

Pierwsze tradycje piśmiennej chińskiej alchemii datuje się na II wiek p.n.e., mianowicie do pism Taiqing, które opisują, jak Jing (esencja) powinna być odwrócona do prima materia, jak nazywano ją wśród alchemików Okcydentu (pierwotnej substancji), osiągając stan (Hundun) podobny do tego, jaki istniał w pierwotnym, pra-fenomenalnym, pre-formatywnym kosmosie. Różnorodne tradycje — czy to akkadyjskie, czy egipskie — mają korpus piśmienniczy poświęcony preformatywnym światom. Ten korpus mitemów można zrozumieć przez doktrynę analogia entis (analogii między bytami), a także similia similibus (w tym kontekście podobieństwa do Boskości, rozumianej jako punkt relacji między relatywnym a Absolutem, nabierającym potencji poprzez łączność wykutą zrozumieniem, asymilacją, podobieństwem, wykonaniem).

Tak jak głębokie siły, miarą człowieka przechodzą przez swoje konstelacje i zmiany, nie powinny być one odrzucane jako phantastikon niedojrzałych umysłów, lecz traktowane jako wielkie doktryny zaobserwowanych fenomenów przez umysły starożytnych kapłaństw, które obserwowały kosmos w największej koncentracji. Jedynie tą metodą możemy odwrócić intelektywność i współzrozumienie preformatywnego oraz fenomenalnego, przerzucając pomosty między tymi światami i próbując uchwycić je w najbliższy możliwy sposób.

Ujęto to w Dao De-Jing:
Niewyraźne! Niejasne! Jednak w środku coś jest. Zaciemnione! Niepojęte! Jednak jest tam esencja!

Co prawda teksty Taiqing odnoszą się także do spożywania pewnych pierwiastków, które — jak obecnie wiemy — są toksyczne, takich jak siarka (utożsamiana z Jang) lub rtęć (utożsamiana z Jin), nie świadczy to jednak o szarlatanerii czy defraudacji, lecz raczej o próbach osiągnięcia komunii z nieśmiertelnością wszystkimi możliwymi sposobami. Pamiętajmy, że modus operandi myślenia ludzi przeszłości był inny, a metody groźne dla zdrowia i życia bywały formą rytuału, podobnie jak zjadanie sakralnych substancji było formą communitas z duchem tej substancji, jej geniuszem — tak jak w niektórych dzisiejszych enteogenicznych tradycjach, które mają swój cel i skuteczność rytualną.

Kolejne rozwinięcia podczas panowania dynastii Tang (VII–X w. n.e.) — z których, nota bene, polecam piękną poezję Du Fu (712–770 n.e.) — odnowiły i uporządkowały kosmologiczne i alchemiczne aspekty w Zhouyi Kantong Qi („Ślad Zgody Trzech zgodny z Księgą Przemian"). Kantong Qi jest nieco podobne do Platonicznej interpretacji wszechświata, w której dodekahedron jest demiurgicznym modelem kosmosu, a jako powielenie przez pięć pierwiastków pentagramu (ogień, woda, powietrze, ziemia, duch) stanowił liczbę sześćdziesiąt, w którą wpisywano Bogów, Boginie, celestialne ruchy, luminarzy kosmicznych, a także ich właściwości arytmetyczne, geometryczne, mistyczne i filozoficzne we wzajemną formułę świata. W podobny sposób w Chinach pierwiastki (ogień, woda, powietrze, drewno, metal) nie były faktycznymi, lecz metafizycznymi, filozoficznymi rektyfikacjami zaobserwowanych procesów w poruszającym się świecie.

Okcydentalna alchemia — najprawdopodobniej wywodząca się z rdzenia słowa Al-Khemi, lub z „Ziemi Khem" (Egipt), ale także

z grecko-arabskich rdzeni Al-Chemeeia („wytapianie metali") — była bardziej przejęta przekształcaniem świata widzialnego. Egipskie i mezopotamskie kultury były rytualistycznie skłonniejsze do zaawansowanych ceremonii ku światu zewnętrznemu; w chińskiej alchemii odpowiadało to tradycjom Waidan, a tradycjom Neidan (wewnętrznej pracy) odpowiadały praktyki neoplatonicznej teurgii. Pierwsze wyobrażenia alchemii typu Neidan pojawiały się w teurgii neoplatonizmu, która była szkołą niejawną nawet w swoich czasach, przywołującą na myśl Wyrocznie Chaldejskie (spisane przez Wielkiego Teurga-Archanioła Juliana) z I w. n.e., gdzie największa, najgłębsza koncentracja nad Monadą była wymagana, połączona z pracą rytualną, czyli ceremonialną teurgią. W alchemii chińskiej byłby to pomost między tradycjami Waidan i Neidan.

Jednak w absolutnym kontekście: co, jeśli ktoś nie osiągnie swojego ostatecznego celu? Istnieją przecież miriady światów, w których można się urodzić lub odrodzić, aby działać na rzecz innych spraw — na Ziemi lub gdzie indziej — przez lilę (grę), wpadając w powagę albo odłączając się od Maji (iluzji).

Człowiek nie powinien być zwiedziony przez tysiące napadających nań złudzeń. Jeżeli osiągnięty zostanie stan ciszy, nagle pojawiają się kolejne pułapki, które próbują nas związać. Próbujemy się wyrwać i nie możemy; podążamy za nimi, czując się tymczasowo usatysfakcjonowanymi. Oznacza to, że mistrz stał się sługą. Jeżeli człowiek tkwi w tym stanie wystarczająco długo, wkracza w świat iluzorycznych doświadczeń. W najlepszym przypadku odnajduje się w niebiosach, w najgorszym — pośród lisich duchów. Zgodnie z chińskim folklorem lisy też mogą kultywować eliksir życia, zatem uzyskują możliwość przyobleczenia się w ludzką formę w metempsychozie, a także w transmigracji.

(Tai i chin hua tsung chih, Richard Wilhelm, C.G. Jung i Huayang

Liu, Sekret Złotego Kwiatu, Chińska Księga Życia, New York: Harcourt, Brace & World, 1967, s. 46).

Ubierając ciało i umysł: Mediumistyczne ślady wcieleń (2016)

Chodziłem ze świętymi, z królami i królowymi przeszłości, nosząc ich korony choćby przez chwilę. Uczyłem się od duchów inteligencji planetarnych Układu Słonecznego, od mistrzów starożytności, od boskich mistrzyń i kapłanek. Łączyłem się w zmysłowości ze świętymi prostytutkami Babilonu poprzez moją ukochaną; z dziwkami piekła i córkami niebios. Całowałem hinduskie Dewy, które — jak ja — były świętymi świątyniami. Myślałem z magami dawnych czasów, z naukowcami, którzy odeszli, z przywódcami i prostymi ludźmi, którzy mimo to byli wielcy. Rozmawiałem z duchami sylfów, istot powietrza, ognia, ziemi i wody; rozkazywałem latającym demonom, a potem słuchałem mądrości bogów.

Drzwi zamkniętych światów otworzyły się tuż przede mną. W wielkiej ciszy współdzieliłem swoje ciało i umysł z potępionymi, nieszczęśliwymi, z sadystycznymi mordercami i dewiantami złymi do szpiku, a także z boskimi, pełnymi glorii i człowieczeństwa — o naturach chaotycznych, dziwnych lub uporządkowanych. Przez mój głos przemawiało wielu, którzy się we mnie wcielali. Mieszając te natury w alchemii poznania, pogłębiałem swój umysł i jestestwo — wszystko to w obliczu tych, którzy atakowali mnie w ignorancji, arogancji i wściekłości, krytykując moje poczynania… a jednak również mając swój udział w kształtowaniu mnie jako żywej świątyni dla tych wszystkich rzeczy.

Najłatwiej wykorzystać nasze słabości, bo ulegamy im niemal zawsze, często w nieświadomy sposób, nihilując metafizykę do procesów psychopatologicznych czy psychologicznych i reifikując to wszystko w symptomach niemalże psychotycznych. Zbuduj wpierw fortecę ze słabości: rozpoznaj je, odizoluj, wyodrębnij i wyeliminuj, wyrwij jak chwast, o ile możesz; odłącz się od nich, bądź świadom każdej zmiany w umyśle, obserwując i rzeźbiąc w nim, gdy masz materiał do rzeźbienia, doświadczenie — masz z czym pracować. W bitwie, kiedy zaleczymy jedną przypadłość, najłatwiej nas zniszczyć, tworząc nowe nawyki — te mogą stać się destrukcyjne, pasyjne, ponad umiar i opanowanie. Obserwuj więc siebie, kieruj się stałością, umiarkowaniem i zasadami, blokuj ekstremy, związuj je i użyj jak lewara do krystalizacji czegoś silniejszego jakościowo, czegoś sublimowanego w wysokie jakości.

Naprawiaj błędy i przyznawaj się do nich, nie chwytając się ich, ale powstając jak feniks każdego dnia, aby w ciągłym ferworze pracy dłutem w tym niewyciosanym materiale osiągnąć coś wartościowego. Słabości, które zamieniają się w nawyki, wżynają się w naszą naturę, podkopując fundament naszego istnienia — tak jak jedna pasja czy jedno totalne uzależnienie potrafi zniszczyć całą naturę człowieka, gdy wmiesza się w to „druga strona", często nam nieprzychylna, wybija nam z rąk broń i pancerz, hipertrofizując wszystkie nachalnie małe, trujące rzeczy — naucz się co jest jadem, co antidotum, co trucizną która leczy, a co trucizną która zabija.

Obawiaj się tego, czego w sobie nie widzisz, czego „nie wiesz, że nie wiesz" — bo kiedy zostaniesz poddany próbie, wszystko to wypłynie, ukazując, kim naprawdę jesteś w lustrze wieczności, albo kim się staniesz, jeśli temu nie przeciwdziałasz. Największe zło to ignorancja, która będąc ignorancją siebie nie rozpoznaje się aż do końca. Patrz na to, czym możesz się stać i czym chcesz się stać, kierując się najlepszymi ideami, koordynatami, punktami odniesie-

nia. Wzywaj na pomoc apotropaiczną tych, którzy sprawdzili się w najwyższych, niezniszczalnych cechach i atrybutach, wzoruj się na naturach wielkich, głębokich, pięknych.

W życiu nie ma statyzmu — a my nie jesteśmy skałą. Przekształcamy się w alchemii istnienia, zrzucając to, co zbędne, i chroniąc się przed nawrotem tego, co zostawiliśmy za sobą.

Ci, którzy podążają za swoim przeznaczeniem, znają siebie na wskroś (sic?!) i są wolni od wpływu sił rządzących nieświadomymi, śpiącymi, trzymanymi w ignorancji. Kiedy się buntują, kiedy ktoś z nich przejrzy, wtedy ci, którzy stoją ponad siłami zniewalającymi, pomagają im wyzwolić się z jarzma — rosnąc w siłę poprzez armię przyjaciół, od których ludzkość dawno się odwróciła. Pozwalają swoim gwiazdom i geniuszom zaprosić ich do tańca, bo w istocie są jednym i tym samym. Wielkie rodziny inteligencji i ducha prowadzą ich, osłaniają, uzbrajają i uczą, niszcząc szyki przeciwników i przeciwdziałając ich planom unicestwienia liberati, cognoscendi — ze śmiechem i chwałą na ustach, przenikając umysły wrogów i cierpliwie patrząc na ich machinacje, zapobiegając ich efektywności, gdy heroicznie nie wpadamy jak idiota w sidła, ale ostrożnie stąpamy po polu minowym, jeżeli jesteśmy w złym miejscu i czasie.

Natury rozmaitych aeterycznych bytów manifestują się jedynie w takim zakresie, na jaki pozwalają nasze psychiczne warunki, struktura, szerokość umysłu i serca, a także poziom samoświadomości, samopoznania, introspekcji, obserwacji, rozróżniania, dyscypliny i siły woli. Zdarzają się psychiczne obezwładnienia albo brutalne ataki, które próbują zdominować umysł, lub subtelne podstępy mające nas zniszczyć od środka, czyniąc nas narzędziami lub kukłami. Jednak to my, przede wszystkim — ciężką pracą — budujemy w sobie świątynię dla muz.

Pracujemy zatem z miriadami zróżnicowanych inteligencji duchowych w określonym, wspólnym celu: przeistoczeniu, szlifowaniu,

udoskonaleniu, przez ból i katorgę, przez pogłębienie i wnikliwość, przez szczęście i wzniosłość, zachwyt. W zależności od głębi umysłu możemy je w sobie zadomowić na chwilę, poświęcić część siebie, aby ich natury mogły zamanifestować się w swojej substancji, zmieszanej z naszą, jak katalizator spraw wielkich i nikczemnych, chodząc z legionami piekieł, zmarłych, a także nieskończonych światów zamieszkiwanych przez inteligencje duchowe wyższych sfer, astralna faunę i florę, aż do spraw najwyższych, przynajmniej tych które człowiek może jedynie musnąć, nie poznając ich w esencji. Jako żywe świątynie powinniśmy być zarazem mistrzami tej świątyni.

Goście, którzy ją nadużywają, niszczą, profanują lub próbują zbezcześcić, powinni być wyproszeni, złapani za gardła i wyrzuceni lub unicestwieni. Ci zaś, którzy ją szanują, są zawsze mile widziani — wtedy uczymy się od siebie nawzajem w wielkim sympozjum.

Niektóre natury przyciąga prawo podobieństwa, inne prawo opozycji, jeszcze inne — afektu, awersji, dominacji lub wolności, aby wymienić choć kilka relacyjnych tożsamości i zmiennych. Inne są kierowane wyborem i wolą, jeszcze inne — celem jawnym lub ukrytym. Są i takie, które przyciąga pasywność, bezwład umysłu, lub pragnienie kąpieli w cudzym umyśle czy zmysłach, lub przedłużając swoje działanie poprzez człowieka. W tym tarciu idziemy naprzód, kształcąc się w alchemii auto-eksploracji, ustanawiając i sublimując obraz umysłu, czasem cofając się, aby wejść na nową drogę — dopóki proces ten nie rozerwie nam umysłu w drzazgi, gdy ego stanie się zbyt ciasne, by to wszystko pomieścić. Wtedy nadchodzi szaleństwo albo psychoza, tu kategorycznie należy interweniować, aby nie zniszczyć całkowicie dzieła. W głębokim obłędzie już byłem — cudem się odratowałem dzięki moim zaufanym tradycjom duchowym.

Proces konfrontacji rzeźbi umysł, jeśli prowadzony jest w skoncentrowany sposób jednokierunkowo, ale wielo-aspektowo, przez wyrysowanie motywu, woli idei, wizji czym chce się stać, jakie są na-

sze zasady, wyższe aspiracje, Super-Ego, które staje się Alter-Ego, wchłonięte w Ego. Wykształcenie „ideału osobowości" — w języku Kazimierza Dąbrowskiego — lub „mentalnego obrazu ideału" jest niezbędną aspiracją. Może być początkowo jedynie cieniem w ujęciu Junga, ale rośnie w pełną substancję umysłu, dojrzewa i przyobleka się w realizacja wraz z postępami.

Kult umysłu nie może jednak zastąpić delikatnej otwartości na ideę, świadomość, duszę i ich transformacje. Umysł jest bowiem jedynie wehikułem — szóstym zmysłem — a przywiązanie do jego konstrukcji jest takim samym błędem, jak uzależnienie od któregokolwiek innego narzędzia. Zbyt silne przywiązanie sprawia, że cierpimy, gdy obraca się on przeciw nam, kiedy tracimy zawłaszczone jakości, które braliśmy za pewnik.

Umysł w rozsądnym procesie powinien dokonać sublimacji we współpracy z wyższymi źródłami, aby negocjować jakość zindywidualizowanej świadomości i rozwijać narzędzia ekspresji, a nie jedynie doskonały aparat poznawczy dla siebie samego na ziemi — bo mózg rozkłada się wraz ze śmiercią. Jest jednak sens doskonalenia umysłu, aby daimon, dusza, cień, świadomość mogła korzystać z niego pośmiertnie jako organu kontaktu z innymi rzeczywistościami i wymiarami, jeśli zostanie to przeprowadzone pomyślnie. Czy nasze empiryczne zmysły i umysł to jedyne interfejsy kontaktu ze światem? Czy duchowe światy mogą być empirycznie ontologicznie obiektywne w pewnych sytuacjach subiektywnego, inter-subiektywnego postrzegania, przy pewnych darach i zdolnościach?

Przez lata doświadczenia byłem żywym ubraniem dla wielu istnień — medium, katalizatorem, samoświadomym i ekspansywnym, mógłbym się nazwać „legionem" lub „dominium", bo wielu kroczyło przez moje szaty ciała, umysłu i emocji, inspiracji, wiedzy i wnikliwości, postrzegania, percepcji i zrozumienia. Te wszystkie rzeczy mnie nie „opętywały", rozszerzały moje doświadczenie, horyzont mojej na-

tury, poznania siebie, wszystko co przeżyłem jest moje bo jest tożsame z mojej unikalną perspektywą, fenotypem percepcji i istnienia, z procesem gnosis. Potrafiłem pomieścić w świątyni swojego ciała wiele istnień, odpierając próby zdominowania mnie przez te mniej przychylne, rozbrajając i przesilając ich natury, gdy niekiedy drwiąc ze mnie rozrywały mój bastion, oblężały twierdze, aby mnie sponiewierać. Spotykałem przewodników, którzy wskazywali mi drogę, Bóstwa, które mnie chroniły i wznosiły ku sprawom heroicznym, zamaszystym, nieśmiertelnie pięknym. To ciągła walka o suwerenność umysłu przeciw szturmowi dominujących inteligencji lub zagubionych istot działających z ignorancji i żądzy kontroli, zakrzyknięciem „ja jestem ja", „ty jesteś mną", „ja nie jestem tobą".

Kiedy takie byty próbowały władać moim ciałem i umysłem siłą, wulgarnie, lub w sposób subtelny i jadowity — zapraszałem wyższe inteligencje, żyjące wolnością, aby mnie pogłębiały, umacniały i rozszerzały moją percepcję. Uczyły mnie, wzbogacały moją ludzką naturę boskim pierwiastkiem, stając się moimi cudownymi nauczycielami.

Ze zdolnością wyczuwania form i pól biomagnetycznych, każda z tych energii była inna, jak szakti przemieszania ze wszystkimi tonacjami różnorodnych natur w boskim chaosie, różne w zależności od bytu, który się wcielał — aktywując umiejętności magiczne, wysubtelniając umysł, lub go wulgaryzując, we wszystkim możliwych modus operandi „ecce homo!", „ecce daemon!", „ecce Dei!". Obserwowałem, jak zmodyfikowane energie i ekspresje ludzkiej natury, splecione z tymi bytami, przyoblekały się w nowe wzorce poznawcze, behawioralne, egzystencjalne, duchowe i afektywne. Nie tylko we mnie, ale też w nieświadomych niczego ludziach tkwiących złudnie w przekonaniu, że ich to nie dotyczy. Najłatwiej „drugiej stronie" grać na ignorantach, ateistach i bigotach religijnych. Najtrudniej — na wysokich, solidnych, silnych, jednolitych i wielkich naturach, które są samo-tożsame i świadome. Poznawałem charakter i jakości bóstw

na miarę tego, co człowiek może zrozumieć, poczuć i przeżyć — ale byłem też sprowadzany do bestialstwa i degenerowany przez mniej przyjazne istoty. sprawy, „nic co ludzkie nie jest mi obce", ani bestialstwo, ani idylla, która jest nieodłączną częścią natury.

Czułem ich siłę magnetoreceptywnie, niekiedy z duszą wielką jak miasto, subiektywnie byłem ogromny potęgą wielu sił, było to dla mnie empiryczne, sensoryczne, magnatyczne w magijny sposób. Nasiąkałem ich potęgą i umiejętnościami, czułem ich kształty i formy poprzez zróżnicowaną energię, deifikowane jakości i cechy, atrybuty przeróżne. W różnym stopniu zdolny byłem do ekspresji ich natury i substancji, zauważając to ogólne „noszenie" ich obecności podczas asymilacji. Pozwalało mi to badać, odkrywać retrospektywnie, działać magicznie i spisywać te odkrycia, a także posuwać się jak lis i słoń — w szarży naprzód, w tańcu siermiężnym i delikatnym, tytanicznym i lekkim.

Heinrich Cornelius Agrippa — Filozofia ukryta, Księga I (część 1) — Fragment Rozdział 60. O szaleństwie i przepowiedniach, gdy ludzie są przebudzeni, oraz o sile melancholii, przez którą duchy inkarnują się w ludzi.

Zdarza się czasem, że nie tylko ci, którzy śpią, lecz także ci, którzy są czujni i spostrzegawczy, zostają obdarzeni szczególną wnikliwością umysłu — boskością, którą Arystoteles nazywa „poruszeniem", typem szaleństwa. Naucza on, iż bierze się ono z natury melancholicznej. W Traktacie o Przepowiedniach pisał: „Melancholicy, przez swą szczerość, pozostają w lepszym współbrzmieniu (...) i najłatwiej przyjmują wrażenia od światów niebieskich." W Rozważaniach zaś wspomina, że zarówno Sybille, Bachantki, jak i Niceratus z Syrakuz czy Amon byli, dzięki swej melancholijnej naturze, prorokami i poetami.

Powodem ich szaleństwa — jeśli można je nazwać cielesnym — jest charakter melancholijny. Gdy zostaje on pobudzony, rozpala się i podsyca szaleństwo prowadzące ku wiedzy i przepowiedni, zwłaszcza gdy wspiera go boski wpływ. Saturn, ojciec sekretnej kontemplacji, odizolowanej od spraw publicznych, planeta najwyższa, pomaga wznieść się wyżej, obdarzając wiedzą o przyszłości. Arystoteles pisał w Rozważaniach, że poprzez melancholię niektórzy stają się niemal boscy, przepowiadając przyszłość, a inni zamieniają się w poetów. Twierdził również, że ludzie doskonali w jakiejkolwiek nauce w większości byli melancholikami.

Bywa, że melancholicy byli niegdyś grubiańskimi ignorantami, nieposkromionymi, jak Hesiod, Jon, Tynnichus, Calcinenses, Homer czy Lukrecjusz — którzy nagle, porwani przez szał, stawali się poetami i zwiastunami pięknych, boskich rzeczy, których sami w pełni nie pojmowali. Tak wielka jest siła melancholii, że duchy niebieskie potrafią czasem wziąć ciała melancholików, a swoją obecnością i instynktem natchnąć ich boskością, by przemawiali wzniosłymi słowami.

Mówi się, że dzieje się to trojako — zgodnie z trzema władzami duszy: wyobraźnią, rozsądkiem lub siłą umysłu. Gdy melancholia porusza umysł, lecz nie osłabia ciała, wyobraźnia staje się siedliskiem pomniejszych duchów, które obdarzają pięknymi darami, ucząc sztuk. Wtedy nawet człowiek najbardziej prosty może nagle stać się wspaniałym malarzem, architektem czy mistrzem dowolnego rzemiosła. Gdy jednak nad umysłem panują duchy widzące przyszłość, przynoszą wizje żywiołów, czasów, przyszłych deszczów, burz, trzęsień ziemi, wielkich śmierci, głodu, rzezi i podobnych zdarzeń.

Aulus Gellius opowiada, że Cornelius Patarus, kapłan w czasach, gdy Cezar i Pompejusz mieli stoczyć bitwę pod Tesalią, wpadł w obłęd i przepowiedział jej czas, przebieg i siły walczących. Gdy jednak umysł poddaje się rozsądkowi, staje się siedzibą duchów średniego rodzaju, które obdarzają go wiedzą i rozumieniem rzeczy

naturalnych i ludzkich. Wówczas człowiek może nagle stać się filozofem, lekarzem lub mówcą, przewidując zmiany królestw, powrót złotych czasów i inne zjawiska, jak czyniła Sybilla wśród Rzymian. Gdy natomiast umysł zostaje całkowicie wyniesiony ku najwyższemu zrozumieniu, staje się mieszkaniem subtelnych duchów uczących boskich praw, porządku bytów wyższych oraz spraw dotyczących wieczności i zbawienia dusz.

Są też przepowiadacze stojący pośrodku między naturalnym a nadprzyrodzonym proroctwem: ci, którzy zbliżają się do śmierci lub osłabieni wiekiem potrafią widzieć przyszłe sprawy. Platon pisał, że im bardziej zmysły człowieka słabną, tym jaśniej rozumie on rzeczy, gdyż jest bliżej miejsca, do którego zmierza; jego więzy stają się luźniejsze, a on sam coraz mniej podlega ciału, widząc wyraźniej światło boskich spraw.

Ci, którzy podążają za swoim przeznaczeniem, znają siebie na wskroś. Są wyzwoleni spod wpływu sił rządzących nieświadomymi, utrzymujących ich w zaślepieniu losu. Gdy się buntują — gdy któryś z nich przejrzy — wówczas ci, którzy stoją ponad mocami zniewalającymi, przychodzą im z pomocą. Natury planet, w prometejskiej asyście, kształtują nas — raz utrudniając, raz wspierając — ucząc i zdzierając łuski tego, co zbędne na dalszej drodze, by wyzwolić nas z jarzma.

Rośniemy w siłę dzięki armii przyjaciół, od których ludzkość dawno się odwróciła. Oni pozwalają swym gwiazdom i geniuszom zaprosić nas do tańca, ponieważ w swej istocie są tym samym, czym my. Wielkie rody inteligencji i ducha prowadzą nas, osłaniają, uzbrajają i uczą, burząc szyki przeciwników oraz niwecząc ich plany unicestwienia naszej natury. Przenikają umysły wrogów, patrzą cierpliwie na ich zamysły i — ze śmiechem oraz chwałą na ustach — powstrzymują kolejne ciosy, które mogłyby przedwcześnie zmieść nas z ziemskiej sceny.

Natury objawiają swe charaktery tylko w takim stopniu, w jakim pozwalają na to nasze psychiczne warunki, zawartość i struktura umysłu, jego szerokość, a także rys serca. Dzieje się to w zgodzie z naszą samoświadomością, samopoznaniem, introspekcją, obserwacją, rozróżnianiem, dyscypliną i wolą ekspresji. Bywają jednak psychiczne obezwładnienia: brutalne ataki, które próbują zdominować umysł, lub te subtelne, które chcą nas zniszczyć od środka, wpełzając niepostrzeżenie — aż stajemy się narzędziami lub kukłami.

Współpracujemy z myriadami rozmaitych inteligencji w określonym wspólnym celu — przeistoczeniu i szlifie. Najpierw jednak musimy rozpoznać, co jest naszym dobrem, odnajdując to dobro, które należy do wyższych światów.

W zależności od głębi i szerokości umysłu możemy na chwilę zadomowić je w sobie, poświęcając część siebie, by natury mogły zamanifestować się w swej substancji zmieszanej z naszą. Musimy pamiętać, że jako żywe świątynie powinniśmy być także mistrzami tej świątyni. Goście, którzy nadużywają ciała — niszcząc je, profanując lub próbując je zbezcześcić — muszą być wypraszani.

Wyższe siły metafizyczne — a właściwsze byłoby określenie „nouminalne" — nie regulują kosmicznych mocy w mechanicznym sensie, tak jak woda drążąca kamień nie jest kierowana przez żadne bóstwo. One raczej inspirują, tańcząc pomiędzy tymi mocami. Te same siły kosmiczne mogą być ujmowane jako aspekty sił fizycznych, które inspirują i rozświetlają drogę, porywając innych w swoje objęcia. Woda drąży kamień, a duch strumienia odczuwa to działanie i przekazuje nam doświadczenie.

Aby zostać wyrwanym z natury, trzeba te siły dostrzec drogą intelektualną, percepcyjną i sensoryczną; przyzywać je przez inwokację, modlitwę, pamięć, reminiscencję, kontemplację; pracować z nimi poprzez modlitwę, inwokację, teurgię, praktykę magiczną i medytację. Zaklinacze światów w szczerym przekazie, który rezo-

nuje ze spływającą z góry intencją i trwającą ideą, przekazują ją dalej.

Ludzie wymyślali rozmaite metody odnajdywania tego celu — mniej lub bardziej precyzyjne. Jednak siły te są transmutacyjne, reaktywne, alchemiczne i przejawiają się przez mnogość ścieżek. Niekiedy można je dostrzec tylko przez maski zakładane podczas inicjacji — maski, które sami przywdziewamy, aby lepiej je, na miarę ludzką, poznać. Intelektem, życiem i pustką poznajemy tyle, na ile jesteśmy wyćwiczeni w totalności komponentów swego istnienia — na ile każdy z naszych aspektów został rozwinięty na tyle, by stać się emiterem, odbiorcą i nośnikiem; stojąc, nadzorując, inicjując, utrwalając, niszcząc, regenerując, odświeżając, negocjując i działając.

Każda wyższa aporia na ścieżce duchowej staje się drogą do gnozy w takim stopniu, w jakim umysł potrafi ją przełamać wglądem, penetracją, symbolizacją, przejrzeniem i przyswojeniem. Siła bezwładu — inercji — jest aspektem przedsięwzięcia, które nie jest podtrzymywane; staje się wówczas aporią nieświadomą lub wtórną. Skutkiem jest zapomnienie, utrata motywacji, powrót do zwykłego, utartego postrzegania; zapadnięcie się i implozja w umysł ukształtowany w świecie cieni, pozostanie w nim i utknięcie.

Przebóstwiony człowiek znów staje się zwierzęciem, lecz pieczęć przebóstwienia pozostaje powyżej. Czy gwiazda naucza nas praw, mówiąc: „Zakazuję, nakazuję, rozkazuję"? Czy oko gwiazdy nie jest tak samo oczywiste jak natura — poprzez siebie, w sobie, prawdziwa? Niektórzy tak właśnie pojmowali fizyczne słońce, esencjonalne oko ogniste, nazywane Ra, widząc w nim Opatrzność: konstelację idei i sił tłumaczonych przez Intelekt, który inspiruje umysł. Ów intelekt nie wartościuje żadnych objawień, nie moralizuje ich i nie dogmatyzuje, lecz stara się je odzwierciedlić i pojąć w zgodzie z własnym, niepowtarzalnym geniuszem.

Gwiazda nie rozkazuje — podobnie jak jej opatrzność — lecz majestatem ukazuje, objawia naturę, rozświetlając filozoficzne słońce ludzkich mikrokosmosów dzięki swej wspólnej esencji z światami numeny i światami czarnych korzeni. Tak samo jest z naturą planet, istot, zwierząt i typów — z ich ogólnym charakterem i unikalnym śladem. Dopiero rozróżniając, jak odbijają się one w danym charakterze czy naturze, wyłuskujemy ich atrybuty, myśli, wartości; opisujemy je, staramy się je utrzymać, wcielić, skodyfikować. Jednak umysł zachowuje jedynie kilka z tych aspektów — całość nie potrzebuje tej wiedzy, lecz ekspresji życia!

Wyrwanie się z rytmu oznacza wypalenie poprzez przeżycie — czy to w operacji psychoduchowej, teatralno-ceremonialnej, ekstensjonalno-ekspresywnej czy intensjonalno-ezoterycznej. Gest musi zostać wykonany, by pozostała po nim pieczęć jaśniejąca powyżej. Gdy wspinasz się w górę Zigguratu, upewniasz się, że stawiasz pewnie kroki, w sposób mądry i wyważony.

Geniusz, który rodzi się z transformacji, jest dynamiczny, lecz nosi w sobie szlify inklinacji życia; jest prototypem, który staje się wraz z naszym rozwojem, nie zważając na czas. To, co przez nas odzwierciedlone, wynosi nas wyżej; to, co zrozumiane, nagradza nas większą naturą; to, co stanowi tkankę naszego tchnienia, staje się naszymi skrzydłami i sercem.

Każde poruszenie geniusza, junony — każde zrozumienie, odczucie, uniesienie — staje się srebrną pieczęcią na duchu, animusie i animie, niosąc nas dalej. Podobnie jest z religiami, tradycją i tymi, którzy za nimi podążają — funkcja religii zanika, gdy jej symbolika przestaje być magiczna i teurgiczna, stając się jedynie pustym echem. Jeśli jesteśmy wpleceni w kosmos jako ciało Bóstwa, wówczas działanie naszych umysłów i rytualnych gestów odbija się w większych światach — zarówno kolektywnych, jak i indywidualnych. Jeśli wewnętrzne konstelacje strumieni magicznych połączymy

z astralnymi rezonansami kosmicznymi, wówczas płyniemy wzdłuż ich nurtu, pozwalając akcji uniwersalnej działać dalej — wpływając na formę jej przejawów lub zaburzając jej porządek myślą.

Archetypicznym pokarmem Brahmana jest wszechświat — transakcja energetyczna o proporcjonalnym charakterze, której ceremonią negocjacji jest akt magiczny: czy to magia eoniczna, wysoka, czy osobista. Takie akty przekierowują oroboryczny tryb samopożerania wewnątrz monady świata ku innym, topograficznym przekształceniom form. Pokarm bogów jest substancją gwałtowną — plastycznie tworzy czerpiąc z chaosu i niszczy światy, nadaje im trwałość i nieśmiertelność lub odbiera je, skazując na śmierć. Jest esencją świata, lecz nie jest równoznaczny z neczeru — jego duszą. Neczeru jest bowiem totalnym charakterem Ptaha, anima mundi, ciała istniejącego wszechświata poprzez wszystkie tranzyty Maat i ducha monstrualnie głębokich praw — aż do jego rozpadu, rozdzielenia i ponownego zjednoczenia.

Kompozycja istnienia, czyli ontografia bytu
Modus operandi — tryby działania istnienia
Środowisko / osadzenie fenomenu lub istnienia
Konstytutywy — zmienne i stałe definiujące istnienie
Pochodzenie — genealogiczne źródło istnienia
Kompozycja istnienia, czyli ontografia bytu

W swojej „karierze" zetknąłem się z wielością widzialnych i niewidzialnych istnień. Zawsze zastanawiało mnie, w jaki sposób podejść do tematu, pomijając typowo taksonomiczną Arystotelesowską kategoryzację, Linneuszem światów niewidzialnych a widzialnych niekiedy nie być, klasyfikację znaną z bestiariuszy, aby nie mnożyć „bytów i opisów" ponad potrzebę.

Świat niewidzialny jest bowiem rzadko stabilny — lubi się przenikać i mieszać. W toku moich doświadczeń zauważyłem, że istnieje

stosunkowo niewiele rodzin niewidzialnych, które można wyodrębnić ze względu na stałość, choć i w ich obrębie różnice w indywidualizacji — zgodnie z zasadą E pluribus unum — są wyraźnie zaznaczone.

Stwierdziłem więc, że powrócę do klasycznych, filozoficznych opisów świata, wzbogacając je o własne obserwacje. Mają one bowiem większą esencjonalność w wyjaśnianiu dynamiki światów widzialnych i niewidzialnych niż same opisy efektów ich manifestacji. Poniższy opis jest szkieletem — narzędziem służącym ugruntowaniu i skodyfikowaniu zdobytych doświadczeń, przy jednoczesnym unikaniu dzielenia czy redukowania tych światów miarą człowieka. Staram się przy tym zachować podejście możliwie obiektywne — nie dystansując się, lecz wchodząc w interakcję z tymi światami w sposób pełniejszy, pozbawiony uprzedzeń.

Modus operandi — tryby działania istnienia

Aktywny — inicjujący zmianę w danym środowisku.
Pasywny — odbierający zmianę w danym środowisku.
Reaktywny — odpowiadający na zmianę aktywnie lub pasywnie.
Stały — niezmienny, odporny na wpływy, nie będący ani aktywnym, ani pasywnym, ani reaktywnym.
Przekształcający — ważący, równoważący, modulujący lub negocjujący zmianę.

Środowisko / osadzenie fenomenu lub istnienia

Rzeczywistość — to, co można uchwycić jako „prawdziwe".
Plan istnienia — to, co przyjmowane jest za rzeczywistość, choć może być iluzją, niezależnie od naszej świadomości tego faktu.
Wymiar — szkielet każdej rzeczywistości, materiał lub „scena" dla jej

manifestacji.
Dom — określony porządek w wymiarze lub rzeczywistości, np. Domo Solis (Dom Słońca).
Strumień — ruchoma konstelacja i kalibracja danej rzeczywistości, planu lub wymiaru; składa się ze zmiennych wpływających na siebie nawzajem. Wymiary są odizolowanymi strumieniami, które jednak przenikają plan fenomenalny. Są w ciągłym ruchu, podlegają pewnym porządkom chronologicznym, ale nie są całkowicie zdeterminowane — uczestnicy strumieni mogą mieć wpływ na całość osadzenia.

Konstytutywy — zmienne i stałe definiujące istnienie

Złożenie agregatów — liczba i rodzaj ciał lub wehikułów, które byt posiada.
Zmysły — aparat kontaktu z uniwersum; interfejs między istnieniem a światem.
Natura — esencjalne jądro bazujące na inklinacjach.
Inklinacja — ukierunkowanie częściowo kształtowane przez karman, wolę, konstytucję, dyscyplinę, zasady czy aspiracje.
Historia — ciąg poprzednich form istnienia, w porządku linearnym, cyklicznym lub oroborycznym, nasycony energiami i inklinacjami przechodzącymi przez śakti.
Genealogia — powiązania rodowe, afiliacje, adopcje, metamorfozy, lojalności.
Karman — zabarwienie energii inklinacjami, biorącymi początek w prakriti (materii wszechświata), modulowanymi przez złożoność, mutacje i transformacje energii.
Genus — klasyfikacja istnienia według wspólnych cech.
Rodzina — cechy wspólne w obrębie Genus, mogące występować w formach czystych lub hybrydalnych.
Kierunek — wektor ruchu w porządku lub chaosie wszystkich atrybu-

tów.
Substancja — konstytucja rdzenia istnienia, jego esencja niezależna od formy.
Kompetencja — zdolność poruszania i oddziaływania na środowisko.
Wpływ — moc oddziaływania na inne istnienia w granicach kompetencji.
Zasięg — obszar działania w różnych światach i wymiarach.
Moc — zdolność implementowania wpływu w zasięgu kompetencji, w zgodzie lub wbrew źródłom i prawom.
Siła — stabilność w procesach transformacji lub utrzymania stanu.
Niezależność — stopień samorefleksyjności i autonomii bytu.
Wiek — czas istnienia atrybutu lub jego transformacji.
Konektywizm — liczba i złożoność powiązań w sieci bytów i ich cech.
Topografia — matryca powiązań i złożeń w skali atrybutów istnienia.

Pochodzenie — genealogiczne źródło istnienia

Konstrukt — stworzony w określonym punkcie czasu lub myśli.
Ontogenetyk — atawizm powracający i rozwijający się w czasie.
Stworzenie — powstałe w „kieszeni" ontologicznej innego istnienia.
Iluzoryczne — pusta forma, pozbawiona esencji.
Efektywne — inteligentne, świadome, refleksyjne.
Esencjonalne — posiadające rdzeń esencji.
Mieszane — dowolne połączenia powyższych form.

Rozróżnianie w typologii wcieleń

Awataryzacja

Gdy wyższa, skoncentrowana siła lub Bóstwo wysokiego rzędu przyobleka się w nasze ciało, nie naruszając jednak naszej woli. Działa subtelnie, sprawiając, że na pewien czas wzrastamy w naturze, substancji, sile i cechach owego Bóstwa. Pozostawia w nas swoją pieczęć — rodzaj transcendentnego znaku, będącego duchowym darem. Spotkanie takie może zdarzyć się tylko raz w życiu, lecz jego wpływ trwa, ukierunkowując naszą rolę (ojcowską lub matczyną) względem doświadczonego Bóstwa. Kierunek ten warto świadomie podtrzymywać.

Koncentracja

Świadome, nieświadome lub półświadome skupienie jednego bądź wielu źródeł, wymiarów czy istot w dowolnym akcie magicznym, mentalnym, duchowym — indywidualnym lub grupowym. Siła koncentracji nabiera cech, właściwości i charakteru tego, co obdarza ją swoją naturą, zdolnościami lub substancją. Może łączyć się z psychicznym osadzeniem jednostki lub grupy, działać w zgodzie z naturą źródła i własną, kontrolując przepływ świadomie lub dopuszczając obce jakości do manifestacji poprzez ten akt.

Opętanie / Wcielenie kontrolne / Psychiczne zdominowanie

Sytuacja, w której dominująca istota lub wpływ przejmuje — częściowo lub całkowicie — kontrolę nad aparatem psychicznym i/lub psychosomatycznym jednostki. Może to obejmować wolę, myśli, energię, intuicję, ekspresję czy impulsy, w sposób krótkotrwały lub długotrwały. Celem bywa podporządkowanie, wymuszenie określonych działań, bądź przekazanie umiejętności w ramach umowy lub w formie brutalnej intruzji. Niekiedy odbywa się to poprzez „przeniesienie" istoty w inną osobę, aby wymusić wypełnienie cudzej

woli. Jest to zazwyczaj naruszenie autonomii jednostki — gwałtowne, subtelne lub podprogowe — które może zniekształcać życie w całości lub fragmentach.

Mediumizacja

Proces, w którym artifex (twórca, adept) świadomie lub półświadomie staje się medium dla danej istoty, cofając część swojej świadomości, by umożliwić jej pełniejszą ekspresję i kontrolę nad ciałem i umysłem. Może to być wpływ łagodny, inspirujący (muza, bóstwo, zmarły, żyjąca dusza), lub bardziej intensywny. Mediumistyczna praca zakłada współdziałanie i szacunek do wspólnego celu — w przeciwieństwie do spirytystycznego transu otwierającego się na przypadkowe wpływy. Spirytyzm jest w swej naturze grą o wysokie ryzyko; bezpieczniejsza praktyka opiera się na kontaktach z pewnymi, sprawdzonymi źródłami, jak inteligencje planetarne wyższego rzędu.

Emanacja

Dar istoty, źródła magicznego lub Bóstwa, który kształtuje nasz charakter, rozwija umiejętności niedostępne nam wcześniej, a czasem tłumi cechy stojące na przeszkodzie manifestacji jego natury. Proces ten polega na subtelnym sprzęgnięciu naszej istoty z naturą bytu, który nas wspiera.

Portalizacja

Użycie umysłu artifexa jako portalu do innego wymiaru, otwierającego przejście dla istot z innych rzeczywistości. Może to służyć komunikacji, importowi lub eksportowi bytów (zgodnie z prawem przyjścia i powrotu). Na czas otwarcia portalu umysł nabiera cech

i właściwości wszystkiego, co przez niego przechodzi.

Transyzacja

Wprowadzenie umysłu artifexa w stan transu — samodzielnie lub pod wpływem — w celu umożliwienia istocie pełnej ekspresji. Często wiąże się to z częściową lub całkowitą utratą samoświadomości. Podczas rytuałów czy ceremonii człowiek staje się naczyniem, w którym byt może zamanifestować swoją naturę, charakter lub zdolności.

Kohabitacja

Stan, w którym ciało i umysł artifexa są współzamieszkiwane przez istoty wspierające. Ich obecność chroni przed nadmiarem negatywnych wpływów, zbędnymi problemami czy psychicznym rozchwianiem.

Auto-phaneia

Zjawisko spontanicznego lub wywołanego pojawienia się samotożsamych manifestacji wizyjnych, które są bezpośrednio zrozumiałe zarówno dla operatora magicznego, jak i dla Bóstw lub inteligencji wyższego rzędu. Obrazy te nie wymagają tłumaczenia, symbolicznego odkodowania ani pośrednictwa — są „czystą mową wizyjną", w której forma i treść stanowią jedność.

Auto-phaneia może pojawić się w trakcie głębokiej kontemplacji, rytuału lub stanu wzmożonej obecności duchowej. Cechuje ją przejrzystość i piękno struktury, które wywołują w odbiorcy uczucie całkowitej zgodności z prawdą bytu. W praktyce jest to jak „wspólny język światła i znaczenia", którym posługują się operator i byt, bez utraty sensu w procesie komunikacji.

W przeciwieństwie do mediumizacji czy transyzacji, Auto-phaneia nie wymaga oddania kontroli nad sobą; jest to raczej wspólna przestrzeń percepcji, w której operator jest w pełni świadomy, a wizja jest tak samo realna dla niego, jak dla Bóstwa. Efektem jest trwałe wzmocnienie kanału komunikacji i pogłębienie relacji.

O Metempsychozie zwierząt i duszach animalarium

W głębokiej zimie, wychodząc na papierosa w okolicy Narodowej Biblioteki w Warszawie, niedaleko Pól Mokotowskich, upolowałem wzrokiem lisa. Zabłądził do miasta w poszukiwaniu pożywienia. Zobaczyłem go tylko raz. Myślałem, że cały czas przebywa na ogrodzonym terenie, lecz znalazłem jego ślady i próbowałem ustalić, w którą stronę pobiegł.

Jakiś czas później, gdy byłem wściekły, nagle przypomniałem sobie tamtą scenę. Jednocześnie poczułem, jak wciela się we mnie natura duszy — lub Ka — tego zwierzęcia. Wiedziałem, że to musi być lis, właśnie ten lis. Czułem jego charakter, skupienie, chęć zabawy, żywą radość i wrodzoną ciekawość. Był przyjacielski i sprawił, że się rozchmurzyłem.

Czy to w ogóle możliwe? Czy mogłem nawiązać z nim więź, „porozmawiać"? To, co przeżyłem, przypominało metempsychozę zwierzęcą — ideę, że dusze zwierząt mogą wcielać się w ludzi, przyoblekać w nasz umysł i wyrażać swoją naturę w zgodzie z naszą.

Przez chwilę myśleliśmy „razem", po czym powrócił do swojego lisiego umysłu i ciała, ze „śladem" pamięciowym i „lisią" wersją wrażenia z tej wymiany. Było to ciało astralne lisa, które — bilokując — nauczyło się czegoś ode mnie, a ja nauczyłem się czegoś od niego. Podobna metempsychoza działa między ludźmi: wielokrotnie moi znajomi, zupełnie nieświadomie, wcielali się we mnie, a ja czułem ich natury, manierę, esencję i charakter. Widziałem kiedyś duszę lisa

w pełnym kolorze, który „wysłał się na zwiady" do lokalnego kosza, jego dusza nie znalazła tam nic, więc śmignęła dalej. Za chwilę pojawił się fizyczny lis, który patrząc chwilę na kosz — zignorował go — i pobiegł dalej w las.

Dawne szamańskie opowieści o rozmowach ze zwierzętami nie muszą być mitycznymi bajaniami. Być może wysoko wyszkoleni w takich praktykach potrafili odbierać wrażenia ze „zwierzęcego języka" i przekładać je na „ludzkie" znaczenia — albo wcielać część swojej świadomości w zwierzę w transie, snach, rytuałach, by działać i bawić się razem z nim.

Ciekawą analogię stanowi historia hinduskiego jogina, który wcielił się w króla, by doświadczyć, jak to jest kochać się z królową. Znudzony spektaklem, powrócił do swoich ćwiczeń „związywania zmysłów". Widać więc, że jakakolwiek metempsychoza wcieleniowa działa na zasadzie impresji i przekazywania esencji, które nasz umysł interpretuje według własnych odczuć i poznania.

Umysłowe właściwości zwierząt są silnie związane z gatunkiem, a jeszcze mocniej z jego kolektywną strukturą. Mrówki czy pszczoły charakteryzuje zachowanie stadne, z przypisanymi atrybutami, a także możliwymi „dewiacjami" wynikającymi z zaburzeń w gatunkowej tkance świadomości Ka.

Spekulując, można uznać, że wrodzony mechanizm wyzwalania (IRM) — termin z biologii ewolucyjno-behawioralnej — działa dzięki genetycznym i neuralnym mechanizmom rozwojowym organizmu. Proponuję jednak uzupełniającą teorię:

Dowolny fragment kolektywnego zasobu atrybutów może zostać odizolowany jako psychomorf gatunkowy.

Psychomorf jest kompleksem energetycznym zabarwionym naturą, substancją oraz gatunkowo wyodrębnioną informacją. Może on zapożyczyć swój fragment z matrycy atrybutów, a następnie stworzyć psychoreaktywne pole, które manifestuje tę naturę w relacjach. Ludz-

ki umysł, w chwili totemizacji, filtruje się przez taką naturę, a także przez właściwe ludziom zachowania, afekty, energie. Psychomorfy same z siebie nie posiadają inteligencji, ale mogą ją nabyć, jeśli zwiążą się z inteligencją jakiegoś bytu lub człowieka.

Prawdziwe byty — takie jak zwierzęta czy inteligentne istoty bezcielesne — są niezależne w działaniu, zgodnie ze swoją naturą, lecz mogą pracować z ludzkim umysłem podobnie jak psychomorfy. Wpływają na nas poprzez inklinacje związane z ich esencją i charakterem.

Istnieje też nagromadzenie siły życia w historii zwierzęcia, podobne jak u człowieka — metaforycznie to ta sama dusza, na tyle integralna, by móc się wcielić i „zakotwiczyć" w ludzkim układzie nerwowym. Eksperymenty (za zgodą zwierząt) obejmowały wcielanie dusz lisa, jeża, nietoperza, wilka, a także egipskiej rogatej żmii (Cerastes cornutus) i Kobry królewskiej, czy skorpiona Egipskiego. Były to zarówno moje zwierzęta przewodnie, jak i przewodnicy duchowi, tak jak ja byłem „ich człowiekiem".

Próby odzyskania kompleksów pamięci wymarłych gatunków — poprzez ich „cień" lub cmentarzysko form — dały nieoczekiwane rezultaty. Rekonstrukcja tygrysa szablozębnego przyniosła hybrydę bliższą jaguarowi, niepowiązanemu aż tak blisko gatunkowo. Prawdopodobnie wcielony został tylko „ślad" tamtego zwierzęcia.

Łatwiej wcielać zwierzęta bliższe naszej neurogenetycznej strukturze (np. ssaki kręgowce) niż morskie organizmy. Istnieją też zagrożenia „opętania" przez zwierzę — gdy jego dusza zostaje uwięziona w ludzkim umyśle, lub odwrotnie. Widziałem kiedyś człowieka opętanego przez wronę, kraczącego bez opamiętania. Próbowałem uwolnić ten „wroni kompleks" z jego umysłu, prosząc o pomoc Asklepiosa.

Pracując z psycho-reaktywnymi polami Neptuna, udało się nawiązać zdalny kontakt z delfinami (John Lilly pisał o podobnych eks-

perymentach), a także z parzydełkowcami, skorupiakami i polipami — choć niektóre doświadczenia były bolesne.

Eksperymenty z kolektywnym umysłem roju doprowadziły do manifestacji „głowy roju" — Bogini Pszczół lub bardziej zindywidualizowanej Bogini Modliszek. Był to rodzaj ekstraktu z kolektywu, który ludzki umysł odbiera jako jednolitą reprezentację gatunku.

Podobne integracje przeprowadzałem z fauną i florą „cienia", m.in. z pająkami. Integracja z cieniem podtypu tarantuli, mediowana przez Isobel — kapłankę Astarte (znaną z „Dantego", być może córkę Ito-Baala, króla Sydonu i Tyru, patronkę kobiet lekkich obyczajów) — zakończyła się osobliwym efektem: z moich bioder „wyrosły" cieniste odnóża. Subiektywnie czułem, jak zrosły się z moim układem nerwowym. Mogłem wykonać parę kroków i zobaczyć je w lustrze, zanim nie pojawił się odruch wymiotny.

Koty mają podwójną duszę i dar jasnowidzenia — zarówno duszę Ka, jak i cień Khaibit. Słonie posiadają dusze większe i szlachetniejsze od ludzkiej. Jeśli człowiek może mieć zwierzęcy totem, to i człowiek może być totemem.

„Pielęgnując Thanatosa" i „Zło, które czynią ludzie" — dwa rozdziały z „Notatek z Wiecznej Migracji", Tom II, Saturniczny

Pielęgnując Thanatosa

Zgodnie z tradycjami czczenia zmarłych, rytuałów w rekonstrukcji rytów eleuzyjskich, przygotowałem melikraton, mieszankę mleka, miodu i wina, podobnie jak w zeszłym roku, chciałem uhonorować tych, co odeszli, zapraszając ich na ucztę.

Przygotowałem miksturę w domu, inwokując wyższe generacje inteligencji duchowych, aby konsekrowały melikraton jako pokarm dla zmarłych, po czym substancja została transmutowana i uświęcona aby koić, leczyć i wyzwalać. Zabezpieczyłem miksturę, aby nie uronić ani kropli. Pojawiłem się przy bramie cmentarnej przed zapadnięciem zmroku, kupując znicz z osłonką przeciwko deszczowi.

Gdy stanąłem przy bramie, cichymi myślami przedstawiłem się, swoją intencję, proszą o pozwolenie na wejście na grunty cmentarne Króla i Królową cmentarza, pierwszych pogrzebanych tam ludzi. Pojawił się wysoki, trzymetrowy humanoidalny cień, nekromanta, który był moim przewodnikiem. Obserwowałem drugim wzrokiem poruszające się biomantyczne posągi aniołów, w których inkubowały się eteryczne resztki zmarłych i śpiące dusze, zauważały mnie, lekko patrząc w moją stronę.

Byłby to właściwy dzień na inkubację, proszenie o profetyczne sny i wskazówki, gdyby cmentarz nie zamykał się o ósmej wieczorem, pomyślałem, że zupełnie nie byłem na to przygotowany. Poprzedniego roku otwarłem małe plutonium w lesie, blisko miejsca gdzie mieszkałem, raniąc ziemię łyżką z intencją otwarcia bramy do chtonicznych światów. Zmarli i cienie wkrótce się pojawili, po części aby uczestniczyć w swojej uczcie przygotowanego dla nich melikratonu, po części aby odessać energię życiową z mojej krwi, co czułem jako ssanie i żar w żyłach, zyskując więcej 'materii' w cieniu do manifestacji, szeptów, działania.

Pozwoliłem cieniowi nekromanty prowadzić mnie do grobu, który, jak wyczytałem, należał do niedawno tragicznie zmarłej senator, pochowanej obok młodej studentki. Martwym wzrokiem, który jest techniką czarowniczą pozwalającą na przebijanie niektórych zasłon, penetrowałem figurę stojącej nad grobem figury, widząc twarz kobiety na wysokości szyi anielicy z kamienia, wołała mnie cicho. Przekazała, że będzie 'opiekować się nami z góry', aby inspirować swoim doświadczeniem.

Apelowałem do przyjaciela uskrzydlonego na kaduceuszu, który zamanifestował się w srebrze nad cmentarzem i nadzorował operację magiczną. Następnie przepuściłem jego duszę przez mój kręgosłup, wyzwalając ją, dodając jej skrzydeł. Przeszła przez mój układ nerwowy, węże tantrycznych wiatrów splotły się wokół niej, a następnie zobaczyłem jej figurę w złocie na zachmurzonym, wieczornym niebie. Życzyłem jej powodzenia. Następnie wszedłem głębiej w cmentarz z myślą, że nie mogę pomóc im wszystkim, jako że każda z tych operacji była wyczerpująca. Zapaliłem świeczkę na zapomnianym grobie z intencją zapalenia jej dla wszystkich anonimowych, dawno zapomnianych zmarłych.

Następnie ruszyłem do pobliskiego mauzoleum ze słowami ze złotych orfickich tabliczek: "Dzieckiem Matki Ziemi i Rozgwież-

dżonych Niebios jestem, bądźcie wolni, nasza rasa niebiańska". Polałem melikratonem miejsce, tak aby wchłonęła go ziemia pochowanych. Pomodliłem się, inwokując przyjaciół-gwiazdy, zrobiłem dwie fotografie, a następnie wycofałem się z cmentarza w ciszy.

Zło, które czynią ludzie

Zapaliłem świeczkę w stojaku, który dostałem od niej. Poleciłem siebie, moją rodzinę bliskim przodkom, aby byli zapamiętani. Abym też pamiętał. Powołałem wielką, przestrzenną ciemność, zapalając w niej miliony świeczek dla podziemia. Dla wszystkich zapomnianych zmarłych. Sigilaria. W starożytnym Rzymie poświęcali mężczyzn dla Ojca Dis, zarzynali ich jak owce, jak wyczytałem w Saturnaliach Makrobiusza. Był to zapis tradycji, który oferował swojemu synowi. Zwyczaj był potem zastąpiony podczas epoki królestwa, później republiki rzymskiej poprzez zapalanie świeczek i preparowanie białych masek zamiast sacrificio, rytualnego zabójstwa. Di Manes, dobrzy zmarli, przodkowie moi i innych, nie rozróżniając małodusznie na etniczność, zwyczaj, religię, region czy kolor skóry. Ci co zostali, ci w mgłach podziemia jak ławica ryb unosząc się przy powierzchni wielkiej otchłani. A także ci, co są pocieszeni w innych światach. Najpierw moja własna linia, potem ta innych. Jest to forma nekromantycznego nepotyzmu. Utożsamiamy się z naszymi bliskimi, wspomnieniami, kochamy ich, szanujemy ich, tak najłatwiej rozszerzyć to na resztę ludzkiej rasy. Przynajmniej wierzę, że tak to powinno działać.

Wyłączyłem światła. Zaprzyjaźniony demon-cień wyrastał po mojej lewicy z szafy, która była jego mauzoleum, jego zwierzęco-insektoidalna czarna twarz, fronton jego tożsamości błyskał na biało podobnymi twarzom uwięzionych zmarłych deformacjami, mały latający ćmok, którego traktowałem jak adoptowanego syna, przy-

glądał się operacjom. Piękna biała dusza dotknęła mojego ramienia, zakładając przepaskę z inskrypcjami na moją rękę. Te wydarzenia odbywały się równolegle w czasie. W końcu nasz czas jest relatywny w stosunku do świata astralnego. Jeden oddech człowieka to kilkadziesiąt oddechów ducha, stąd czas płynie dla nich wolniej. Z perspektywy człowieka duchy przemieszczają się kilkadziesiąt razy szybciej, działając w podobny sposób. Niektóre cienie po prostu stoją, złapane w długiej myśli, po tym jak przestaną krzyczeć, gdy nikt ich nie słyszy, zaczynają szeptać, stając się ciche. Żyjący nie słuchają, nie słyszą. Widzę je, bo jestem na wpół martwy. Moje serce bije, biologiczne procesy są niezaburzone, wzmocnione jakąś dziwną magią. Moja skóra, mięśnie, ścięgna, kości, mózg, płyny od czasu do czasu były odnawiane przez chtoniczne aethyry. Nie czyni mnie to nieśmiertelnym, jedynie ratuje moje wykończone ciało. Po operacji inwokacji i polecenia zmarłych bóstwom i przewodnikom dusz położyłem się w łóżku słuchając Offermose — Mørkt Forår feat. Of The Wand & The Moon, Grift. Demonica z czarnego ognia pocałowała mnie delikatnie w policzek, dotknąłem jej ręki, napisała coś na mojej skórze ostro zakończonym palcem. Cała moja skóra jest pokryta niewidzialnym pismem, zapisana historiami, faktami, kłamstwami, poleceniami, komendacjami, przynależnością, informacjami dla tych, co czytają w czarnym języku cieni. Otworzyłem oczy, męska maska zmarłego człowieka była wykrzywiona w groteskowym bólu, wyrastając z poduszki tuż obok. Zmarli mieszkają w moim ciele, miriady istnień wymieniają się nim.

Zapytałem jednej z tych istot: 'Co sprawiło, że świat jest tak zły?' — co echem rozbrzmiało jak naiwne pytanie w moim umyśle. Silny mały bękart. Zapomniał już o jadowitym bólu, małych przyjemnostkach pośród psychicznych tortur, co były przerywane ciężkością surowości wobec siebie. Była też lekkość, od czasu do czasu, skoncen-

trowana, człowiecza lekkość, niemniej jednak silna.
— ”Ludzie” — odpowiedziała moim głosem, przybierającym tembr zmęczonej kobiety.
— ”Zapomnieli, możliwość czynienia zła jest większa, twoja rasa wzrosła w siłę, jednocześnie w zapomnienie” — odpowiedziała mną.
— ”Co skorumpowało rasę ludzi?” — spytałem.
— ”Zawsze byli niewdzięczni, ich zło zaraziło inne światy” — odpowiedziała.
— ”Nie godzę się na to” — odpowiedziałem — ”Jeżeli ludzie są zdolni do czynienia piękna, wielkości, jakże to?” — kwestionowałem jej słowa.
— ”Zwierzęca część była dziecięciem natury, gdy ludzie odłączyli się od niej, będąc zdolnymi do boskości, zamknęli oczy na swoje pochodzenie, z natury zrobili wroga, z czasem zapominając o boskości, obracając się przeciwko sobie” — odpowiedziała.
— ”Zatem zło rośnie z czasem” — wiedziałem to, tarcie natur — “Ale czy są metody pokonywania cierpienia, zła, co Hindusi, buddyści wiedzieli, Gigantomachia wewnątrz” — zapytałem.
— “Te metody są dane niepamięci, jest pewien fortel” — szepnęła.
— ”Jaki fortel?” — przyciągnęła moją uwagę.
— ”Głęboki fortel związany z ogniem chaosu uchwytującym niższe światy boskości, ma to swoje następstwa” — odpowiedziała.
— ”Rzecz jasna, konsekwencje, czy małpy są złe?” — spytałem jak dziecko — “Tylko ludzie mogą być bestialscy, idylliczni”.
— ”Taka jest cena naznaczenia dziecka natury jako Boga, jakby wiążąc boskość w człowieku” — odpowiedziała.
— ”Lecz czy nie jest to zbyt proste, cały fortel uchwycenia boskości, czy jest coś więcej?” — drążyłem dalej.
— ”Żądza” — “Sensualizm” — “Życie biologiczne, generacyjne” — “Człowiek nie był zrobiony dla szczęścia” — odpowiedziała.
— ”Ale nie był też docelowo zrobiony dla cierpienia, czy powinniśmy

obwiniać Bogów, architektów, oceniać co dobre, a co złe?" — spytałem.
— "Nie ośmielaj się, są twoimi przyjaciółmi, ciężar eonów, nieskończoności za twoją rasą, nieskończoność przed nią, kiedy już nie będzie istnieć" — odpowiedziała cicho.
— "Powiedziano mi że moja rasa była zrobiona z krwi Aw-Ili, smoka starszej generacji, starszego nawet od Igigi Sumeru, aby działać w pocie czoła jako buntownik, te archetypy się powtarzają, czyż nie? — zapytałem.
— "Zatem jako niewolnik wykup się, twoja rasa nie zawsze była rasą niewolników" — wyszeptała zanim odeszła. — "Lecz nie gardź tym światem, jak ci, co go znienawidzili" — zebrała swoją siłę, swoje skrzydła, porywając się do lotu z mojego ciała, znikając na nocnym niebie.

Zbawienie Seryjnego Mordercy

„Tout comprendre, c'est tout pardonner"

Zrozumienie wszystkiego, to wybaczenie wszystkiego" — parafraza myśli przypisanej Leo Tołstojowi.

Absolutny wzrok widzi przyczynę i skutek, współprzeplatające się wszechwątki, z nieskończoną studnią przeszłości, bólu i szczęścia. Absolutny wzrok zna linie żyć od zarania dziejów, zna matki i historie, patrzy matczynym i ojcowskim umysłem. Gdy na chwilę patrzymy absolutnym wzrokiem na dzieci Ziemi i rozgwieżdżonych niebios, widzimy heroiczną tragedię, łamaną kołem Fortuny w życia piękne i plugawe, rozróżniając losy wglądem mistrzowskim.

Ostatniej nocy znalazłem poszarpany fragment tkaniny ozdobionej gałęziami i owocami jarzębiny. Od paru dni odczucia mizoginii, które wisiały nade mną jak klątwy nieznanego pochodzenia, niosły mnie w kierunku bestialskich wyobrażeń o ujmie, szkodach wobec kobiet, które napotykałem na ulicy.

W rzeczy samej — kiedyś uwielbiałem kobiety.

Zdając sobie sprawę z przypadłości niektórych cieni — wściekłych, rozżalonych zmarłych — zdarzały się też skia, czarne dusze zmarłych morderców, przyobleczonych w gęstą ciemność. Nadal nie byłem wystarczająco odporny, aby przełamać silniejsze wpływy, które mnie trapiły, nawiedzały, które powoli wsączały się we mnie, scalając się ze złudzeniem własnej woli, kiedy mój umysł był osłabiony.

Parę dni temu pojawiła się okropna intencja — odcięcia kobiecie piersi. Pamiętam, że moja prababka została „Amazonką" po operacji piersi. Zmarła na raka. Była wiedźmą silnych, germańsko-tessalskich linii — podobnie jak moja matka.

Jako syn wiedźm byłem ostatnim domykającym linię. Te talenta są przekazywane tylko przez kobiety — kończą się na męskich liniach.

Pokierowany przez światy duchowe, wziąłem poszarpany fragment tkaniny w kolorze ciemnej zgniłej zieleni z motywem jarzębin, wiszący na ostrym drucie płotu. Pierwszą myślą, jaka się pojawiła, była ta, iż tkanina jest wzięta z grobu kobiety. Tkanina była stara, wydawała się poszarpana, zabrudzona, zostawiając po sobie zapach grobowej ziemi.

Pojawiła się w cieniu kobieca sylwetka. Pocałowałem ją — odwdzięczyła się, zakładając pierścień zaręczynowy na moją dłoń.

Nie po raz pierwszy stawałem się mężem dla kobiet z „drugiej strony". Żony Saturna niezliczone. Kohorty podróżujące pod jego czarnym skrzydłem. Dziw bierze, że ostatnim pragnieniem samotnej, zmarłej kobiety, jest znalezienie godnego jej męża.

Niekiedy przeklinałem je, martwe żony, za ich arogancję. Groziłem im, że przehandluję je Żółtemu Królowi Chińskich Piekieł. Nigdy mnie nie słuchały, z cierpliwością wyższość obejmowały mnie czarnymi dłońmi, niejako mnie pocieszając jak święte Westalki.

W jednym ze snów wędrowałem jako mąż Arachne, Jezebel, córki króla Tyra i Sydonu — matki dziwek i prostytutek, na pajęczych odnóżach, z człowieczym torsem i głową. Ukradła mi duszę-cień dawno temu.

Na pustyni z żółtą atmosferą, pełną pyłu, pojawiały się małe pajęczyce z głowami ulubionej lalki mojej ukochanej. Tej samej głowy lalki, która pamiętała ją z dzieciństwa, która obserwowała jej cierpienie, z którą niemo się zaprzyjaźniłem, prosząc, aby się o nią troszczyła.

Tej samej, która obserwowała, jak zawiść ludzi — innych kobiet — do-

prowadziła mnie i ją do rozłamu, do rozstania, do zamordowania naszej miłości.

Patrząc w milczeniu na te ździry na pajęczych odnóżach, przebiłem się w inny wymiar. Tutaj pocieszyłem chłopaka, który popełnił samobójstwo — siedział na niemalże pustej stacji kolejowej, oczekując na peronie na to, aż ktoś po niego przyjedzie.
To był sen.

Z powrotem do rzeczywistości — zamknąłem oczy, kładąc się do łóżka o drugiej w nocy. Na ekranie zamkniętych powiek zobaczyłem okładkę albumu Tubular Bells Mike'a Oldfielda z lat 70-tych.
Wstałem i puściłem muzykę.

Pomyślałem: „Chwila... co stało się w Wawrze, w Warszawie, w tych latach?"
Po kilkudziesięciu minutach badań znalazłem informację. Szesnastego marca roku 1981 kobieta została zamordowana przez nekrofila, który zabijając kobiety, odcinał im piersi i genitalia, a następnie przyszywał je do manekina w celu uzyskania seksualnej satysfakcji. Była to jego „lalka".

Jego ofiara nazywała się Hanna S. Został złapany i powieszony 28 lipca 1986 roku w Poznaniu — sześć dni przed moimi narodzinami.

Z tego, co wyczytałem z jego historii — jako młody chłopiec, od jedenastego roku życia obserwował pracę w prosektoriach.
Wyczułem, że coś było nie tak.

„Jego młody umysł wyniszczały okrutne siły" — przypomniałem sobie własne dzieciństwo. Byłem dobrze wychowywany, ale też w rozmaity sposób dobierano się do mnie, usiłując spętać mój umysł okrucieństwem, nienawiścią, dziwnym rodzajem diabolizmu.

Nie usprawiedliwia to nikogo.
Za moim dziadkiem też włóczył się cień mordercy — w którego chciały mnie zamienić wampiry. Byłem spisany na straty, zanim za-

czałem działać. Na szczęście święte światy pogańskich familii niebios wzięły mnie pod swoje skrzydła.

Wróciłem do łóżka i zobaczyłem cień kobiety stojący obok mnie. Poczułem zapach jej skóry — jej potu, gdy była jeszcze żywa.
Był to piękny zapach — lawendy przemieszanej z porannym powietrzem, podobny do charakteru rosy. Nieco podobny do mojej ukochanej, której ostry zapach był przemieszany z gałką muszkatołową, papryczką i jesiennym lasem.
Ciche współczucie. Pocałowałem jej cień, uśmiechając się na jej pustą twarz upiorzycy. Zawinąłem wiążące runy z Galdrabóku w zieloną, poszarpaną tkaninę.

Wracając do mordercy — dziecko nawiedzone przez zło, które wrastało w jego umysł przez lata... Bez rozwiązania bólu narodził się potwór.
Jakże te piękne kobiety mogły spotkać taki los?

Przecież powinno się zatrzymać tego typu perwersje tuż przy fundamentach, powinno się je usunąć, zanim urosną w odczłowieczone, bezwolne, bestialskie okropieństwa!

Nie tylko ludzie potrafią zgotować sobie okropne losy — często są one niezależne od nich, jeśli stają się bezwolni, poddając się instynktom, które są prowadzone za sznurki przez głębsze, niewidzialne zło.

To samo zło, które po ich śmierci przyobleka się w swoje ofiary, dalej wbijając pazury w coraz to nowsze osoby — nie dając końca skażeniu, dopóki nić nie zostanie przerwana, a zło nie zostanie rozpuszczone, sublimowane, rektyfikowane — z Nigredo (czerni) w Albedo, przez alchemiczny proces gigantomachii.

O ileż ciężej pokonać się pośmiertnie, aby zniszczyć tego typu kontaminację, gdy człowiek jest żywy i albo pasywnie się poddaje, albo jedynie pyrrusowo przezwycięża — kosztem poświęcenia wszystkiego, co kochał.

Pogrzebałem jego cień w nocy w woskowej lalce utopionej w miodzie w Wawerskim lesie, pogrzeb ze wszelkimi uroczystościami. Zdarzyło się coś pięknego, zamiast położyć go do snu, przypomniał sobie jak był małym chłopcem, jego cień się wybielił, otoczyły mnie zamordowane przez niego kobiety, wszyscy — absolutnie wszyscy, rozmyli się na nocnym wietrze dołączając do procesji dusz wysoko w gwiazdach.

Narracja: Wdzięczność za dach nad głową i ciepłe miejsce do spania

„Zamknąłem księgę, Nie czytam więcej, Patrząc, jak ogień
Tańczy na podłodze. Opuściłem księgę, Opuściłem pokój, Słysząc Twój śpiew
Przez przygnębienie."

— Muzyka kameralna, James Joyce

Kręciłem się w kółko w grze zerowej sumy, w której grałem przegrywającą stronę. Utknąłem w mieście od czterech lat. Podróże przeszłości były bezdźwięczną pamięcią, do której nie mogłem się odnieść. — „Czy pamiętasz każdy dzień 2015, lub czy byłbyś w stanie rozrysować większe wydarzenia ze wszystkich miesięcy? Czy mógłbyś zrobić to dla 2010, 2005, 2000, 1995, 1990 — aż do pamięci trzylatka?" — pomyślałem. — „Wtedy konsoliduje się pamięć... chyba że pojawią się prenatalne przebłyski — coś zaczerpnięte z kolektywności innych żyć, innych gwiazd... To zdradliwe rzeczy."

W stanie manii i desperacji próbowałem uciec z miasta, które mnie upokorzyło, uszkodziło; nienawidziłem każdej z jego cegieł, włącznie z drugą stroną genius loci, którą gardziłem — ze zwykłymi ludźmi, co byli tak anonimowi, jak wczorajszy wiatr.

W nocy moje żywe ciało było drążone przez robactwo z cienia — buddyjska medytacja nad rozkładającymi się zwłokami, Maranasati. W toalecie mieszkania na Grochowie ściany żyły duchowymi szczęt-

kami zmarłych — widziałem je lepiej w półświetle. Spakowałem się wtedy, żeby więcej nie wracać. Oddałem wszystkie cenne książki do antykwariatu, biblioteczkę 450+ książek — niektóre były białymi krukami — nie prosząc o pieniądze w zamian.

W stanie manii, kiedy mój umysł był oblężony, chciałem się przenieść z nieprzyjaznego lokum, tam, gdzie te wszystkie miejskie szmaty z „drugiej strony" nie miałyby dojścia, byłem w stanie ciągłej wojny. Lata później uświadomiłem sobie, że ta wojna mnie wykuwała, bez niej nie rozumiałem świata. Mój autokar odjechał w kierunku północno-wschodnich Karpat. Byłem spłukany, na wpół szalony i zdruzgotany. Dojeżdżając do miasta w południowo-wschodniej części kraju, przypomniałem sobie inną historię — o młodej dziewczynie, którą kiedyś kochałem.

Która pośród zielonego lasu stąpa
Wiosennym przypływem adorującym ją?
Kto pośród radosnego zielonego lasu bieży, Aby uczynić go radośniejszym?

— Muzyka kameralna, James Joyce

Dojechałem do granicy regionalnym pociągiem po północy. Gwiazdy chroniły mnie w kosmicznej jaskini, którą eksplorowałem powolnymi inicjacjami — jak Mitraici. Poruszając się wzdłuż torów, skręciłem w lewo i znalazłem zrujnowany wiejski dom bez dachu. Piękna późnowiosenna pogoda zapraszała do snu. Zebrały się cienie zmarłych, które patrzyły na mnie melancholijnym wzrokiem — dopóki nie usłyszałem zachrypniętego szeptu: — „Nie jesteś tu mile widziany. Idź gdzie indziej."

Zebrałem się. Skoro nawet zmarli mnie wyganiali ze swoich zrujnowanych domostw, dotarłem na łąkę. W międzyczasie mgła spowiła

przestrzeń. Znalazłem małą chatkę przy jeziorze — wnioskując po odgłosie żab. Drzwi były zamknięte, więc ułożyłem się na tarasie, próbując zasnąć.

Miałem koszmary o szpitalach, krwi, sadystach — zamknięty w pomieszczeniu bez wyjścia. Obudziłem się godzinę później. Koszmary były w pobliżu — nocne mary. Istoty, które pożerają oniryczne lęki.

Usłyszałem wołanie w pobliżu. Podszedłem bliżej do zarysu lasu — mgła była gęsta. Zauważyłem zaostrzony pal wbity w ziemię. Wysunąłem go lekko i przybrałem postawę pikiniera, kierując w stronę lasu — pół-urojeniowy, pół-świadomy, jakby czekając, że coś wyjdzie z ciemności.

Dołączył do mnie stary przyjaciel. Poczuliśmy dwa pasy światła wokół klatki piersiowej, łączące się na splocie słonecznym — Megingjörð.

Osądziłem, że nie ma niebezpieczeństwa. Odwróciłem się tyłem do lasu, klnąc na siebie, że nie powinienem odwracać się tyłem do potencjalnego zagrożenia — choćby nieuchwytnego.

Włamałem się do chatki — najpierw próbując sforsować zamek scyzorykiem, a potem wyważając drzwi. W środku był zgniły, wilgotny materac. Położyłem się na nim, nakrywając się podróżnym prochowcem, słysząc wyczerpaną matkę-demonicę, krzyczącą ze skargą przez powietrze: — „Taki los?! To bękarty? Mojemu synowi?!"

Uśmiechnąłem się do siebie, zasypiając.

Śpij już, o śpij już, Niespokojne serce!
Głos płaczący „Śpij już"
Usłyszany w moim sercu.

— Muzyka kameralna, James Joyce

Spałem dobrze — wstając wraz ze słońcem. Po raz pierwszy

od wielu lat. Następnego dnia mieszkańcy wsi donieśli na mnie — za włóczęgostwo. Na szczęście nie za włamanie. Moje dokumenty i paszport były w porządku. Straż graniczna mnie puściła.

Poczułem się zdemotywowany i zmęczony — cała wyprawa była sabotowana. — „Podróżowałem przez świat" — pomyślałem — „a teraz jedna pieprzona wyprawa przez kraj może mnie wykończyć."

Złapałem samochód na autostop, podjechaliśmy do większego miasteczka. Potrzebowałem na gwałt gotówki, więc próbowałem wcisnąć swój aparat po kolei w każdym sklepie. W końcu mężczyzna, który stwierdził, że byłby to znakomity prezent dla jego córki, kupił aparat za jedną trzecią jego wartości.

Wracając do Warszawy, pamiętałem o wiedźmie z Ukrainy. Pomyślałem: „Jägerfrau" — mistrzyni łowów. Przebłyskiem nocy widziałem biegnące masywne cienie. Z początku myślałem, że to złudzenie, ale gdy pojawiłem się w Warszawie, powiedziała moim głosem: — „Wywalczył zemstę. Rozkażcie atak."

Usłyszałem odgłosy strzałów w powietrzu, gwałtowne usunięcia. Jedna wampiryczna suka krzyczała, gdy rugowano wampiryczną szlachtę miasta, eksplodujące na czarnym wietrze: — „Zdradziłeś swoją rodzinę!"
Nigdy nie uważałem tych świń za swoich.

Miałem od lat siedzieć w szpitalu psychiatrycznym — aby drzeć się z bólu, mówić sałatką słowną, robić pod siebie, ku sadystycznej uciesze tych dewiantów, chorych z nudów rozpadających się umysłów, które niektórzy mylą z „nieśmiertelnością". Wampir to potwór, a nie romantyczna legenda.

Przetrwałem dzięki Bogom, którzy mnie osłaniali. Miałem w końcu dach nad głową, coś do zjedzenia. Ciepłe miejsce. Podróżowałem z myślą, że będę bezdomny przez jakiś czas — łamiąc inhibicję komfortu. Po wszystkim byłem usatysfakcjonowany, wdzięczny — zwłaszcza w zimie — za ciepłe miejsce do spania.

Wbrew Sekretarzykowi i Piórze, Pomnij los, co nas umniejsza. Jego szachownicą — świat, figurami — ludzie.

— Kasidah Hadżi Abdu El-Jezdiego, Sir Richard Burton, 1880

Traktat Nigromantyczny — O Naturze Demonów

Dla moich strażników-demonów. Dla gwałtownych plemion i nieszczęśliwych
zmarłych, niech odnajdą wspaniałe formy i pocieszenie w pięknie natury i świecie pośród Bogów. Nie pytaj się o biedę, jeżeli nie jesteś gotów na zniszczenie. Mechanika okultystyczna dziwnych światów jest bezlitosna dla błędów. Jeżeli istoty, które mają po tysiąc lat, obserwując setki tysięcy śmiertelników, znajdą w tobie coś interesującego, to być może będą cię nauczać.

Kiedy człowiek-zwierzę oddzielił się od świata mistycznego uczestnictwa w organicznej całości natury, kiedy jego umysł zawołał "Ja Jestem Ja", kiedy jego dusze powiedziały "Tat Tvam Asi", kiedy jego ciało zaczęło tworzyć narzędzia, polować i zbierać, uprawiać pierwsze plony i udomawiać zwierzęta, na zawsze oddzielił się i tragicznie utracił dla świata natury, łona Gai, Afrodyty Genetrix. Musiało to być tragiczne odbicie, narodziny świadomości śmiertelnika pod nieskończonymi gwiazdami, pośród upiornej krainy, która narzuciła teleologię podboju.

W istocie wierzę, że każdy podbój próbuje uciec od bolesnej tęsknoty za łonem natury, by stworzyć atom ludzki jako coś większego, większego od natury i świata. Nastąpiła transformacja umysłów i noosfery, natura zwierzęcia doskonale odnosi się do siebie samego, człowiek to chore zwierzę potrzebujące odnalezienia swojej natury, gdyż nie może powrócić do porzuconych korzeni. W wielkiej wolności wykuwa swoją naturę w hefajstycznej pracy.

Pół-boskie zwierzę ludzkie szuka zachwytu, które utraciło w naturze, pośród światów duchowych, jeżeli w ogóle tchnienie poruszy je poszukiwaniem, aby odnaleźć się w świecie Bogów. "Bogowie nie przeczą naturze" — Porfiriusz, dlatego muszą zawierać tajemnicę tęsknoty i utraty pierwotnego stanu ludzi. Istnieje tajemnica odrodzenia atawizmu, że gdy mężczyzna, kobieta ponownie odnajduje się pośród Bogów, widzą, że z natury się wywiedli, a do bezpiecznego schronienia natury wrócili, jednakże naturę deifikowali, tę od wieków przeplataną we wszystkich światach. Nieskończona przeszłość jest nieskończoną przyszłością, jak każdy czas teraźniejszy oddaje świadectwo.

Rozdział zwierząt ludzkich od natury już zawierał w sobie wieczność, nową formę — tak, wieczną Animę Mundi — która splatała się i układała przez całe ich istnienie — zawsze obecną. "Jestem dzieckiem matki natury i rozgwieżdżonych niebios, lecz moja rasa jest Niebiańska", co oznaczało to zdanie na Orficznych Złotych Tabliczkach? Otóż Niebiosa są a-temporalne, splatane wiecznym złotym warkoczem, który tka się przez życie i siły we wszystkich ich aspektach poprzez świat temporalny, przechodni.

O! Że zwierzę ludzkie, zrodzone z Ziemi, jest związane z wiecznością przeszłości i przyszłości poprzez wspólny mianownik, najszlachetniejszy, ze wszystkiego, co kiedykolwiek istniało i co będzie istnieć. To potwierdza ewolucję form życia, które również noszą w sobie świętość życia, które może unicestwić, pożerać, rozrywać na strzępy, infekować, pasożytować, jeść, polować, podbijać, a ostatecznie — stać się usprawiedliwionym w Boskości, respiritualizowanym. Zwierzę ludzkie ma zdolność do symbolizowania w języku, w glifach, w malowidłach naskalnych, w wypowiadaniu, w nawoływaniu i oczekiwaniu odpowiadzi, a złożoność tego symbolizowania jest składnią, do której jest zdolny, w której jest kompetentny. Co różni hominida, homo erectusa, od szamana homo sapiens sa-

piens, to stopień jego zdolności do manipulowania światem symbolicznie, poprzez wyimaginowane rzeczywistości, skutecznie, niejako ignorując zasady działania, czyniąc to intuicyjnie, oraz poprzez manipulację swoim światem, duchowym włącznie.

Uczony mag to jedynie cywilizowany szaman, jego arsenał narzędzi symbolizacji rozrósł się o nauki cywilizacyjne, składnię, semantykę, które ukształtowały jego umysł w hermetyczną gramatykę, a jednak — tak wielu współczesnych ludzi pozbawionych jest zdolności do używania swojego najdoskonalszego narzędzia, do symbolizowania w zaawansowany, wspaniały, piękny, człowieczy sposób, do wykorzystania najdoskonalszych osiągnięć cywilizacji i kultur oraz do inkorporacji tego, co obecnie traktowane jest jako resztki starożytności w zamaszystej subtelnej Grze Szklanych Paciorków.

Człowiek jest dziś ofiarą symboli i znaków, nie należy już do wielkiego duchowego snu, powtarza i replikuje horyzontane powłoki tego, co pożera, trawi i wydala w biotechnoinformacyjnym koszmarze. Jak każda technika stworzona przez ludzi, która go obezwładniła, uczyniła go niewolnikiem swojego tworu, od mistycznego uczestnictwa w naturze do uczestnictwa w królestwach Bogów i duchów, teraz bierze udział wyłącznie w swoich własnych tworach, reprodukując martwą treść, kontekst w próżni, która uda — je, że ma znaczenie. Jesteśmy maszynami narracyjnymi, martwymi procesorami bezmyślnych obiektów i rzeczywistości, które nas pociągają.

Zeszliśmy do katakumb Platona, tak że nawet jeśli ktoś wskazałby wyjście, musielibyśmy przejść przez labirynt jaskiń, aby dotrzeć do jaskini, wierzymy we wszystko, co znajdziemy w każdej jaskini, jakby było realne, zatrzymujemy się w oślepiających urojeniach, jakby były one sednem ontologicznie obiektywnych sił i idei świata, które oświetlają cienie na ścianach, oglądamy spektakl, od — wracając się jednocześnie od filozoficznych esencji, Alethei, Mnemosyne, Eroi, które zawierają, przekształcając je w prostacki sport cieni. Niech

prze — wodzą nam hekatyczne pochodnie, a Pani wieszcząca prowadzi — wyprowadzając nas z tego podziemia w życiu i pośmiertnie — po drugiej stronie.

FAŁSZYWA ENOCHIAŃSKA DOKTRYNA "UPADKU ANIOŁÓW".

Popularny i często wykorzystywana etiopsko-aramajska "Księga Olbrzymów" w drugim Aramejskim Pięcioksięgu Enocha*, przekręca historię o babilońskich bogach Igigi, czy Nun.Gal.Meś, czczonych jako Elohim przez Hebrajczyków w przed-monoteistycznych czasach hebrajskich, czyli przed VI wiekiem p.n.e., i określa ich mianem "Nefilim". W rzeczywistości "olbrzymy" były synami i córkami Bogów odradzającymi się w ciele, przewyższali śmiertelników nie przez wielkość ciała, lecz przez siłę ich daimoniona, ich inteligencję, mądrość i zdolności duchowe. Historia o celu Nefilim w braniu córek śmiertelników jest również fałszywa, ich zadaniem było rządzić i rozdzielać losy (zarówno słowo „Bóg" pochodzący od staroirańskiego „baga", czyli rozdzielca losów i fortun przypomina Helleńskiego „daimona") i przeznaczenia w imieniu Bogów, jak królowie Mezopotamii. Apokaliptyzm zawarty w tej księdze był wykorzystywany w celach politycznych, a eschatoniczne "objawienia" z Judaizmu przeniesiono do Chrześcijaństwa.

Księga Obserwatorów zrodziła pomysł o upadku aniołów, podczas gdy jest to błędne usprawiedliwienie istnienia innych sił prowadzone przez typowo manichejskie podziały na "dobro i zło". Co więcej, błąd ten został przeniesiony do chrześcijaństwa, gdzie istnienie demonów jest usprawiedliwiane ideą upadku. Ciekawe jest, że może to być zdeformowana legenda o głównym buntowniku Igigi, smoku Aw-Ili, który nieposłuszny bogom Annuna — na, za swoje wykroczenie z jego krwi i błota ziemi, Belet-Ili, według mitu, stworzyła rasę

ludzką. Podoba mi się zabawa z tą myślą, w której wszyscy jesteśmy rebaliantami, niepokornymi synami i córkami natury i Bóstw.

Faktycznie nie ma "upadłych aniołów", demoniczne plemiona podziemnych światów i astralne domeny chtoniczne funkcjonują w swoich własnych dziedzinach odnoszących się do ich własnych światów, należą do wiecznie splecionej organicznej całości świata i mają swoje szacowne w niej miejsce. Jedynym "upadkiem", jeśli chcemy to rozważać, jest narodzenie się w świecie zwierząt, czy zwierząt ludzkich, czyli kiedy daimon większego porządku odradza się w tchnieniu ludzkiego ciała, oznacza to jedynie inkarnację, podczas gdy opuszczenie dionizyjskiego grobu (ciała) jak Cykada i przywrócenie się do swojej właściwej domeny duchowej powinno być uważane za dysinkarnację, czyli "wzniesienie się", ascensję.

Ruch w górę i w dół łańcucha wielkości istnienia może być także postrzegany wertykalnie jako "upadek" lub "ascensję", ale należy to rozumieć jako poruszanie się pomiędzy światami, od Boskiego Ognia do chaosu kosmicznego Tartaryzmu. Posługując się mitopoetyką kierunków, mistyczne kierunki na Róży Wiatrów należy rozumieć zarówno jako ruch przez przestrzeń, jak i jako współrzędne zależne od oka obserwatora, Słońce wschodzi na Wschodzie i niesie dusze z Południa, w równonocy letniej rodzi dusze w Raku, po czym uwalnia je w Koziorożcu na Północy podczas zimowej równonocy, podobnie, Ozyrys wschodzi z Południa, czyli z podziemi w zimowym cza — sie i zasiada na tronie na Północy podczas równonocy letniej. Każda kultura sakralizuje swoje kierunki inaczej.

W tej chwili siedzę twarzą do ściany, na północ, a oczami wyobraźni mogę zastanowić się nad Łabędziem (Cygnus), Małą Niedźwiedzicą (Ursa Minor) za murami, a Smokiem z Syriuszem, Oriona i Aldebaranem za mną. Jest to jednak względne wobec mojej pozycji i nie jest zgodne z kulturowymi zegarami świętymi, astronomicznymi i astrologicznymi znaczeniami.

Punktem odniesienia zawsze jest rzeczywistość, a nie moja osobista projekcja rzeczywistości, wszechświat ignoruje solipsyzm, ma bezlitosne prawa. To, co jest ukryte, podziemne, na południe poniżej horyzontu, jest dziedziną "przerażającego nieznanego", "grobu planet, księżyca i Słońca", nazywa się to profanum, ale powinno się nazywać święte, o tyle, o ile świętość nieznanego oświetlającego ciemności nie jest dotknięta przez profanum, więc wydaje się profanum dla przerażonego, a to, co jest znane, wydaje się święte, ale jest profanowane.

Oryginalne znaczenie tych terminów oznaczało "dotknięte i przejęte przez ludzi", czyli profanum, i w obrębie wyznaczenia Boskiego, co jest święte, nietknięte przez ludzi. Szczegół polega na postrzeganiu znanego, profanum, jako święte — go w każdym przypadku jego ponownego odkrycia i konsekracji, zwracanie uwagi na małe bóstwa życia i śmierci czyni życie wielką tajemnicą.

Często więc "podziemie" jest mylone z tym, co znajduje się poniżej, i odrzucane jako infantylizm prymitywnego myślenia, Południe, które w legendach arabskich jest "wypełnione demonami", nie mylmy kierunków przestrzennych i czasowych z metafizyczną wertykalizacją dziedzin, w pewnych punktach łączą się one, czyli zarówno "Południe, jak i Północ" stanowią wielki kosmiczny spektakl. To jednak Północ, z powodu przestrzenności, którą doświadczamy patrząc w górę, nieosiągalnego zdumienia i terroru tajemniczych kwartałów wszechświata, które sprawia, że czujemy się pocieszeni, że zdobycie tej przestrzeni oznacza inicjację, "tam gdzie, mój umysł scala się z przestrzenią, tam znajduję pocieszenie".

To świętość przestrzeni, którą widzimy, w zasięgu naszego widzenia, sprawia, że się zastanawiamy, a nie to, co niewidoczne, nad czym niemal nigdy nie rozmyślamy. W związku z tym podziemia cieni, Plutonia są bramami do wymiarów jaskiń i podziemnych światów, które można odwiedzić jedynie duszą, a jednak Styks i Acheron oraz inne

światy nie są oderwane od przestrzennych i czasowych wymiarów, gdyż istnieje bezszwowe zintegrowanie wszystkich miejsc, ich genius loci, zmiennych, wykładni i wartości.

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ORGANICZNE POSTRZEGANIE ŚWIATA, KAŻDA "BESTIALNOŚĆ I IDYLLA" W OCZACH OBSERWATORA NALEŻY DO NIEGO. CYWILIZACYJNE SZKOLENIE W DEFINIOWANIU CZŁOWIECZEŃSTWA: GŁÓWNYM OBOWIĄZKIEM CYWILIZACJI JEST KSZTAŁTOWANIE I WYKUWANIE LOGOSU

"Wszystko jest ze sobą połączone" — to często powtarzane zdanie. Jednakże, w jaki mianowicie sposób jest ze sobą połączone? To nie tylko łączenie kropek losowo jak nawiedzony paranoik i olśniony urojeniowiec z teorią wszystkiego, istnieją głębokie prawa, które działają w świecie. Na przykład, weźmy błąd magii sympatycznej, to samo stwierdzenie, iż "wszystko jest ze sobą połączone", więc na przykład oczarowanie korzenia mandragory, który wygląda jak nasz wróg i przekłucie go powinno unicestwić naszego wroga. To postawiłoby wspólną istotę pomiędzy mandragorą a naszym wrogi — em, bezpośrednią przyczynowość — takie związki mogą być tworzone przez wyszkolone czarownice, ale wierzenie, że sama podobieństwo tworzy synchroniczność, jest błędne. Istnieje różnica między ignorantem praktykującym magię i naukę, a mistrzem, polega to na powtarzaniu i doświadczeniu, żaden z nich nie chciałby być w rękach fałszywego czarownika ani chirurga, który praktykuje swoją sztukę, nie rozumiejąc jej.

Uczeń wszechświata przede wszystkim uczy się, rozumie i opanowuje poprzez ciągłe powtarzanie, pomysłowość, wszechstronność i wirtuozerię. Powtarzanie sztuki, którą zna, z zawsze świeżą miłością jak feniks za każdym razem, jakby zawsze była nowa, jest prawidłowym podejściem, przenika tu mistrzostwo, powtarzanie oznacza "zawsze uczenie się na nowo, zachowując mistrzostwo". Nie musimy niszczyć rzeczy ani wykonywać ich niewłaściwie, aby je zreformować, musimy oddać je w opiekę szacunku i z zachowaniem dziecięcego zdumienia dla rzeczy, które już znamy, postępując w ten sam sposób ze wszystkim, co zdobywamy z miłością, zaangażowaniem w każdą chwilę.

Aby dokładnie określić połączenia ze sobą, trzeba znać prawa, wspólne podstawy, wspólny mianownik, przeciwieństwa, unię — np. "efekt motyla" jest możliwy tylko w przypadku wysokiego stochastycznego i skutecznie przeprowadzonego zestawu zrealizowanych prawdopodobieństw. W przeciwnym razie pozostawmy motyle same sobie, wirujące w powietrzu wokół swoich skrzydeł.

Pozwólmy sobie skorzystać z przykładu z hinduskiej filozofii przyczynowości, "to istniejące, to powstaje", czyli współzależność współwystępujących zdarzeń, czy błyski energii jako zjawiska w czasie. Ziarno, gleba, słońce, odpowiednie okoliczności dają kiełek. Ziarno nie powoduje kiełka, jest jego istotnym składnikiem, zamiast liniowej przyczynowości, mamy wielobiegunową przyczynowość. Takie systemy przyczynowości są ze sobą związane, zawierają się w sobie, mogą być połączone lub rozdzielone na mniejszą skalę, ale ostatecznie są nieodłączne i nierozłączne. Jednakże potrzebują kontekstu, zdefiniowanego przestrzennego obszaru, który składa się zarówno z chaotycznych systemów, złożonych systemów, jak i zmieszania entropii. Im większa stabilność w systemach praw, tym skuteczniejsze jest inicjowanie relacji przyczynowej", z kolei "im bardziej złożone i mniej stabilne są systemy praw, tym bardziej nieprawdopodobne jest działanie, przewidywanie i skutek.

Stabilizowanie systemu, kontrolowanie go, narzuca porządek, ale jest to syntetyczne, żadne ludzkie porządki, czy to polityczne, społeczne, religijne, nigdy nie przetrwały ataku zewnętrznych agencji, "niewidzialnej ręki" sił, bezwładności, praw, lub natury i kierunku rzeczy, które działają albo poprzez umacnianie go, albo poprzez rozkład, degenerację lub zniszczenie go. Dlatego najdoskonalsze, eukratyczne porządki będą tymi, które wezmą pod uwagę jak najwięcej systemów, zamiast kontrolować syntetyczne porządki, ustanowią dynamiczny sposób współzależności między tymi systemami, między nimi pojawia się reforma. To sztuka, im większe populacje, zaawansowana technologicznie, ogólna złożoność, tym trudniej jest ustanowić taki zdrowy, samoregenerujące się zasoby systemu całościowego. Ten sposób widzenie oddaje organiczne postrzeganie świata, w którym wszystkie formy symetrii, asymetrii powiązane z fizycznymi i metafizycznymi systemami, wyłaniają się w olśniewającym pięknie. W absolutnych kategoriach taki świat jest deterministyczny, czyli wszystko działa z koniecznością, ale sama zawartość daje tak dużo wolności, że nie tylko jest to a-deterministyczne, pozostawiając wiele miejsca dla wolności działania, ale impuls wolności indywiduacyjnego geniuszu wyraża się w tym doskonale. Absolutne i uniwersalne związki przyczynowo-skutkowe są struktura — mi, na przykład fizycznymi obiektywnymi prawami, w tak ich przypadkach sama zawartość jest modyfikowalna, plastyczna i wolna w ramach wielkiego planu niepodzielności całości. W tym sensie metafizyka powinna być rozumiana jako odnosząca się do całości niepodzielnej świata, tak samo jak fizyka, to różne kategorie perspektyw i doświadczeń, ale u podstaw są takie same, zjawiska, noema i a-fenomeny promieniują swoją pozytywną pustką. W obrębie działań tego pozytywnego pustego wszystko dzieje się jako manifestacja, wygenerowane, wyemitowane.

Twierdzę, że organiczne postrzeganie świata lepiej wyjaśnia wszechświat niż postrzeganie manichejskich dychotomii. Włącza

to istoty duchowe zamieszkujące wiele światów, które pow — inny być zorganizowane wokół klas, wspólnych podstaw i funkcji, infantylne spojrzenie na świat jako "dobro i zło" jest całkowicie uwarunkowane. Przesuń punkt odniesienia i perspektywę o czynnik innej wartości, zmiennej, a postrzeganie i percepcja się zmienią. Czy świat będziesz odmierzał miłością, czy mądrością, siłą czy zrozumieniem, przetasowuje to istotnie znaczenia i wektory. Dlatego, jako najważniejszą wartość wśród ludzi, wybrałem najtrudniejszą — to znaczy — człowieczeństwo. Człowieczeństwo to bestialstwo i idylla, która wyrywa ze świata otchłani, natury, śmiertelników i Bogów, przybierając postać logosu, zgodnie z tym, co śmiertelny może absorbować, jak rozumie swoje miejsce w świecie i "skąd, dlaczego, ku czemu?" zmierza, to teleologia jego bohaterskiego wyrazu. Twierdzę, że człowieczeństwo jest główną wykładnią cywilizacji, a cywilizacja jest jedynie kodowaniem wartości zawartych w logosie człowieczeństwa. Dlatego naczelnym obowiązkiem heroicznej afirmacji, reformacji, rewolucji, jest powrót do źródła otchłani, natury, śmiertelników i Bogów i wypicie ambrozji, która odnawia samą definicję człowieka, kształtując jego umysł, serce, duszę, geniusz, naukę, sztukę, etos i ducha. Nie jest to nigdy proces syntetyczny, "nadczłowiek" Nietzschego czy "nowy człowiek" sowiecki naruszały wyrażenie równowagę, byłyby to figury naturalne, gdyby Nietzsche był nadczłowiekem, którego sobie wyobrażał, lub MASSkulturowy człowiek 'sowiecki' inżynierowany przez krąg gnostyka-maga, Siergeja Eisensteina jako kwintesencja idei "człowieka sowieckiego". Filozofowie mogą marzyć o społeczeństwach, utopiach, dystopiach, o nowych ludziach, ale ostatecznie to geniusz transformuje, prowadzi, rządzi, inspiruje, w sensie Alfreda Whiteheada w jego Filozofii Procesu: "Są tytani, którzy budują religijne, polityczne i społeczne porządki, i tytani, którzy roznoszą je na strzępy, budując na ich zwłokach".

EWOLUCJA DEMONÓW W ZWIĄZKU Z CYWILIZACJĄ LUDZKĄ

O ile człowiek może być totemem dla zwierzęcia lub bytu, zwierzę lub byt może być totemem dla człowieka. Wymiana perspektyw za pomocą duchowego handlu, który obejmuje enpneumatyzację, czyli: inkarnacje; emanacje; portalizacje; opętania; awataryzacje — opisane w mojej innej książce, Occultosophii, zawsze obejmuje wzajemne pozyskiwanie perspektyw i naukę.

Biorąc pod uwagę, że antropocen jest stosunkowo nowym zjawiskiem na Ziemi, a zdolność człowieka do tworzenia cywilizacji jest niewielka na skalę ziemskiego czasu, musimy wziąć pod uwagę, że siły poprzedzające ludzkie zwierzę uczestniczyły w jego rozwoju, zarówno otchłanne, naturalne, zwierzęce, jak i Boskie ingerowały, jeśli nie biologicznie, genetycznie, ewolucyjnie, to przez mieszanie się z umysłem, duszą, sercem i duchem ludzkiego zwierzęcia, które stanowiło zupełnie nowy gatunek na Ziemi. Afrykańska "Ewa", czarne szamanki już inicjowały kontakty z nocnymi, dzienno-nocnymi, drapieżnymi i totemicznymi zwierzętami za pomocą prymitywnej, surowej magii.

Jak zorganizowane "tajne plemienne stowarzyszenie" tego typu kulty pojawiły się prawdopodobnie w górnym paleolicie, a przynajmniej w środkowym paleolicie (Hayden, 2018, s. 5) Promienie i natury planetarne, gwiazdy, boski ogień Słońca, poprzednie fale życia, czy to w grobach form, czy zrespirytualizowane, uczestniczyły z inklinacją i ciekawością, opierając się i skłonnością w pracy nowej rasy na drzewie życia. Tutaj występu — ją dwa elementy: element konserwatywny odnoszący się do zachowania etosu, natury i istnienia lub danej klasy bytów, zwierząt, Bogów oraz element plastyczny, zarówno poprzez naukę, receptywność, inercję lub zdobywanie. To, co jest inteligentne, uczy się, dlatego można konkludować, że "piekło

uczy się od ludzi, i odwrotnie", lub "im bliżej diabła, którego znasz, tym bardziej cię opanował".

Kiedyś wspomniałem, że demony, które mają ponad tysiąc lat, jako niecielesne inteligencje znają sposoby ludzi bardzo dokładnie, i rzadko coś im imponuje. Podobnie, Bogowie dają wrażenia, ale nie są wrażeniowi, trwają w swojej wywyższonej postawie niezmiennie, górując nad wszystkim. Bogowie, pytasz? Zakłada się, że to ludzie wymyślili Bogów, albo uhonorowali w ten sposób wielkich śmiertelników. Ludzie mają tendencję do projekcji na Boskość, ale Bogowie przedludzcy nie są ludzkimi istotami, są potęgami i siłami ponad gwiazdami, zindywidualizowanymi w gwiazdach jako siły, mogą to być odległe, niesamowite byty z dalekich konstelacji, które mimo to są obdarzone duszą w hekatycznej Anima Mundi, duszy świata. Najbliżsi Bogowie, których pozna ludzkość, to Ci, którzy są odludzcy, uduchowieni daimoniony przeszłości działające ciągle w teraźniejszości.

Tutaj obowiązuje prawo wertykalne, nie-ludza boskość, siła, moc może przybrać ludzką maskę, aby ją zrozumieć, a potem staje się zrozumiały dla ludzkich zwierząt, ludzkie zwierzę, które przeszło operacje okultystyczne, może stać się małym bogiem, pierwszymi Bogami i Boginiami wywodzącymi się z ludzkich zwierząt śmiertelnych byli szamani, dzicy ludzie, tubylcy, człowiek-małpa, hybryda ludzko-zwierzęca, stanowili łącznik między sferą gwiezdną, sferami planet, podziemi a cywilizacją późniejszą i współczesnością.

Ucywilizowani Bogowie w ramach ludzkiej kultury pojawili się później, zgodnie z zasadą nauki, udoskonalenia i rozwoju na Ziemi.

Czy to chaos? Ludzka fanaberia? Boskość rozkwita przed wiedzącymi oczami, nie przeczy naturze, dlatego zgodnie z cywilizacją, przyjmuje kształt zgodnie z postrzeganiem obserwatora. Ordo ab chao, ale bądź ostrzeżony, jeśli dotkniesz porządków, które dla śmiertelnego człowieka są chaosem, to co boskie w przerażający sposób,

jest obłędem, ponieważ istnieją granice tego, co forma ludzkiego zwierzęcia może być wystawiona. Bądź świadomy, że metafizyczne światy, które są bliskie ludziom, są najlepsze do pracy, ponieważ są zrozumiałe. Jeśli kusisz się na chaos, a na pewno niektórzy z was będą, znającą ciekawość ludzkiej natury, potraktuj to jako pomocnicze eksperymenty i zabezpiecz swój teren, przynajmniej zabezpiecz siebie — poza cytadelami bezpiecznych przystani, jeśli zbyt długo przebywasz w nieznanych przestrzeni — ach, możesz zniszczyć swój umysł, duszę i serce nie przez jakieś intencjonalne zło, ale przez destrukcję, destabilizację, które spotyka formę ludzkiego zwierzęcia, gdy jest wystawiona na przemocowe, gwałtowne, wszechogarniające, monolityczne siły, które są obojętne w stosunku do śmiertelnego człowieka.

"Wchodzisz na własne ryzyko, bądź gotów zginąć bez zysku". Dopóki nie mamy manichejskiego, dychotomicznego, dualistyczne — go myślenia łowcy czarownic, ale otwarty umysłu, możemy kroczyć przez ciemność ku światłu zrozumienia, i po prostu lepiej trzymać się "znanych Bogów" niż prowokować siły kosmicznych otchłani. Byłem tam, nie chcę tam wracać i zbudowałem twierdzę z klasycznej filozofii, piękna, etosu, estetyki, człowieczeństwa, która chroni moje postrzeganie przed szaleństwem, nawet jeśli nie miało to na celu odzyskanie moich cieni i dusz z kosmicznego chaosu, a jestem zagubiony, wyposażam świątynię mojego daimona, mojego ducha w wspaniałe rzeczy, aby odbudować siebie, aby być odbudowanym przez Bogów i Boginie, zdobyć nowe ciało boga, nową duszę i cień pośmiertnie.

Hayden, Brian Cambridge University Press. 2018. The Power of Ritual in Prehistory: Secret Societies and Origins of Social Complexity First pub — lished ed. Cambridge i pozostałe: Cambridge University Press., s. 514

WZAJEMNE PRZEJMOWANIE MASKI, HYBRYDY, DAEMONIACY, SZAMANI

Aby radzić sobie z oszustami, musimy znać sztuczki, oszustów, ich metody i różnorodne umiejętności. Aby przejrzeć iluzję, musimy być iluzjonista — mi, odróżniającymi to, co prawdziwe, a co fałszywe, abyśmy mogli rozwiać wszystkie strategie wymyślone, aby zwabić nasze zmysły, w pełni rozumiejąc, jak są tworzone, utrzymywane i jak je złamać, uwalniając nasze umysły, dusze i serca. Aby uzyskać dostęp do równowagi, musimy stworzyć podobieństwo. Jak lepiej przyjąć podobieństwo niż poprzez ucieleśnienie? Aby zrozumieć koszmary, trzeba być koszmarem, aby zrozumieć chtoniczne siły, trzeba stać się chtonicznym demonem, aby zrozumieć zmarłych, trzeba umrzeć wewnętrznie, aby zrozumieć królów, trzeba stać się królewskim, Bogów, o naturze pół-boga.

W to zaangażowane są zarówno talent, autentyczne zrozumienie, jak i aktorstwo. Jednak najwartościowszym i najbardziej przejrzystym przedsięwzięciem są te autentyczne, są one zjednoczone wspólnym wątkiem autentyczności wszechświata, najprawdziwsze ruchy naszego daimona, serca i duszy są skarbnicami magii.

"Nikt nie może okłamywać wszechświata", są cognoscendi, oszuści, ignoranci i oszukani. Cognoscendi wiedzą i dążą do szczerości, oszuści wiedzą i dążą do handlu oszustwem, ignoranci nie wiedzą, więc łatwo dają się oszukać, oszukani myślą, że wiedzą, ale są oszukani, są gorsi niż ignoranci, ale najgorsi ze wszystkich są ignoranci, którzy śmiało dążą do ignorancji, w błędzie myśląc, że są cognoscendi, lub oszustami. Handel i warsztat złodzieja, idioty, fanatyka i głupca są podobne. Warsztat geniusza, rzemieślnika, cognoscendi są również podobne. "Wielkie umysły myślą podobnie", problem polega na tym, że umysły małe też myślą tak samo. Pytanie brzmi, czy możemy stać się koszmarem, upiorem, zmarłym, królem, bogiem tak natural-

nie, jak nosimy ludzką maskę? Jeśli tak, opanowaliśmy natury, i nie jesteśmy aktorami, ale faktycznie autentycznymi ontologiami. Jeśli nie możemy, nosimy maski tych istot i odgrywamy role, aby znaleźć zrozumienie ze światami odmiennymi od naszych.

DEMONY NATURY, DEMONY BOGÓW, SZLACHETNE DEMONY, WIELKIE DAIMONY

Teleologia zyskuje nowe szaty, gdy szukamy skłonności, inklinacji i kar — mana jako ruchu definiowanego przez zmianę we wszystkich obiektach we wszechświecie. Gdy nie ma celu, ale wszystko nie jest bezcelowe, znaczenia wykuwają się w tańcu świata. Góra ulega korozji, ruchy tektoniczne mają swoją własną teleologię, przechodząc z jednego stanu w drugi. Teleologią substancji krystalizującej jest rozwój struktury krystalicznej. Podobnie jest z obiektami ożywionymi, a nawet zwierzętami, ludźmi, roślinami i duchami. Wykładnikiem ich natury jest ich teleologia. Działanie woli jest samo-epistemiczną teleologią, bezwładny, pasywny ruch to teleologia definiowana przez przyczynowość warunków pośrednich i agencji. Możemy powiedzieć, że życie jest bezcelowe i pozbawione sensu, ale kiedy ludzkie zwierzę używa swojej woli, tworzy nowy sens i znaczenie cały czas — jak bohatersko, co pasuje do nas, merkurialnej rasy! Jednak szukanie celu w rozwijającym się różanym kwiecie, we wzroście roślin i ich harmoniach, odstępach, interwałach między ich gałęziami i liśćmi, to szukanie hermetycznej tajemnicy w świecie, w którym bezsensowne działania wszechświata stają się celowe i mają swoje własne trajektorie zmian. Dlatego możemy nazwać celem wszechświata "zmianę w procesie", czy jest to teleologiczne w teologii zdefiniowanej przez ludzi, to inna kwestia, lubimy szukać rozwiązania naszych pytań. I samo pytanie błaga o odpowiedzi, i trzeba być niemądrym, żeby nie znaleźć tego celu w całym rozwoju cywilizacyjnym. Dlatego jeśli wszyst-

ko ma wektor ruchu i zmiany, tak samo duchy, podróżują z miejsca na miejsce, zmieniają siebie, są zmieniane i zmieniają innych.

Iamblichus z Kalcis definiował Bogów jako beznamiętne, obiektywne i nie — wrażliwe ontologiczne wyzwolone święte moce pełne profundii, czystej sile nie brakuje tożsamości w swojej istocie, a najczystsze moce we wszechświecie są ze sobą tożsame. To wprowadziłoby niepodzielną całość w nieład! Tam moc do mocy, tożsamość, ale różna, jakże się zjednoczyć w homonoi, zgodzie współdziałania?

Jeśli więc zaakceptujemy paradoks, że moce mogą być tożsame i podobne, ale różne, to bardzo podobne do tego starego ćwiczenia w optyce, kiedy światło przechodzi przez pryzmat i zachowuje swoją naturę, ale jest rozproszone na wiele spektrów, będąc tej samej substancji. Podążajmy za wskazówkami Iamblicha, dobre demony są wciąż podatne na zmiany i są wrażliwe, ale mają silne poczucie tożsamości, tak jak klasa bohaterskich duchów, obie uczestniczą w pasjach lub zmianach w naturze, ponieważ nie zakończyły zasady wygasania pasji. Tutaj pasje są definiowane przez bliskość do natury, zmianę jako podlegającą większym zróżnicowanym, zmiennym siłom, na przykład naturom planet lub gwiazd, a tożsamość jako oddzielenie od platońskiego podobieństwa. Minima to tożsamość, maxima to to, co inne, w terminach mistrza Nolana (Giordano Bruno), ale są to dalej absolutne kategorie, Opera Omnia toleruje wszystkie formy samoistności w uczestnictwie w mocach, lub samoistności w alienacji od tych mocy. To, co jest odizolowane od uczestnictwa i ma silną tożsamość, jest wykluczone ze świata większego, a wszystkie formy nihilizmu są reprezentatywne dla takiego stanowiska, to, co uczestniczy w silnej tożsamości, jest podobne do wielkich, szlachetnych Daimonów, jeśli posiada także arete i szlachetność, która wynika z ucieleśnienia metafizyki etosu, wywiedzionego w pół-drogi między światami natury, zwierząt, ludzkich zwierząt, ludzkich półbogów i rozgwieżdżonych niebios, odzwierciedlenie boskich sił w proporcji do jej przybliżenia w jednostce osobowej.

"Rozpuszczenie" oznacza spalenie pasji i przekroczenie zwierzęcego stanu Afrodyty Genetrix, często mylonego ze straceniem własnej natury, ducha, geniusza, motywacji czy heroizmu działania, Jiva, im słabsze dusze i duchy, tym bardziej są rzucone w wir losu i ruchu.

Wola, jak mówią buddyści — może być demonem — ale wolność woli jest konieczna, aby ją przekroczyć i zjednoczyć się z większymi siłami. Chaldejczycy definiowali boskość Apollona jako "wola, działanie, siła", dlatego uczestniczymy w stopniach wolności woli, które są w harmonii z teleologią wszechświata i działamy w niej, uczestnicząc w tej sile. Warstwy zawołań, hierarchie, pieczęcie, hermeneutyka i heurystyka sztuki. Każda istota, która jest ontologicznie oddzielna, ma sygnaturę, pieczęć, tajemne imię. Tajemne imię to istota i jej zdolność do samodzielnej autokracji, "zdradzenie tajemnego imienia" to władztwo istoty. W związku z tym nie jest to "imię", ale władza nad istotą, która przenika jej całkowite istnienie, można by powiedzieć, że kochankowie w prawdziwej, uczciwej miłości znają swoje tajemne imiona, gdy miłość się kończy, tajemne imiona wracają do swoich właścicieli.

Gdy istota jest zniszczona, całkowicie unicestwiona, jej imię również jest wymazane. Gdy imię jest zapisane w księdze nieśmiertelnych, jest ono uświęcone, a dopóki trwa ta księga, tak też imię i istota, która je posiada. Istnieje wiele zamienników i zastępczych nazw, które umożliwiają komunikację z istotą lub skłanianie jej do czegoś, lub otrzymywanie czegoś od niej, czy to poprzez pieczęć, równanie, symbol, wypowiedź, składnię, semiotykę, semantykę, egzekutywę. Na przykład pieczęć istoty jest kluczem do wezwania i wywołania, jej skutecznie wypowiedziane imię może ją przywołać, liczbowe przedstawienie, glif, sigil, mogą się również okazać przydatne. Jednakże nie są to "tajemne imiona", są to nazwy odniesienia, które mogą pochodzić z tajemnego imienia, lub mogą być jedną z tysięcy nazw, które są znane dla istoty.

Jako śmiertelnik, otrzymałem imię "Mateusz", noszę nazwisko po moim ojcu i matce, jako inteligencja zrodzona ze Słońca, przydzielona do Saturna, używam imienia "Saturnin", to znaczy, poświęcony, konsekrowany Saturnowi, moje daimoniczne imię to Fuomo, lub Fuomil, co również oznacza "Dlaczego", lub "Ponieważbądź" może również permutować i być tłumaczone jako "Prawda" w chińskim, bóg we mnie nosi imię Peripsol, które jest permutacją Fuomo według wartości gematrycznej, a w greckim oznacza "Okrążając Słońce", lub "Kołowy ruch wokół Słońca". Tak jak moja krew, moje geny są "kluczem" do mo jej biologicznej "istoty", mój słoneczny daimon Drakona jest "kluczem" do mojej pneumatycznej istoty, a mój cień martwej duszy w ultrafiolecie były kluczami do mojej okultystycznej psycho-seksualnej, emocjonalnej i uczuciowej istoty. Dlatego nosimy wiele warstw, a każdą warstwę można nazwać wieloma imionami, a każda tożsamość jest albo skonsolidowana, zsynchronizowana, albo rozdarta bez ładu.

Isztar zstępująca w piekła po Tammuza zrzucała biżuterię i szaty, przy każdej brawie piekła, tak jak człowiek zrzuca łuski swojego istnienia w ascensji i descensji. Tytanowa klasa ego pozwala to wszystko związać w zrozumieniu, gnothi seauton przenika pole "Epsilon" czyli bóstwa we mnie, zatem znajomość siebie, wykazuje silne poczucie jednolitej tożsamości, która ma wiele funkcji.

Podobnie, osoby o słabym poczuciu swojej tożsamości i słabej funkcji ego będą miały skłonność do rozdartej tożsamości, rozprzężonych aparatów poznawczo-psychicznych, które mogą nie przetrwać pewnych operacji magicznych. Bardzo ważne jest, aby mieć stabilne ego, znając jego istotę, jest to zakorzenienie, które zawsze pozwala powrócić do zmysłów po ciężkich dekompensacjach. Kwestia odłączenia od ego jest inna, zrzucamy je jak szaty i zakładamy ponownie. Sztuka rozeznania i rozwoju naszych postaci, natur, umysłów, serc i dusz jest związana z samodzielnością i asertywną obroną przed jaki-

mikolwiek zewnętrznymi wpływami i naturami, które próbują nas wpłynąć w kierunku swoich własnych natur lub celów. Aby właściwie wezwać istotę, trzeba znać jej "zewnętrzne przedstawienie", ponieważ różne istoty rzadko noszą ze sobą magiczne dowody osobiste, albo musimy być wprowadzeni do istoty z własnej woli, albo użyć istniejących baz danych.

Grimoiry i tradycyjna magia obfitują w pieczęcie i imiona, często myląc jedno z drugim, użycie danej nazwy lub pieczęci zawsze wiąże się z ryzykiem, że inna istota "udaje" tę, którą próbujemy wezwać. Niektóre z tych istot zostały stworzone jak automaty lub serwitory, inne były zwykłym fantazmatem pisarza grimoirów, a oszuści, kłamcy i inni mogą po prostu "przejąć" wymyśloną pieczęć, sigil itp. tylko po to, aby się zabawić operatorem pieczęci, słowem, imieniem i używać żałosnego maga-amatora dla własnych celów. Sprawa jest łatwiejsza, jeśli istoty same się przedstawiają i zostawia — ją znak, aby być wezwane, zrozumienie zrozumiałe jest pierwszym ruchem udanej operacji. W ceremoniach magicznych, często operatorzy są zmylani, wierząc, że "fałsz jest prawdą", na przykład przywołują inteligencję-daimona, ambasadora Jowisza, a medium zostaje opętane przez płaszcz byłego bezdomnego alkoholika, lub trickstera-oszusta.

Musimy zdobyć przynajmniej minimalną wiedzę na temat sztuk okultystycznych, aby przetestować istoty i ich skłonności, i pytać je, aby upewnić się, że mamy właściwą istotę "na wezwanie", aby to osiągnąć musimy znać i rozróżnienie spraw i bardzo dobrze — siebie. Poznając je, rozróżniamy lepiej czy mamy do czynienia z wyższymi inteligencjami, czy tylko tricksterami. Naiwne osoby są pod wrażeniem wszystkiego, co przewyższa ich głupotę, a naiwni operatorzy magii czy religii mogą wierzyć, że oszukańczy Sathyr to arcydemon, lub że wiedza, którą otrzymali od ducha, automatycznie sprawia, że jest prawdziwa, gdy duch omotał operatora paroma urojeniami na niskim poziomie działania.

Dlatego wymagana jest inteligencja, rozeznanie, mądrość, wgląd, zrozumienie, dyscyplina, szerokie wykształcenie w naukach, aby pomnożyć inteligencję przez inteligencję, rozeznanie przez rozeznanie, mądrość przez mądrość, wgląd przez wgląd, dyscyplinę przez dyscyplinę, edukację przez edukację. Nie otrzymamy od duchów więcej, niż im przysługuje, więcej, niż jest nam dane, a duchy, które nas przewyższają i chcą dzielić się swoimi umiejętnościami, wiedzą i sztukami, nie mają cierpliwości dla idiotów. Wesprą tych, którzy są gotowi i chętni do zdobycia wiedzy, niektórzy są bezinteresowni i mają dobre intencje, inni mają swoje własne interesy, aby mag rozwijał swoje działanie w krainie śmiertelników, inni chętnie używają operatora magii do niszczenia lub szkodzenia, zgodnie z inklinacją. Tu dobrze jest mieć instrumentalne podejście "dobrego czarnoksiężnika, złego czarnoksiężnika", często szkodliwa istota może przejąć kontrolę nad naszymi umysłami, i nie bądźmy tu nieruchomymi monolitami, odżegnującymi się od pracy — często możemy być używanymi do niszczenia innych, a następnego dnia możemy być błogosławieni przez hellenistyczną starożytną muzę, aby wypowiedzieć filozoficzne, retoryczne, piękne rzeczy, i to jest wspaniałe.

Uwięzienie siebie w jakimkolwiek punkcie rozwoju to poddanie się naturze działania danej istoty. Kształtuj swoją postać w trakcie drogi, ponieważ takie wpływy, gdy są samoświadome, są niezwykle przydatne w ustalaniu, co stanowi twojego osobistego daimon, twoją prawdziwą naturę i etos, poprzez akt rozeznania i doświadczenia, co jest zgodne z nami jest odsiane, a co powinno być odrzucone jako niezgodne z naszym Ja znane. Im większa równowaga w naszej naturze, solidność, tym mniej jesteśmy podatni na chaos i niestabilność pod wpływem, ale także mniejsze są nasze zdolności do pośredniczenia w różnorodnych naturach. Im bardziej jesteśmy niezrównoważeni, tym większa skłonność do wpływu przez oddziały duchów, które mogą uczynić nas szalonymi i bełkoczącymi bzdurami.

Złoty środek, jeśli mamy umiejętności mediumiczne, polega na znalezieniu punktu między rygorystyczną dyscypliną, a per — formatywnymi "Saturnaliami", kiedy wszystko się rozpada, należy znać metodę do szaleństwa, czasem dopasowując szaleństwo do metody.
Dawno temu, gdy pracowałem z moją ukochaną Maestrą w ceremonii performatywnej, kiedy planeta Uran była w konstelacji Byka, jako że nie było znanych punktów odniesienia dla inteligencji uranicznych, skonstruowałem sztuczne serwitory i zaprosiłem siły Urana, aby przyjęły je i ich imiona jako punkt zrozumiałej komunikacji, tak oto inteligencje Urana przyoblekły się w "deus ex machina".

Jest to przykład pobudzenia konkretnych sił do użycia imion i pieczęci, które są dla nich stworzone w celu komunikacji. Bogowie nie używają pomieszanej komunikacji, aby rozmawiać z magiem, używają symboli, wizji, inspiracji, snów, które są najbardziej zrozumiałe między Magiem a Bogami, mogą być one manifestacją auto-phanei, jak w drugim wzroku, lub snach i wizjach, które trafiają prosto między oczy jako prawdziwe, uczciwe, żywe i wspaniałe. Kiedy mag z drugim wzrokiem widzi skrzydła słońca flankowane prze ureickie węże, oczywiste jest, że siły egipskie, ur-heimatyczne, zoroastriańskie, jazydzkie próbują dać mu "podpowiedź" co do ścieżki, kiedy widzimy wieniec-Thyrsus ze złotymi orłami Rzymu, to republikański, imperialny angeli bonum czasów klasycznych, które prowadzą i inspirują, kiedy widzimy kaduceuszowe różdżki, to na tradycje hellenistyczno-drakońskie zwracamy uwagę, kiedy widzimy wadżrrę, lub ciemnoniebieską Dakini, to hinduskie tradycje nas wzywają, kiedy widzimy Mjollnir, to północno-skandynawska droga i Ethica Odini, która nas wspiera i wzywa.

Nie są to światy absolutne, ale emblematyczne wskazówki. W starożytnych czasach ludzie podróżowali, aby być inicjowanymi w różne tradycje, być dyscypliną tych, które was wzywają, mądrze, studiujcie je, pracujcie z nimi i podążajcie za nimi. Jak wiemy, że to nie są złu-

dzenia? To może być tylko przekazane przez mądrość, a kiedy duch pół-boga inkarnuje się, gdy nasze pole duszy staje się subiektywnie tak duże jak metropolia, i jesteśmy wyciszeni, powstrzymani w zachwycie i zdumieniu, wtedy wiemy. Kiedy duchy starożytnych królów, cesarzy, filozofów, wojowników dołączają do nas na chwilę w naszej cielesności, kiedy jesteśmy ukoronowani, uzbrojeni, kiedy regalia są nam przyznawane i dumnie czujemy ich ciężar i formę na sobie w lekkości istnienia, wspinając się na najwyższe nam jakoś — ci zdefiniowane wokół naszej charakterystyki, zazwyczaj niedostępne w codzienności, wtedy wiemy, że chodzimy z Bogami i Boginiami.

Czym dokładnie jest auto-phaneia? To samorozpoznanie, samoświatłość siły, mocy, Boga, Bogini, które chce być znane, to ujawnienie jego komunikacji, ale nigdy nie stanowi prawdziwej istoty danej istoty, pola, lub mocy. Na przykład, jeśli moje Ex Libris jest umieszczone w książce, to nie książka, ale moja sygnatura, która oznacza "ta książka jest częścią kolekcji takiej i takiej".

Izyda odsłonięta, chociaż częściowo, pokazuje fragment świata śmiertelnikowi, ten fragment to taki "Ex Libris", bogowie nie są znani bezpośrednio przez auto-phaneię, manifestują się pomniejszymi kategoriami ich esencji, podejście do nich wymaga mądrości, penetracyjnego spojrzenia, kontemplacji, medytacji, nauki i cierpliwości, aby zobaczyć to, co znajduje się poza emblematami, co reprezentowane jest w takich wizjach, sigiliach i obrazach. Jest to jednak nadal pomyślne znak, być w towarzystwie Bogów, przypominać sobie ich obecność to zawsze odważona szlachetna pociecha i potwierdzenie, że ścieżka, którą podążamy, jest królewska. Mimo to, jeśli duch sylfetki pojawi się w ogrodzie, możemy wiedzieć, że jest to sylf, że ma bystrą inteligencję powietrzną, że kocha naturę, ale co mówi nam to o jego pięknie, istocie, perspektywie, wszechświecie? Niewiele, może nie znamy tego, ponieważ jest to "tajemny ogród Obarona" tej konkretnej istoty, a w jej plemieniu są one zupełnie inne, ich udział

w ich "tajemnicy" jest dla nich samych.

OKULTYSTYCZNE PERSPEKTYWY KRZYŻOWEJ EWOLUCJI

Ortologiczne korelacje w obrębie biologii ewolucyjnej między gatunkami są kluczem do skalowania okultystycznych interakcji neuronalnych, które są ontogenetycznie wbudowane we wszystkich nowoczesnych zwierzętach, włącznie z ludzkimi zwierzętami. Podczas gdy najbardziej prawdopodobna teoria mówi, że okultystyczna echogenetyka odtwarza bezpośrednią ontogenezę przodka, „twoje wewnętrzne eukarionty" poprzez jego złożoność oraz różne części układu nerwowego, czy archaiczne czy nowoczesne, mogą być wykorzystane w operacjach magicznych lub zmodyfikowane w celu osiągnięcia określonych efektów biopsychologicznych. Na przykład „mózg gadów" może być wzmocniony, aby stworzyć skupienie, determinację, koncentrację w zdolnościach psychicznych i intelektualnych, eliminując emocje i uczucia jako powierzchowne. Należy jednak zauważyć, że takie eksperymenty są niebezpieczne.

Poza tym, podobne struktury nerwowe i geny, gdy są aktywowane, mogą „przyciągnąć" cienie-dusze gatunków, których stosunkowo niezłożona struktura nerwowa jest związana z pobieraniem określonego widma długości fali (fotosensytywne geny PAX2 i komórki działające w ultrafiolecie–niebieskim w porównaniu z w pełni funkcjonującym okiem ssaka, które może generować 'duszę'). Wynika to z aksjomatu, że pierwotna żądza i podniecenie, które zatkane jest w najniższych częściach układu nerwowego zależnych od jego bioelektromagnetycznych bloków na meridianach, koniecznie przyciągnie i wywoła cień-specimenu o niskiej rezonacji ewolucyjnej, podczas gdy sublimowane energie seksualne, które generują płynące ku górze części mózgu (Ki, Ureicko-Wężowe, Kundalini) są neuralnie kompatybilne z wyższymi etapami ewolucji. Na przykład tłumaczą

ludzką „duszę" na „skrzydlatą duszę" poprzez podobieństwa między ptasim współczynnikiem encefalizacji, który, w stosunku do małych rozmiarów ptaków, ulega translatoryce na ludzkie struktury.

Wracając do ortologów — przykładem podobieństw między kobietą a pająkiem są geny witelogeniny, które u ludzi są zaangażowane w rozwój jaj i tworzenie żółtka. Pająki również produkują białka podobne do witelogeniny do rozwoju jaj. Aby w pełni zmapować i zrozumieć korelacje między układami nerwowymi, fizjologią, zależnościami biochemicznymi a ich funkcjami okultystycznymi między zwierzętami, trzeba by śledzić i porównywać współewolucję układów nerwowych, podobieństwa ortologiczne między gatunkami i czasem, mając na uwadze, że różne obwody w zwierzęciu ludzkim, gdy są aktywowane, mają bardzo złożoną i wyszukaną translatorykę w świecie istniejących gatunków i odwrotnie.

HEKATE PHYSIS I GWAŁTOWNY PRZEPŁYW CHTONICZNYCH NIESTABILNYCH FORM

Teologia pitagorejska arytmetyki i geometrii przedstawia Boski postęp od mitu o Proteuszu, wszechobejmującej siły Monady, która przypomina hawajski mit o "dziecku w kosmicznym jaju", lub egipski "HarpokratesAtum zasiadający na srebrnym oceanie nad Yaaru", zgodnie z hawajskim mitem o Kumulipo lub tahitańską wersją Taaroa (Witzel, 2012), kiedy skorupa jaja została rozbita, chłopiec poczuł się w samotnym stanie, na co nie otrzymał odpowiedzi, i postanowił "zapełnić wszechświat wszystkimi rodzajami cudów", zaczynając od Shu i Tefnut, czyli siły i porządku, aby mieć towarzyszy w "kosmicznej grze opera omnia", w tym sensie wynika z logiki kompletności, która rozwija się w kompletnym mroku.

Tak więc wszechświat został wygenerowany z pierwotnej samotności, wierzę, że Bogowie i Boginie, które rzucają błyskawice oświece-

nia do jaskini Platona (fenomenalnego świata), wzywają z powrotem tych, którzy schodzą głębiej do katakumb całkowitego wyobcowania, przy pełnym zrozumieniu ich sytuacji. Co do ciemności, jest to tiamatyczna ślepota, najgłębsze "Yin", nieskażone można je zrozumieć jako gęstą jednorodną nieuświadomioną formę we wszechświecie przedgeneracyjnym.

Kiedy wąż, chłopiec, który teraz nazywał się Absu, rozbił jajo, naruszył Tiamat, a więc wyłonił się kosmiczny ocean, w tytanicznym, monolitycznym spektaklu pojawiły się pierwsze olbrzymie porządki w świecie, gdzie nie było gwiazd, tylko majestatyczne formy wszystkich potencjalnych, które nie zostały urzeczywistnione. Nie było czasu ani przestrzeni, Tartar, Otchłań, poruszał się wokół Absu, który był wężem światowym, Erebus.

Tak jak teologia pitagorejska arytmetyki wyjaśniała etapy postępu i transmutacji chłopca, tak też schemat od nieskończoności wszystkich chaotycznych form do prostej reprezentowanej naruszonej Tiamat. Wzrost odzwierciedlał się w chaosie, ponieważ siła potrzebowała czarnych form Tiamat, aby wygenerować swoją substancję i materię.

Hekate Physis reprezentowana w helenizmie te kosmiczne czarne światy w aspekcie tartarycznochtonicznej jako pani kosmicznych szlaków wodnych, otwieraczka bram, odzwierciedlenie gwiazd jako Schwarzen Sonnen i związana sieć chaotycznych podkosmicznych tuneli, pociąg pustki, ciężka siła i stalopodobna siła związana jest z siłami gwałtu na Tiamat. Bogini w maseczce lub masce inicjuje śmiertelników w łono ciemności, bez niej jest żyzną siłą czarnodemonicznego agresywnego, palącej masy chaotycznej pędzącej śmiertelników w obłędzie terroru.

Każdy terror opisany w starożytnych legendach, skandynawscy Jotuni, Rokkr, Majowie z Xibalba, Styks w którym zmarłe resztki kości i całuny zwłok duszą się, gdy ponownie odwiedziłem tę rzekę,

Acheron, to "miejsca niemiejscowe", czyli dystopie w tych regionach, zgodnie z ich bliskością do świata, ich gęstością, ich chaotyczną skłonnością, to, co powstrzymuje niektóre z tych sił przed wejściem do świata, to ich "ciężar" i "gęstość", cienie na powierzchni czarnych piekieł są jak ławice ryb pływające w nieskończenie głębokim oceanie mierzonym przez Hindusów w "Yoyanas", w tyle, ile Meru powinien być mierzony przez stany wyrafinowanej świadomości, czy Daimon/Ajna, być może Jiva. To ostatnie jest negowane w naukach Lhag Thog, być może nie dlatego, że nie istnieje, ale dlatego, że indywidualna dusza, daimon, jest niższą formą świadomości od tej, która rozszerza się nieskończenie we wszystkich kierunkach i podbija przestrzeń i czas w doskonałości, w tej równe nirvanie, czy przekraczając samsarę oznacza całkowite ustanie i wycofanie się w "fundamentalną świadomość". Ludzie, którzy myślą, że to jest łatwe, lub że "połączenie z absolutem" to tylko decyzja, są śmiertelnie w błędzie. Wymaga to żmudnego treningu w złotym, wspierającym wieku, doskonałości w treningu i siddhi, i osiągnięcia togalu, przekroczenia otchłani, a następnie podążania za ustaniem w doskonałej dyscyplinie, co jest nawet trudniejsze w ludzkiej formie, gdy już to się osiągnie.

To nie jest w celu zniechęcenia nikogo do podążania tą drogą, ale miej świadomość, że to nie jest łatwe, i jako osoba, która polega na Bogach dla wyzwolenia, życzę każdemu dążącemu do tej większej drogi wszelkiego sukcesu w tych czasach. Powracając do ciemności, jest także "czarny przestrzenny ogień" Azothu, który nie pali się pod zanurzeniem duszy, ale rozgrzewa się tajemniczym promieniowaniem i w jakiś sposób odzwierciedla boski ogień Hyperiona, który "nie niszczy, ale unosi". Pierwszy to "czarny ogień mistyków" i jest związany z ukrytym, Czarnym Słońcem. Realności ogniste piekieł mają podwójne aspekty, świat przestrzenny, którego niektórzy nazywają "Juda", to ziemski ogień, gdy moi wrogowie próbowali uwięzić moją duszę na "Golgocie" lub "Górze Strachu", gdy byłem uwięziony

przed Mikroprosoposem, czyli obliczem Ba'ala, Starszy Horus interweniował i ukarał dwóch winowajców, którzy próbowali mnie przywiązać w tym świecie i wyeliminować mnie tam. Piekła zostały przejęte przez zdrajców, a czasy szybko się zmieniają.

Górny ogień, ten Hyperiona, nadsłoneczny, jest ogniem wzniesienia, wznoszenia się, kontemplacja własnego ducha w Boskim ogniu to wielkie odbicie na świecie Aionów.

1 Witzel Michael. 2012. The Origins of the World's Mythologies. Oxford: Oxford University Press, pp. 109—110

PRZEBIJANIE BRAM OTCHŁANI JAKO PRZEMIANA DAIMONICZNA I OZNACZENIA POSZCZEGÓLNYCH SFER

Czym dokładnie jest przebijanie bram otchłani, rytuał w Eleuzis, egipski rytuał Amenta, czy tzw. "przekroczenie otchłani", czy może raczej zanurzenie świadomości i duszy, jak jest to znane jest w niektórych tradycjach okultystycznych? To bezpośrednie przekraczanie świadomości zawartej w duchu w Ajnie, który staje się przekształcony przez zanurzenie w afenomenalnym terytorium, otoczony w "Wietrznych Wodach Tiamat", spadając przez nieskończone światy chtoniczne, demoniczne aż do piekła kresu. Każdy świadomy duch ma "kod" lub swoją kompozycję, która rezonuje i splata się z określonymi wymiarami, tunelami, synergiczną całością wszechświata. Można go najlepiej opisać za pomocą geometrii i koloru, który jest również przekładalny na dźwięk, jeśli wewnętrznie kolory mojego ducha były zgodne z widmem niebieskożółtym i wszystkimi geometriami związanymi z tym, moja świadomość miała dostęp do tych konkretnych wymiarów, które były w harmonii z tymi regionami. Podobnie, jeśli kolor mojej świadomości jest teraz ciemnobrązowy, ciemnoczerwony, czarny i ciem-

nozielony, może być skojarzony z analogicznymi kolorami, na przykład w Bardo Thodol.

Dusza nie jest daimonem, zwykle jest ona bardzo słaba lub w formie zarodkowej u każdego nowonarodzonego, odrodzony w ludzkim zwierzęciu, niekiedy transmigracyjnie, ale przede wszystkim od matki i ojca, główną funkcją alchemii było inicjowanie, kąpiel, skupienie, naprawa i doskonalenie ducha, podobnie było z celem szkół taoistycznych. Daimon jest związany z siłą woli, skupieniem, poczuciem tożsamości, magicznym rozkazem, imieniem, gwiazdą, władzą, boskością i może być klasyfikowany w hellenistycznym sensie jako "wewnętrzny bóg". Plotyn i Sosipatra mieli "daimoniony" o statusie małego boga, małej bogini, i byli urodzeni z nimi.

Proces wzmacniania i naprawiania ducha to kwestia treningu, operacji okultystycznych, czasami traum, które otrzymali i pokonali, to w dużej mierze diament i najczystsza esencja danego człowieka, która czerpie zarówno z Anima Mundi, duszy świata, jak i stanowi monadę sama w sobie, w sensie, że "każdy punkt jest centrum". Można go porównać do "racjonalnego intelektywnego ducha" Galena z Pergamonu, lub Hipokratesa, lub trzeciego oka Hindusów, oka wglądu i mądrości, które pozwala nam sięgnąć po zasoby, o których inni ludzie nie myśleli, że są dostępne, którzy nie wykształcili sobie "funkcji pneumatycznej", będąc hyliotykami o zwykłych duszach. Siła ducha jest zarówno boskim ogniem, jak i kosmiczną gęstą otchłanią, a szkoły, które popierały "zstąpienie do zaświatów", faktycznie popierały kąpiel i przemianę tego ducha przez lot duszy do abysmalnych regionów, gromadząc moc Tiamatycznych ciężkich form i umacniając ten duch, aby przekonfigurować "kod" ducha i uczynić go gwiazdozbiorowym, boskim, podobnie, kąpiel w boskim ogniu sprawiła, że ten duch nie tylko stał się silny, ponieważ już posiadał status półboga, ale także uwiecznił się w istocie, która uzyskała dostęp do nadgwiazdnych regionów trzeciego transcendentu, jak nazwali to Chal-

dejczycy i opisali jako "autophaneia" Apollina.

POZA CZASEM, POZA ŚMIERCIĄ, POZA PRZESTRZENIĄ: ZAKRES OPERACJI

Głęboki jest studnia przeszłości, pisał Thomas Mann, ale czym dokładnie jest czas? Jest to miara rejestracji błysków zdarzeń na hipotetycznej skali między interwałem jednego a drugiego zjawiska, jeśli chodzi o precyzję, lub ustanowiony zakres, w którym te zdarzenia mają miejsce. Sekunda jest syntetycznie stworzonym odniesieniem, podobnie jak godzina, dzień od wschodu do zachodu słońca to zakres między odniesieniami od świtu do zmierzchu, rok to pełny okres obrotu Ziemi wokół słońca. Czas jest zatem związany z miarą ruchu, który jest okresowy, cykliczny, sekwencyjny, gdy zdarzenia są przerwane, lub nieliniowe, udajemy, że ruch lub zdarzenie skończyło się w czasie i już go nie ma.

Możemy próbować korelować przyczynowości współpowstających zdarzeń z koncepcją czasu i nagle mamy wiele wektorów czasu, jeden cykl nie pasuje do drugiego, czas staje się wielowartościowy. To może udowodnić względność czasu, gdy wykraczamy poza regularną sekwestrację zdarzeń i nazywamy to "czasem". W absolutnych terminach możemy próbować zdefiniować czas jako początek siły, czy momentuzdarzenia, krytycznej masy siły, w której zaczynają się dziać rzeczy, to początek czasu, kiedy rozpoczyna się z przestrzenią, generacją przestrzeni topologicznej, w której zdarzenia mają miejsce, mamy czasoprzestrzeń.

Dla człowieka czas mierzony jest przez jego długość życia, zdolność do obserwacji zdarzeń rozłożonych w jego percepcji. Ta percepcja nie jest ani nieskończona, ani atemporalna, po prostu jesteśmy przyzwyczajeni do porządkowania rzeczy w czasie tak, jak to robimy, trzymając go intuicyjnie za kompletny i uniwersalny

sposób działania. W sposób przeciwny, jesteśmy jedynie ofiarą naszej percepcji.

W plemieniu Chhattisgarh w Indiach czas płynie wstecz, a nie do przodu, łatwo to powiedzieć i zrozumieć, ale trudno to pojąć. Jesteśmy przyzwyczajeni do tego, że czas płynie do przodu, wektor jest ustalony. Jednakże, jest to dowód na to, że percepcja czasu nie jest uniwersalna, nawet wśród ludzi.

Teraz przeprowadźmy eksperyment, wyjdźmy z naszego ciała i czasowego bezpieczeństwa naszych nawyków wiążących czas. Nagle znajdujemy się w strefie atemporalnej, jak w śnie, gdzie możemy spędzić godziny w śnie, a właśnie przespałyśmy jedną godzinę. Nasze umysły, sfera mentalna, mózg, generują bańkę czasową, która została zgięta przez kilka godzin i spakowana w jedną godzinę czasu snu.

W Ornamencie Nieskazitelnego Światła, Tantrze Kalacakra, czas można liczyć w oddechach, oddech ducha to trzydzieści oddechów żyjącego człowieka, dlatego w jednym oddechu człowieka ducha duch przeprowadzi osiem oddechów (Nor Bzan, 2004, s. 602), a 24 godziny dla śmiertelnika byłyby 720 godzinami dla ducha, także jeśli osoba idzie 5 km/h, względny czynnik czasu pojawiający się z perspektywy śmiertelnego człowieka postrzega ducha poruszającego się z prędkością 150 km/h.

Jeśli cień stoi obok naszego łóżka przez 20 minut, naprawdę zastanawia się nad nami przez dziesięć godzin ze swojej perspektywy. Brzmi wystarczająco ponuro, ale nie możemy patrzeć z jego perspektywy, możemy mieć tylko swoją. Tam, dzień ducha jest niezwykle długi, ale czynności ducha są niezwykle szybkie z perspektywy śmiertelnego człowieka. Nie znaczy to, że tak właśnie jest, ale obrazuje to atemporalną i akarnalną względność czasu.

Martwi wiedzą więcej, ponieważ nie są związani z czasowymi zobowiązaniami śmiertelnika, wszelka nekromancja wykorzystuje prosty fakt gromadzenia informacji, wróżenia, przewidywania,

że nie tylko czas jest względny, ale także wydarzenia w życiu pozagrobowym zawierają wiele informacji na temat naszej liniowej skali czasowej. Tu, napotykamy zdolności przesiewania czasu, im ktoś bardziej jest uwolniony od czasu, tym większą ma wiedzę, przewidywanie wydarzeń i wiedzę o przeszłości.

Czy to oznacza, że możemy przewidzieć przyszłość? Nie do końca, możemy stawiać przewidywania i ustalać prawdopodobieństwa bayesiańskie, ale od potencjalności do aktualności spotykamy się z systemami chaotycznymi i złożonymi, jest tam fortuna, wybór, szansa, los, więc system nie jest tak fatalistyczny, jak mogłoby się wydawać. Jednakże, poznanie prawdopodobieństw pozwala nam ustalić pewne wyniki.

Hamartia, jako fatalna wada, jest cechą przeznaczenia i charakteru, które sieją losy i nie plami czasu samym w sobie, ale definiuje pewne działania, które są nieuniknione i realizowane w sposób deterministyczny. W historii o Salomonie i Aniele Śmierci, mężczyzna informowany o swojej śmierci, uciekł do Indii, kiedy Azrail zapytał Salomona dlaczego, i poinformował, że próbował uniknąć śmierci, Azrail był zaskoczony, wypowiadając, że był w drodze do Indii, by zabrać tam jego życie.

Fatalizm hamartii jest podobny do Wyrdu wśród Skandynawów i Niemców: "Przeznaczenie jest wszechmocne, niezmienne, ale też niedostępne dla myśli i uczuć, to absolutnie wyższa potęga (...) Jest to niezdobyte, śmiertelnie niebezpieczne, wrogiemu przeznaczeniu, które tajemniczo, bezlitośnie i nieubłaganie panuje nad człowiekiem."

Czy możemy zmienić przeszłość? Przeszłość zostawia ślady i informacje, ale zawala się do ruiny samej siebie, "Aleksandria opuszczona przez towarzystwo Dionizosa, Serapejon zniszczony", nic nie przywróci jej. Nawet jeśli wysłalibyśmy umarłych, aby odzyskali informacje z przeszłości, odzyskaliby tylko dostępne informacje ze śmietnika

rzeczy, które kiedyś były.
Czy możemy zmienić przyszłość? Czy nie zmieniamy jej teraz? Teraz jest totalny, panuje supremacja, ponieważ teraźniejszość jest absolutna, jest monolitem. Poproś kogoś, żeby "złapał teraźniejszość" i nie będzie w stanie, bo gdyby miał podzielić czas nieskończenie, nie mógłby — dlatego jest on nieskończenie nieruchomy. Działamy w teraźniejszości, pozostawiając na niej odciski, ale nigdy nie możemy się do niej dostać.

MIESZANIE SIĘ NATUR, UCIĄŻLIWE DEMONY, EGZORCYZMY, BHP

Do czego potrzebujemy odganiania i egzorcyzmów? Z antropocentrycznej perspektywy jest to przyczynka, aby uwolnić się od nienaturalnego stanu umysłu, duszy i serca, który jest wywoływany przez groźną, gwałtowną lub "obcą" ludzkiej naturze, umysłowi, ciału i układowi nerwowemu istotę. Te operacje mają na celu uwolnienie człowieka od problemów wynikających z cierpienia, aby powrócić do naturalnego stanu, który Galen z Pergamonu nazywał „krasis", czyli podstawy zdrowia umysłowego, duchowego i fizycznego. Pamiętajmy, że te operacje nie mają nic wspólnego z medycyną i mogą uzdrowić jedynie to, co zostało wywołane przez istotę. Nie są w stanie leczyć schorzeń fizjologicznych, organicznych czy trwałych uszkodzeń materialnych.

Na przykład, jeśli chwilowa ślepota została spowodowana przez istotę, usunięcie tej istoty może przywrócić wzrok. Ale jeśli nie było tego typu podpięcia, a ktoś jest niewidomy z powodu urodzenia, dysfunkcji organicznej, choroby lub dolegliwości — nie można przeciwstawić się prawom natury organicznej. Innymi słowy, pozostawienie cierpień spowodowanych przez duchy wykwalifikowanym magom, a te spowodowane przez rzeczywistą chorobę lub naturę — lekarzom medycyny.

Istnieje ogólna zasada w egzorcyzmie i odganianiu: aby odprawić coś daleko, trzeba znaleźć siłę, moc, która koresponduje z istotą — zarówno poprzez podobieństwo, rezonowanie z jej istotą, funkcją i psychiką, lub mając większy zakres operacji na przestrzeni wymiarów. Potrzebuje także widzieć, rozpoznawać i mieć kontrolę nad istotą, aby ją zbanować.

Najbardziej udane egzorcyzmy i wypędzenia są wykonywane przy współpracy ze ontologicznie rzeczywistymi istotami, które są zdolne do odpędzenia, usunięcia lub przyprowadzenia kłopotliwego sprawcy z powrotem do jego właściwego świata — poprzez przemocowanie, przekonywanie, rozpuszczanie, ratowanie, wymuszenie, lub negocjację w celu opuszczenia.

Często egzorcyzowanie demonów ze „znanymi demonami" jest popularne w katolickich rytuałach, chociaż większość ich pomysłów na egzorcyzmowanie za pomocą modlitw, olejów itp. całkowicie nie trafia w sedno.

Świat jest po prostu bardziej złożony i nie można go sprowadzić do demonologii judeochrześcijańskiej oraz wiedzy o ich funkcji, sposobach działania, a tym bardziej ontologii.

Zranione dziecko i imperialna Jaźń: Masowe wyobcowanie w dramacie epokowej katastrofy

Zawsze istnieje głębokie tło procesów, które wychodzą na pierwszy plan w przestrzeni publicznej, przebijają się przez bramy plutonicznego podziemia i znajdują nowe miejsce w świadomości dziennej. Ostatnie lata były niezwykle traumatyczne dla wielu grup ludności na całym świecie. Te traumy nie wstrząsnęły indywidualną ani zbiorową psychiką, ale w wielu przypadkach doprowadziły do dezaktywacji systemów samoobrony psychicznej wspólnot. Odporność psychiczna na potrzeby samoobrony była już wcześniej oparta na egregorach cywilizacyjnych przesiąkniętych chorobami psychicznymi i wszelkimi formami dewiacji, które reaktywnie przekształcały potencjał traumy w rzeczywistość.

Cywilizacyjne „business as usual" nie pozwoliło nowym wydarzeniom zmieścić się w społecznie skonstruowany kaftan bezpieczeństwa. Rozbiło odporność grupy i zrekompensowało dysfunkcję mechanizmów obrony psychicznej wszystkimi formami wynaturzeń, które ucztowały na emocjonalnym i poznawczym bagnie, które kipiało i rodziło nowe maski oraz szaty pożądania — kapryśny raj dla wyobcowanych mas. Zostało to wywołane przez populistyczne nastroje, ale było już wcześniej „w zawieszeniu", jako nieunikniona konsekwencja.

To, co ma dopiero nadejść, dopiero się ujawni.

Wszystkie formy wyobcowanych, pofragmentowanych systemów wierzeń znajdują uzasadnienie w spektaklu. Prawica, lewica, prawica, lewica — maszerują ku upadkowi rygorystycznego, złudnego uniwersalizmu konserwatyzmu udającego strażnika nowego odrodzenia albo ku rzezi kalekiego, wszechogarniającego rozpieszczania relatywistycznej piwnicy pełnej żebraków, wyrzutków i obłąkanych. Rozsądny środek już nie istnieje; należy do ludzi starej daty. Osoby, które nadal opierają się na analizie, etyce, rozsądnych kalkulacjach, są wykluczane z tego świata — świat przejęły gatunki inwazyjne. Przypomina to azjatyckie koncepcje rzeczywistości, polegające na jej negocjacji, a nie analitycznej filozofii i arystotelesowskim „nie będziesz tolerował przeciwieństw". Ta oniryczna płynność jest z radością wykorzystywane są przez machiny propagandowe. Aby mądrze zniszczyć wroga, należy go osłabić, zdegenerować od środka, skorzystać z jego słabości, a następnie czekać aż poprosi o pomoc na naszych warunkach.

Zachód przyjął podejście zaserwowane po części przez postmodernistyczny ultra-relatywizm, zręcznie wykorzystany przez Euroazję. Niezależnie od tego, czy jest ono zgodne z jego „Nie będziesz hołdował sprzecznościom", czy nie — wiele, sprzecznych ze sobą „prawd" jest tolerowanych, faktoidy i rozemocjonowane, charyzmatyczne opinie są królem. Przechodzenie z jednej rzeczywistości do drugiej w celu wyjaśnienia „faktów" i „motywów" jest tak płynne, jak wiedza ekspercka potrzebna, by się po tym poruszać rugując bzdury. Taka technologia polityczna, wprowadzona przez populizm na grunt zachodni, szybko straci swoją wartość na rzecz azjatyckich praktyk politycznego biznesu. Powrót do faktów, rozumu i logiki jest niemożliwy. Rewolucja krytycznej myśli, rozróżniającego rozumu wymagałaby ogromnych wysiłków edukacyjnych w demokracjach, które chcą pozostać demokracjami. Antydemokratyczna edukacja w „demokratycznych" krajach dodaje temu tylko bardziej cyniczny uśmiech.

Podczas gdy festiwal kiczu bawi miliony, wystarczy obserwować ich emocje, ich wyzwalacze, aby pociągać za sznurki w sposób lojalny wobec rządu — bez względu na jego formę. Płynne rzeczywistości oznaczają, że idee podtrzymywane przez kraje Zachodu są zastępowane przez coraz to nowsze formy substytutów i oszukańczych dublerów. Przed naszymi oczami dokonuje się masowe przeprogramowanie całych społeczeństw, a jednocześnie trauma wymyka się spod kontroli. Niewielu jest takich, którzy przejrzą zwiastuny monolitycznego kłamstwa. Co mają zrobić? Kiedy systemy obronne zawodzą, a psyche grupy odczuwa strach przed unicestwieniem — reaguje lękiem. Zarządzanie tym lękiem pozwala utrzymać szok dalszej traumy pod kontrolą.

Podsycanie lęku przy jednoczesnym udawaniu, że się go rozwiązuje, doprowadziło do narodzin kompleksu „dobrego ojca" w takich społeczeństwach — pozbawionych myślenia i odporności — co sprzyja drobnym autokratom, dyktatorom i samozwańczym „ojcom narodu" ku zadowoleniu klakierów którzy mają w tym interes i pospólstwa, które zostało socjotechnicznie zinżynierowane aby tm procesom hołdować.

Jednak gdy punkt krytyczny lęku przekroczy mechanizmy samoobronne, dochodzi do ich przełamania i pofragmentowania psychiki jednostki i grupy. Ten schizofreniczny czynnik przejawia się w wyobcowanych jednostkach, które kompensują to w kieszonkach wiary i informacji, które mogą wydawać się całkowicie odrealnione. Nie są one „ustalone", ale po prostu wypełniają puste przestrzenie swojej pofragmentowanej struktury psychicznej losowo rozmieszczoną treścią dobraną z supermarketu odartych z głębi idei, opinii, preferencji i „lubię to", (najbliższy punkt spoczynku zasady przyjemności), która wzmacnia ich kolektywne szaleństwo. Zawsze porusza się wewnętrznie uwewnętrzniony obraz wroga — prawdziwego lub fałszywego — sprawcy traumy grupowej. Może być typowy, jak „Żyd lub nazista",

może być archaiczny — „czarny lub obcy", albo archetypiczny — „siły zła lub zła czarownica".

Kiedy psyche grupy się rozpada, przyzywa fałszywe „ja", które przywołuje wszystkie formy symboli jedności: nacjonalizmy, populizmy, radykalizmy, fundamentalizmy, anarchizmy — jako kompensację za utratę ciągłości w niemożności indywidualizacji od rozbitej psychiki. Wyraz zdrowego człowieka zapada w hibernację i jest chroniony przez „demony świata zewnętrznego" zapełniane simulakrami, które uniemożliwiają ponowne odkrycie siebie i pielęgnowanie świata od nowa. Rzadko kto wraca do etapu przed fałszem, by odbudować się z autentycznego, zindywidualizowanego bytu. Jest więcej psychologicznych za „nie" niż na „tak". Bariera torturuje prawdziwe „ja" i karmi fałszywy obraz, kontrast deformuje duszę, umysł i serce. W ten sposób kończy się świat nowego „ancien regime" — nie hukiem, lecz skomleniem decydentów, niekupionych intelektualistów, ludzi którzy widzą przez pęknięcia muru to, przed czym ostrzegali. Każde pokolenie ma swoich „sygnalistów" i „Kasandry"", ich koszmary się spełniają w przyszłości, jeżeli coś wywalczą — chwała im, jeżeli nie — mieli rację, ale są zapominani.

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Manuskrypty z Peitho: Zgliszcza Drezna — Stary Mistrz Odszedł

Świat inklinacją natur — w kołach, co złamią w dobrą lub złą fortunę — co wiecznie się powtarza atawizmem w nowej scenie czy personie, spętane tragicznie niepamięcią, gdy pomną pochodzenia, lawina miraży — ku horrendalnym sprawom wskazują. Spleceni nocą — tam władztwo należy do sił wielkich, co wpisujemy w istnienia. Puls bieży przez nitki etosów, co los sieją tam, gdzie słowo nadąża za sprawą — tam przebłyski mistrzostwa. Jakże je podtrzymać? Przez czas skaczemy, zataczając kręgi wokół pętli istnienia — Kronos stary wziera w ruinę: gdzie wiek saturniczny, gdzie regeneracja, odnowienie?

Sokratejską ironią zejść po więźniów w katakumby ciemne, zatęchłe, co wyją — by zostawić w teatrze cierpień, śmiechu, co już zdążyli rozgościć się w czerni, dom robiąc z rozrywek, poważnych gier czy cyrków żyć swych. Czy zerwać pęta samemu, aby łzą pożegnalną torować drogę donikąd — do katharsis, katabasis, nemezis? Tam gnają tylko desperaci lub nirwaną przepełnieni, którym łuski z oczu, duszy, umysłów opadły, pitagorejską podróż rozpoczynając.

Tam wzrok głęboki wglądu, penetrujący, co — jak mędrcy Egiptu — sercem twardym nie rozrywa szat nad światem, a w powadze decyduje: to, a to — jak zegar słoneczny, powoli płonąc swym cieniem nad duszami, co nieporuszone w umbrę umarłych gasną — kroczy, gdy te zgięte w pół jarzmem tym, wiedzącym, się kłaniają w geście majestatycznym, jakby ci cesarzami byli — Thyrsusem zwieńczonymi.

Starszy człowiek w domu opieki społecznej przypomniał sobie Drezno, naloty dywanowe. Widział miasto, jakby było żywym, płonącym człowiekiem — kroczącym żywiołakiem ognia, zbierającym swoje żniwo. Dusza miasta gorała! Nad miastem — nabrzmiała łuna szkarłatu, widziana z odległości paru mil morskich. Tanit pokonana, przepędzona z miasta; wyrżnięte zostały nawet zwierzęta. Tak upadła Kartagina — klątwa, o której Makrobiusz pisał w Saturnaliach, przyoblekła się w prawdę. Logos dopełniony — ten upadł dawno temu, jak zachód po zmierzchu w nocy białej, fałszywej. Scypion cyceroński, w śnie wyniesiony w niebiosa, wytyczając sfery zachwytem, rozgraniczając strojenia dostojnych władców — w gwiazdy, w gwiazdy!

Bogowie wysłali swoich posłańców, co ideą go pouczyły: „Wspólna sprawa republiki, co człowiek wygenerował, powinna być zgodna z harmonią. Nie pomyl struktury z zawartością! Opinia śmiertelnych o sprawach wyższych — niewiele warta. Teologia, filozofia, polityka — czcze sposoby teorii, gdybania. Działanie, myśl lotna zgodna z geniuszem niebios — tu powrócisz z nocnej wędrówki z poruczonym obowiązkiem".

Czymże Bogowie? — zapyta zaciekawiony. Maski potęg zróżnicowanych, co wszędzie są, przepełniając sobą — z jednej substancji duszy i pokarmu świata — we współ-zrozumieniu, przyoblekają się w maski wygenerowane z ambrozji otchłani, ciszy idei. Potęgi bowiem nie są mitologiami, a powagą świata — mitologie, jak Cesarz Julian wspomniał, są dla ząbkujących dzieci. Odyseja homerycka — podróżna, wędrowna — tym, co Hymn o Perle Tomasza, Epos o Gilgameszu. Jeżeli szukasz cyrków ludzkich — znajdź je wśród ludzi lub między łotrzykami.

Czymże teatr, jak nie grą masek? Czy aktor jest półbogiem? Czy tylko odgrywa surogaty, nie bacząc, że półbóg może go odgrywać? Stać się małym bogiem wśród bogów — tam powaga przeistoczenia.

Domy mają tam, gdzie chcą gościć z ideą zespoloną z podmiotem ich działania: świątynie, ołtarze, ciała, serca, umysły, czy lasy, rozstaje, pustynie, stepy — są jedynie zaproszeniami. Tam, gdzie morze jest to samo, fale są wielorakością — wszędzie jednocześnie zatem, jednak w wielorakości: jednia. Zstępująca z ogromu Proteusa Monady zmienia się, jak entropia, wzbijając się w sztormie, opadając na lustro zimne. Fala, co rozbija się o siłę, nadaje potędze ton, charakter, rzeźbę! Bezpasyjność, nie-impresyjność sił — potrafi złamać w pasję, impresję. Dola człowieka — w afrodyzyjskim świecie. Rzeźbić uderzeniami losu, szlifować nauką, ćwiczeniami, oceniać konfrontacją, estetyką pięknych spraw.

Zamykam księgę, nie wracam do niej więcej — niech dogaśnie z resztką płomienia, co Drezno pożarł. Być może ktoś znajdzie zapiski Lawincji i Saturnina, tych pięknych ludzi, co chcieli dla potomnych zachować resztki piany z morza czasu wściekłego w czasach złych. Mniszka, co uratował księgę, moje skromne notatki dodane wieki później. Basileusem, co spajał wielką filozofię, na zawsze jest Łabędź Aten — Arystokles, zwany Platonem. Po nim byli tylko bibliotekarze, synkretyści, archiwiści — ci, co pisali kompendia, Kitaby, encyklopedie.

Kimże jestem ja, opisując znaki, symbole, co reprezentowały wspólnotę pamięci, wiedzy, misteriów w ich świętej całości — dawno wydarte z rąk czasu?

Anathema Saturna: O zmiennych losach i niestałości tłumu ziemskich bestii oraz intrygach bestii bogów słonecznych

„Bezrozumni jesteście, o śmiertelni, i ignorantami w przewidywaniu swego losu, czy to dobrego, czy złego, co na was spada. Albowiem w nieuważności swojej sprowadziliście zgubę w swoje uzdrowienie; — niech świadczy o tym przysięga bogów, nieubłagane wody Styksu." — Hymny Orfickie, Hymn II do Demeter.

„Jak na górze, tak na dole" — to ostateczne stwierdzenie związane z głębokimi prawami kosmicznymi, okrzyk wszystkich ignorantów, którzy pragną, by cały wszechświat działał wedle ich projekcji, religijnej czy innej, gdyż współcześni ludzie Ziemi nie mają związku z niebiosami, a rzadko który filozof, w wieńcu Thyrsus z gałązek Narxos, dołącza do apollońsko-dionizyjskiego widowiska prawdy.

Między niebem a Ziemią wciska się niesprawiedliwość, kwitnie złudzenie, jawnym kłamstwom religijnym hołdują fanatycy dostarczający technicznej magii, zwanej przez tłum „cudami", a postrzeganej przez mędrców i wtajemniczonych jako oszustwo i iluzja, przesłaniająca niebiosa.

Czymże więc są „Niebiosa"?

Niebiosa to kosmiczne widowisko uchylające się wszelkiej śmiertelnej prawdzie, miejsce, gdzie duchy zostają uwiecznione i przypisane do sfer gwiazd, gdzie indywidualny daimon (geniusz, junona, duch przewodni ethosu) dołącza do Jaaru w Boskim ogniu — całkowicie obcym dla śmiertelnego pojmowania, całkowicie wyzbytym ze zwierzęcości i świata fenomenów, całkowicie obiektywnym i beznamiętnym, rządzonym przez wielkie siły i moce, które wykazują nikłe zainteresowanie światem śmiertelnych istot, gdyż praca Wysokich Niebios poświęcona jest podtrzymaniu wszechświata, a nie rasy śmiertelnych zwierząt z pretensjami do boskości na planecie Ziemia.

Niebiosa Ziemi, tej małej planety w Układzie Słonecznym, pełnej nadużyć i kłamstw, różnią się od Niebios sfery Jowisza, czy eterycznych pałaców Saturna i jeszcze bardziej od Niebios niezliczonych gwiazd rozsianych po galaktykach. Piekła Ziemi oferują więcej szczerości, prawdy w brzydocie i sprawiedliwości, niż to, co dziś zwie się „Niebem" na Ziemi. Lecz nie upadajmy w piekła jedynie po to, by zniszczyć plugawy „raj" Ziemi — wieże Lucyfera-Afrodyty runęły wieki temu, źle zarządzane, oszpecone i w ruinie, przypominające Hesperię w Tanatosie — warto dążyć ku zewnętrznym niebiosom, ku pozaziemskiej pociesze gwiazd i kosmicznych noetyczno-noerycznych bogów wyzwolonych.

Gdy spojrzenie na katedry kłamstw przynosi odczucie plugastwa i ukrytych agend Lewantyńskiego zgniłego smrodu, który zwiódł Zachód, niwecząc dokonania metafizyczne Nobilitas (pogan) i sprawił, że lekarze Dharmy i mistrzowie-magowie ukryli się na Wschodzie przed zepsuciem Zachodu — patrzmy ku gwiazdom nocą, a za dnia ku naszemu najwspanialszemu Cesarzowi Domu — Domo Solis, Bogu Słońca. Bo niesprawiedliwość wyczuwana jest aż po ostatni atom ciała, a prawdziwe idee jako siły uderzają w najgłębsze części naszych umysłów, serc, dusz i duchów, pragnąc, byśmy za nimi podążali na za-

wsze, nie zadowalając się niczym mniejszym, żadnym substytutem, żadnym kłamstwem!

Śmieszni ludzie słabości, pozwala się wam pozostawać słabymi, bo nie stanowicie żadnego zagrożenia dla losu i metafizycznej potęgi, jesteście ignorantami i złudzeniami owładniętymi, oślepionymi i zniewolonymi, żyjącymi życiem śmiertelnym, dławiącymi się przez głębokie kosmiczne fatum niczym ławica ryb na powierzchni ogromnej przepaści. Lecz nie ma dla was litości, gdyż brzemię i męka olbrzymów jest większa, trud bogów potężniejszy. Gigantomachia silnych i niezłomnych często jest wypaczana — z chwalebnych sił Słońc zmienia się w tartaryzm, śmiech Orkusa (vide — Giordano Bruno, 1591, Lampas triginta statuarum, Lampa trzydziestu posągów) i ciemność ignorantów; sami walczyli i zmagali się z niewyobrażalnymi mocami, lecz mieli nadzieję, że Tyche przechyli miecze zwycięstwa na ich stronę, stając naprzeciw niewyobrażalnej przewadze liczby, siły i brutalności wrogiej siły, której głównym celem było zachowanie tronów i powstrzymanie kolejnego bohaterskiego, szalonego śmiertelnika przed zostaniem podobnym do boga — małym bogiem w procesji wśród potężniejszych Bogów, gdy Hebrajski bożek wierzga z zawiści i ślepocie przeciwko nam, próbując nas oślepić swoją perfidią.

Wielkie natury z konieczności są tragiczne, czy to bohaterskie, czy nędzne, zawsze przewyższają masy śmiertelnych. W nich tkwi ich tajemnica: wielkie natury, poddane próbom lat, dojrzałe do najwyższego zła lub przezwyciężającego dobrodziejstwa, są podobne do wielkich daimonów, za Plutarchem (De Iside et Osiride) mają więc szansę stać się bogami.

Jak do tego dochodzimy? Jak to kwestionujemy? Najpierw odsłońmy Nordycki Wyrd — w tym kontekście: „Przeznaczenie jest wszechmocne, niezmienne, ale także niedostępne dla myśli i uczuć, to absolutnie najwyższa moc. Jest niepsujące się, śmiertelne, fatalne i wrogie prze-

znaczenie, które tajemniczo, bezlitośnie i nieustannie rządzi człowiekiem. Rządzi wszystkimi epokami świata w ich cyklach, jest podobne do Heimarmene i Ananke-Klotho, ale z perspektywy śmiertelnej jest bezwzględnie okrutne."

Widzieć wszystkie losy śmiertelnych — radosne i wzniosłe, bądź przygnębione i umęczone — to widzieć działanie Orlogu (indywidualny Wyrd), dostrzegać przemijalność, a w świecie generacji Afrodyty Genetrix — Zoe, Bios, Thanatos, to, że dobre rzeczy dążą do zepsucia i zła, gdy nie są reformowane w odwecie Dikaiosyne i matki Harmonii, a złe rzeczy zmierzają ku rozkładowi i zniszczeniu; z czasem wytycza to kurs ku metafizycznej wyzwoleniu. Ach, dotrzeć do świata wiecznych idei, ponad umierający świat, ruiny dawnego Kronosa, stać się Orfeuszem śpiewającym tęsknotę za światem, który był, który nigdy nie był, który ma się stać, a nigdy nie stanie się. Sieci losów tkane są z inklinacji, natur, teleologii danej ontologii; charakter sieje losy, a losy wpływają na naturę, umysł, duszę i emocje. Odporność na losy i próby czyni wielką naturę — jest jak smok: zmienia swoje znaki trzydzieści razy, a jednak pozostaje smokiem.

Znajdź silnego mężczyznę, kobietę? Niektórzy sprawdzają się w społeczeństwie, inni w metafizycznej walce, niektórzy w żalu, męce, bólu i nieszczęściu, inni w przyjemności, radości i szczęściu, sposób wykuwania człowieka jest wiele. To, co czyni człowieka czy kobietę, to nie tylko bycie wystawionym na próbę na polu, na którym jesteśmy mistrzami lub zgodnymi z naszymi naturalnymi inklinacjami, lecz przeciwstawianie się sobie, przewyższanie siebie, wykorzystywanie naszych słabości i skaz, korodowanie naszych mocnych punktów i niszczenie naszej najdumniejszej etyki. Po bitwach, po wojnie, jesteśmy sumą całej walki, którą przeżyliśmy, którą prowadziliśmy, która nas złamała i zniszczyła — jesteśmy złamanymi ludźmi lub tytanami w tej materii. Nie ma tu bohaterów ani nędzników, jest tylko wielka próba naszych natur, charakterów,

dusz i duchów, które albo są gotowe na gwiazdy, albo nie przeszły prób.

Aby sprawiedliwie ocenić wszystkich, istnieją różnice w odporności i wrażliwości na słabości i siły, mamy różne umysły, nerwy, inklinacje, natury, ciała, dusze i duchy. Nie ma ludzi niezłomnych, nie ma beznadziejnych słabeuszy, nie ma wiecznie odważnych bohaterów, nie ma wiecznie uciekających tchórzy, nie ma niepokonanych rycerzy, nie ma całkowicie napiętnowanych łotrów. Można powiedzieć, że nie tylko, jak twierdził Wielki Nolan, w świecie twórczym wszystko jest mieszaniną natur, ale także że okoliczności, natury i inklinacje same w sobie są mieszanką. W takim ujęciu „grzech" to kara wymierzona sobie, zdrowej naturze, egzystencji szlachetnej, pełnej człowieczeństwa, za pchanie natur w doktrynerskie zidiocenie, które ją tym dziwnym, obrzydliwym terminem wypacza.

Prawdziwie bohaterskie — „heroi/eroi" w misteriach orfickich oznaczało „tego co pamięta o boskiej naturze", ponieważ Mnemosyne była równa Alethei — natury podążają za koncepcją gigantomachii, czerpią dobro przez rozeznanie, mimo że smakują wszystkich natur, czyli „zło i dobro" w wielkim życiu, i rozsądnie wybierają lepsze, rozsądniejsze, uwzględniające całość za efektem w świecie w zgodnie z intelektualnym Słońcem. To „lepsze" to w szkłach Mahajany całkowity efekt netto własnych działań, ustalany przez własną wolę. Innymi słowy, to suma rytuału życia naprzeciw walki, którą prowadziliśmy, mierzona na Sądzie Ma'at przeciw wszystkim ruchom wrogów, które wypaczyły i zniszczyły umysł.

Chwast wad, który rośnie nieusunięty, opanowuje umysł, zakorzenia się w jego nawykach i staje się psychopatologicznie nieusuwalny — można go uspokoić, ale nie wyeliminować. Jeśli jednak chwast wad był reakcją na długotrwałą mękę wzniecającą wrogowie, to musi się pojawić, a naturalnym skutkiem niesprawiedliwości jest gniew, zemsta, uderzenie miecza Temidy. Innymi słowy, w niektórych przy-

padkach zło jest nieuniknione, ale winni są podżegacze zła w umyśle, nie ofiara, która zwraca się ku sprawiedliwej nienawiści.

Bogowie wyzwoleni są obiektywni i wszechwiedzący, nie należy tego mylić z wszechmocą, każda stacja należy do swej dziedziny, z jakiej racji człowiek jako śmiertelne zwierzę rości sobie atencję wysokich wyzwolonych kosmicznych Bóstw, jeżeli może, to nich wspina się próbami i strojeniem się do Bogów! Boginie Sprawiedliwości muszą z konieczności znać współzależne, współ-powstające przyczyny i warunki, inna sprawiedliwość gwiazd od natury, inna sprawiedliwość i jurysprudencja stworzona przez ludzi, a inna Opatrzności Solarnej, pozostaje hermeneutyka, hipofeci interpretują boskość, nie zajmują się jej wykładaniem w oczywistościach śmiertelnych.

Tak więc czasem największymi nędznikami świata są najwięksi niewinni — w swoich oczach — a postrzegana niewinność wielu bywa najczęściej obarczana winą, gdy działają ignorantami jako masa w złych sprawach. Żadne wybielanie nie oprze się brutalnej, okultystycznej machinie kalkulacji oraz obiektywnym siłom i mocom. Strzeż się religijnych fanatyków, pedantów i idiotów — oni są najgroźniejszym złem świata. Selekcjonując swój wizerunek, by czuć się dobrze i niewinnie, torują sobie drogę do twierdzy piekieł.

Zobaczyć wszystkie losy niewidzialnych światów, to odsłonić część fortuny, bo z ich zachowań można wyprowadzić wiele filozofii. To, co zdaje się kaprysem, bywa głębokie, a to, co wydaje się głębokie, często jest drobnym kaprysem. Był jogin, który poświęcił całe życie rzeczom głębokim, lecz zanim osiągnął Pari-Nirwanę w sędziwym wieku, mały duch go zirytował, wprawiając go w zirytowaną przemoc i gniew, wzniecany przez trickstera, który wykorzystał okazję do zniszczenia jego życiowego dzieła.

Właściwy moment, właściwe miejsce, właściwy czas, właściwy los, właściwa szansa, właściwa mowa, właściwa myśl, właściwe działanie, właściwy umysł, właściwe szkolenie, właściwe realizacje, właściwa

technika, właściwe umiejętności, właściwa sprzyjająca chwila, właściwe rytuały apotropaiczne, właściwe przebłagania, właściwa ochrona, właściwa walka, właściwe zobowiązania — to nigdy nie jest trwałe i kołysze się od błędu do prawdy. Mistrz wie, kiedy są właściwe, a kiedy nie, i nie powinien podejmować działań, gdy nie ma ku temu mądrych przesłanek, a w czasach upadku nieść Hekatyczny płomień, przetrwać, wytrzymać, przekroczyć i nie pozwolić mu zgasnąć, zanim kolejny, kolejna, nie będą gotowi na jego Olimpijskie podtrzymanie.

Ponieważ większość okultystycznych filozofii prowadzących do sukcesu została już ustanowiona, każdy człowiek z wystarczającym rozsądkiem, zaangażowaniem, dyscypliną i treningiem może zrozumieć i włączyć te nauki w siebie, rozbijając kajdany przy pomocy Bogów. To raczej ludzie, w wielkiej ignorancji, wolą być zaślepieni w wielkich masach i ignorować wiedzę i realizacje wysokiej jakości, niż nauki są niedostępne, ukryte lub mętne. Nawet inicjowani mogą natrafić na oszustwa i fałsze, biorąc je za prawdy, a im głębiej brną w swoją ślepotę, tym głębiej schodzą do platońskich katakumb. „Ja jestem prawdą, nikt poza mną jej nie zna, podążajcie za mną" — krzyknął fanatyk opętany gnozą, pijany swoją ślepotą — idioci go posłuchali.

„Ludzie są oczami, uszami i umysłami," jak mówi Changya (Kautilya). Jeśli zaspokoisz ich przekonania o świecie i sobie samych, zdrowy rozsądek ich chroni, ale może być też populistycznie użyty w demagogii przeciw nim.

„Filozofia jest światłem wszystkich nauk" — znów Kautilya — philo-sophia, miłość prawdy i mądrości, a nie puste paplanie o śmiesznych koncepcjach i przerost umysłów masturbujących się w kontakcie z nieboskimi bzdurami.

Gdy prawdziwe rzeczy przeczą wszystkiemu, na czym ludzie opierają swoje życie, protestują, wyśmiewają lub uciekają. Znacznie trudniej jest zdjąć zasłony, od których zależy nasze życie, i pomyślnie zorganizować się na gwiezdnych ścieżkach.

Dlatego naukę musi podejmować roztropny uczeń, czyli ten, co potrafi się uczyć sam wyposażony w narzędzia rozróżnienia i krytycznego myślenia. Każda forma indoktrynacji czy prania mózgu jest naruszeniem osobistej realizacji ucznia. Nauka wskazuje i prowadzi do realizacji, ale nie uczy, jak nią żyć. Umysły niższe nigdy nie pojmują nauk; przeciętne wymagają instrukcji; wyższe pojmują je samodzielnie i rozwijają dalej. Każde nowe dziecko pragnie wznieść się i zająć tron Bogów ponownie, lecz porzucając ten sen, jakże ma zdobyć skrzydła?. Wszystkie wielkie dzieła dokonuje się indywidualnie, wszelki wzlot należy do każdej duszy i dajmoniona, za każde zobowiązanie złożone na ołtarzach Bóstw.

Każdy ruch i zmiana ma związek, odstęp, proporcję, stosunek, funkcję, dynamikę, entropię, harmonie, siłę, moc, charakter, skłonność i naturę — potencjalną, rzeczywistą, pro-noetyczną (przewidującą), dalekowzroczną i wytwarzaną, manifestującą się w wiecznej teraźniejszości zależnej od każdego czasu. Tworzą ją współ-powstające, współzależne nasiona, które nieustannie rzucają i projektują nowe nasiona zgodnie z czasowością zdarzeń i fenomenów.

Każda perspektywa nadaje różne współrzędne i punkty odniesienia, choć autonomiczny system jest niepodzielny. Każda ontologia wewnątrz niego rzuca projekcję na podstawie własnego wewnętrznego postrzegania, skażonych wektorów i przepływów oraz introjekcji obserwacji. Z fizyki „Ciało doskonale czarne", przełożone na język okultyzm oddaje dokładnie te same wyżej wspomniane informacje od mocy, które otrzymuje; jest idealnym katalizatorem. Ontologie w tym systemie zawsze odbiegają od idealnego katalizatora — to znaczy filtrują dynamikę i ousię (esencję istoty) zgodnie ze swoją potrzebą.

W terminologii mistrz Galena, nadwornego lekarza Marka Aureliusza, jest to komponent eukratyczny i służy jako punkt odniesienia, podczas gdy krasia, lub ogólnie kompetencja magiczna, to zdolność

do jak najwierniejszego naśladowania wspomnianej dynamiki, skażona przez własny motyw, pragnienie, wolę i wizję. Każdy punkt w czasie wymaga różnych podejść, narzędzi i percepcji, aby być zgodnym z atmosferą i treścią ruchu i zmiany.

Na przykładzie Olympiodora z Listów Jamblichosa ustanówmy zasadę: najwyższą aktywnością śmiertelnego zwierzęcia jest podtrzymywanie najszerszych, największych, najwyższych percepcji, intelektów i uczuć — by trzymać swojego dajmona, duszę, serce, umysł i arete (cnotę) w najbardziej nieruchomy, stabilny, jednorodny i ciągły sposób, zachowując taki sposób patrzenia przez większość życia; dostrojony do Wysokich Gwiezdnych Sklepieni, do wyzwolonych Bogów i Boginek, i od nich czerpiący wszelkie cechy w proporcjach, odstępach i stosunkach zgodnych z naszą naturą, skłonnościami, okolicznościami, współ-istotami i światem wokół, lecz przekraczając go na tyle, by pomóc naprawić korozje i niezbędne zepsucia napotkane jako śmiertelni w świecie natury, innych ludzi itd., by je pokonać i nawigować ku najpiękniejszym, wspaniałym, boskim rzeczom w umiarkowaniu.

To jest boska duma — nie zakłada powierzchownych poz, nie poniża się, nie jest obciążona nadmiarem, pasją ani surowym, sterylnym chłodem. Jest zrównoważona, czerpie ze szczerych współbrzmień, żebrak mający cesarską naturę, pozostaje cesarzem, cesarz o naturze żebraczej — żebrakiem.

Tyle teorii. Przeanalizujmy metafizykę Ethosu, jaka może wystąpić na Ziemi wśród śmiertelnych, stawiając równania opisujące przybliżone postępowanie, włączając Boskie idee w naszą życiową krew, będąc zarazem uniwersalistami, moralistami lub jakimikolwiek autokratami wymuszającymi byt niezgodny z naturą, ruchem, różnicą, innością i przypadkiem wśród ludzi.

Poddajmy się ćwiczeniu kategorycznemu: pozbawiając dynamikę sił wszelkich sentymentów i próbując chłodno, analitycznie myśleć —

w poszukiwaniu prostoty, która wycina szkieletowe konieczności celem definiowania piękniejszych form i idei, ale absolutnie nie tworząc teorii kompletności, ostatecznie podziwiajmy bogów i boginie rzeczy najmniejszych, będąc nimi całkowicie kontent, nie zapominając o nich, gdy przychodzą rzeczy olśniewająco wielkie i piękne.

Stąd, przez zmiany w czasie, bierzemy zmienne takie jak ruch — definiowany przez siłę wynikającą z różnicy przeciwko podobieństwu; różnicę jako ruch między błyskami fenomenalnych zdarzeń; różnorodność definiowaną jako entropię organizacyjną między minimami całkowitej prostoty, przez złożone systemy adaptacyjne, aż do maksimów przerażającego chaosu i wzorców zdarzeń w nich zawartych. Przyczynowość to współ-powstawanie, współzależność, kieszenie entropicznej przyczynowości w przestrzeniach topologicznych ograniczonych przez głęboką gramatykę wszechświata sferycznie, oraz prosta fizyczna przyczynowość — A powoduje B na poziomie liniowym poziomym. Zatem przyczynowość to wzorce relacyjne między różnicą, podobieństwem, siłą i ruchem.

Wyprowadzenie sumy tych cech tworzy meta-cykl i opiera się na wiedzy, obserwacji, perspektywie, zrozumieniu, wglądzie, eksperymencie, hipotezie i wyobraźni.

„Jak cudowna rzecz, że w krótkim życiu śmiertelnika możemy nieść ciężar tysięcy lat historii, by zrozumieć nasze miejsce w świecie. W pewnym sensie wszyscy jesteśmy więźniami teraźniejszości, ale ci, którzy szukają przeszłości i przyszłości, mieszczą w życiu tysiąclecia."

Następnie, z tego, co wyprowadzone — z obserwacji, z wewnętrznej mądrości — tworzymy mapy relacyjnych przyczynowości obejmujących Ruchy Niebieskie, Bogów, Naturę i śmiertelnych. Ustalamy, jakie cechy i istoty przynależą do każdego z nich w czasie, skaluje je, a tym samym rzucamy mosty przez czasy i przestrzenie, geografie świętości i profanum, tymczasowość, przemijalności oraz atemporalność nieskończoności.

Ustalając istoty i cechy dla każdego czasu, określamy, co jest wyższe, średnie, niższe, medianowe, minimalne i maksymalne, co jest wspólnym mianownikiem czasu, i jak powinniśmy działać, by adaptować się i maksymalizować doskonałość według dokonanych odkryć.

Na końcu zacytuję pewnego mistrza, który przed śmiercią zapytany o to, czy osiągnął mistrzostwo, odpowiedział: „Życie było studium mojej głupoty, po śmierci zacznę stawiać pierwsze kroki". W tym tonie oferuję Wam tą Anathemę.

O zegarach kosmicznych i cyklach eonów

Wnioskowanie praw przenikających światów jest trudne; to domena metafizyki i teologii. Większość filozofów starała się ujarzmić zrozumienie tych światów przez doskonałe idee: prostotę, boskość, dobroć, sprawiedliwość; boski ogień, twórcze niebiosa, Dao i De. W zależności od szkoły myślenia, której się trzyma — perspektywa transcendencji zmienia się wraz z soczewką i kątem widzenia, aparatem filozoficzno-poznawczym oraz warunkami kulturowo-cywilizacyjnymi, które niekiedy są diametralnie różne — warto o tym pamiętać, by uniknąć zachodnio-centrycznych uprzedzeń. Aby wyprowadzić jakiekolwiek prawa metafizyczne, trzeba rozpocząć od proporcji prostych składników obserwowanych w świecie, następnie przejść od indukcji do uogólnień, a wraz z rozwojem formułowania interwałów, harmonii, tonów i architektur filozoficznych — indukować szczegóły, ponieważ boskość nie przeczy naturze, lecz jest znakomitym generatorem zbiegającym się ze światem, a potem, równoważąc je w dualności, przenieść na poziom trzeciej rozstrzygającej superpozycji — ich integrację, fuzję i wyzwolenie bliźniaczych prądów. W „E w Delfach" z Moralia Plutarcha znajdziemy fragment o teologii matematycznej, gdzie „liczba odróżnia wzór od pierwotnej zasady, a następnie przez wzajemne tarcie przemian generuje pełny wszechświat, który ponownie doświadcza dalszych transformacji i zmian."

Fascynującym przykładem jest oko ssaków. Oko wyewoluowało z plamki światłoczułej w prymitywnych organizmach. Oko współcze-

sne pozwala nam widzieć spektrum światła widzialnego, rozróżniać kolory, natężenie światła, interpretować głębię, formy itd. Bez światła nie mogłoby się rozwinąć — nawet Darwin sprzeciwiał się teorii, że oko było „czystą anomalią ewolucji"; teleologicznie jego rozwój ewolucyjny najpewniej był uwarunkowany potrzebą elektrochemicznego pobudzenia układu nerwowego przez opsynę, która przekształcała fotony w impulsy stymulujące.

Tak więc oko pełni rolę interfejsu między światem promieniowania a układem nerwowym. Systemowa koewolucja systemów, włączając biosferę i jej entropię, pro-tropię i negentropię, absolutnie nie wyklucza innych funkcji, adaptacji, interpretacji, ani płynnej integracji z systemami metafizycznymi — w niepodzielnym świecie wszystko jest płynne jako proces potencjałów i stawania się.

Słońce porównywane jest do oka opatrzności, oka Ra, widzialnego Heliosa, otoczonego przez dziewięć Muz — sfer harmonii przypisanych planetom, które tworzą muzykę niebios, Układu Słonecznego i poza nim — gwiazdy, które wystawiają i wykonują najwspanialszą symfonię. Jeśli Układ Słoneczny to orkiestra kameralna, to jakie cudowne dźwięki musi generować przedstawienie kosmiczne! W niektórych miejscach — upadek katastroficznej kakofonii, gdzie indziej — najbardziej uroczysty hymn, jeszcze gdzie indziej — pieśni radości, żalu, gniewu i chwały.

W transcendencji, jak Hyperion, jest jednocześnie Bogiem wśród Bogów i jego monadyczną manifestacją, korytarzem ognia; kolektywem, w którym ognie agathos daimones podtrzymują orkiestrę, z której wyłaniają się pojedyncze maski, jako Bogowie i Boginie Słońca i duchowe-rozumienia należące do Słońca, a także twarz Heliosa, widzialne gwiazdy, które astronomowie tak uwielbiają obserwować i mierzyć narzędziami i obliczeniami, fizyczną obiektywną rzeczywistość cieni filozoficznych esencji; gwiazdy porównywane są do oczu światów transcendentalnych. Oczu — tak, ale nie ludzkich oczu, lecz

wsparcia dla zrozumiałości siły intelektu, a Bogowie-jako-Oczy również w burzliwej jedności w chaldejskiej trzeciej transcendencji, polach hipersolarnego Yaaru, które właściwa ostrość i koncentracja mogą przeniknąć, kontemplując własnego Daimona w świetle Słońca, tak jak Hyperion kontempluj Aiona, Aion kontempluje Apollina, Apollin kontempluje Heliosa, a Helios kontempluje fizyczną gwiazdę, przenikając ją wglądem — i te — znane w starożytności jako nieskończenie odległe sfery potężnego podobnego do słońca światła, jak pisał Makrobiusz w komentarzu do Śnienia Scypiona. Starzy wiedzieli, i za ich prawdziwość zaświadczam, jeżeli moje słowo warte jest zaufania czytelników!

Rzeczywiście, sprzężenie funkcji biologicznego oka i jego początku przez echogenetyczne metafizyczne atawizmy — tzn. pewny schemat możliwych ścieżek ewolucyjnych — sugerowałoby, że żywe organizmy były immanentnie osadzone w potencjale istnienia dzięki odpowiednim warunkom środowiskowym. Moja osobista teoria pochodzenia życia zakłada, że wiry elektromagnetyczne na Słońcu doprowadziły — przez stan splątania kwantowego mikro-wirów pod oceanami Ziemi — do powstania mikro-turbulencji w polu geomagnetycznym Ziemi, wokół których nieorganiczna materia i molekuły organizowały się w wirach, stając się zaczątkiem białek organicznych i wiązań, a następnie podstawą spirali DNA. Ta teoria pozostaje odległą spekulacją.

W ten sposób gwiazda mogła „zasadzić" zjawisko życia na Ziemi, z dostępnych bloków budulcowych, z których mogło zaistnieć. Życie to też podklasa niepodzielnego świata, w pełni zintegrowana jako sub-system, promienny przykład odrębności różnorodnych kategorii zjednoczonego, ciągłego świata. Życie poza warunkami, które je sprzyjają, nie jest możliwe; ale gdyby nie potencjał jego wzrostu na tej i innych planetach Układu Słonecznego, życie gdzie indziej by się nie pojawiło.

Jak więc rozwiązać zagadkę geniuszu życia, prawa rządzące demiurgicznym, platońsko mówiąc, fenomenalnym kosmosem, bez uciekania się do dziecinnych teorii kreacjonistycznych zakładających a priori „poruszyciela", który najpierw musiałby być zdefiniowany, nie korzystając przy tym z teorii, że wszechświat to bezrozumna, nastrojona do precyzji okultystyczna maszyna? Wielkie gargantualne pustki są same w sobie ontologiczne, a ubóstwianie ich to nie tylko kwestia percepcji, lecz obiektywnie istniejących sił i potęg, które właściwa percepcja pomaga zrozumieć.

Jak w teologii neoplatonizmu monady zawierają sieci wzajemnie zrozumiałego, zmysłowego intelektu prowadzące do genialnych rozwiązań na każdym poziomie kosmosu? Odpowiedź ateistyczna jest wymijająca, deista obejmuje inne płaszczyzny świata mitopoetycznego, a także teologię geometryczno-synergetyczną. Teoria generatywna przyjmuje, że świat obleka się w kolejne manifestacje, stając się coraz bardziej świadomy swoich transformacji, rektyfikacji, a jednocześnie „otwiera się na siebie" w każdej możliwej formie, grzmiąc geniuszem, podobnie jak nasiono, które nie wie, że stanie się potężnym drzewem — lecz cykl trwa. To nie forma osobistego istnienia, ale obleka się w osobiste formy swego istnienia.

Użyję analogii. Tak jak Gaia w Orficznych Hymnach jest wiecznie pulsującą, wijącą się, płynącą, latającą mnogością życia, piękną w swej niewinnej, odnawiającej się, młodej odsłonie — lub krwawą, straszliwą, rozkładającą, padlinożerną, przemijającą w innych sezonach. Podobnie świat transcendentalny to wspaniałość, prostota, piękno, odwaga ruchu, triumfujący eros, subtelność, ale też czarny chaos form, czarny i niszczycielski ogień w chtonicznych światach kosmicznych piekieł w jego zwierciadłach.

Rektyfikacja potencjałów dąży ku hiperświatom, jak Psy Hekaty-Artemidy tropiące zające uciekające do światów nadlunarnych przy każdym księżycowym pałacu — pierwsza tajemnica Hekate-dra-

kainy: „harmonia w napięciu przeciwieństw, przeciw próżni, w kierunku Niebios".

Hekate jest łaskawą panią, strażniczką wrót, pieczęci kosmicznych morskich dróg Kostki Posejdona, podobna do kosmicznej Isis-Pelagii; w teologii chaldejskiej nie tyle ściga uciekinierów swoimi piekielnymi psami, ile udziela im lekcji, objawiając tajemnicę przekroczenia do światów niebiańskich przez zniszczenie zbędnych rzeczy przez jej demoniczne psiska — w tym obserwatora, niechaj mędrzec przyjmie nauki.

Skóra zdjęta z lwa nemejskiego, inicjata tajemnic, służyła jako szata heraklejska, gdy stał się adeptem — to metafora, wcale nie związana z faktycznymi misteriami heraklesowskimi fundowanymi przez inicjatora misteriów eleuzyńskich — Heraklesa, dostępna tylko dla osób starszych. Maczuga heraklejska oznacza ukończone prace zodiakalne — każda planeta umieszczona w jednym z dwunastu miejsc: upadku, domicylu lub doskonałości. Te dzieła zawarte są w rytuale życia i każdy ma swoje.

Stojąc w jakimkolwiek punkcie względem świata, jesteśmy jego centrum. To jedynie instrumentalna koncepcja, ale każdy punkt jest środkiem w relacji do makrokosmosu. Z tego punktu wyznaczamy kierunki kardynalne, a ich pełne wyrażenie tworzy sferę. W widzeniu stopniowanym możemy wyznaczyć minimum 129 600 kierunków na sferze azymutalnej, chociaż w rzeczywistości możemy wyznaczyć nieskończoną ich liczbę, w zależności od gęstości pomiarów kątowych. Ta sfera dzieli się na krzyż kierunków lub różę kierunków — to podstawowa jednostka hermetyczna. Samo przestrzeń i jej opis są nasiąknięte pewną tajemniczą formułą — głębią. Świątynia świata dzieli się na głębiny każdego kierunku, ale formuła kierunku ograniczona jest przez rozmieszczenie faktycznych zjawisk, ich składnię i formułę. Poza światem fenomenów przestrzeń zawala się w nieistnienie, pozostaje jedynie wszechobecność, która ma równoległy do-

stęp do całości świata fenomenalnego. Zarówno Giordano Bruno (1548–1600), jak i Cusanus (1401–1464) zauważyli, że wszechświat jest nieskończony; pierwszy w De Immenso wspominał o wiecznym ruchu wszystkich światów względem siebie i innych w nieskończonym wszechświecie, drugi rozważał możliwość pozaziemskich kultur i cywilizacji.

Przestrzeń otwiera czas, bowiem czas poprzedza przestrzeń; czas fenomenalny to czas, w którym błyski energii w różnych formach manifestują się we wszechświecie. Podobnie jak przestrzeń, czas jest wszechobecny, przestając istnieć w świecie a-fenomenalnym. Z punktu widzenia a-fenomenalnego, czas uniwersalny ma równoległy dostęp do całości czasu fenomenalnego. Powstaje więc pytanie: czy wszystko jest zdeterminowane i kompletne? Może tak w sensie absolutnym, lecz różnorodność zjawisk w świecie fenomenalnym jest „światem potencjału w świecie absolutnym". Czy świat potencjału w jakimś sensie wpływa na świat absolutny, czy zjawiska są w jakiś sposób odłączone od monumentu nadczasoprzestrzennego toposu?

To fundamentalne pytanie o wpływ świata wewnętrznego na świat zewnętrzny.

Każdy kierunek ma swe mistyczne tłumaczenie — to połączenie cyklu czasu z przestrzenią, metaforycznie przekazujące znaczenia od odnośnika, na który wskazuje, do obserwatora. To pierwsze wystąpienie opisu przestrzennego, które odnosi się do samego siebie. Aby obserwować zmiany zachodzące w czasie, trzeba znać ich przyczynowość. Znajomość historii, ludzkości i pewien magisterialny wgląd w sprzężenie czasu ze zdarzeniami, przestrzeni z czasem, geniuszu czasu z jego eponimem — Orficznym Xronosem, geniuszu przestrzeni z jej archeotypologią — Nyx, archeologiczną symboliką i jej śladami pozwalają transcendować przyczynowość i widzieć bieżące wydarzenia przez meta-historyczną, meta-polityczną, meta-realną perspektywę.

Odejście od wielkiej historii, wielkiej narracji, oznacza uwięzienie teraźniejszości. Co więcej, pojęcie metafory czy transferu znaczeń w procesji dotyczy też transcendentalnego spojrzenia na zdarzenia w czasie, jak też wiedzy o niewidzialnych rotacjach sfer, kosmicznych Zeitgeistach, które nasycają swoje działania esencją i ideą w świecie fenomenalnym. Dodatkowo intuicja meta-realna pozwala rekonstruować ruchy sił, jeśli posiada się wystarczająco błyskotliwy intelekt, by przeniknąć światy transcendentalne — o których empirycznie można wywnioskować co najwyżej, że obiektywnie istnieją, tzn. są dostępne doświadczeniu ontologicznemu, heurystyce i epistemologii. Metafizyczna konstrukcja hipotetyczno-indukcyjno-dedukcyjna dla jednych to mapa napisana na morzu albo dziwaczne babranie się w kałuży, widząc w niej olbrzymi ocean zamiast stawu, dla innych — zasadnicza kwestia zrozumienia świata, by uczynić umysł tak szerokim, jak to możliwe, by objąć świat z tej perspektywy — ileż radości, gdy zaczyna działać, i oto jesteśmy — czytając pieśni świata w każdym wymiarze, dostrzegając głębię w każdym aspekcie.

Niektórzy, jak fale tego morza, rozbijają się o skały, inni żeglują po jego powierzchni, jeszcze inni praktykują sztukę Posejdona — dostrzegają jego głębię, jak Hermanubis — przenikają jego zasłony, przynoszą nowiny z trzech światów transcendentnych, jak Hekate, otwierają jego pieczęcie i ujawniają dziwaczne, boskie morskie kosmiczne drogi wodne innym. Odłóżmy więc sprawy dzienne innym, jako archeolodzy sfer nocnych, które są światłem okultyzmu — zatem ukrytym światłem. Krystalizujmy nasze odkrycia w prawdziwe crescendo alchemiczne, w realia mistrzostwa!

Wszystkie punkty odniesienia w układzie odniesienia, gdzie zmiana odgrywa rolę, a czas funkcjonuje jako zegar. Czas to w istocie rejestr zdarzeń względnych względem zdarzeń w danym układzie odniesienia. Zdarzenia to błyski energii, które można rejestrować — jak prędkości gwiazd przemierzających galaktykę — lub syntetycznie

odnosić — jak obudzenie się o siódmej rano, używając konwencjonalnego podziału czasu na dwadzieścia cztery godziny, który nie jest prawdziwym fizycznym zegarem, lecz jedynie konwencją.

Zegar galaktyczny to czas potrzebny galaktyce na pełny obrót wokół własnej osi; zegar słoneczny to czas, w którym gwiazda wykonuje pełną orbitę wokół osi galaktyki, ale też względem swoich planet i innych gwiazd. Zegary planetarne działają podobnie w różnych układach odniesienia względem innych obiektów, punktów odniesienia, ale też zjawisk takich jak prędkość obrotu względem własnej osi, zmiany intensywności magnetosfery gwiezdnej. Zegary naturalne dotyczą biosfery i zjawisk atmosferycznych związanych z klimatem, a także ruchów tektonicznych i geologicznych planety. Zegary metafizyczne dotyczą niewidzialnych światów, a także kolejnych eonicznych najechań ze źródeł astralistycznych, czy zegarów logosu społecznego, które oznaczają konwencjonalny początek i koniec epok ludzkich, powstanie i upadek cywilizacji, katastrofy i wieki budowania i rozkwitu.

Nie oznacza to doskonałego determinizmu czy organizacji, lecz raczej rozmaite oscylacje wokół zarodków danego Zeitgeistu lub ducha danego zegara.

Przykładem może być rok galaktyczny — pełna podróż Układu Słonecznego wokół osi galaktyki, trwająca ok. 225–250 milionów lat. Za około 4,5 miliarda lat nasza galaktyka najpewniej zderzy się z galaktyką Andromedy. Rzeczywiście, można próbować obliczyć eony względem tego wydarzenia — czyli około 1800 galaktycznych eonów Drogi Mlecznej do Wielkiego Kataklizmu. W tym wypadku definiujemy eon jako zakończony cykl ruchu, ponieważ czasoprzestrzeń wiąże się z wiecznym ruchem; eony liczone są przez „ukończony cykl" ruchu, mocy lub różnicowania względem poprzedniego i kolejnego zamknięcia jego działania.

Podobnie, biorąc pod uwagę hipotetyczny czas formowania się naszego układu względem rotacji Drogi Mlecznej, upłynęło już 1800

eonów układu słonecznego w odniesieniu do rotacji galaktyki; Słońce może stać się supernową za kolejne 3600 eonów. To stanowi Meon lub większy Eon, lecz tylko z perspektywy istnienia Układu Słonecznego — układ odniesienia jest względny, ale potrzebny do mierzenia i wyprowadzania mądrości i zrozumienia błysków wydarzeń — niekoniecznie bezwstydnie jawnych.

Wracając do Ziemi — nachylenie osi Ziemi oscyluje między 22,1° a 24,5°, zmieniając się mniej więcej co 40 000 lat. Ponadto orbita Ziemi wokół Słońca zmienia się co ok. 90 000–100 000 lat, stając się bardziej eliptyczna lub bliższa okręgu. W trakcie pełnej precesji jest około 6250 precesji Ziemi podczas pełnego obrotu Układu Słonecznego wokół osi galaktyki. Oś Ziemi wskazywała gwiazdę Thuban w 2787 p.n.e., a będzie wskazywać Alderamin około 7500 n.e. W miarę zmiany precesji zmienia się także ekliptyka — równikowy pas gwiazd, w tym paratellonta, czyli gwiazdy i konstelacje powyżej i poniżej ekliptyki; one również poruszają się względem siebie i Układu Słonecznego.

Wszystko mieści się w polu grawitacyjnym galaktyki, choć nie wpływają na siebie inaczej niż poprzez hipotetyczną siatkę wewnątrz pola galaktycznego — podobnie jak planety Układu Słonecznego nie oddziałują grawitacyjnie jako indywidualne obiekty, lecz przez siłę magnetosfery słonecznej. Podstawową jednostką zmiany w Układzie Słonecznym jest repolaryzacja słoneczna, która występuje co dwanaście lat — stanowi cykl solarny. Podczas pełnej precesji osi Ziemi ma miejsce około 3333 takich repolaryzacji.

Zegary eoniczne to specyficzne punkty przejścia czasu przez czas, oznaczające nowy ład energetyczny sprzężony z atrybutami transcendentnymi w hipostazie światów, gdzie zachodzą zmiany. Eon w tym ujęciu jest segmentem sekwencji zdarzeń różniącym się od poprzedniego, ale zamykającym się w jedności i wspólnocie określonych wydarzeń w konkretnym czasie i względem innych

współ-eonów, kontr-eonów — zależnie od sumy wszystkich wpływów dotyczących przedmiotu ich działania.
Sekwencje czasowe to wzorce zdarzeń jako błyski energii w polu wszechświata, zorganizowane według wspólnych cech czy kategorii. Im bliżej monady, tym czas staje się bardziej nieskończony, zbyt stabilny, by istniał; im większa różnorodność, tym więcej bifurkacji. Jednak funkcja czasu może być stałą falą z dystrybucją zdarzeń na różnych skalach amplitudy i funkcjach oscylacji — gdzie zmiany są sekwencyjne (grupowe, stale powtarzające się), periodyczne (zmienne, lecz powtarzalne), ciągłe (wieczne), przerywane (przyczynowość rozwiązuje się w pewnym momencie przebiegu zdarzenia w czasie), lub oroboryczne — czyli wieczne, sekwencyjne, ciągłe i okrężne.

Dodatkowe sekwencje czasowe można odnosić w stosunku do danego podmiotu, zdarzenia lub innych sekwencji czasu, tworząc zegary w ramach odniesienia względem innych zegarów, tworząc węzły czasowe, które będą znaczące przy dyskusji o anomaliach i synchronicznościach.

Wiedza o współpowstających współzależnych przyczynowościach i czasie to filozoficzne rusztowanie; wiedza o zjawiskach, ich prawach i treści to odżywcza woda dla naczynia, którym jest mądrość i wnikliwy wgląd wywiedziony ze świata kontemplowanego i praktykowanego doświadczenia. Wyposażeni w powyższe, wszystkie rzeczy harmonizują za sprawą własnej zgody, a zmiany są przewidywane, wyprowadzane i rozumiane ze spokojem.
Tylko umysły wielkie i wszechogarniające mogą to opanować, i tylko w pewnych sprzyjających czasach; niewielu może to utrzymać — gdy popadają w zamęt i drobiazgowość, stają się jak kłócący się, wiecznie rozproszeni tłum, dławiący się zmianami, które nie potrafią odróżnić końca własnego nosa od wielkich gór przed sobą.

Rady o Arete

Trzy pytania winniśmy postawić na początku. Czym jest to, co nieśmiertelne? Czym jest podejście metafizyczne do rzeczy nieśmiertelnych? I wreszcie: jak ucieleśnić te nieśmiertelne jakości w przemijającym, śmiertelnym człowieku — w jednostce, wspólnotach i w całej ludzkości? Unikając utopii, zanurzeni w realpolitik wypływającej z historii „3000 lat różnorodnych cywilizacji" Goethego.

By pojąć to, co śmiertelne, należy rozpoznać to, co przemijające, i uczyć się od przemijania. By pojąć to, co nieśmiertelne, należy ustalić, co jest przeciwieństwem przemijalności — to, co niezmienne, niepodatne na wpływ zmian i ruchu. W ten sposób poprzez obserwację przemijalnego w ruchu i zmianie dochodzimy do rzeczy nieśmiertelnych. Obserwacja ciał niebieskich w ich cyklach, Ziemi, natury i ludzi ustanawia ramy fenomenologii — błysków zdarzeń rozproszonych w ruchu i przemianie. Te błyski powstają współzależnie, z różnicami organizacyjnymi: harmoniami i dysharmoniami, symfoniami i kakofoniami. Opanowanie tych nici w sposób przenikliwy jest początkiem mądrości intuicyjnej; przysłonięcie ich przez małostkową, stronniczą, krótkowzroczną historię — początkiem ignorancji.

Rzeczy nieśmiertelne są długowieczne, podczas gdy przemijające ulegają czasowi. Dla przykładu: pasmo górskie jest długowieczne, ale nie nieśmiertelne. Tak samo lasy, tak samo oceany. Ta skala każe się zastanowić nad życiem śmiertelnym — krótkim, lecz wobec którego góra może wydawać się nieśmiertelna. Aby więc odnaleźć najdłużej trwające rzeczy w metafizyce odnoszącej się do człowieczeństwa, trzeba określić: czym jest wartość, czym jest cnota, czym

jest arete, czym jest pamięć i czym jest prawda. Aby je odnaleźć, należy badać cywilizacje, które kwitły, te których fundamenty były trwałe i które ucieleśniały ruch ucywilizowanego humanizmu.

Gdy zostaną rozpoznane, a ich skutki uznane za ulepszające bieg dziejów na przestrzeni dekad i wieków — wtedy ich nici zostaną odnalezione, a złoty łańcuch także objawi się oku. Te wzorce wskazują ku indukcji metafizyki nieśmiertelnych. Wydają się prostym stwierdzeniem wielkiej historii, ale skrywają zagadkę: nie jak je rozpoznać, lecz jak je ucieleśnić i zrealizować — jakby platońskie ontologie czekały na odpowiedni alembik, by ulec alchemizacji i rozbłysnąć w konkretnym człowieku. Załóżmy, że wielkie esencje czekają, by spotkać tych, którzy zdecydują się kroczyć ich ścieżką — wspierając ich od dzieciństwa po starczy, saturniczny wiek. Nazwijmy to rozwijaniem i ucieleśnianiem etosu nieśmiertelnych.

Czym jest społeczeństwo? To ludzie. Czym jest wielkie społeczeństwo? To wielcy ludzie. W złotych wiekach ludzie żyją w konsensusie szlachetności, a ci, którzy najpełniej ucieleśniają ten etos — to jego bohaterowie. W czasach żelaza ludzie trwają w konsensusie zepsucia, a bohaterami są ci, którzy w zepsuciu osiągnęli mistrzostwo. Gdy te dwa światy się zderzają, jednostki ze złotego wieku giną w czasach żelaza; podobnie czasy złote wypierają ludzi żelaznych ze swoich szeregów. Ludzie mają wrodzoną zdolność rozpoznawania człowieczeństwa, nawet w czasach żelaznych, bo dotyczy to ich natury, ich wewnętrznego etosu — pytania: „Czym jest bycie śmiertelnym człowiekiem?"

Zwierzęta mają swój etos, swoją teleologię, swoją naturę. Tak samo śmiertelne zwierzę — człowiek — będące przecięciem między nieśmiertelnym a przemijającym, ma ukrytą skarbnicę, otwartą dla tych, którzy odkryją ontologie, misteria i święte sztuki światów metafizycznych. Człowiek śmiertelny, który z własnej siły staje się ucywilizowany i szlachetny, godny jest chwały. A ten, który zostaje wsparty przez nieśmiertelnych, staje się niemal boski.

Jak przekazać te jakości śmiertelnym? Poprzez nauczanie, inspirację, objaśnienie i oddziaływanie. Jak nauczać, inspirować i wywierać wpływ? Przez przejrzyste ucieleśnienie własnego etosu w sposób uczciwy. W „Księdze Przemian" jest powiedziane: „Bądź tym, który łamie fałsze i wystawia je na światło dnia — ludzie pójdą za tobą."

Czym jest fałsz? To coś, co sprzeciwia się logice, argumentowi i rozumowi wyższych jakości. To coś, co musi operować substytutami. Fałsz powie: „Wolność polega na nie-byciu niewolnikiem, gdy wszyscy są zniewoleni" — wtedy to tylko puste słowo. Podobnie „prawda", odkryta metafizycznie, staje się „prawdą warunkową". Ktoś mówi: „Ja jestem prawdą" — a jest kłamcą. Reszta powtarza: „On jest prawdą" — i są zwiedzeni. Prawda nie zależy od ludzkich doksologii — jest filarem sama w sobie. Te współrzędne są konieczne dla każdej wizji, a wizja to ruch czynu ku jego urzeczywistnieniu — ku ucieleśnieniu w świecie zjawisk.

Zauważ, że unikałem wymieniania konkretnych cnót, by nie popaść w uniwersalizm, bowiem indywidualizacja dojrzałych, autentycznych, prawdziwych ludzi mierzy ontologie świata w sposób odmienny. A jednak — zapytaj człowieka: „Czym jest Słońce?" Dziecko odpowie: „Jasne, żółte, gorące coś." Astronom powie: „Gwiazda o takich a takich właściwościach fizycznych." Biolog doda: „Źródło całego życia na Ziemi." Metafizyk natomiast powie: „Korytarz ognia, nawigator kosmicznych wód, widzialny Helios, nosiciel cnót prawdy, uczciwości, sprawiedliwości, widzialny aspekt Hyperiona, Apollo otoczony Muzami, rydwan Bogów Słońca, Cesarz planet Układu Słonecznego, dom skrzydlatych Heliodromoi, monadyczny Ra." I właśnie na tych metafizycznych właściwościach się koncentrujemy: „Jak ucieleśnić zasady solarne w naszym intelekcie, uczuciach, duszy, sercu i umyśle — skoro ciała są już uformowane?" Możemy rzec, że każda jakość, każde atrybut, który człowiek nazwał, jest a priori epistemologicznym ontologicz-

nym realizmem gwiazd, planet i natur w ich pełni — jest miarą ich zrozumienia tych esencji.

Po co to wszystko? Bo każdy nowo narodzony nie zna jeszcze teorii ani praktyki. Bo każdy śmiertelnik musi przejść ten proces, by osiągnąć skutki. Tomy wiedzy pokrywają się kurzem. Inspiracja Muz bywa przywłaszczona jako własna refleksja, lecz staje się jałowa bez odpowiedniego przygotowania. Jednak ten jeden punkt odniesienia — revolutio divina, przesunięcie percepcji i zobowiązanie do niej na całe życie — wystarczy, by rozpalić rozkosze mądrości, męki oddzielenia, które muszą odnaleźć symfonię z nieśmiertelnymi, by nieść dalej stare smocze sztandary, hekatejskie pochodnie — ku wciąż nowym czasom.

O Restytucji Cudowności

Dla niektórych napór technologii zatarł granicę między tym, co metafizyczne, a tym, co realne, całkowicie unicestwiając tajemnicę. Inni wciąż wykorzystują fakt, że technologia to zaledwie kategoria metafizyki — augmentacja, która nigdy w pełni nie zaspokaja niepodzielnego wszechświata.

„Kulty cargo" często wskazują, jak metafizyka może służyć złudzeniu. Ale czyż nie ma złudzeń w ludzkich wierzeniach, które same siebie oszukują, zamykając się na pierwotne siły ontologiczne, wymagające nie tylko odpowiedniego podejścia, realizacji, rozeznania i mądrości, by z nich korzystać?

Weźmy przykład technologii: jeśli jeden komponent w obwodzie drukowanym jest wadliwy, nie zadziała — przynajmniej nie tak, jak powinien. Jeśli obliczenia grawitacyjne się nie zgadzają, mamy do czynienia z ukrytymi interakcjami. Podobnie magia i metafizyka to delikatna gra wielu czynników — nie działają, gdy są brutalizowane, „bo tak", lecz muszą podlegać regułom, często zależnym od wielu subtelnych, wzajemnie powiązanych czynników oraz utalentowanego operatora, który spełnia warunki i trafia na właściwy czas, umysł, serce, formułę, potencjał, duszę, wpływ i moc imienia, właściwego geniusza atmosfery, astralnej fauny i flory, pomyślną kalibrację wymiarową, odpowiednie widzenie, warunki i miejsca.

Jest w tym tyle trudnych aspektów, że stanowi to pole do wzrostu zarówno złudzeń, ignorancji, zaprzeczania, jak i poszukiwania wody na pustyni. Ale przecież obwód elektryczny również nie zadziała bez pewnej formy zasilania i elektryczności — potrzebuje on potężne-

go, zręcznego i utalentowanego operatora magii, technika tego, co święte i profaniczne, z odpowiednimi zasobami, siłą duszy, wolą, daimonicznym pneuma, właściwym umysłem, zdolnością do odbioru wrażeń od Bogów i duchów z niezliczonych światów, żywiołaków, piekieł i niebios, inteligencji planetarnych, gwiezdnych bytów — jakiekolwiek klasy i ontologie mogą istnieć tam na zewnątrz.

Kiedy więc ktoś mówi: „wszystkie ścieżki są słuszne" albo „wszystkie religie, wierzenia, rytuały misteryjne, soteriologiczne, pneumagogiczne mówią o tym samym", jest w błędzie — nawet nie chce samodzielnie zgłębić różnicy. Tylko te ścieżki, które faktycznie działają, są słuszne — są różnorodne, to prawda, lecz nigdy nie są tożsame. Niektóre mnożą złudzenia i ignorancję przez złudzenia i ignorancję, inne mnożą realizację i mądrość przez realizację i mądrość — często mamy do czynienia z obydwoma przypadkami w ciągłej grze wzajemnej.

Dlatego pomimo pogrzebania metafizyki w bagnie nieprawdy, złudzeń, ignorancji — ona rozkwita dla tych nielicznych, którzy potrafią przesiewać ten błotnisty błąd i z rozeznaniem nawigować ku sztuce biegłości w okultyzmie, sztukach metafizycznych i psychagogicznych.

Sztuka wysokiej magii należy do świadomych operatorów. Siły działają nieustannie — czy człowiek interesuje się boskimi prądami, czy też z nimi walczy — one działają w ukryciu, są okultystyczne dla ignorantów, lecz rzucają iskry światła świętego zrozumienia dla wtajemniczonych.

Nie wszystko może być w pełni poznane — może na szczęście — bo niestałość ludzi każe im gardzić tym, co znane. Utalentowany mag będzie pokorny wobec tego, co znane — właśnie z tego powodu — szanując to jako delikatną wiedzę i tajemnicę powierzoną jego zaufaniu, przyjmując postawę agresywną i arogancką jedynie wobec tych bytów, które tego wymagają.

Weźmy przykład widmowej emisji wodoru i żelaza — zakładając ana-

logię, że emisje widmowe to hermeneutyka, bogactwo, wierzenia, realizacje, możliwości, potencjał mystagogiczny, pneumagogiczny, transformacyjny danego zestawu metafizycznych ścieżek, podczas gdy same pierwiastki to fizyczna, twardo zakorzeniona substancja. Emisje widmowe obejmują szerokie spektrum elektromagnetyczne ze swoimi „oknami". Tu możemy popełnić trzy błędy: nie wierzyć w emisje, źle je zinterpretować lub pomylić wodór z żelazem. Fakty pozostają faktami — sztuka hermeneutyki polega na interpretacji subtelnych filozofii i światów, które nie są faktyczne, lecz realizowane. One podlegają interpretacji, ale sama interpretacja nigdy nie jest ukończona czy kompletna. Tak samo jest z magią — bez wykształconych domysłów i eksperymentów, bez wiedzy i zdolności do krytycznego rozeznania, nie możemy włączyć jej funkcjonalnych cnót.

W ten sposób jesteśmy uczniami wszechświata, porządkując chaos w piękny porządek w sposób rozsądny, a następnie włączając ten porządek w związane z nim ludzkie realizacje.

Żadne z tych „spostrzeżeń", aspektów, kategorii niepodzielnej całości nie stanowi całości, są one bowiem jedynie kategoriami modułowymi. Jeśli jednak są skuteczne — tzn. przynoszą efekty — oznaczają przybliżoną prawdę konwencjonalną, know-how i niecodzienną, zrealizowaną wiedzę doświadczalną, na której budujemy nasze zigguraty duszy.

Jak zatem rozróżnić, co jest „realizacją", a co „złudzeniem"? — oto terytorium wyznaczone przez rozeznanie, błędy poznawcze, bezpośrednie doświadczenie, osobistą gnozę oraz zdolność poruszania się pomiędzy tymi kategoriami w sposób zaprzeczający ślepocie. Zapytaj dziecko, czym jest „kłamstwo". Odpowie: to coś, co nie jest prawdą. A czym jest prawda dla niewykształconego dziecka? Wszystkim, czego nauczono je wierzyć. To samo dotyczy ignorantów, szarlatanów, niewykształconych, nierozsądnych czy imbecylnych „magów" i „filozofów" — tylko z nazwy.

Lata zaangażowania i rozeznanej realizacji, lata doświadczenia są najlepszym nauczycielem. Dobry mistrz także ma ogromną wartość, lecz nie przejdzie ścieżki za ciebie, nie rozwinie twego geniusza, bóstwa, daimona — może cię jedynie prowadzić, ostrzegać, wskazywać najsubtelniejsze punkty, poprawiać zły etos, wprowadzać w misteria, przekazywać wiedzę. Ale jeśli nie jesteś gotów uczynić z własnej totalności bohatera, używając własnego umysłu, serca, duszy i mięśni — nauki poszły na marne.

Największym mistrzem jest ten, którego uczniowie przerosną w jego rzemiośle, sztuce, nauce, okultystycznej mocy. A jednak mistrz, który nie dostrzega mistrza w każdym, kto przekracza jego własny ogród w innych dziedzinach, to błazen z pretensjami — jak pewni sztywniacy, których kiedyś spotkałem przed siedzibą masonerii w Edynburgu. Byli kogutami na własnym gnoju, nieistotni dla kogokolwiek poza sobą i tymi, którzy ich uważali za „mistrzów". Wyrwani z kontekstu, byli bez znaczenia dla niebios i piekieł.
Il-Fihamat, Bafomet, Głowo Mędrca, płomieniu ponad głową — załóż rogi i dosiądź siodła wielkiej mądrości, jeśli jesteś gotów podjąć się jej poszukiwań.

Niektórzy poruszają się jak „święte nietoperze", używając wewnętrznego wzroku do „echolokacji" realizacji i życia nią — nawigują w ciemności, a jednak odnajdują realizację dzięki sile swej ostrej mądrości. Inni mają wszystkie narzędzia do widzenia, a mimo to — nawet gdy zasłony Izydy zostają uniesione — pozostają kompletnymi, absolutnymi głupcami. Jeszcze inni, zupełnie ślepi, sądzą, że są na ścieżce wyzwolenia — a jeszcze inni, jeszcze bardziej nieświadomi, osiągają wyzwolenie na inne sposoby lub zostają skute siłą własnej ignorancji.

Model Krasis (Galen) Psychoduchowej jako Klucz do Zrozumienia Alternatywnej Etiologii Zaburzeń Psychicznych

Gdyby psychiatria nie rozróżniała prawdy od urojenia, każda niezwykła ludzka przygoda — wizja, objawienie, doświadczenie prześladowania czy spotkanie metafizyczne — byłaby automatycznie klasyfikowana jako patologia. W takim ujęciu psychiatria przestawałaby pełnić funkcję narzędzia leczenia (kontroli symptomów, nie leczenia etiologii), a stawałaby się strażnikiem rzeczywistości, instytucją decydującą z góry, co jest możliwe, a co nie, bez względu na dowody, które często są nieuchwytne empirycznie, a zatem nie podlegają metodologii naukowej. Współczesna metodologia naukowa nie jest w stanie zarejestrować zjawisk mieszczących się w obszarze siddhi — takich jak równoległe światy eteryczne, drugi wzrok czy doświadczenia subtelnych stanów świadomości — ponieważ opiera się na paradygmacie empiryczno-materialistycznym, który zakłada mierzalność, powtarzalność i obiektywność zjawisk jako warunek ich realności. Tymczasem siddhi funkcjonują na granicy subiektywnego, lub inter-subiektywnego doświadczenia, w obszarze wrażeń, które wymykają się obiektywnym narzędziom pomiaru: nie są powtarzalne w laboratorium, zależą od poziomu świadomości podmiotu, od jego praktyki duchowej, od kontekstu percepcyjnego. Instrumentarium nauki — teleskopy,

mikroskopy, rezonanse, czujniki — rejestruje zjawiska fizyczne, ale nie posiada odpowiednika do pomiaru wymiarów subtelnych czy niefizycznych. Ostatecznie to epistemologiczna granica: nauka filtruje rzeczywistość przez własne kryteria falsyfikacji i w ten sposób z góry odrzuca to, co nie mieści się w jej narzędziach i języku, nawet jeśli takie doświadczenia pozostają realne w ramach innych systemów poznania.

W takim reżimie każdy, kto naprawdę otrzymałby autentyczną transmisję zaawansowanej wiedzy lub faktycznie zostałby celem ukrytych sił, zostałby uciszony pod etykietą psychozy. Indywidualne doświadczenia niezwykłości byłyby systematycznie unieważniane — niezależnie od tego, czy zawierały ziarno prawdy. Zamiast badania pojawiałoby się lekarstwo i stygmat, a świadectwa nigdy nie przedostałyby się do przestrzeni publicznej jako „możliwe prawdy". Powstałby efekt mrożący: ludzie przestaliby mówić o swoich doświadczeniach anomalii, ze strachu przed napiętnowaniem jako obłąkani. W skali społecznej psychiatria stałaby się nie tyle dziedziną medycyny, ile mechanizmem policyjnym konsensualnej rzeczywistości, narzędziem, które kastruje możliwość przełomu. Prawdziwe odkrycia — naukowe, metafizyczne czy egzystencjalne — zostałyby utracone, tak jak niegdyś odrzucano „szaleńcze" idee teorii zarazków, heliocentryzmu czy istnienia meteorytów. System zamknąłby się we własnym dogmacie: wszystko, co podważa obowiązujące paradygmaty, znikałoby pod stempelkiem choroby psychicznej. Granica między epistemologią a autorytaryzmem rozmywałaby się, a psychiatria stawałaby się bronią epistemologiczną. Filozoficzne implikacje są oczywiste: granica między prawdą a urojeniem nie zawsze jest jasna w doświadczeniu życia. Wiele „urojeń" jest odbiciem realnych struktur — prześladowania, nadzoru, manipulacji. W świecie sztucznej inteligencji, inwigilacji cyfrowej, operacji psychologicznych i dezinformacji część paranoicznych narracji może okazać się trafna. Jeżeli psychiatra tłumi

wszystkie narracje niezwykłe, ryzykuje, że zacznie patologizować samą wyobraźnię.

To echo tezy Foucaulta z Historii szaleństwa: psychiatria nie jest neutralna, lecz egzekwuje kulturowe normy tego, co uchodzi za „rozum". A paradoks jest taki: jeśli coś naprawdę nadzwyczajnego by się wydarzyło, społeczeństwo nigdy by się o tym nie dowiedziało. Tym samym psychiatria pełniłaby dokładnie tę samą rolę, co mechanizmy „maskowania rzeczywistości" — stawałaby się doskonałym filtrem uniemożliwiającym przedostanie się wiedzy wywrotowej do świadomości zbiorowej. W efekcie mielibyśmy cywilizację zubożałą z wizjonerów, magów, proroków i innowatorów, kulturę, która cenzuruje wyobraźnię, a także realne anomalie odkrywane lub doświadczane przez wizjonerskie jednostki, traktując ją jak chorobę.

Ostrzeżenie dla osób doświadczających liminalnych stanów

Doświadczenia niezwykłości — wizje, intuicje, spotkania z tym, co subtelne — wymagają wyjątkowej ostrożności. To, że coś przeżywasz intensywnie i realnie, nie oznacza jeszcze, że społeczeństwo posiada język czy narzędzia, aby Twoje świadectwo uznać. Dlatego niezwykle ważne jest rozróżnianie samego doświadczenia od jego interpretacji, zapisywanie wrażeń w sposób możliwie neutralny i fenomenologiczny, unikanie pochopnych etykiet czy narracji z obszaru „new age". Hermetyzacja oznacza w tym kontekście świadome filtrowanie tego, z kim i jak dzielisz się przeżyciami — ostrożne dobieranie języka, sięganie po tradycje filozoficzne, antropologiczne czy psychologiczne, które nadają Twoim opisom większą wiarygodność. W ten sposób chronisz swoje doświadczenia przed banalizacją lub patologizacją.

Równocześnie warto pielęgnować samodyscyplinę epistemologiczną i psychiczną: podchodzić do własnych przeżyć jak badacz

do eksperymentu — zapisywać szczegóły, porównywać z innymi źródłami, zadawać pytania krytyczne wobec interpretacji. Stabilność codzienna — sen, zdrowie, praca, relacje — jest tarczą, która wzmacnia Twoją wiarygodność i chroni przed łatką „psychotycznego oderwania". Mów o tym, co przeżyłeś, w kategoriach subiektywnych, nie absolutnych: zamiast „tak było", powiedz „tak to przeżyłem". To drobne przesunięcie pozwala, by Twoje świadectwo pozostało materiałem do refleksji i badania, a nie od razu „dowodem choroby". Pamiętaj: liminalne stany są cenne, ale tylko wtedy, gdy umiesz je przechowywać z pokorą, precyzją i ostrożnością — inaczej łatwo mogą zostać zrównane z urojeniem lub rozpuszczone w kiczu.

Jako były pacjent oddziałów zamkniętych psychiatrii, a zarazem osoba doświadczająca tzw. drugiego widzenia, miałem możliwość obserwacji zjawisk, które trudno jednoznacznie sklasyfikować w ramach obowiązujących naukowych kategorii. Te doświadczenia, chociaż subiektywne i często trudne do opisania w języku akademickim, ujawniają istotny problem współczesnej psychiatrii — jej niemal całkowite oderwanie od wymiaru duchowego i energetycznego ludzkiego istnienia.

Podczas mojego pobytu w instytucjach psychiatrycznych, zauważyłem, że wiele stanów psychicznych pacjentów nie zamykało się jedynie w obrębie tego, co można określić jako „zaburzenie" w sensie klinicznym. Raczej przypominały one przesycone treściami z innych poziomów rzeczywistości stany przejścia, rozdarcia pomiędzy światami, które z zewnątrz wydają się chaotyczne, ale z wewnętrznej perspektywy — posiadają określoną strukturę. W wielu przypadkach wydaje się, że światy eteryczne i duchowe — niezależnie od tego, jak je interpretujemy metafizycznie czy symbolicznie — ingerują w funkcjonowanie człowieka, nie tylko na poziomie psychiki, ale również na poziomie układu nerwowego, elektroprzewodnictwa, biochemii i ogólnie rozumianego aparatu biopsychicznego.

Niestety, współczesna psychiatria — operując w granicach materialistycznego paradygmatu — redukuje te przejawy do „objawów". Celem systemu nie jest zrozumienie znaczenia czy sensu doświadczenia, lecz jego kontrola i eliminacja. Farmakoterapia, izolacja, diagnozy oparte na checklistach — to wszystko narzędzia, które mają raczej na celu ujednolicenie zachowań i przywrócenie pacjenta do społecznie akceptowalnej „formy", niż realne uzdrowienie. W tym sensie można powiedzieć, że psychiatria nie tyle leczy, co zarządza anomaliami. Koncentrując się głównie na teoriach genetycznych, chemicznych i neurostrukturalnych, bada najczęściej skutki — nie zaś przyczyny, które mogą znajdować się daleko poza zasięgiem rezonansu magnetycznego czy testów krwi.

Z perspektywy psychoduchowej, człowiek to istota funkcjonująca jednocześnie na wielu poziomach: fizycznym, psychicznym, energetycznym i duchowym. Zakłócenie równowagi między nimi — czyli krasis — może wynikać nie tylko z urazu, stresu czy genetyki, ale także z subtelnych ingerencji spoza tego świata: ze strony bytów eterycznych, nieprzetworzonych energii emocjonalnych, a nawet struktur mentalnych kolektywu społecznego, w którym jednostka żyje. Niekiedy są to wpływy neutralne, niekiedy wspierające, ale bywają też takie, które dezintegrują psychikę, prowadzą do dysharmonii, a ostatecznie — do cierpienia.

W tym miejscu warto odnieść się do roli religii, zwłaszcza judeochrześcijańskiej. Techniki egzorcyzmów, modlitw błagalnych, rytuałów oczyszczenia — choć historycznie uznawane za metody radzenia sobie z tzw. „opętaniem" — okazują się w wielu przypadkach nie tylko nieskuteczne, ale wręcz szkodliwe. Przede wszystkim dlatego, że działają z pozycji walki, osądu i dualistycznego podziału na „dobro" i „zło". Tymczasem wiele zjawisk energetycznych i duchowych nie mieści się w tych kategoriach — są złożone, ambiwalentne, a ich oddziaływanie zależy od wewnętrznej postawy jednostki. Narzucanie

narracji walki duchowej wprowadza dodatkowe napięcie, lęk i separację, zamiast integracji i zrozumienia.

Dlatego uważam, że współczesna psychiatria potrzebuje nie tyle unowocześnienia technologicznego, co poszerzenia perspektywy świadomościowej. To, co dziś nazywa się „zaburzeniem psychicznym", może być — przynajmniej w części przypadków — reakcją organizmu na kontakt z rzeczywistością transpersonalną, z wymiarem, którego nie sposób opisać w języku DSM ani leczyć neuroleptykiem. Być może „choroba" nie jest zawsze problemem do rozwiązania, ale zjawiskiem do zrozumienia. I być może, jak powiedział jeden z mistyków: „Ci, którzy widzą więcej, muszą najpierw przejść przez ciemność, by nauczyć się patrzeć".

W świecie zdominowanym przez biologiczno-chemiczny paradygmat wyjaśniania ludzkich zaburzeń psychicznych coraz więcej osób poszukuje alternatywnych sposobów rozumienia siebie, swojego cierpienia i tego, co społeczeństwo określa mianem „choroby". Model psychoduchowej krasis, inspirowany starożytną koncepcją Galena, może stanowić właśnie taki klucz — nie tylko do zrozumienia jednostki, ale też do przeformułowania całej mapy myślenia o zdrowiu psychicznym i duchowej integralności.

W klasycznej medycynie humoralnej Galena pojęcia takie jak krasis, eukrasia i dyskrasia odnosiły się do harmonii bądź jej braku pomiędzy czterema cieczami ustrojowymi. Ich równowaga była równoznaczna ze zdrowiem, a zakłócenia tej równowagi prowadziły do chorób. W psychoduchowej reinterpretacji tej koncepcji, eukrasia oznacza stan głębokiej harmonii — silnego, spójnego systemu emocjonalnego, poznawczego, duchowego i energetycznego. Krasis to stan codzienny, neutralny, stan „zwyczajności", w którym człowiek funkcjonuje pomiędzy skrajnościami. Natomiast dyskrasia ujawnia się jako rozregulowanie — objawiające się zewnętrznie jako cierpienie psychiczne, ale które wewnętrznie może być sygnałem

potencjału: przebudzenia, transformacji, a nawet przejawu ukrytych zdolności psionicznych.

W takim ujęciu to, co współczesna psychiatria może diagnozować jako zaburzenie — np. halucynacje, stany paranoiczne, derealizację — może być oznaką wchodzenia w głębszy kontakt z warstwami duchowej rzeczywistości. Zaburzenia nastroju, lęki, a nawet stany psychotyczne są w tym modelu postrzegane jako skutki oddziaływania wpływów wykraczających poza klasyczne pojęcie „choroby": mogą to być larwy astralne, zbitki empatycznych energii z otoczenia, ingerencje bytów eterycznych, a także zakłócenia w duchowej immunologii. Pojawiają się również koncepcje podpięć energetycznych istot do ludzkiego układu nerwowego, opętań, inhabitacji oraz wpływów duchowych, których nie sposób zmierzyć MRI czy laboratoryjnym testem, ale które bywają odczuwalne — głęboko, realnie i transformująco.

Jednostka żyjąca w takim stanie — pomiędzy światami — staje się często ofiarą niezrozumienia. Społeczeństwo widzi w niej szaleńca, psychiatra — chorego, który dyssymuluje objawy, a ona sama, jeśli nie posiada odpowiedniego wsparcia lub mapy duchowej rzeczywistości, może zagubić się w chaosie znaczeń. W rzeczywistości może być to „vidja" — widzący, ten, który operuje w rzeczywistości wielowymiarowej, nieprzystającej do materialistycznego paradygmatu. Osoba taka często maskuje swoje doświadczenia, dostosowując się do oczekiwań społeczeństwa, by nie zostać odrzuconą lub poddaną pacyfikacji. W środowiskach magicznych i ezoterycznych, gdzie rzeczywistość postrzegana jest jako dynamiczna i niestała, taki stan bycia staje się naturalny, choć wymaga ogromnej wewnętrznej elastyczności i duchowej siły.

Nie oznacza to jednak odrzucenia biologii. Przeciwnie — model psychoduchowy krasis obejmuje także czynniki fizyczne, takie jak biochemia mózgu, elektroprzewodnictwo, podatność biologiczna jednostki czy funkcjonalne układy neuropoznawcze i emocjonalne. Te

elementy są rozumiane jako współgrające z poziomem duchowym, a nie jako jedyna przyczyna stanu jednostki. Ciało jest tu instrumentem, ale nie jedynym grającym w orkiestrze. Mózg jest odbiornikiem, lecz nie źródłem całej treści nadawanej z głębszych poziomów bytu.

W tym modelu wyróżnia się także dwa zasadniczo różne podejścia do leczenia. Pierwsze, dominujące we współczesnym świecie, to model farmakologiczno-psychiatryczny. Skupia się on na zarządzaniu symptomami, tłumieniu objawów, stabilizacji emocjonalnej i farmakoterapii. Drugie, alternatywne, to ścieżka duchowa, magiczna, często inicjacyjna: obejmuje auto-terapię, techniki magiczne, jogę intelektualną, teurgię, leczenie układu nerwowego poprzez kontakt z boskością lub istotami wspierającymi, a także techniki drakońskie, psychomagiczne, ofensywno-defensywne. W tym świecie nie ma stałości — są tylko transformacje. Nie ma jednej drogi — są niezliczone ścieżki przez mrok do światła, przez rozpad do integracji.

Całość tego podejścia została syntetycznie ukazana na interaktywnej mapie, w której każdy punkt odnosi się do konkretnego stanu, wpływu lub metody. Mapa ta stanowi nie tylko graficzne odwzorowanie wiedzy, ale także narzędzie poznawcze i refleksyjne — zachęca do autorefleksji, do przekroczenia granic klasycznego rozumienia zdrowia psychicznego, do zadania sobie pytania: czy to, co czuję, to choroba — czy może wezwanie?

Być może to, co nazywamy „zaburzeniem", jest w rzeczywistości symptomem przebudzenia — sygnałem, że system psychoduchowy domaga się uznania, integracji i ekspresji.

I być może, w tej krainie ślepców, ci jednoocy naprawdę są Bogami.

Prerogatywa Mefista

„Kim zatem jesteś?"
„Jestem częścią tej siły, co wiecznie pragnie zła, lecz wiecznie czyni dobro." — Johann Wolfgang von Goethe, Faust: Część Pierwsza

W buddyzmie Mahajany to nie intencje ani motywy, lecz ostateczny, całościowy rezultat działań jest tym, za co ponosimy karmiczną odpowiedzialność. Można zapytać: „Na jakiej podstawie?" W świecie zjawisk, w którym wszystko współ-zachodzi, współ-pojawia się i współ-zależy, nic nie powstaje w próżni. Gdyby tak było, wszelkie rzeczy pojawiałyby się w idealnej symetrii i znikałyby równie bezdźwięcznie. Tymczasem to złożone systemy, zarówno adaptacyjne (CAS — Complex Adaptive Systems), jak i chaotyczne — kosmiczne, naturalne, transcendentne oraz głęboko obiektywne prawa fizyczne — dają o sobie znać. To cienie i poszlaki większych praw, zasady „jak na górze, tak i na dole", która odnosi się do głębszych praw niż teologicznych dumań doktrynerskich religii, które „górę" chcą nafaszerować swoimi projekcjami i roszczeniami. Wskazują one różnicę między 'Innością' a 'takością'. To most między pitagorejską dysharmonią (limma, proporcja niedoskonała) a Jednią — wizją świata jako spójnej niepodzielnej całości, w której różnorodność i tożsamość współistnieją w idealnej równowadze jako kategorie. To postawa kontemplacji, ale i czynu — gotowość podtrzymania tej wielkiej wizji z godnością i pokorą wobec chwili, która na to pozwala. Nie wyklucza to zmian, przejść między światami, nieciągłości; przeciwnie — umożliwia wzniosłe uczestnictwo w spektaklu wieczności.

Jeśli spróbujemy zdefiniować sprawiedliwość jako platońską ideę, może być ona uchwycona jako aspekt reaktywny i regulacyjny wobec harmonii głębokich, transcendentnych i obiektywnych praw. Jedna z teorii mówi, że sprawiedliwość to regulacyjna kodyfikacja ludzkiego doświadczenia, porządkująca je w zgodzie z ładem społecznym, wynikającym z sytuacji wymagających etycznych osądów i decyzji. W świetle tych założeń, sprawiedliwość w Mahajanie byłaby karmiczną reaktywnością sieci przyczynowości, której uczestnikiem jest byt — jednostka, istota, świadomość.

Władza. Sprawiedliwość. Odpowiedzialność.

Zgodnie z tym tokiem rozumowania, im więcej władzy, tym większa odpowiedzialność za skutki podejmowanych decyzji. Uczestnicy sceny politycznej, już wchodząc w sferę wpływu, są wplątani w sieć sił i przyczyn, a ich udział wzrasta proporcjonalnie do sprawczości, którą dysponują. Każda nowa świadomość, każde narodziny wchodzą w egzystujące a priori struktury relacji. Jeśli przywódca wywołuje śmierć, podpisuje bombardowania cywilów, prowadzi społeczeństwo do ubóstwa i degradacji żyjąc w „zamku złudzeń", jego odpowiedzialność za te czyny rozkłada się proporcjonalnie na wykonawców, ale także inicjatorów. Żołnierz, który zabija na rozkaz, ponosi odpowiedzialność za swoje czyny, ale nić karmiczna prowadzi dalej — do dowódcy, przemysłu zbrojeniowego, ministerstwa, aż po władców w swoich szklanych zamkach urojeń. Karmiczna sprawiedliwość to współodpowiedzialność rozdzielona w sieci przyczynowości, z różną wagą dla różnych aktorów. Gdy władza korporacyjna jest bezosobowa, monstrualna, odpowiedzialność spada na każdą jednostkę współuczestniczącą, nie na samą instytucję bez twarzy i żyjącej persony, jakby chcieli korporacyjny prawnicy. Na tym polega jej groza.

Z perspektywy Bardo Thödol, tylko szaleniec pragnie dziś władzy dla niej samej. Mefisto — ten stary diabeł — w buddyjskim ujęciu „pragnąc zła, przynosi dobro". Staje się w tym kontekście nieomal świętym sieci powiązań: jako byt może być zły, ale system może reagować paradoksalnie — przynosząc efekty utożsamiane z dobrem.

Pamiętając, że „cnota i dobro" to złote kajdany, a „zło" to kajdany żelazne, warto przywołać postać Milarepy — czarnego tantrycznego maga, który wedle legendy magicznie doprowadził do zagłady całych klanów, lecz przez wysiłek przełamania więzów karmicznych stał się Boddhisattwą. Nie każdy z nas ma tyle szczęścia — wielu żyje uwikłanych w złożone nici losu, gdzie nawet największe dobro może ulec wypaczeniu nie z braku woli, ale przez siłę nurtów karmicznych tak silnych, że obezwładniają wolę. Szansą na wyzwolenie bywa Tyche, Boethiańska Fortuna czy prawo zmiany — nagłe przesunięcia wewnętrzne lub zewnętrzne, które mogą wyrwać nas z beznadziejności. Najwyższe dobro, rozumiane panenteistycznie jako platońska Monada, objawia się na Ziemi przez mądrość, wgląd oraz zdolność ogarnięcia całej przyczynowości, co pozwala wydawać etyczne, zasadnie uzasadnione sądy prowadzące do zapobiegania, łagodzenia lub naprawiania zła. Zło zaś może być definiowane jako hindusko-buddyjskie kleshas — aflikcje, trucizny umysłu, destrukcyjne emocje, w tym pięć trucizn: ignorancja, przywiązanie, awersja, fałszywa duma i zazdrość — oraz wszelkie złudzenia, które przez cywilizacyjne, psychobiologiczne i metafizyczne filtry mutują, blokując realizację pełni istoty.

Wnioskuję więc, że prawdziwe osądy moralne i etyczne wymagają kosmosu, czyli cywilizacyjnego ładu. Czy pierwotni kanibale Malezji byli przejęci duchem czasu innym niż ich plemienny porządek? Ich system norm był określony przez zmiany w noosferze — wspólnej przestrzeni myśli ludzkości — oraz porządkowania idei w struktury. Czy zatem są to idee puste? Czy relatywne? Nie — pytanie postawio-

ne jest błędnie. To formy psychiczne, indywidualne lub zbiorowe, które zaczęły się krystalizować wokół pewnych wzorców, wartości, zależnych od wzrostu refleksji. Patrząc na rozwój świadomości cywilizacyjnej, można mówić o antropologicznym procesie przechodzenia od „nieczystego" ku „czystemu", od profanum ku sacrum. Zmienność odniesień etycznych stworzyła porządki społeczne oparte na wartościach i ideach. Wierzę, że istnieją pewne uniwersalne elementy wspólne wszystkim ludziom. Są one niepodważalne — chyba że cywilizacja utraci zdolność do działania, tożsamość, pozostanie tylko powłoka — zombie pozbawione duszy. Gdyby człowiek współczesny utracił technologię, porządek, usługi — kolektywnie — stałby się oszołomionym, oswojonym zwierzęciem domowym, niezdolnym do samodzielnego życia jako zombie.

To, co stanowi o wartości danej społeczności, definiuje ją najpełniej. Jeśli wartością jest zysk, to społeczeństwo zostaje oderwane od zasad i przekształca ludzi w poddanych wobec tego, który ten zysk posiada — niewolników. Wartości można podzielić na zewnętrzne — związane z jakością środowiska, krajobrazu, tego „czego pragniemy, co istnieje, co powinno być" — i wewnętrzne — związane z jakością stanów psychicznych i duchowych: „jak się czujemy, co myślimy, kim jesteśmy, kim chcielibyśmy być". Innymi słowy — jakie sprawy i wartości chcemy inkorporować w sobie, przy pomocy indywiduacyjnej pracy, spotykając Bogów w pół drogi.

Tylko gdy wartość zostaje uwewnętrzniona jako zasada odnosząca się do samego człowieka — jako cnota lub występek — wtedy staje się definicją człowieczeństwa, a może wręcz jego braku. Wszystko przecież jest „zbyt ludzkie", „żyć i pozwolić żyć" — przekraczając dobro i zło, każdy tutaj odnajduje swój dojrzały rozumny etos — miejmy nadzieję, że nie perwersyjny, sadystyczny ani koszmarny. Ernst Jünger pisał: „Wojownik może mieć swój etos" — moralność to coś innego. Lecz jego etos ma haczyk: niech zmarli zlitują się nad swo-

imi oprawcami — bo to zmarli mogą nie mieć etosu wojownika, lecz całkowicie odmienną, osobliwą moralność, która czeka na oprawców pośmiertnie.

Zrozumienie karmicznych nekro-mechanizmów prowadzi do sfer sprawiedliwości pośmiertnej — lecz po co czekać na sąd po śmierci, skoro można już teraz podjąć etyczne decyzje, które tworzą pięknych, myślących, oddanych i odpowiedzialnych ludzi, czerpiących z mądrości wszystkich cywilizacji.

Jak powiedziano: „Karma może być cięższa niż los, jaki człowiek jest w stanie znieść" — podobnie jak same losy.

Godot Spotkany — Samuel Beckett In Memoria. Część I

Godot siedział na wózku inwalidzkim, a pielęgniarka próbowała go zagadać:
— „Czy wiedział pan, że ta i tamta partia wygrała wybory?" —
– „Ach" — odpowiedział — „To interesujące" — skinął głową.
— „A że młody książę w Japonii zmarł?" — zapytała.
— „To smutne" — odpowiedział.
— „A ta okropność, nowe strzelaniny w szkole pełnej młodzieży" — zabiegała o jego uwagę, półznudzona, zagadując go, udając troskę i zaangażowanie z przymusu przekonania.
— „To przerażające" — powiedział ze zrozumieniem.

Nie byłoby w tej sytuacji nic wyjątkowego, gdyby nie głęboka rezygnacja Godota, który przez dojrzałe oczy doświadczał i widział więcej, niż młoda pielęgniarka mogła sobie kiedykolwiek wyobrazić, być, zrozumieć czy pojąć. To nie było chłodne spojrzenie wykładowcy czy profesora, nie był to przelotny ukłon kochanków, nie był to ukłon wobec szefa w jednej z tych japońskich korporacji, nie była to cześć

oddawana Bogom przez starożytnych kapłanów, nie było to też tępe, zirytowane zrozumienie, które czasem okazują dzieciom rodzice. To nie była głęboka wymiana spojrzeń dusz, której niektórzy doświadczają. To było coś innego, nie strach ani świadomość zbliżającej się śmierci, nie wspomnienie życia ani przeszłości. Był tym, który nie wraca — współczującym, ale oderwanym obserwatorem. To właśnie współczucie znajdowało spełnienie w jego oderwaniu, a każdy gest, odpowiedź i działanie mówiły całe wszechświaty, choć pielęgniarka tego nie dostrzegała. Opisywał każde dziesięć tysięcy rzeczy każdym ruchem i porzucał je, jakby patrzył z góry — to była rozkoszna, pełna łza Izydy i wiedza przekraczająca czas, której czasem doświadczają nieliczni w jego dżentelmeńskim wieku. Tak, ci, którzy przeżyli piękne życia i zakończyli je w końcowym crescendo subtelnych tańców, które rozwiązały się w tej melancholijnej, owocnej saturnicznej ciszy.

Kiedyś próbował ją zatrzymać. Odłamek cienia do pocałowania, duch do adorowania, uczta iluzji do przywołania. Myśląc pewne myśli w autobusie. Czarne bractwa odwiedziły go z jej cieniem-duszą, jej ból przelał się na niego w jednej chwili, gdy drapał się po twarzy paznokciami, aż krew zaczęła płynąć. To była jego zgniła twarz i jej cień połączone w bólu. Mała Eurydyka.

— „Czy jest wolna?" — uwolnili ją, jej cień rozpuścił się w rozświetlonych działaniach czystego umysłu.

— „Ach, to dobrze" — nauczył się pierwszego kroku rezygnacji.

— „A jej duch, czy się spotkamy?" — zapytał.

— „Powróciła do Boskości, ponieważ ją uwolniłeś, nie możesz jej tam szukać" — powiedział głos.

— „Cieszę się, że to zrobiłem" — odpowiedział z rezygnacją.

— „A jej ciało, umysł i dusza?" — zapytał.

— „Zostaw ją, może zostanie mądrą starą matką, jak kiedyś pragnąłeś — nie niepokój jej" — usłyszał gdzieś w idei piosenki, której słu-

chał.
— „Ach, to pozytywne zakończenie, pozwólmy jej odejść" — powiedział w samotnym trwaniu.
— „Pamiętasz swoje życzenie?" — zapytała.
— „Które, było ich kilka..." — odpowiedział Godot.
— „Żeby wszystko zrozumiała, zanim odejdzie. Zrozumiała, była szczęśliwa" — usłyszał.
— „Twarz w gwiazdach? Smutne przebaczenie i obejmująca Boskość..." — przypomniał sobie.
— „Właśnie tak było."
Lata później Godot zamknął oczy. Był późny wieczór. Spojrzał na księżyc i pomyślał:
— „To smutne."

Część II

Godot, mający już dobrze ponad dziewięćdziesiąt dwa lata, siedział na wózku inwalidzkim w domu opieki. Pielęgniarki od czasu do czasu kręciły się w pobliżu, wymieniając kilka słów w sztywny sposób. Jego palec się poruszył — nerwowy tik. — Dlaczego się poruszył? — zapytał cicho, myślą niewypowiedzianą na głos.

Gdzieś nad jego głową szalała burza wspomnień. Sceny cofały się, ale żadna nie przykuwała jego uwagi. Jedna, zamglona, rozmyta, zatrzymała się na chwilę. Scena, błysk. To było dokładnie sześćdziesiąt osiem lat temu. Ona biegła za nim, śmiejąc się i krzycząc: — Zatrzymaj się, ty głupi draniu, kocham cię!

Zatrzymał się, w milczeniu nasycony faktem, że byli razem — ukojenie dla zmęczonego umysłu.

Kolejna scena. Niewypowiedziane rzeczy, napięcie, kiedy się rozstawali. Jego palec znów drgnął. Uśmiechnął się delikatnie — tak, jak nauczył się to robić lata temu, jako rekompensatę za to,

by nie czuć bólu. Nie czuł go — ani gest, ani ból nie żyły już od dawna. Przeminęły. Wpatrywał się w jeden punkt na ścianie, zanikając. Znów, sceny były zatrzymane. Był już jakby bezcielesny, chociaż uwięziony w ciele. Gdyby pustka miała definicję — ale pustka bierna, martwa — byłoby to właśnie to.

Kątem oka zobaczył cień, duszę-cień. Szeptała: — Tis' tis', tis' tis'. Kółko-krzyżyk. Nie odpowiedział, uśmiechnął się bezwładnie, a potem, zapominając o tym, wymamrotał coś, co kiedyś brzmiałoby jak: — Nie boję się niczego, nigdy się nie bałem, takie chwile pasują do wieczności. Ale był to tylko — „mmmm" — i skinienie głową.

Przez moment widział coś jeszcze — przyszłe wydarzenia Ziemi, katastrofy. One również nie przykuły jego uwagi. Patrzył zahipnotyzowany, bez żadnej reakcji. Bardziej istotne było to, że chciał się wysikać. Nie mógł zawołać pielęgniarki, więc zmoczył się. Przyjdzie później. Nie wiedział nawet, że przyszła. Umyła go i zmieniła mu bieliznę.

Znów szept, próbujący przywołać jego świadomość: — Niegdyś ryczący lew o języku węża, teraz nikniesz w otępieniu. Miałeś szansę umrzeć młodo. Nie zrozumiał. Tylko mrugnął — nerwowy tik.

— Ostatnią rzeczą, jaką powiesz po śmierci, będzie zimny szept — cień próbował go zastraszyć. Myślał o nocy i o gwiazdach — ale w sposób chłodny.

— Jesteś bezużyteczny, zawsze byłeś. Nawet nie rozumiesz już, co do ciebie mówię — powiedział cień.

Człowiek zza wybielonych oczu odpowiedział nagle głosem, który nie był jego: — Rozdarłeś wszystko, czego nigdy nie potrzebowałem. Dziękuję ci za wyzwolenie, jestem już wolny.

Cień wzrósł w gniewie, pociemniał pokój i wyszeptał: — Nie uciekniesz. Nie uciekniesz, po prostu nie!

Człowiek już nie żył.

O Woli od Wolanda (Ich will)

„Wola to demon." — Powiedzenie buddyjskie. „Jesteśmy maszynami deterministycznymi, o tyle, o ile Bóstwa są zakryte przed naszą percepcją."
Każde nowe pokolenie na nowo uczy się rzeczy okultystycznych, które dla dawnych mistrzów i mistrzyń były oczywistością — a jednak potrzebne są trening i przemiana, by móc w ogóle rozpocząć, nie wspominając już o wytrwałym podążaniu ścieżką życia w nieustannym zaangażowaniu z mistrzowskimi środkami.

Jak wspomniano w moich wcześniejszych pracach (por. Occultosophia), wola jest wehikułem pożądania, libido, czynu, motywu i instynktu. W najlepszym scenariuszu wskazuje ona na dojrzałą wizję. To właśnie wizja pełni funkcję wykonawczą: koordynuje strategię i taktykę, stanowi pojemnik areté i humanitas, odniesienie dla myślenia systemowego i działania systematycznego.

Dlaczego więc wola jest demonem? Czy rozwiązaniem jest mistyczne wygaszenie siły woli, co ma ją oczyścić z domniemanej złośliwości? Czy też wola sama w sobie, pozbawiona kierunku, dyscypliny, wartości i cnoty, jest nieudolna i prowadzi do katastrofy? Czy też najwyższą formą woli jest akt tadżalli, konwersacji ze swoim boskim odpowiednikiem, zsynchronizowanie woli ludzkiej ze swoim pneumatycznym daimonem, który doskonale wie co ma robić, bo uczestniczy w boskiej ekspresji?

W cytacie z wewnętrznych nauk tybetańskich Lhag Thog czytamy: „Budowniczy Domu, nie będziesz budować więcej." Wola jest demiurgicznym budowniczym. To, co puste i w spoczynku, jest wolne

od woli — wbrew demiurgicznemu działaniu znanemu z helleńskiej gnozy. Jednak ta idea nie przystaje do naszego zachodniego heroizmu; stworzenie jest wyrazem naszego podboju, a podbój to opanowanie świata — niczym nordycki koncept hamrammir.

Ale czy podbiliśmy tylko część świata, konstrukt, wytworzoną iluzję? Jak zauważył Plotyn, gnostycyzm to pułapka — forma zaprzeczenia transcendencji, która skutkuje samouwięzieniem w samym tym zaprzeczeniu. Zdobywcy są wolni, zarówno duchowo, jak i w sensie ziemskim; to, co podbite, nie ma władzy nad zdobywcą — i to jest prawdziwe znaczenie podboju.

Bohaterowie Wschodu zwyciężali, zakładając cywilizacje, kultury i poprzez samodoskonalenie. Zdobywali rzeczy piękne, by uchwycić ich esencję. W tym właśnie triumfowali — bo wchłaniali te rzeczy, zarówno nimi władając, jak i im się podporządkowując, w przeciwieństwie do psów Akteona, które pożarły swego pana.

Czy wolna wola to ontologia odrębna od działań, które wykonuje? W odniesieniu do wyzwolonych Bogów — musi tak być. Ale to wola nieludzka; świat-jako-wola to wspaniała rama, bowiem jest homogeniczna z impulsem heroicznego życia. Bogowie heroicznie stapiają idee ze swymi czynami — tak oto idea staje się ciałem w świecie fenomenów, gdzie trudzi się i walczy przeciw rozmaitym siłom w wielkiej tytanomachii.

Większość zwierząt żyje poprzez automatyzmy, rządzone przez wrodzone mechanizmy wyzwalające. Ich wola odpowiada ich naturze; ich wybory ukazują złożony determinizm. Dusze zwierzęce są wspaniałe, o ile współistnieją z własnym ethos — dajmy lwom to, co lwom przynależy: polowanie, surowe mięso i dumę wynikającą z tego, czym są, przez ich ousia, esencję.

O ile postrzegamy wolę jako wektor celowości, automatyczne siły wolicjonalne są faktem — ale nadal są zdeterminowane. Jeśli wola może przejawiać się w różnych jakościach — słabej lub silnej —

to znaczy, że ktoś może mieć wolę subtelną i mądrą, albo brutalną i fanatyczną. Przeciwnie, silna wola może być roztropna i rozróżniająca, sądząca bez błędu, podczas gdy słaba wola może należeć do głupców, których fanatyzm i szaleństwo manifestuje się jako sztandary wskazujące coraz to nowsze idiotyzmy.

Wytrwałość jest oznaką charakteru. To właśnie tutaj rodzi się siła woli — nie deterministyczna, lecz naprawdę wyzwolona, nie przez biochemiczne drgnięcie, nie przez neurologiczną filozofię poznawczą, lecz przez jej metafizycznego daimona. Wytrwałość w prawości i uczciwości nigdy nie zawiodła tego, kto zdecydował się dostroić do Boskiego tonu poprzez urzeczywistnienie metafizyki ethos — ethos jako charakteru, odróżnionego od etyki czy moralności.

Czy zatem „wolna wola" jest dana z urzędu, czy ludzie są jedynie zwierzętami — niewolnikami z tej perspektywy — którzy najpierw muszą wykuć miecz wolności? Czy muszą przejść przez konfrontacje, które wrzucą zbędne i powierzchowne elementy ich ethos do czterech piekieł, wynurzając się przez walkę, zmagania i pokonanie cierpienia? Czyniąc matkę-ból, strach i grozę bezsilnymi wobec umysłu, szlifując i wzmacniając cnoty areté, zostają obdarowani niewidzialną Alke, dzierżąc swoje insygnia — bicz i berło — aby panować nad sobą w dążeniu do tego Gladiusa. Anarcha dla anarchistów jest tym, czym monarcha dla monarchistów — pisał Ernst Jünger.

Wtedy — i tylko wtedy — uświadamiamy sobie, że ten Gladius wolnej woli to nie tylko zaufanie, którym zostaliśmy obdarzeni, ale że jest on dwoisty. Jedno ostrze to alienacja kosmiczna: narzucamy sens i cel, górując nad własnym samotnym zmaganiem, tworzymy światy — niczym mityczny wąż Proteusz-Ereb, pierworodny, który podzielił swą esencję zarówno poprzez mechanikę okultystycznej maszynerii a priori, jak i przez wolę istnienia w manifestacji, przez niezliczone pokolenia.

Drugie ostrze tej klingi tkwi właśnie w zjednoczeniu z wolą na podobieństwo Kronosa — poprzez czas wygenerowany i błyski zjawisk zwanych fenomenami. W tym sensie możemy udoskonalić wolną wolę, zbliżając się coraz bardziej do współrzędnych Boskości — najpierw jako śmiertelne zwierzęta, zbyt naiwne i prymitywne, by pojąć wielki spektakl, infantylne jak większość tłumu; potem jako ci, których kształtują planety, jak astrologowie; potem jako filozofowie; potem jako obserwatorzy gwiazd, natur duchów demonicznych i niebiańskich, oraz Bogów — aż dojdziemy do gwiazdy niezwyciężonej, zgodnej ze swym geniuszem i rozpoznawalnej wśród innych w ponad-gwiezdnych światach esencji.

Cytując Ammoniosa u Plutarcha, zaczynamy od dociekania — jako Pytyjczycy; poprzez instrukcję rzeczy stają się jasne — jak u Delijczyków; następnie Phanaean, czyli odsłaniający, powierzający nam prawdy niezakryte. Przekształcamy te pojęcia w wiedzę doświadczalną, w percepcję — Ismenian, w śmiertelnym sensie naszych ograniczeń. Gdy to zostanie ustalone, wiążemy niewidzialny węzeł, angażując wszystkie te etapy w Tetraktyczną jedność, rozpoczynamy rozmowę: z innymi, z Bogami w cichym języku, z duchami w ich własnych językach — Leschenoriańską.

Gdy to zostanie utrwalone, nie porzucając żadnego z wcześniejszych kroków, lecz angażując je z coraz większą wszechstronnością, skupiamy się na upodobnieniu się — zgodnie z naszymi indywidualnymi właściwościami — do najwyższych esencji, jakie możemy ucieleśnić. Wtedy albo otrzymujemy obowiązki i zadania jako najgodniejsi, albo trudy śmiertelników — jako prerogatywę eudaimonii. Starzy mędrcy, zrozumiawszy wszystkie rzeczy do głębi, wypełnili swe życie, i z właściwą percepcją opierają się na eudaimonii niczym na swojej lasce wężowej.

„Czyż gwiazdy, gdyby miały moc, nie wyzwoliły się z ich krążenia przez wszechświat i galaktyki?" — cytując Rubajaty Omara Chajjama.

Taka jest natura i obowiązek gwiazd: krążyć, związane swoimi prawami, swoją gramatyką, z perspektywy raczej platońskiej lub ontologicznie realistycznej. W swych obowiązkach znajdują szczęście i znużenie. Dla jasnego umysłu wszystko jawi się jako porządek — nawet otchłań chaosu pełna wyjących monstrów, które próbują nas uwieść, zawładnąć częścią naszej żywej świadomości.

Spoglądając przez aspekty, mierząc dyscypliny względem siebie — taka metoda, zastosowana z rozumem przez zdolny umysł, prowadzi do rezultatów godnych geniuszu. Jakby rzucało się światło na dom pełen luster, z którego wyłania się wspaniały pałac episteme. Obowiązkiem maga jest oświetlić ten pałac obecnością Bóstw i światłem percepcji metafizycznej, by opanować go w sposób najgłębszy, najbardziej zmysłowy i twórczy — nie jako czcza próżność, lecz by przynieść skutki zgodne z bardziej Boską wizją, wbrew przeciwnościom, mocom i głupcom. Tyche, Pani Przypadku, jest zawsze obecna — i musi zaskoczyć nawet przeznaczenia, gdy mali ludzie poruszają się jak tytani, jeśli godni są tego imienia, rozbijając siły większe od siebie w nicość i w rzeczy samej — zmuszając je do posłuszeństwa, by wykonały mocniejszą wizję.

Ogród Emocji: Na Biochemicznym Placu Zabaw, Ontologiczne Siły Hekatycznej Anima Mundi

Emocje — istotny aspekt poznawczy, niejako afektywnie-kognitywnie sprzęgnięty w śmiertelnym zwierzęciu zwanym człowiekiem — tworzą biochemiczny ogród wrażliwości, spektrum tonacji łączących świat wewnętrzny i zewnętrzny. Ale co się dzieje, gdy emocje zwracają się przeciwko nam? Gdy są manipulowane w taki sposób, że przesłaniają rozum, intelekt, percepcję — a nawet same uczucia, które stanowią głębsze poznanie, potrafią pogrążyć nas w melancholii lub doprowadzić do wściekłości, która podług Seneki jest formą obłędu?

Uczucia, jako deifikowane jakości — tak, ponieważ uczucia można przyrównać do aspektowania kategorii jedności duszy świata, ontologicznych sił w ruchu, żywych idei wyrażających się jako dynamiczne moce. Siły te, czasem wcielone w surowy, katalityczny ogień śmiertelnego maga, poruszają się w złożonych sieciach relacyjnych, nadając własne zasady „Grze Szklanych Paciorków". Każda taka ontologiczna siła podlega wpływowi wielu innym sieciom zmiennych, niczym rozbłyski energii wpadające w pułapki świata, dostrajają się do naczyń, które są nacechowane różnorodnymi jakościami. Hindusi nazywali tę energię shakti, a termin „vasana" był zabarwianiem shakti, przyjmijmy tu, że nasze ontologiczne obiektywne siły w realiźmie platońskim są właśnie czystą energią, zabarwioną przez

zróżnicowane natury nadające im własny charakter, nurt i potencjał natur.

Weźmy na przykład fuzję: siłę fizyczną, która przejawia się transcendentalnie jako Eros — Eros Diotimiczny, Filia i Agape — wiążący magnetyzm dusz, ekstatyczny szał dionizyjskiego szaleństwa i ciche uszlachetnienie czystej miłości poprzez pracę powściągliwości, jak w misterium Angerony-Afrodyty.

To tylko jeden przykład. Kiedyś naliczyłem dwadzieścia cztery takie moce, na miarę człowieka oczywiście, eksperymentalne projekcje — czego jestem świadom — energie ontologiczne, które splatają się, harmonizują lub sobie przeciwstawiają. Nazwanie czegoś, ubranie w filozofię i teologię (słowo na temat Bogów) daje nam narzędzie do eksperymentów ceremonialnych i rytualnych. Siły te mogą znaleźć wyraz w biochemicznym życiu zoon — ziemskiego zoo Gai, Afrodyty Genetrix — ale bogowie i boginie klasy wyzwolonej przekraczają te przejawy. Są pełni czucia, a jednak obiektywni; czują, lecz są wolni od reaktywnych emocji i pasji śmiertelników.

To także staje się formą próby: ktokolwiek zostaje przytłoczony przez emocje „po drugiej stronie", nie jest bogiem ani boginią, lecz wciąż nosi w sobie zmienne namiętności śmiertelności. Jak opisał Apulejusz w De Deo Socratis, bohaterowie i agathos daimon również uczestniczą w tych namiętnościach — podobnie jak liczne byty chtoniczne: zmienne, wybuchowe i podlegające przemianie.

A co z siłami okultystycznymi? Otóż mogą one wiązać duszę emocjami i uwodzeniem; mogą oślepiać umysł poprzez manipulację poznawczo-emocjonalną. Tradycyjnie czarownictwo to związanie duszy innego, aby umysł wykonywał komendy odbierane od duszy, istnieją techniki wiązania umysłu (nie mylić z intelektem Daimona, czy Pneumy), jak i techniki wiązania receptywnej duszy, która może wpłynąć na umysł. Podobnież, w starożytnym egipskim ujęciu klątwa była definiowana jako odsunięcie od uczestnictwa w świecie

Bogów, a także odcięcie od radości, sprawienie że człowiek stawał się okropny, straszny, szkodzący sobie i innym, wbrew jego oryginalnej naturze. Klątwa była formą zdeformowania człowieka o takiej a takiej naturze w coś gorszego środkami czarowniczymi. Nie znaczy to, że niektórzy ludzie nie są nieznośni i okropni ze swojej natury, spróbujmy zrozumieć to przez alegorię: Gdy człowiek o szlachetnej naturze zostaje spętany, stając się w niewytłumaczalny dla siebie sposób (autorefleksyjność) perfidny, wulgarny i zły, jest jak lew który został raniony strzałą, grot strzały tkwiący w nim zajmuje cały jego umysł bólem, ale nie jest to ani jego natura, ani naturalny stan rzeczy".

Dlatego: gnōthi seauton — poznaj samego siebie. Rozpoznawaj, co myślisz i czujesz w każdej chwili. Prowadzi to do osobliwego paradoksu, pewnej gigantomachii: im więcej doświadczasz życia, tym bogatszy staje się materiał umysłowy do wyrzeźbienia czegoś piękniejszego, a także do mistagogicznego kształtowania duszy; im więcej kontrastów i konfrontacji znosisz, pod warunkiem że na każdym etapie mądrze wyprowadzisz i rozwikłasz istotę starcia w rozwiązanie, tym ostrzejsza twoja świadomość. A im większa świadomość, tym subtelniejsze panowanie nad sobą. Nie chcesz być narzędziem w rękach innych? Naucz się panować nad sobą.

Ścieżka alchemika nie polega więc na zniszczeniu emocji, lecz na ich przekształceniu — sublimacji w uszlachetnione uczucie, umiarkowane, bez pasji, porzucając „skaczącą małpę umysłu", pociąganą za sznurki namiętności i niedojrzałego poznania. Tak jak intelekt dojrzewa od reaktywnej zwierzęcej przebiegłości do filozoficznego wglądu, tak i zdolność emocjonalna musi się rozwinąć: od histerii do erotycznej mądrości, od chaosu do wypracowanej harmonii. Boskie uczucie — ontologiczne i uszlachetnione — ma się do ludzkiej emocji jak świątynia Partenonu do napadu wściekłości o błahostkę.

Lecz pojawia się pytanie: jeśli uszlachetniamy emocje w sublimowane uczucia, czy nie ryzykujemy, że staniemy się zimni, psychopatyczni? Czy może zamiast tego uczymy się obejmować niedojrzałość innych jako część kosmicznego porządku? Celem nie jest pogarda, lecz współczujące zrozumienie — kształtowanie matczynej i ojcowskiej mądrości w stosunku do ludzi. Troska to zrozumienie czyjegoś życia, losów, kontekstu sytuacji, przewidywania konsekwencji naszych działań wobec podmiotu działań. Mądrość leży w rozpoznaniu odpowiedniego momentu: kiedy trzymać, a kiedy puścić, kiedy związać, a kiedy ściąć węzeł Gordyjski z wglądem wystarczającym, aby rozpoznać odpowiedzialnie potencjalne efekty tych działań.

Cytowany fragment o oryginalnym znaczeniu klątw za:

Ritner, Robert Kriech. 1993. The Mechanics of Ancient Egyptian Magical Practice. Fourth printing, with minor corrections. Chicago: Oriental Institute of the University of Chicago. https://isac.uchicago.edu/research/publications/saoc/saoc-54-mechanics-ancient-egyptian-magical-practice-fourth-printing-2008., str. 45

Eros, Philia, Agape — o Diotymicznej Triadzie podążającej za człowieczeństwem

„Poświęcone daimonowi kobiety, unieśmiertelnionej podczas rytu Kybele, oraz przeszłości, w której walczyła u mego boku jak lwica — nie pytając nikogo o zdanie ani o pozwolenie." La Forza. Fortitudo VIII.

Wieża Obserwacyjna Wenus — Metafizyka Miłości

„Miłość podąża za człowieczeństwem. Człowieczeństwo jest trudne do zdefiniowania" — Analekty, Konfucjusz.

„Człowiek drogi jest prawdziwym człowiekiem, kosmicznym oszustem, wielkim szwindlarzem" — Chuang Tzu, tłum. Burton Watson.

„Wieża Obserwacyjna Wenus upadła. Wszystko w chaosie. Wielkie damy zamieniły się w lamenty i furie, bo Afrodyta nie żyje" — O sylfach, gnomach, wulkanach, salamandrach i syrenach — Paracelsus.

„Tutti gli amori (se sono eroici e non son puri animali, che chiamano naturali e cattivi alla generazione, come instrumenti de la natura in certo modo) hanno per oggetto la divinità, tendeno alla divina bellezza, la quale prima si comunica all'anime e risplende in quelle, e da

quelle poi o (per dir meglio) per quelle poi si comunica alli corpi: onde è che l'affetto ben formato ama gli corpi o la corporal bellezza, per quel che è indice della bellezza del spirito. ...
Wszystkie miłości (jeśli są heroiczne i nie są tylko zwierzęce, które nazywają naturalnymi i złymi w reprodukcji, jako narzędzia natury w pewnym sensie) mają za cel boskość, dążą do boskiego piękna, które najpierw komunikuje się z duszami i w nich jaśnieje, a potem z nich lub (dokładniej) przez nie przekazuje się do ciał.

— Giordano Bruno, De Gli Eroici Furori

Zbyt często psychologizujemy miłość wraz z piosenkami o biochemii, relacjach i modelach społecznych. Tak, wszystkie są równie ważne, ale miłość ma też inny, ukryty, okultystyczny wymiar. Miłość na piedestale — jedna cnota ex cathedra — rodzi wojny. Każdy nieodpowiedni dualizm skłania się ku swojemu przeciwieństwu. Jak miecz obosieczny w wahadle. Pierwszą boginią, której imię zapisano pismem klinowym na glinianej tabliczce była Il-Isztar. Dingir-Isztar (il, l.mn. ili: prefiks boga lub bogini z epoki Hammurabiego, Dingir: sumeryjskie „bóg, bogini"). Wenus z Sumeru była boginią miłości i wojny. Gdy rządziła bez równowagi, przynosiła wojnę, furorę, przemoc, agresję i rywalizację. Jej błogosławieni królowie zwyciężali w wojnach i bitwach, byli wynoszeni w ogrodach Babilonu. Bazując na tym, co wiemy o procesach biochemicznych, instynktach, kopulacji i tradycjach społecznych. Wszystkie opowieści o ogólnej frywolności lub surowości wieków. Zwierzęce popędy, pragnienia, gry i romanse miłosne. Wszystkie te historie znamy i doświadczyliśmy ich. A co z duszą? Spójrzmy na to pytanie z miłością przez stare, dobre oczy!

Diotima z Mantinei (ok. 440 p.n.e., żyła 2462 lata temu) była filozofką, nauczycielką i kochanką Sokratesa. Sokrates miał dzieci z róż-

nymi kobietami i uważa się, że miał również potomstwo z Diotimą. Wielka dama ostrzegała go przed surowym traktowaniem Ateńczyków i że „mówienie prawdy ludowi sprowadzi na niego kłopoty". Co ważniejsze, oprócz wielkich filozoficznych tematów, stworzyła metafizyczny model doskonałej miłości. Według Diotimy miłość nie była synonimem piękna, lecz dobra. Piękno w miłości było funkcją (ergon) życia. Pamiętajmy, że dobro w szkole platońskiej było w epitalamium z intelektem. Nous, który stworzył duszę świata, był otoczony działalnością demiurgiczną, wolą i mocą. Ostatnia triada była przedstawiona w średnim neoplatonizmie teurgistów, w Chaldejskich Wyroczniach Juliana. Diotima postulowała, że pod doskonałymi warunkami mądrość (phronesis), umiarkowanie i sprawiedliwość szukały możliwości manifestacji w życiu przez dusze zakochane.

Triada miłości diotimicznej to: Eros, Philia i Agape. Eros był komponentem erotycznym, wyrafinowaną intymnością, dotykiem, sztuką seksu, sztuką flirtu w sposób odpowiadający paidejskim standardom. Eros odpowiadał etosowi i zachowaniom seksualnym Helladów. Nie był funkcją kontemplacyjną, lecz siłą jednoczącą, przyciągającą. Philia była komponentem przyjaźni, koinonii lub „wspólnoty." Jeśli szukasz dobrego traktatu o przyjaźni, powinieneś przeczytać pisma Plutarcha. Philia była spoiwem przewyższającym małżeństwo. Ważne, że trzymanie się za ręce było symbolem małżeństwa, wyraźnie widocznym na rzymskich płaskorzeźbach nagrobnych. Pierścienie były symbolem statusu noszonym oszczędnie, chyba że chciałeś być wzięty za tancerza lub osobę rozwiązłą. Odbiegam tu od tematu, ale pierścienie na palcu Saturna nosili Gallowie i plemiona germańskie. Rzymianie preferowali kciuk, prawy palec serdeczny i wskazujący. To chrześcijaństwo wprowadziło pierścienie jako symbol małżeństwa. W światach pogańskich nigdy nie symbolizowały małżeństwa ani zaręczyn. Nobilitas, pogańskie określenie, było pejoratywnym terminem wymyślonym przez Galilejczyków oznaczającym „wieśniak,

prostak, nieokrzesany." Ostatni „pogańscy" senatorowie Rzymu nazywali siebie nobilitas. Szlachta, podążajmy za ich śladami, jeśli mamy choć namiastkę cywilizowanego zachowania.

Absolutne piękno zaproponowane w „wyższych misteriach" nauk Diotimy produkowało arete (cnotę) dusz. Arete heroizowało i utrwalało je, jak również Izydiakalne (Isis = Hieros Hieros) i Ozyryjskie (Osiris = Hieros Harpos) „Kheper" (serce cierpliwe, bitewne, heroiczne), serca w trudzie, jak skarabeusze splecione. Jako kontrargument dla czysto fizycznej miłości proponowała: „Gdyby ktoś kochał wszystkie ciała po ich zdobyciu, zdecydowałby, że miłość do dusz jest bardziej wartościowa". Wiedza o absolutnym pięknie była warunkiem wstępnym miłości, ale nie jej środkiem. Najważniejsze było to, że agape była największym i najbardziej fundamentalnym składnikiem, jak kamień „E" w Delfach (Plutarch ma wiele do powiedzenia na ten temat, spróbuj kolekcji Loeb z Harvardu), który oznaczał utożsamienie się z bogiem, boginiami w duszy świata. W panenteistyczno-henoteistycznym widzeniu nie było to trudne, bo śmiertelnicy wyobrażali sobie, że są małymi bogami i boginiami. W sensie, że byli częścią większego boskiego porządku, jako orszak dusz (procesja oznaczała „wysyłać", jak w „metaforze"). „E" w Delfach kapłanek Apolla, Tyfona (Pythonessy), nie należy mylić z aksjomatami: „Poznaj samego siebie" (gnothi seauton) i „Wszystko z umiarem, nic w nadmiarze." Przewodnik po dobrym życiu w ramach rozsądnych środków zapobiegawczych. Ostrzeżenie przed niszczycielskimi pasjami i nieumiarkowanym rozumem. Te ostatnie ostatecznie prowadzą do zniszczenia szczęścia w życiu — i niezdolności do prawidłowego odbioru wyroczni hypophetów. Istniały praktyczne powody takiej rady. Wystarczy zaobserwować, jak współczesny świat złamał tę radę, by zobaczyć, gdzie popełnił błąd.

Misteria Frygijskie: Evai, Korybancie! Je Magna Mater, Mater Deorum, Kybele!

Kapłan Attisa odpowiedział św. Augustynowi, który w gniewie zareagował na zarzut, że chrześcijaństwo jawnie zawłaszcza wcześniejsze tradycje pogańskie, twierdząc, iż „poganie będą nas zwodzić", słowami: „Et ipse pileatus christianus est (I on sam, noszący pileus, jest chrześcijaninem — pileus by nakryciem głowy kapłana Attisa)." Hieronim przewrotnie przekształcił tytuł frygijskiej Matki Bogów w „matkę demonów", kierując się swoją osobliwą złośliwością. W starożytności istniał chrześcijański zwyczaj odwracania znaczeń pogańskich misteriów, sprowadzania ich do absurdu chrześcijańskiej doktryny i przypisywania im pogardliwych nazw.

W ten sposób zatriumfowało mnóstwo żydowskich sekt gnostyckich, których doktryny zostały podczas soboru w Nicei zatwierdzone lub uznane za heretyckie. Nie dzięki wyższości ich bystrego myślenia, lecz przez spłycenie wszelkich wyższych, świętych misteriów pogan. Chrześcijanie, taplający się w błocie własnych drobnych zniekształceń, nigdy nie byli w stanie zniszczyć złożonej teologii pogan. Zmuszeni byli atakować poprzez coś, co współcześnie moglibyśmy nazwać rodzajem redukcjonistycznego marksizmu, pewnej formy wulgaryzacji zaawansowanej myśli, od którego współcześni chrześcijanie tak zaciekle się odżegnują.

Tym samym, redukując całą złożoność nadbudowy idei do wła-

snego błota i z poziomu absurdu, przyprowadzili swoje nieelokwentne buldożery, gdzie z radością celebrowali wyższość swojego ukrzyżowanego Galilejczyka nad pogańską Nobilitas, dopisując mu przez kolejne wieki niestworzone historie, aby usankcjonować jego istnienie jako symbol polityczno-religijny, który jako rzeczywista persona była nikim. Ot — Isa, Jezus, syn Miriam, zgwałconej przez Rzymskiego łucznika stacjonującego w Judei — Panterę, analfabeta, nieudany uczeń Jana Chrzciciela, bez boskiej proweniencji ani rodowodu, rybak z zawodu.

Następnie, próbując wymazać wyższą pogańską teologię z pamięci, z historii, drogą asymilacji, starali się zablokować drogę konstrukcjom teologicznym, które przewyższały wszystko, co chrześcijanie byli w stanie pojąć w swojej tzw. „philosophia perennis" — termin ukuty przez Agostino Steuco (1497 — 1548), bibliotekarza Watykanu — z jej uniwersalistycznymi pretensjami. Jakże theologia prisca mogła być wyższa od watykańskich hien?

Produktem tego historycznego wypaczenia było narastające sekciarstwo, zaprzeczenie wszelkiej metafizyki, a także naiwny materializm i realizm. Tak więc religia niszczycieli i fanatyków nosiła w sobie ziarna autodestrukcji, przy bliższym przyjrzeniu się procesom logiczno-historycznym, które później wybrukowała nauka. Szkoda, że przy tym procesie wyeliminowano to, co było wartościowe. Po dziś dzień, w swoich urojeniach, sądzą, że ukradli niebo i gwiazdy dla siebie, choć to niebo wydaje się ignorować religię z Lewantu i ich ukrzyżowanego Galilejczyka.

Miecz „Edenu", według starego arabskiego, przedislamskiego słowa „Edin", które oznaczało żyzną łąkę przed pustynią, właśnie to odcina Abrahamiczne religie od dostępu do sumeryjskich owoców nieśmiertelności, do Via Regia. Pierwsi z nich zdradzili Babilon, oczerniając jego nauki; drudzy, idąc za „starszymi braćmi", kłamali i zatruwali świat, unicestwiając ofickie, wężowe misteria, katabatyczną sztukę i słonecz-

ne kapłaństwa; trzeci, jakimś diabelskim instynktem, zniszczyli resztki tego, co było, rosnąc w siłę, i wraz ze śmiercią sekty ismailickiej, która walczyła o resztki rozumu w teologii, całkowicie się z nią rozstali. Jakiej nagrody mogą oczekiwać abrahamiczni wyznawcy „jednego boga", tj. ich symulacji i doktrynerskiej projekcji swoich rojeń na boskość, za zniszczenie prawdy inicjacji mistagogicznych, za przesłonięcie niebios wielkim zdrajcą, wielkim trupem i wielkim fanatykiem?

W kulcie Attisa i Kybele zbawienie dokonywało się przez krew w rytuale taurobolium, gdzie inicjowani byli skrapiani krwią byka, a pasterski bóg Attis stał się znaczącą częścią kultu w późnej starożytności. Święto Attisa, Hilaria, przypadało na 25 marca — dokładnie wtedy, kiedy chrześcijanie, zastępując to święto, wyznaczyli datę śmierci swojego Chrystusa. Posty były częścią kultu Kybele; sam Proklos poddawał się miesięcznemu postowi czcząc ją — początkowo chrześcijanie używali argumentu postu przeciwko kultowi Kybele, zanim sami przyjęli ten zwyczaj.

Jak chrześcijanie tłumaczyli zapożyczenie tych rytuałów? Św. Augustyn twierdził, że poganie naśladują chrześcijan pod wpływem diabła, nie zdając sobie sprawy, że rytuały te istniały jeszcze przed żydowską gnosis, z której wywodzi się chrześcijaństwo. Młody Attis miał zostać cudownie ożywiony trzy dni po swojej śmierci. Obchody cyklu życia i odnowy były jednym z głównych świąt kultu Metroaków. Tak więc Attis był obietnicą odrodzenia życia, a przedstawienia żałoby po Attisie to powszechny motyw grobowy w świecie starożytnym.

To właśnie postać Attisa została pochłonięta przez chrześcijaństwo, przedstawiające swego Chrystusa jako „Dobrego Pasterza". Co więcej, sama Kybele stanowiła problem dla chrześcijańskiej terminologii teologicznej. Kybele była boginią dziewicą i zagrażała postaci lewantyńskiej Dziewicy Maryi, podobnie jak Artemida czy Hekate. W IV wieku tytuł Matki Boga, theotokos, został przez chrześcijan

wyłącznie przypisany żydowskiej Maryi; Kybele jako mater Deum była nie do pogodzenia z tą terminologią. Częste są zamiany nazw oraz zawłaszczenia lub zastąpienia symboli i teologii.

Można by użyć motywu gwiaździstego nieba — jest ono to samo, różne kulty zwracają się do niego odmiennie, ale kiedy jeden złożony system teologiczny zostaje zniszczony przez fanatyków, którzy mieszają ten system z błotem, a potem wstawiają swoje własne imiona i słowa, udając, że zwyciężyli — mamy do czynienia z poważnym historycznym wypaczeniem. Nie ma jednego boga, przynajmniej wśród ludzi; nawet w samym monoteizmie religii abrahamowych istnieje wiele wersji Boga. Problem zaczyna się wtedy, gdy te modele narzuca się bardziej inkluzywnym, otwartym kultom czy zjawiskom religijnym.

Innym przykładem może być tytuł Pontifex w Rzymie, niegdyś kapłana Jowisza, Marsa, Westalek. Papież, który tytułuje się pontifexem, nie ma nic wspólnego z teologią starożytnego Rzymu, dla której tytuł ten był zarezerwowany, sprzeczny zresztą z teologią chrześcijańską. Nazwa została zachowana, ale nie ma już nic wspólnego z treścią, strukturą i całym ideologicznym zapleczem. Kult Metroaków był stary, czcigodny i głęboko zakorzeniony w starożytności, podczas gdy chrześcijaństwo było nowym tworem. Kybele miała swój oficjalny kult w Rzymie co najmniej od czasów II wojny punickiej, ponieważ miała korzenie w Frygii — była związana z Troją, legendarną kolebką Rzymian (Wergiliusz, Eneida). Jej kult był zarówno dla tych, którzy potrzebowali mistycyzmu, jak i dla utrzymania poczucia rzymskości. Hymn cesarza Juliana poświęcony Matce Bogów był adresowany właśnie do Kybele.

Sallustius Philosophicus próbował włączyć mit Attisa do teologicznego korpusu neoplatonizmu. Dojrzałe kulty często odgrywały znaczącą rolę w reakcji przeciwko chrześcijaństwu, a chrześcijanie chętnie atakowali tradycyjne kulty, najczęściej sprowadzając przeciw-

nika na wulgarny grunt i atakując go zawzięcie — rozumowa, subtelna, intelektualna dyskusja była chrześcijanom niesmaczna, wiedząc, że przegrają z kretesem.

Kult Attisa jednak nie był w Rzymie dobrze postrzegany; był to obcy bóg, który sam się wykastrował, a przy tym był zniewieściały. Mimo populistycznych prób — przykładem może być antychrześcijańska praca Celsusa „Prawdziwe Słowo" (Logos Alēthēs), gdzie porównywał chrześcijaństwo do kultu Metroaków, by je zdyskredytować — wbrew swojej woli dostarczył przyszłym chrześcijanom argumentów używanych w polemikach przeciwko pogańskiej Kybele.

Dekadencja w świadomości ludu przybyła do Rzymu ze Wschodu; kult Metroaków był kultem orientalnym, co ułatwiało utożsamianie wszystkich kultów wschodnich z wywrotowcami w Rzymie, a jednocześnie próbę zastąpienia wartości, teologii i nadbudowy pogańskiego Rzymu przez przekonanie plebsu i niewolników do nowego tworu. Jak dokładnie import z Galilei zdołał zostać przedstawiony jako zgodny z interesami Rzymu, a nie kolejną wschodnią fanaberią? Być może poprzez populistyczny sentyment, stosunkowo niskie koszty początkowe religii, a także prosty system wierzeń, który ułatwiał skok soteriologiczny bez wysiłku, jednocześnie pochłaniając i degenerując bardziej złożone wierzenia. Entropia teologiczna późnej starożytności była wysoka — nie trzeba było odcinać jej korzeni, wystarczyło stworzyć prymitywne naczynie o nazwie „chrześcijaństwo", do którego przez negentropijny rozkład przez plebs miały wpadać teologiczne okruchy wysokiej kultury. To naczynie-wehikuł wykorzystywano przez całe średniowiecze w Europie.

Ostatni taurobolium odnotowano w 390 roku n.e., a rok później cesarz Teodozjusz zakazał pogaństwa.

Misteria: Tancerze Saliańscy Marsa

„Kto rozumie taniec, kto potrafi improwizować ruch w który zaprzęga i koncentruje ogromne światy, naturę, zwierzęta, światy niewidzialne, piekielne i boskie, wielkie doświadczenia człowieka, wojnę i subtelność, ten zamienia performans w wielki rytuał" — Saturnin

Jeśli taniec możemy nazwać rytmem, demarkacją, hermeneutyką i interpretacją za pośrednictwem ruchu, jego funkcje można podzielić między innymi na: katartyczną, artystyczną, rytualną, zalotną, eksperymentalną, fatyczną, albo o określonej formie — rzemieślniczą, bądź — jak tarantyzm czy taniec św. Wita — interpretację dehermetyzacji ruchu w lubieżnym chaosie.

W starożytnym Rzymie ruch rytualny był tożsamy z tożsamością — poprzez szybkość, gesty, trajektorie i ciężar można było przekazać wiele na temat statusu społecznego lub aspiracji jednostki. Podobnie jak w tańcu hinduskim, o którym niegdyś czytałem w Lustrze gestu, czyli Abhinaya Darpana Nandikeśvary — każdy gest symbolizował tam sieć potężnych i subtelnych znaczeń, swoistą superstrukturę idei, możliwą do odczytania jedynie przez zaawansowaną publiczność, obdarzoną erudycją i finezją interpretacji. Taniec wulgarny nie ma nic wspólnego ze sztuką sakralną, ponieważ nie przekazuje absolutnie nic.

Taniec miał zdolność uświęcania przestrzeni — tworzenia świątyni wokół tancerzy jedynie poprzez wyznaczenie ich ruchów, nada-

jąc im różne znaczenia — społeczne, kulturowe, a także fizyczne. Przestrzeń, miejsce i genius loci to odrębne kwestie. Przestrzeń może zostać zaczarowana; z małej świątyni można przywołać kosmiczną przestrzeń; miejsce jest stałe, to tam, gdzie świątynia znajduje się geograficznie, a genius loci to charakter przestrzeni ograniczonej przez miejsce.

Wśród najstarszych i najważniejszych kolegiów kapłańskich Rzymu, Saliowie byli podzieleni na dwie instytucje: sodalicje, składające się z dwunastu kapłanów, Palatynów, oraz Collinów (Agonales lub Agonenses). Salire znaczyło „skakać", a taniec Saliów nosił nazwy takie jak saltus, tripudium, exsultatio, (red)amptruare. Poza tańcem poświęconym Marsowi, ich zadaniem było także utrzymywanie pieśni Carmen Saliare.

Obchody Saliowe miały miejsce w ostatnich dniach marca, przed Idami, m.in. podczas święta Equirria czternastego marca oraz Quinquatrus dziewiętnastego marca. W czasie tych tańców uczestnicy nosili archaiczną zbroję oraz ancilia — dwanaście świętych tarcz poświęconych Marsowi, przechowywanych w jego świątyni, w Regia, w specjalnym miejscu zwanym sacrarium Martis.

Kapłaństwo rekrutowało się zawsze spośród patrycjuszy. Saliami byli m.in. Scypion Afrykański oraz Marek Aureliusz. Saliowie strzegli artefaktów Rzymu, pignora imperii — grupy przedmiotów religijnych związanych z bezpieczeństwem i potęgą Rzymu, należących do nielicznych, które nie miały obcego pochodzenia, jak czarny kamień Magna Mater przywieziony w 204 r. p.n.e. podczas Republiki (po upadku imperium mógł trafić przez Bizancjum do Kaaby, albo był wykonany z podobnego materiału — meteorytu z kraterów Wabar) czy Palladium.

Według tradycji Jowisz przekazał tarcze Numie Pompiliuszowi, który ustanowił Saliów Palatyńskich jako ich strażników. Tylko podczas uroczystości, podczas tańca Saliów, Rzymianie mogli zobaczyć te

legendarne artefakty. Saliowie śpiewali w archaicznej łacinie — z czasem nie rozumieli już słów rytualnych pieśni, które być może pełniły rolę voces magicae — magicznych słów, za pomocą których przywoływano starożytne tradycje. Według Seneki i Katullusa, tańce te były ciężkie, pełne wojennych podskoków. Ostatnim Salusem Palatyńskim był prawdopodobnie Vettius Cossinius Rufinus, który opuścił kapłaństwo w 306 r. n.e.

Tajemnice Hekate: W obronie Vettiusza Agoriusza Praetekstata i Pauliny

Poezja pośmiertna ku czci Vettiusza Agoriusza Praetekstata (310/320–384), być może oparta na mowie pogrzebowej wygłoszonej przez jego żonę, Fabię Aconię Paulinę, podkreślała jego cnoty, wiedzę, filozofię, misteria, a także etos — ideał życia małżeńskiego w późnej starożytności wśród arystokracji (pogan). Praetekstat często pojawia się obok Kwintusa Aureliusza Symmacha i Nikomacha Flawiana jako duchowy przywódca i siła jednocząca wśród pogańskich senatorów IV wieku. Symmachus, podobnie jak lud rzymski, darzył go wielkim szacunkiem i sympatią.

Ammianus Marcellinus, znany ze swojej krytyki moralności senatorskiej, napisał, że Praetekstat był człowiekiem wielkiego urodzenia i starożytnej, tradycyjnej godności. Makrobiusz w Saturnalia, ostatnim tchnieniu gasnącej starożytności, stawia go na czele senackiej awangardy. Był to człowiek oddany literaturze, filozofii i misteriom. W 384 roku został mianowany konsulem, ale niestety zmarł jeszcze przed rozpoczęciem nowego roku.

Cały Rzym opłakiwał jego śmierć. Był pontyfikiem westalek, a po jego śmierci Symmachus, jako prefekt Rzymu, sprzeciwił się pragnieniu westalek, by wznieść mu pomnik, gdyż było to sprzeczne z religijnym protokołem. Jednak przełożona westalek, Coelia Concordia, przeforsowała jego budowę.

Ten człowiek może być postawiony w całkowitej przewadze nad podłym atakiem św. Hieronima, który w jednym ze swych żałosnych listów odpowiedział na mowę pochwalną Pauliny obelżywą epistołą, stwierdzając: „Teraz, gdy nie żyje, nie dotarł do niebiańskich pałaców, jak twierdziła jego żałosna wdowa, lecz został rzucony w ohydne ciemności".

W ten sposób przeciwstawił się pogańskiej nieśmiertelności, próbując zawłaszczyć niebo dla fanatyków sekty Galilejczyka, czyli chrześcijan. W liście do chrześcijańskich kobiet, Lei i innej Pauliny, św. Hieronim — w typowym dla chrześcijaństwa stylu trywializacji i odwracania znaczeń — posłużył się prostym zabiegiem: oczernieniem przeciwnika (diabole); odwróceniem; zniekształceniem i wyniesieniem własnej grupy ponad wszystkie inne.

Pogańskie cnoty Pauliny i Praetekstata przewyższały cnoty chrześcijańskie, lecz jak przy każdym ataku chrześcijańskim — treść nie miała znaczenia, liczyło się, kto ją autoryzował. Jeśli dobro było kojarzone z pogaństwem, w oczach Galilejczyków należało zmienić nazewnictwo, zbezcześcić je, a następnie naśladować, podpisując pod religią żydowskiego boga — niezależnie od kosztu ludzkiego i szkody dla dobra wspólnego.

Paulina nie była „zwykłą" kobietą; była kapłanką inicjowaną w Misteria Eleuzyńskie, Lernejskie, Dionizosa i Demeter, a także w kulty Izydy (Isiaka), Hekate (Hierofantria) i Wielkiej Matki (Tauraboliata). We wszystkich tych kultach Praetekstat był jej świadkiem przed bóstwami, nauczał ją rytuałów, teologii i przygotował do godnej i wartościowej inicjacji.

Hekate znana jest dziś głównie jako patronka czarownic i magów (praktykujących goecję), jednak często zapomina się, że to tylko jeden z jej aspektów — mianowicie physis. Physis rozumiana jest nie tylko jako materia, ale również jako chtoniczny, plutoniczny, podziemny, cieniowy aspekt ziemskich, planetarnych, księżycowych

i kosmicznych otchłani piekła. Historycznie, to ten aspekt dominował w starożytności, aż do ewolucji Hekate jako bogini neoplatonickiej, która w Chaldejskich Wyroczniach Juliana Teurga występuje jako nauczycielka wraz z Apollinem, jako Anima Mundi, dusza świata w trójaspektowej formie Epigurgidii — wieży, osi świata, która przenika nie tylko świat materii, ale również etery i boski, transcendentny ogień. Ten ostatni można porównać do trzeciego świata teletarchicznego — licząc od Proteuszowej Monady, przez drugi wszechświat teletarchiczny, aż do świata ponad słońcami, Ajones, Hyperiona, poniżej których znajdują się zjawiska świata stworzonego, a którego Helios w naszym układzie słonecznym jest widzialnym przejawem. To idealnie opisuje Teologia Arytmetyki Jamblicha.

Pośrednikiem między światami w neoplatonickiej teurgii jest Hermanubis — synkretyczny byt helleńsko-egipski, łączący dwie potężne siły w jedną skoncentrowaną formę. Dlatego Hekate należy traktować jako duszę świata, która w Chaldejskich Wyroczniach pełni rolę zarówno soteriologiczną, jak i kosmogoniczną, generatywną — ucieleśnia wszystkie dusze wszechświata.

Ukazywana jest w dziełach masońskich jako trzy zające goniące się w okręgu — symbol często umieszczany na kościołach i katedrach, mylony z chrześcijańską Trójcą. Taka kamuflaż była konieczna od V–VI wieku, kiedy to posągi Hekate były niszczone. Profanację tę zapoczątkował „św." Jan Apokaliptyk — prześladowca kultu Artemidy, atakujący świątynie Artemidy-Drakainy (formy Hekate), zlecający tortury, prześladowania i morderstwa kapłanek i kapłanów, jej poświęconych.

W istocie tekst św. Jana z Patmos był wymierzony w Artemidę (wielką nierządnicę) i smoka Artemidy-Drakainy (czyli jej chtoniczny symbol jako physis), jak również w cesarza Dioklecjana. Przekaz ten przetrwał Dioklecjana, a żydowski apokaliptycyzm przeciw Rzymowi przeszedł w chrześcijańskie fantazje o końcu świata — nawet

dziś obecne w milenarystycznych kultach chrześcijańskiego fundamentalizmu.

Hekate została zastąpiona na rozstajach dróg przez Lewantyńską Marię — matkę Isa. Chrześcijanom nie do zniesienia był fakt, że Hekate przetrwała wieki — symbolizują to właśnie trzy zające, oznaczające trzy fazy Księżyca, jak i trójdzielność duszy świata Hekate. Dusze uciekające ze świata physis (materii) trafiały najpierw na Selene, co po grecku oznaczało „wyspę błogosławionych"; trzeba było wyrwać się z żelaznego uścisku chtonicznych psów i demonów Hekate Physis, zaś łuk Artemidy oznaczał harmonię napięć w opozycji — doskonale zrównoważoną naturę i duszę dostrojoną do błogosławionego skoku, a strzała to dusza mistrza lub mistrzyni, która wzlatywała ku sferom niebiańskim.

Siedem głów „smoka Artemidy" symbolizowało siedem planetarnych koron porządku chaldejskiego, a ich osiągnięcie, czyli dostrojenie się do natury jako „Vir Unus" — człowieka lub kobiety kompletnej według miary natury boskiej i harmoniki astromagicznego układu słonecznego — torowało drogę do wielkich cykli i eonów gwiezdnych. Tak więc „bestia" to człowiek wywyższony, Dei Therion to bestia Słonecznego Boga, zaś „nierządnica" w przewrotny sposób — to boska kobieta, Aerotomis, ta, która przecina sfery niebieskie strzałą przez eteryczne powietrze.

Hekate utożsamiana była także z Hekate/Reą — a Rea była towarzyszką Saturna, jako Rhea-Ops, czyli Ziemia — Pani czasu, władczyni „Olimpu" oznaczającego „Czas" w sensie orfickim, według papirusów z Derveni. W wierzeniach mitraickich Mitra symbolizował energie słoneczne, ale i kastrację Saturna jako najwyższej planety chaldejskiej — władcy cykli czasowych układu słonecznego — co w koniunkcji Słońce–Saturn miało osobliwą zbieżność z kultem Oriona–Abraxasa–Ozyrysa–Serapisa. Dusza Hekate, dusza świata, stanowi podstawę proporcji matematycznych i kosmicznej harmonii, ponieważ skła-

da się z podobieństwa, różnicy i istnienia. Jest logiczna, posiada boskie i wieczne źródło życia rozumnego, jest koroną pokoleń współrozumianych światów, wiecznych bytów, posiadających rozum i harmonię, jako byt sam w sobie „owijający się wokół siebie", spleciony z wężem Kronosa — Erebosem czasu.

— Tribunus Militum Honoris Causa, Mitraicki Lew 4º= 7º, ukoronowany Tyrsusem, Laską Kaduceusza, zaadoptowany przez Niebo.

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Ariadna przecięła swą nić. Metafizyka samowładnego anarchy jako ostatni bastion

Logoi społeczeństwa, cywilizacji czy kultury są podobne do paradygmatów w nauce. To spleciony zbiór teorii i praktyk, który razem tworzy paideiczny porządek. Paradygmaty w nauce zmieniają się znacznie częściej niż logoi kultury, a ciągłość i spójność społeczeństwa zależy właśnie od tych drugich.

Przykładem może być taniec zwany hormos, wykonywany przez chłopców i dziewczęta w starożytnej Grecji. Taniec przypominał sznur koralików — kroki chłopców służyły potem w bitwach, kroki dziewcząt miały więcej decorum — lecz całość była spleciona w znaczący wzór, który otaczał przewidywane losy życia i śmierci. Każdy „koralik" był jednostką kulturową, złączoną z resztą wzoru — z kulturą, edukacją i etosem danego społeczeństwa. Nie da się stworzyć takiej struktury syntetycznie — ona rośnie organicznie, jak ogród pełen rozmaitych pięknych roślin, z czasem, i jest znana jako tradycja. Koncepcja Li w starożytnych Chinach dobrze oddaje ten sens. Każde zniszczenie wzoru uszkadza delikatną entropię uporządkowanej całości i prowadzi do wyniszczającej choroby umysłu, serca i duszy.

Taniec hormos już się nie odbywa i nie jest potrzebny — w epoce umierającego logosu, gdy nawet najbardziej odporne szkoły Wschodu ulegają korupcji i zniszczeniu pod naporem postmodernistycznego

tatarstwa. Koraliki, wzory i porządki zostały rozrzucone. Niektórzy próbują w pośpiechu zbierać koraliki z paszczy pełzającego czasu i tkać własne — lecz jest to osobiste przedsięwzięcie — metafizycznego anarchy. Cywilizacyjnie generowane choroby psychiczne podążają za odpryskami noosfery w chaotycznie walczące frakcje. A nawet jeśli miałoby nas to obchodzić, wszelkie nasze działania są duszone przez modus operandi obecnego stanu rzeczy.

A jednak wszyscy potrzebujemy współrzędnych — czegoś, co pozostaje stałe w odniesieniu — więc każda frakcja inwestuje się w jakiś kult osobowości mieszańców, w ułudne kieszenie systemów wierzeń, w taki czy inny system polityczny, który snuje własną opowieść ignorancji, oczarowując masy swoimi wadliwymi i chybionymi projekcjami tworzonymi w zamkach iluzji, zbudowanych na trupach tłumu zakochanego w efekcie wielkości powstałym z jego własnych zwłok.

To cywilizacja zagubiona w labiryncie — szukająca Minotaura lub uciekająca przed nim — lecz Minotaur zniknął, dawno opuścił labirynt. To cywilizacja, która przecięła nić Ariadny, bo „wiedziała lepiej", wierząc, że zerwanie wektora przeszłości i zastąpienie go postępem — nie technologicznym, ale społeczną dewaluacją logoi — ją wyzwoli.

Tymczasem zniewoliło — tak, jak judeochrześcijaństwo zniewoliło i uwięziło ducha wysokiej starożytności. Współczesność zaś zniosła pozory judeochrześcijaństwa, torując drogę do ateologii nihilizmu poprzez jego nielogiczną, doktrynerską sztywność. Etos i moralność zostały zastąpione relatywistycznym biotechnoinformacyjnym chaosmos — przynajmniej na Zachodzie.

Z perspektywy stwarzania bogów, heroizacji lub ponownego uświęcania, z punktu widzenia pneumatologii, to tragedia. Biomasa pozbawiona duszy lub nieświadoma rytuałów wzniesienia staje się idealnym niewolnikiem — bo gdy odbierze się jej wolność, nie ma dokąd się zwrócić, poza ręce, które karmią jej żywe truchło.

Ostatecznie — nawet psychologicznie — odniesienie do własnej boskości czyni człowieka niezniszczalnym; gdy jest ona ucieleśniona w rzeczywistości, czyni nas bogami. Można by twierdzić, że ślepa ideologia i religijny ekstremizm działają w ten sam sposób — lecz nie bawmy się w brudzie fundamentalistów, lecz wyłaniajmy się subtelni i silni, umiarkowani i wytrwali. Trwanie to tu słowo klucz.

Nie miłość ani współczucie powinno się dziś rozciągać — te już dogorywają — lecz odpowiedzialność osobista i zaangażowanie, których trzeba uczyć. Nie odbudujemy tego, co zostało utracone, ale przynajmniej możemy próbować wydłużyć dźwignię — jak Archimedes — by uczynić zadanie łatwiejszym i podnieść więcej przy mniejszym wysiłku.

Rogi Starożytnych

„Królowie Tang i Yu byli majestatyczni i pełni czci. Dom Zhou odnalazł swoją ścieżkę, wybierając Drogę. Wywyższając godnych, zatrudniając zdolnych, Cięli zgodnie z linią atramentowego sznura i nigdy nie zboczyli."

— Gopal Sukhu (tłum.), Pieśni Chu, „Opuszczając moje troski / Przychodząc do trosk", Li Sao, wersy 161–165

Pewnego razu natknąłem się na opinię psychiatry, że ludzie w świecie panhelleńskim żyli w dziecinnej fantazji, w infantylnym stadium mitologicznego myślenia. Twierdził on, że w pewnym sensie przeżywali zbiorowe psychozy. Świadczy to nie tylko o jego całkowitej ignorancji wobec teologicznych mechanizmów Hellenów, ale także o jego „whigowskiej" perspektywie — reinterpretacji historii w taki sposób, jakoby prowadziła do najlepszego, optymalnego i niepodważalnego stanu rozumienia. To typowa cecha małych umysłów — postrzeganie wszystkiego przez własne okulary, bez zdolności do ich zmiany i skupienia się na innych aspektach obrazu. To czysta intelektualna arogancja i ulubione przekleństwo specjalizacji — widzenie tylko jednego aspektu rzeczy przez pryzmat własnej dziedziny.

Prawdziwie inteligentni ludzie to nie tylko eksperci, lecz także naukowcy ogólni i krytyczni myśliciele. Potrafią oni analitycznie i systematycznie wyciągać analogie i porównania pomiędzy różnymi dziedzinami nauki, sztuki, informacji, struktur i danych oraz wyciągać zrównoważone wnioski zgodnie ze swym zmysłem przetwarzania,

syntezy, geometrii myślenia i synergicznego rozumowania. Jak w klasycznej retoryce — wymaga to inwencji, kompozycji, układu, stylu, formy i przekazu — to autorotoryczny proces pomysłowości.

Dążenie do „widzenia" oznacza porzucenie takich uprzedzeń i postrzeganie z umysłu innego człowieka. Aby ujrzeć hellenistyczny umysł, potrzebne są intensywne studia nad recepcją klasyki, a także zdolność do zrozumienia zbiorów literackich osadzonych w społeczno-kulturowej i historycznej sieci idei, zachowań, kognitywno-emocjonalnych oraz pneumatycznych i metafizycznych punktów widzenia. Wymaga to dostrojenia własnego umysłu i — subtelnie — psyche do odsłonięcia i połączenia przeszłości z dniem dzisiejszym.

Twierdzę, że paradygmaty kulturowe szeroko zakrojone w metafizyce posiadają unikalny, precyzyjnie dostrojony egzystencjalny decorum. Czerpią z zaokrąglonego świata, tj. ich świat jest sferyczny i uporządkowany, a sferyczna metafizyka zakłada czerpanie z zewnętrznych obrzeży nieznanego poprzez znane w stronę społecznego, grupowego i indywidualnego noosferycznego wymiaru (to, co ludzie mają w umysłach), pneumasfery (to, co ludzie zgłaszają o duszach, w tym doświadczenia szczytowe, obrzędy, ceremonie, inicjacje, święta, metafizykę itp.). Czerpanie z niewidzialnego i wyprowadzanie z niego porządku oznacza ustanowienie pewnych standardów filozoficznych, pożądanych cnót i mistrzowskich technik, by dodać poezję i piękno wywiedzione z doskonałego świata nieśmiertelnych idei. W słowach Lukiana (tego wielkiego natchnienia ateistów!) byłoby to powodem do kłótni filozofów o to, czyj sposób życia, czyje idee i czyje cnoty są najlepsze — lecz tak długo, jak się kłócą w jednym wspólnym świecie, prowokuje to myślenie i zachowuje element sacrum i koniecznego — profanum. Tak samo jak starożytna świątynia czy bioniczny posąg były urzeczywistnieniem Boskich idei, tak i ich odbicie w umyśle mistyka upamiętniało znaki i symbole niewidzialnego w jego oczach.

To, co psychiatra nazwał zbiorową psychozą Hellenów, było dokładnie warunkiem wstępnym zdrowia cywilizacyjnego i decorum. Czego psychiatra nie dostrzegł, to fakt, że współczesny świat w postmodernistycznym chaosie nie ma żadnych fundamentów ani podstaw dla decorum i zdrowia publicznego. Opowiem historię, która uderzyła mnie jak iluminujące światło dziennego nieba.

Pewnego razu patrzyłem w kałużę i w jej wodzie zobaczyłem odbicie Słońca. Potem zamknąłem oczy i spojrzałem w Słońce, a następnie moim umysłem wyobraziłem sobie transcendentne królestwo Boskiego ognia, i okiem duszy ujrzałem ognistą, dziką, niepokonaną obecność wspaniałego Teletarchicznego świata, który nie był ani jednostką, ani zbiorowością, lecz jednością cudowności, zachwytu, siły, działania i woli — w ruchu i w doskonałym bezruchu. Było to niezwykle trudne do wyrażenia. Potem znów spojrzałem w kałużę, w której odbijało się Słońce, i kontemplowałem własną duszę w tym odbiciu — oto obraz, lustro — a im głębiej wchodziłem w introspekcję, tym bardziej zbliżałem się do tej Boskości przez moją duszę, wymazując wszelkie bariery, które były tylko pozorami, obrazami, znakami i symbolami. Stałem tam pełen świata i całkowicie w domu, z duszą zrozumiałą dla świata i doskonale dostrojoną do jego wyrazu i opera omnia.

Eoai Heliodromoi! Teologia i Metafizyka Słońca, Królestwo Feniksów i Boski Ogień

Jakichkolwiek słów użyjemy dla boskości, są one naznaczone wewnętrznym rozumieniem, są one formą hermeneutycznego gwałtu dokonanego na naszym pojęciu, gdzie „wiem, że nic nie wiem" staje się tragicznym „muszę wiedzieć! a zatem świętość którą poznaję, profanuję nie wiedząc o niej nic ponad swoją ignorancję". Gdy mówimy o rzeczach poznawalnych rozumem, popadamy w ironiczną postawę Sokratesa, w której tematy, o których nie powinno się mówić ani ich zapisywać, muszą mimo to zostać wypowiedziane, bo w przeciwnym razie zostaną utracone, nieobjaśnione — ci, którzy mają wewnętrzne oko, by je odczytać, rozpoznają je natychmiast, ci, którym brak mądrości, padną ofiarą własnych uprzedzeń, a wielka większość ludzkości nawet nie spróbuje zbliżyć się ani do słów, ani do słuchania, ani do mądrości, ani do prawdy wewnętrznego oka.

Fizyczny, obiektywny wszechświat jest badany — istnieją prawa fizyki — jest to ujęcie kategorii niepodzielnej całości, które znajduje zastosowanie. Inną taką kategorią jest „metafizyczna", czyli „ukryte prawa pomocnicze" — większość tego, czego jeszcze nie wiemy o świecie. Wyobraźnia może wkroczyć tu w bardzo dziwne dziedziny, lecz celem jest ustalenie pojęć, które są trafne, używając zdolności uznanych za metafizyczne, abstrakcyjne lub intelektualne.

W tym ujęciu spróbuję wyprowadzić metafizyczne właściwości Heliosa, widzialnego Słońca, wyłączając Ajona (trzeci transcendentalny) i Hyperiona (drugi transcendentalny) z właściwości fizycznych i pneumatycznych, które stanowią meta-skłonności, tak aby Słońce — jako jedna z niezliczonych gwiazd wszystkich możliwych typów — mogło posiadać własny „Karman" w świecie zmian i ruchu. Można to powiedzieć o każdym nieożywionym obiekcie, lecz istnieje różnica między kawałkiem substancji materialnej, z której nic nie powstaje poza zmianą jej właściwości w ramach jej możliwości, a Słońcem, z którego wyłania się cały zamieszkiwalny system.

Tutaj Karman rozumiany jest jako skłonność do zmiany i transformacji, ze swoimi charakterystykami wynikającymi z istoty, substancji i natury danej rzeczy. Jako boski intelekt, Słońce może być autofaniczne — tożsame ze sobą, samomanifestujące się — a jego intelekt winien odnosić się do wszystkich aksjomatów, na których się opiera, by zachować integralność.

Możemy myśleć o nim jak o skomplikowanej geometrycznej kuli w ruchu, gdzie jego jądro, warstwy, wyrzuty masy koronalnej, hipergranulacja, zdarzenia termojądrowe, promieniowanie i inne są „cieniem" jego filozoficznej istoty z perspektywy fizycznej — absolutnie z nią nierozdzielne. Stawką jest tutaj wielkość skutków, jakie filozoficzna istota wywołuje w rzeczywistości przejawionej. W przeciwnym razie każdy rozbłysk słoneczny byłby aktem „gniewnego Boga", w którym antropocentryczny, infantylny fetyszyzm próbuje doszukiwać się znaczeń tam, gdzie ich nie ma. A jednak nie powinniśmy trywializować filozoficznych istot do poziomu procesów fizycznych — one współprzenikają się w kieszeniach entropii w przestrzeniach topologicznych, mówiąc konceptualnie — lecz filozoficzne, intelektualne istoty zajmują wyższy poziom, ponieważ są jakościowo ukształtowane zgodnie z celem — wszystkimi magicznymi, mistagogicznymi, pneumagogicznymi, in-

telektualnymi, apollińskimi i heliotycznymi działaniami, w które możemy się zaangażować.

Zrozumiałość między filozoficznym Słońcem a śmiertelnikiem jest najmocniej spleciona pomiędzy wewnętrznym okiem a pneuma — tutaj wyłania się myślenie racjonalne i porządek z chaosu, odwołuje się do logiki, roztropności i czystości i reprezentuje rozum, zawziętą prawdę i uczciwość — jest „tak oczywiste jak Słońce". Jak królowie akadyjscy, którzy byli lwiogłowi i mieli języki węży — uderza Boskością.

Suma jego boskiej obecności wynika z atrybutów i właściwości całości — o ile możemy spneumatyzować i hypostatyzować obserwowalne procesy, używając metaretoryki, by powrócić z fizycznego do boskiego, w celu osiągnięcia pewnych przesłanek. I odwrotnie, wyprowadzamy fizyczne z boskiego — i w tym indukcyjno-dedukcyjnym sprzężeniu zwrotnym próbujemy określić właściwości Boga-Słońca.

Pomyślmy o „martwej, nieożywionej materii", złożonej z pierwiastków, która poprzez złożoną transformację trwającą miliardy lat staje się życiem i zasiedla naszą planetę. W przeciwieństwie do niej Słońce jest pierwszym kamieniem węgielnym życia na Ziemi — zawiera już potencjalny „plan", z jego totalnej potencjalności wyłania się aktualność. Ono również zbudowane jest z pierwiastków dostępnych w kosmosie i tu kryje się tajemnica atawistycznego generowania i regeneracji. Jajo węża (hyle wszechświata) rodzi intelekt (Słońce), a intelekt (Słońce) rodzi potomstwo (życie). Z czysto liniowego punktu widzenia przyczyny i skutku jest to opis niepełny — ten proces może być współzależny i współpowstający, reprezentując bezszwowy błysk wydarzeń, które nie są przerywane.

Filozoficzne Słońce musi czerpać swój intelekt z istot, czy to z Anima Mundi, czy z transcendentnych wymiarów, aby otulić się hyle i uporządkować oraz odeprzeć chaos form (Tia-

matyczny Aspekt Czarnego Słońca), a więc już zawiera boskie ziarna.

Tyle o „materii" — tu pojawiają się boskie, filozoficzne istoty, zawierające wszelkie potencjały, które mogą stać się rzeczywistością przy odpowiednich warunkach — na przykład życie — jeśli potraktujemy biologię ewolucyjną (evo-devo) jako dziedzinę, w której niezbędny jest bauplan (plan morfologiczny). Nie zakładam wszechwiedzącego demiurga, lecz wbudowane reguły gry, które są spneumatyzowane — samogenerująca się boskość po prostu jest, ale rozgrywa własną grę, ponieważ zasady ją ograniczają i czynią boską — święty wąż nie wyklułby się z jaja kosmicznego inaczej.

Poza czynnikiem okultystycznym Słońce było często przedstawiane w Egipcie jako „Wielkie Oko", a u Chaldejczyków jako „korytarz ognia" — w tym drugim przypadku jako brama dla dusz i duchów z trzecich transcendentalnych wymiarów do świata fenomenalnego. Rozwój zmysłu wzroku u zwierząt byłby ani możliwy, ani potrzebny bez Słońca. Słońce jest obserwatorem własnej perspektywy, bo „stworzyło" nas, by je obserwować i rozwinąć organiczne zdolności widzenia. Tu nie potrzeba wartościowania — nadrzędna polityka Słońca jest istotą naszego istnienia. Widzieć światło Słońca oczami to odbić gwiazdę „biologicznie" lub „fizycznie"; odbić boski intelekt to „zobaczyć go" intelektualnie i pneumatycznie.

Intelekt (nous), a nie tylko inteligencja, kojarzony jest często ze zdolnością do myślenia i odczuwania, do czego potrzebny jest mózg lub umysł. Odrzućmy na chwilę ten zdroworozsądkowy pogląd i pomyślmy o słonecznym intelekcie jako intelekcie niezwierzęcym, nie-ludzkim, wielkim umyśle zawierającym idee platońskie, które w filozofii matematyki nazywa się typami i które są więc wieczne — ich reprezentacje są przemijającymi znakami. Jak je zawiera? Są one manifestacją składni i gramatyki głębokich praw wszechświata. Czy są to zwykłe idee, jak myśl: „idea wolności"? Nie — są krystaliza-

cją, sublimacją prostoty w wielość, mają własne cechy — geometryczne, intelektualne, pełne skłonności, natury, etosu, pneumatologii — które ujawniają się i przejawiają w rzeczywistości.

Ludzka wyobraźnia i zdolność pojmowania przetwarzają wszystkie możliwe i niemożliwe światy, czyli idee mogą czerpać z nieskończonej biblioteki, lecz nieskończona biblioteka jest tylko częściowo sensowna. Jeśli każemy małpie pisać nieskończenie długo, w jednym z możliwych światów napisze ona wielką powieść.

Ta książka napisana przez małpę reprezentuje ideę pojęcia — miejsce, w którym ludzka wyobraźnia i intelekt zbiegają się z obiektywnie ważnymi prawdami lub ich przybliżeniami we wszechświecie.

Bo również w Słońcu istnieje jedność (A-pollo) i wielość, indywidualność i zbiorowość, jego słudzy i akuszerki, jego anielscy zwiastuni, duchowe inteligencje, Bogowie i Boginie solarne i ogromny chór boskości. Przejawia się jako skrzydlaty dysk słoneczny, opleciony bliźniaczymi ureicznymi wężami, w nieustannym ruchu przez galaktykę — ma swój dom w jeszcze wyższym boskim ogniu, gdzie spoczywa, gdy ciężar materii i chaosu niszczy go.

„Czarne Słońce" (sol niger, nigredo alchemików) to symbol Tiamatycznego aspektu kosmosu — pierwotnej, nieukształtowanej, chaotycznej materii, z której rodzi się Helios. Jest ono hyle, prazasadą i podglebiem wszechświata, w której tkwią korzenie i cień Słońca. „Pożarcie przez Czarne Słońce" oznacza moment, gdy światło i intelekt ulegają wciągnięciu w entropię, powrót do przed-logicznej otchłani, w której wszelka forma rozpada się w bezkształtność.

Kiedy Helios wycofuje swoją esencję w Aiona, wraca ku transcendentalnemu źródłu.

Widzialne Słońce jest tylko przejawieniem, a jego prawdziwym metapoziomem są Aion (wieczność) i Hyperion (czysty intelekt). Wycofanie nie oznacza unicestwienia, lecz powrót ku pra-światłu,

które nie świeci w materii, ale trwa jako czysta, niedostępna świadomość — boski fundament wszelkiego porządku.

Helios istnieje pomiędzy Aionem–Hyperionem a Czarnym Słońcem, balansując między archetypem platońskiej jasności i porządku a otchłanią materii i chaosu. Widziane Słońce jest mostem: ku górze wznosi się do intelektualnego światła wieczności, ku dołowi zapuszcza korzenie w pramaterię ciemności. Czarne Słońce nie jest czystym złem, lecz macierzą potencjału, w której inkarnuje się światło; jego „pożarcia" nie należy rozumieć jako końca, lecz jako konieczny etap rozpadu i regeneracji, alchemiczny rytm nigredo–albedo–rubedo, w którym odnawia się boska gra między światłem i ciemnością.

Szalony, dziki Beduin galopował przez pustynię. Gdy spojrzał w miraż, pomyślał, że tam jest woda. Pognał za mirażem, ale nie znalazł niczego. Galopował dalej, spragniony, zmuszony szukać czegoś więcej. Po trzech dniach dotarł do morza.

Stał tam mały chłopiec, który spojrzał na Beduina i zapytał: „Dlaczego goniłeś miraż, skoro miałeś wodę w manierce?"

Szalony Beduin odpowiedział: „Bo wiedziałem, że nie umrę z pragnienia, ale miraż jest jak ocean gwiazd — goniąc go za dnia, nie widzę gwiazd, ale one tam są. Tak samo ślepcy zawsze gonią miraże — umierają z pragnienia na tych jałowych ziemiach, a gdy dotrą do morza, nie wiedzą jak ani dlaczego się tam znaleźli i nie wiedzą, co dalej czynić."

Chłopiec powiedział: „Rozumiem — garść piasku, zdecydowany umysł, pełna manierka, wnikliwe zrozumienie — tam odnajdziesz Boskość poprzez miraże i połączysz się z gwiazdami."

Beduin oddał chłopcu manierkę, pięknego konia, szablę i nakrycie głowy: „To dla ciebie, na drogę powrotną — twój ojciec odchodzi." Noc rozświetlona blaskiem księżyca jaśniała, gdy mała świetlista kula spiralnie otoczyła chłopca i wystrzeliła prosto ku sklepieniu gwiazd.

Błyski energii powstają we współzależności i współpowstawaniu w sekwencjach wzorców. Można je scharakteryzować przez trwanie i aspekt tego trwania — mogą być wieczne, sekwencyjne, sezonowe, przerwane, ciągłe, cykliczne itd. Zamiast mówić o „materii" i „duchu" lub „duszy", by na nowo połączyć fizykę z metafizyką, opisujemy te niepodzielne całości jako zmiany opisane kategoriami ontologicznymi.

Zmiana to przesunięcie wzorców w błyskach energii, które są skompresowane w różnorodne kieszenie entropii i zróżnicowane w moce, tworząc tym samym porządek opisujący te wzorce. Z tego punktu widzenia pierwotna, proteiczna energia zawiera prawa, według których wzorce te są uporządkowane i w zmianie ucieleśnia uniwersalia i moce, które powstają we wszechświecie, a więc stanowią pierwszą ideę, przyjmującą nowe formy, skłonności, natury i teleologie.

Proteiczny generator przenika absolutnie wszystko we wszechświecie w procesie rozwijania się, podczas gdy intelekt jest apollińskim wzorcem w dyscyplinie i sekwencji, a Anima Mundi jest bliska duszy — to „czucie" lub doświadczanie samej siebie, która wciela się w formy i materię, ale ostatecznie ma wewnętrznie pokorną, a zewnętrznie potężną naturę — i jako taka jest prosta, przenikająca wszystko.

Zbiega się z wielkimi siłami i ideami, przyjmując na siebie zabarwienie czystej energii, pierwotnej mocy. Wszystkie zindywidualizowane boskości, wydobyte z tych mocy i sił, są rektyfikacją duszy świata w monady — czy to gwiazdy i ich natury, planety i ich natury, życie i jego natura, siły eteryczne i moce, czy maski bogów i bogiń wirujących po całym wszechświecie jako awangardy ich wznoszących się sił.

Co więcej, prawa te mogą być skalowane — schodząc od teorii systemów do środowisk chaotycznych — a krytyczna masa entropii

wyzwala turbulencję. Wysoka entropia charakteryzuje środowiska chaotyczne i zwykle prowadzi do negentropii, natomiast proste systemy są mniej burzliwe, lecz gdy taki system osiąga negatywną entropię lub staje się krytycznie statyczny, natychmiast staje się burzliwy.

Hipotetyczny punkt protejskiej siły monadycznej dostarcza postępu matematycznych, geometrycznych, metafizycznych i fizycznych praw — od punktu przez siły platońskie uwiecznione w bryłach, aż po bifurkację do nieeuklidesowych obiektów. Odpowiada on całkowitemu strumieniowi elektromagnetycznemu, w którym zarówno dźwięk, kolor, emisja materii, jak i promieniowanie są generowane zgodnie z korelacjami harmonii i dysharmonii.

Świat fizyczny, czyli fizyczny obiektywny wszechświat, jest cieniem tych praw w sensie metaforycznym, choć są one nierozdzielne, tworząc jedność: niepodzielną, ciągłą, bezszwową całość, dla której możemy tworzyć kategorie filozoficzne, ale nigdy nie pojmiemy jej w pełni.

Okultacja wszechświata jest więc naturalna. Nasze roszczenia do „obiektywnej prawdy" są zaprzeczone u podstaw naszego gatunku. Natura lubi się ukrywać, Boskość zawsze jest ukryta — nawet gdy zrzuca się zasłony Izydy, śmiertelnik filozofuje w doksologii — dlatego nie powinien mylić swojej dobrej opinii z prawdą. Wszystkie okultystyczne filozofie są przybliżeniami i to przez przybliżenie, alegorię, metalangue sięgamy po zrozumienie i realizację. Praktyka odpowiada wiedzy doświadczalnej i teorii — „atrament mędrca" powinien być „praktyką mędrca".

Jeśli chodzi o skalowanie Ka, jak nazywali to Egipcjanie, czyli sił indywidualnych dusz — te gwiazd i bogów są potężne, te ludzi i zwierząt raczej słabe. Scala naturae in fons vitae to w istocie siła istnienia w uchwyceniu protejskiej siły w sobie jako samopodtrzymania. Jednak hierarchia nie mierzy się wielkością tej siły, lecz relacją sił roz-

dzielonych w kieszeniach entropii danego świata wobec innych światów i interwałów sprawczości.

Ecce Senex — Oto Starzec

Dla umysłu wszechstronnego, dla pomysłowego maga, wszystko jest inspiracją.
— Saturnin

Zetknąwszy się z mnogością ezoterycznych pism, wizjami jednostek, grymuarami, nauczyłem się jednego — są one użyteczne o tyle, o ile przerastasz zawartą w nich wizję, jeśli czytasz je jak kompendia doświadczenia. W przeciwnym razie stajesz się ofiarą cudzej wizji. Stań się wizjonerem samym w sobie, wytyczającym nowe, zbłąkane znaki na nieznanych terytoriach. Intuicjoniści często mówią, że wartość doświadczenia przewyższa teorię i wiedzę. A jednak ci, którzy przewyższają ich doświadczeniem i są wyposażeni w solidną teorię i wiedzę, są gorliwymi uczniami wszechświata, a nie jakimiś prostackimi dyletantami.

Wartość krytycznego łączenia wielu dziedzin nauki i sztuki w celu nadania im świeżego spojrzenia tkwi w młodzieńczej radości eksploracji i syntezy informacji oraz idei w laboratorium wyobraźni i pojęcia, przecinających się z wielkimi prawami świata — w Szklanej Grze Paciorkowej nieskończonych bibliotek rozumienia, gry, zastosowania i wynalazczości — które przynoszą nieoczekiwane rezultaty i dają intelektualną rozkosz podróżowania po terra incognita w świecie, w którym „wszystko zostało już odkryte, przemyślane, wszystko wynalezione" — to zdanie jest rażąco błędne, jest uznawane za prawdziwe jedynie przez defetystów.

W procesie odkrywania magii, boskości, odkryłem, że wymaga-

nych jest kilka komponentów: zebranie życiowych doświadczeń, z których można czerpać; przestronny, wielki, solidny i żywy umysł i wielka natura; wielka wyobraźnia; skłonność do nauki; wola eksperymentowania; porządek i dyscyplina, które nadają właściwe współrzędne; zasadowa etyka i zbłąkany kierunek; odporność na uszkodzenia i niebezpieczeństwo; rozeznanie i siła; skupienie i koncentracja; odwaga tworzenia nowych teorii i ich testowania; inteligencja, by odróżnić realizację od urojenia; przenikliwe zrozumienie przyczynowości; heroiczna postawa w opozycji; niepokonany duch; skupiona wola; złoty środek; wewnętrzna prawda; wytrwały, niezachwiany charakter (nie mylić z głupim uporem!); silny przewodni dajmon; trwałe oddanie losom; miłość do rzeczy dziwnych, zachwytu i grozy; przywiązanie do piękna i cnoty, losów i przeznaczeń, oraz cześć wobec wszechświata i jego nauk. Wielka wola powrotu do piękna, siły, sprawiedliwości, wielkości, szlachetności, wolności, zwycięstwa — niezależnie od tego, przez jakie próby życia musimy przejść i jakie pokonać.

To jedynie wyliczenie, ale skąd wziąć te cechy, zapytasz? One są kute w toku życia, przez konfrontację, traumy, rany i blizny, decyzje i sądy, reakcje na losy i przeznaczenia, afirmacje rozpaczy i eudajmonii, straty i zyski, ważenie i wyznaczanie aspiracji — raz na zawsze zadaj sobie pytanie: kim chciałbyś być za pięć, dziesięć, dwadzieścia lat? Kim chciałbyś być po śmierci? To pytanie o twoją istotę, twojego dajmona, twoją etykę i charakter, twoją naturę i cechy, twoje atrybuty, bo to, co stanowi człowieka — mężczyznę, kobietę — zawiera się w jednym zdaniu: "Omnia mea mecum porto", wszystko, co mam, niosę z sobą. "Memento mori" — Marek Aureliusz. "Invictii Genii" — ja bym dodał — duch, którego sam ukujesz, może być zwycięski, a to, co osiągniesz w bitwach i wojnach życia, jest twoje na zawsze. Cel wyznaczony musi być ścigany bezwzględnie — nie możesz marzyć o sukcesie, jeśli nie wyruszysz w podróż pitagorejską. Jeśli misa jest pusta, nie wyciągniesz z niej gliny — innymi słowy, jeśli twoje życie

jest puste, pozbawione, zubożałe, musisz odnaleźć glinę — jeśli ją znajdziesz, musisz ją uformować.

Pierwszy krok do odnalezienia gliny to zauroczenie światem — odnalezienie małych bogów życia. Perspektywa zmienia wszystko — gdy przechodzisz przez park, możesz widzieć tylko czubek własnego nosa, możesz patrzeć na ludzi — jesteś wtedy obserwatorem, ale gdy nagle spojrzysz na liść drzewa i pomyślisz o wielkości natury, o harmoniach, interwałach, dźwiękach, które przywołuje, o sylfowych duchach krążących wśród niej, gdy nabierzesz rosy i narysujesz nią barwy wojenne na twarzy, gdy starożytne myśli lasu zastąpią myśli ludzi, gdy poczujesz ciągłość cykli, sekwencji, nietrwałość, studnię bezdennej przeszłości niepamiętnej, księżyc, planety i gwiazdy, które obserwowały tak liczne cywilizacje — wtedy na nowo przebóstwiasz swój wzrok, uzyskujesz prawdziwe „edeniczne postrzeganie".

Gdy myślimy „Edin", staroarabskie słowo oznaczające rozległą, suchą równinę, pastwisko, możemy pomyśleć o Ubarze króla Shadada, pogrzebanym pod pustyniami Rub Al'Khali — ukryty przed widokiem, zakryty, tak jak nasze postrzeganie świata. Gdy to rozpoznajemy, możemy zrzucić zasłony Izydy — początkowo delikatnie, dając sobie poznawcze przebłyski — niektórzy z nas zostają nagrodzeni przez wielkie Boginie, które pozwalają nam widzieć pośród ślepców. Odnajdujemy Bóstwa wszędzie — nie jako wyobrażenia, lecz jako prawdziwe widowisko piękna z natchnienia muz. Niektórzy twierdzili, że natura i materia są źródłem wszelkiego zła, przeciwstawiając je życiu obdarzonemu duszą — ja wolę traktować je jako dar Afrodyty Urania Generatrix lub trójdzielnej Hekate-Drakainy Epipurgidii: Boskiego ognia, Kosmicznego Eteru, Otchłannych Pustek.

Ach, więc zostałeś zaatakowany przez wszystkie piekła jednocześnie? Przegryź zgniłe ciało, zimno, palący żar, burze wiatrów, nagie przetrwanie i jałowe pustynie, pragnienie, głód — zabij, jeśli musisz, daj się zabić, jeśli nie potrafisz się obronić, zaciśnij zęby i poczuj

ból — pokonaj cierpienie, wyjdź triumfująco. Byli tacy, którzy zamarzli w Antarktyce lub Himalajach, ci, którzy polegli na wojnach, byli torturowani i okaleczani, zamordowani przez bestialskich ludzi, zgwałceni, umierali na pasożyty, trąd, choroby, popełniali samobójstwa w wielkim cierpieniu, oszaleli z bólu i żalu — istnieje tyle sposobów, by umrzeć, dać się zabić, w wielkim lub małym bólu, z godnością lub bez, pozbawionym człowieczeństwa, dobrego imienia, honoru — ludzkie vendetty przeciwko ludzkości są ogromne.

Bogowie nie przeczą naturze ani nie dodają więcej sensu do tego wszystkiego. To antropocentryczne spojrzenie wywołało ten infantylny kompleks krzyku: „Niesprawiedliwe, niesprawiedliwe, ratujcie mnie, o matko, o ojcze, którzy mnie wychowali!". To ludzka megalomania przypisuje ideę: „Odpłata nadchodzi, istnieje sprawiedliwość, jakakolwiek sprawiedliwość!". Prawa natury nie przeczą prawom Bogów, ale są inne; prawa ludzi często przeczą zarówno prawom natury, jak i Bogów. A jednak przysięgą pod niebiosami mogę zaświadczyć — przez heroiczną pamięć tych, którzy uczynili coś z siebie w tym świecie mimo wszystko, tych, którzy poprzez swoje tytaniczne oddanie składane Bóstwom, naturze, światu — zostali uznani za herosów — niezależnie od ich statusu, bogactwa, „materialnych" fortun — cesarski żebrak jest cesarzem pośród ludzi w oczach Bogów, cesarz, który jest nędznikiem, jest tylko nędznikiem pośród ludzi — również dla Bogów.

O Zmarłych

Czy kiedykolwiek zastanawiali się Państwo nad modlitwą "wieczne odpoczywanie racz mu dać Panie"? Proweniencja tego rytuału bierze się z Grecko-Rzymskiej nekromancji dotyczącej Skia, lub eidolon, czarnych dusz zmarłych, natomiast jest dokonywana przez partaczy wyznań Judeo-Chrześcijańskich, którzy nie mają zielonego pojęcia jak poprawnie wykonać ten rytuał "kładzenia zmarłych dusz do snu". Ziemia jest cmentarzem, więcej pokoleń przetoczyło się przez tą planetę, niż obecnie zaludnia powierzchnię.

Rzadko można mówić o rozpuszczeniu czarnej duszy, lub wręcz — wyzwoleniu esencji która jest niejako zamknięta w czarnej skorupie z eterycznego cienia. W tradycjach afrykańskich im większy był etos czarownika, tym wyższy jego cień, odpowiednio, czarne dusze które za życia cierpiały są powigane w potworności tych cierpień, często mylone z demonami, częściej spotykamy cienie które zachowują formy ludzkie, niejako pamiętając o swoim psycho-seksualnym obrazie istnienia, aniżeli te o formach przedziwnych. W Egipcie traktowało się te cienie jako najbliższy łącznik wyższych dusz ze sferami żywych, należało je karmić konsekrowanymi esencjami i pokarmami, aby przedłużyć ich żywotność. W tradycjach Thessalskich czarownic była to na przykład krew czarnych baranów, która nadawała żywotności sferom cienia, a także umożliwiała im komunikowanie się w słyszalnych szeptach, wizjach i snach.

Należy pamiętać, że światy cieni zmarłych, czy też czarnych dusz nie są już żywymi ludźmi, toteż nie rozumują jak żywi — w tradycjach Kalaćakry jeden oddech żywego to siedem oddechów czarnych

dusz, choć nie jest tak ze wszystkimi formami cienia, włącznie z bardziej demonicznymi wymiarami, zwraca to uwagę na relatywność czasu żywych w stosunku do rejestrów zmarłych. Podobnie jak insekty, których czas jest zwielokrotniony w stosunku do człowieka, jeden szybki ruch ręką, to jak slow-motion dla insekta. Co więcej pamięć, tożsamość, sprawczość intelektywna pozostaje jedynie w formie przetrwalnikowej, pewnych inklinacji, które mogą być odłowione przez umysł sprawnego nekromanty.

Tak więc, skąd się biorą owe "czarne dusze"?

Obserwując świeżo zmarłych ludzi, ich dusze z początku nie wiedzą gdzie są, próbując komunikować się przez kilkanaście dni ze znajomymi, rodziną, nawiedzając znane miejsca, kościoły, domostwa, powoli zamieniają się w biało-zielonkawą eteryczną mgiełkę, a następnie wpadając w ciemną zieleń Thanatosa trafiają do czarnych światów zmarłych. Zgodnie z tradycjami buddyjskimi Bardo, inne typy dusz mogą się wrodzić w kolejne eteryczne światy, lub ponownie scalić się z organicznymi światami żywych, czy zwierząt. Zmarli są wszędzie, niektórzy grupami zamieszkują domostwa, niemo stojąc, jakby wygaśli, inni są bardziej aktywni, jeszcze inne formy karmią się rozmaitymi substancjami zbieranymi od żywych, czy to emocjami, czy to myślami, czy innymi formami pokarmów.

To, co Judeo-Chrześcijanie nazywają "diabłami" to formy wściekłych, pełnych zemsty, skrzywdzonych, upokorznych, zniszczonych — zazwyczaj przez społeczeństo, religijne kłamstwa ww. Lub wciągnieci w grę przez przyczynowo-skutowe zachowania, "zło rodzi zło", mnoży się, mutuje w rozmaitych formach bestialstwa, perfidii, aby wyrządzić krzywdę żyjącym, kompensując sobie własne krzywdy na tych, którzy jeszcze nie trafili na swoją niedolę, na swoje dance macabre. Ważnym jest pamiętanie, że Ci zmarli mogą wpływać na umysły,

emocje i myśli żywych ludzi w zależności od odporności i receptywności tychże.

Biorąc pod uwagę fakt, że w szlachetnych pogańskich światach, bestiariusze były pełne rozmaitych cudownych eterycznych istot, wszystkie odnajdywały się w swojej naturze, porządku świata, nie przekraczając swoich kompetencji przynależnych ich naturom.

Dopóki nie przyszła skaza Judeo-Chrześcijańska ze swoim truchłem, manichejskim bzdurzeniem, rozłupaniem harmonii na ich bełkot teologiczno-doktrynerski, świat zachowywał metafizyczną równowagę. W rzeczy samej, można uznać, że Judeo-Chrześcijanie stworzyli diabła, aby ich niszczył, poprzez niszczenie ludzi za życia w imię ich truchła na krzyżu, ci żałośni hipokryci pierwszej maści przyczynili się walnie do zniszczenia wielu światów i ludzi, sprowokowania nienawiści tych światów, nie zasługując na plwociny Bogów, Bogiń, a także Opatrzności tychże. Do tego tkwiąc we własnej ignorancji, wydaje im się, że wojują z "diabłem", który jest właśnie ludźmi, których zniszczyli w imię Galilejczyka na krzyżu.

Ponieważ cienie są inteligentne, komunikują się ze sobą czarnym językiem, gestami, czarnym pismem, przekazują sobie informacje, w tradycji Dionizosa Zagreusa mówiło się, że "umarli żądzą żywymi". Tu chciałbym wprowadzić podział na zmarłe światy w kontradystynkcji do światów niecielesnych, które nie należą do chtonicznych. Istnieje multum światów niecielesnych z myriadami przynależnych im istnień, które nie należą do światów cienia. Z perspektywy światów zmarłych, przynajmniej z tych krain które zwiedziłem, jest powierzchnia, która jest czarno-białym, czarno-szarym światem form, przypominającym namiastkę naszych terrestrialnych światów i miast, które świadczą o dewastacji, jakby popadając w ruinę form, następnie podziemie, gdzie na powierzchni unoszą się ławice subterrestrialnych zmarłych, następnie świat gęstnieje w Styks, który jest bagnem nieszczęśników bez pamięci, bez tożsamości, kurczowo trzymając się

resztek swojej tożsamości w rozkładającym się czarnym bagnie kości, zwłok, głęboko pod Styksem znajdują się pustki, rozwiane wiatrami Hadesu, a dalej światy Azoth, mistycznego czarnego Słońca, tunelów Setha, czy też światów Qlipoth, głębiej Tartar, świat gargantualnych form, pre-formatywnych, podejrzewam że aż do Tiamatycznego chaosu, czyli pramatki form, z których współ-powstał Atum w preformatywnym świecie.

Przez chwilę pozwoliłem sobie być Dantem, choć nie o cytadelach piekieł ognia, nie o czternastu wrotach piekieł, podtypach chtonicznego ognia i pierwiastków piekieł, ale o najbliższych zmarłych chciałem pisać, nie wdając się w traktaty o demonach tak dziwnych, że nawet starożytna Pani, Isztar, dumała nad ich dziwotą, zgodnie z Akkadyjskimi pismami. Słowem o demonach, gwałtownych, dziwnych istotach, niektóre są dziećmi Bogów, inne dziećmi natury, inne jeszcze dziećmi otchłani, czy piekieł, inne strażnikami, inne mądrymi zmiennokształtnymi, inne zwierzeco-insektoidalne hybrydy cmentarne, inne o naturach przedziwnych, tak różnych od śmiertelnych, że niekiedy nieumyślnie doprowadzając śmiertelnych do obłędu lub dziwnych zachowań. Wszystek ma swoje miejsce w naturze, a także w tym świętym chaosie, a także kosmosie (Att. Gr. Porządek, ornament).

Tak więc, ludziom najbardziej szkodzą zmarłe dusze, które są najbliżej, które ich najlepiej znają, a także które najbardziej ich nienawidzą, lub psocą. W staropolskich tradycjach najbardziej obawiano się zmarłych przedwcześnie dzieci, ponieważ tym niewpojono jeszcze zachowań, etyki, etosu, a dzieci potrafią psocić, także w okrutne sposoby, nie rozumując o krzywdzie czynionej żywym. Westalki starożytnego Rzymu były w stanie odganiać, rozpuszczać, błogosławić czarne dusze, mistrzowie Eleuzjów poskramiać je, łagodzić ich obyczaje, a także odsyłać w piękniejsze światy.

Nie poleca się podejmować takowych prób wyzwalania cieni bez przygotowania nekromantycznego, z pewnością nie należy siło-

wać się z nimi w religijny sposób, który tylko rozjusza wrogów kłamstw, które ich zniszczyły, a także odpowiednich inicjacji, nie mówiąc już o szacunku, czy też zaufaniu światów zmarłych wobec Teurga-nekromanty, Teurga-nigromanty, których odwiecznymi konkurentami byli Goes. Goes czyli Czarownicy, którzy spętywali, wykorzystując te świat do własnych celów, które były o tyle krótkowzroczne, co potencjalnie zgubne dla czarnych dusz, a także operatorów chtonicznej magii. Niemniej jednak, każda osoba związa się Teurgiem musi być też niejako Goesem, aby operować w tych światach sprawnie, zakładając maski demoniczne, aby konwersować z odpowiednimi siłami na ich własnych gruntach, bowiem z terorrem można rozmawiać wyłącznie większym terorrem, lub wyważoną mądrością, która jest wystarczająco interesująca dla tych czarnych plemion.

Należy pamiętać, że światy te są całkowicie turpistyczne widzanie "drugim wzrokiem", ale zawierając cząstkę prawdy, gdy przejrzy się prawdziwe formy tychże makabrycznych widoków, dostrzega się także ich piękno, które jest pięknem pradawnych lasów w których zagubi się wędrowiec nękany przez demony, ludzi lasu, strażników, czarownice w tańcu śmiałej śmierci.

Światy te są ogromne, nie wszystkie muszą się nawzajem widzieć, podobnie jak natura ma swoje formy biologiczne, tak też światy niecielesne, a także światy zmarłych, zmarłych zwierząt, demonów, astralistycznych cmentarzysk światów, które zapełniały demonologię ludową od czasów pradawnych, będąc poniekąd aktywnymi kompotentami swoich obiektywnych ontologii. Światy te działają, niezależnie od ludzkiej ignorancji, kompetencji, wiary w nie, czy też otwartego zaprzecznia w kondescencyjnym scjentyźmie, lub potwierdzenia w fanatycznej bigoterii pedantów religijnych. Należy do wszystkiego podchodzić z odpowiednią dawką rozeznania, rozumu, etosu, siły, odporności, przyzwyczajeń, braku lęków czy strachu, choć nawet naj-

silniejszy człowiek może być złamany przez nagłe scalenie się obcej natury z jego umysłem, duszą czy emocjami, niekiedy wolicjonalnie malewolenej, niekiedy po prostu przeraźliwie obcej.

Za przykład niech posłuży Wendigo, istota będąc zlepkiem zmarłych wymordowanych zwierząt, która jest nieśmiertelna w eterycznej formie, jest ich cierpieniem, wściekłością, nienawiścią do człowieka, gdy Wendigo opętują człowieka, może wywołać w nim bestialstwo, kanibalizm, chęć mordowania innych ludzi, w cywilizowanym współczesnym społeczeństwie, takie jednostki dokonujące mordów trafiają do więzień, lub zamkniętych ośrodków. Nie zwalnia to danej osoby z odpowiedzialności karnej, ani odpowiedzialności za własne czyny, natomiast należy być świadomym, że tam gdzie ludzkie pojęcie się kończy, mogą, choć nie muszą, interweniować siły niewidzialne i zależy to od siły etosu, inhibicji, odporności, metafizycznej ochrony i rozeznania danej osoby, która jest przecież tylko śmiertelnym istnieniem stawiającym opór silniejszym od siebie wpływom.

Podkreślam, mogą, choć nie muszą, ponieważ paranoja magiczna może zamienić się w groźny fanatyzm, czy opętanie np. Religią, ideologią, które też stanowią formę zniewolenia umysłu przez małostkowe, jednowymiarowe myślenie. Świadomość powyższych rzeczy wystarczy, aby uodparniać się, doskonalić w procesie aretologicznego życia, niczym za czasów Helleńskich, które miał odzwierciedlenie w epitalamizacji, heroizacji, a zatem oczyszczeniu, wywyższeniu duszy, możliwości przebóstwienia w wyższe światy, interpretrację w angeli bonum, agathos daimoniona, czy wręcz bohatera (Gr. Att. W Orfickich tabliczkach "eroi", czyli ten, który pamięta, jako że Mnemosyne była tożsama z Aletheią) lub półboga, traktując swój zmarły cień jako łącznik ze światem żywych pośrednio, nie jako forma zaskorupienia swojej duszy w łańcuchu cienia.

Wielką krzywdę wyrządziły religie Judeo-Chrześcijańskie niszcząc misteria soteriologiczne, mystagogiczne, aretogogiczne, psycha-

gogiczne ludzi szlachetnych, ludzie ponieśli ogromne metafizyczne szkody ze względu na te wynaturzone kłamstwa, które trwają aż do dziś z czętso nieodwracalnymi skutkami dla tych, którzy zostali straceni, nie z własnej winy, ale z braku technologii magicznej, sakramentów intelektualnych, duchowych, nałożonych na nich przez złotą nić inicjacji hekatycznych płomieni rozświetlających im drogę z podlunarnego Hadesu z powrotem na łono gwiazd, sakramenty inicjacyjne od Wyższych Bóstw, mistrzów i mistrzyń niecielesnych.

Wielokrotnie dokonywałem rytów uśmierzających cierpienie cieni, ryty cmentarne, leśne, plutoniczne, a także raz dokonałem próby odesłania grup zmarłych w stronę gwiazdozbioru Orła zgodnie z nakazem Hekatombeionu w lipcu poświęconego Hekate, Atenie i Apollinowi. We współczesnym świecie, nie jest łatwo przebić się przez mury zmarłych światów, które widząc światło nadziei, napierają szturmem na użytkownika magii teurgicznej, niechybnie, często nieumyślnie go niszcząc z desperacji własnej.

Na końcu — tam gdzie jest piękno zadumy, zaduma nad przemijaniem, a także pięknem, wytycza się pierwsze kroki na drodze inicjacyjnej, której uczą czarne światy, a wiedzy tej nie nabędziemy od śmiertelników, ani pism, ale poprzez wtajemniczenie przez chtoniczne Anubisiakalne sakramenty nałożone na nas, abyśmy wykonywali swoje powinności względem Bogów, a zmarłych.

Ludzie? Cóż po ludziach, mają swój czas, los, miejsce, agonie, szczęścia, przekonywanie ich do spraw starożytnych, spraw przegranych jest skazane na niepowodzenie we współczesnym świecie. Zajmijmy się zatem poruczonymi obowiązkami na tej samotnej ścieżce, uczmy się od wszechświata, bądźmy lojalni względem protektoratom Bogów z wdzięczności za tajemnice, podarki, a także przyjaźń jaką nas obdarzono, nie łamiąc przysiąg, działając zgodnie z odpowiednim czasem, miejscem, a także potrzebą.

O Społeczności Muz

Jeśli czyste idee są piękne, to muzy są bezcielesnymi ucieleśnieniami tych idei, które niczym uwieńczone dziewice cudownych uniesień wołają nieustannie jak kosmiczne syreny ku krainie śmiertelnych, aby przebudzić choćby jednego do udziału w ich uczcie — ich praca jest tytaniczna, ziemia jałowa, nieliczni odpowiadają na ich wezwania."

— Saturnin

„O Bogini, Ziemio, źródło bogów i ludzi, obdarzona siłą płodną i wszystko niszczącą; Matko Wszystkiego, ograniczająca, której twórcza moc przynosi bogactwo pięknych owoców i kwiatów, Panna wszelkiej różnorodności, mocny fundament wiecznego świata, nieśmiertelna, błogosławiona, uwieńczona wszelkim wdziękiem; Z którego szerokiego łona, niczym z nieskończonego korzenia, wyrastają owoce różnorakie, dojrzałe i pełne wdzięku. O głębokim łonie, błogosławiona, radująca się zielonymi równinami, słodka w zapachu, obdarzona płodnymi deszczami. Demonie wszelkich kwiatów, centrum świata, wokół twojej sfery krążą piękne gwiazdy z szybkim wirującym ruchem, wieczne i boskie, których formy lśnią nieporównywalną zręcznością i mądrością. Przybądź, błogosławiona Bogini, wysłuchaj mojej modlitwy i spraw, by plony nieustannie się mnożyły; z Płodnymi Porami Roku [Horai] w orszaku, zbliż się i przychylnie wysłuchaj błagającego cię."

— Hymny Orfickie, XXV. Do Ziemi (GAIA) — https://www.theoi.com/Text/OrphicHymns

Wyobraź sobie ujarzmienie najsubtelniejszych, największych, najmądrzejszych, udoskonalonych idei, które ucieleśniły się w ludziach śmiertelnych na przestrzeni wieków cywilizacji. Dlaczego cywilizowanych? Bo gdy byliśmy dziećmi natury, byliśmy święci jak sama natura; kiedy się oddzieliliśmy, mogliśmy zasiadać przy stołach większych sił. Są one jakoś wpisane w pamięć upiększonych Bóstw, które pozostają w zgodzie z ontologicznym realizmem — to znaczy platońskimi światami idei — i przechodzą przez alchemię oczyszczania, udoskonalenia, sublimacji i ukoronowania, jako nici cudów wplecione w podniosłą, majestatyczną pieśń — marsz, walc, symfonię — która niesie ze sobą melancholijne, choleryczne, sangwiniczne i flegmatyczne tony, taniec, wojnę i pokój żywiołów, święty chaos duchów, crescendo bestialstwa, larghissimo leśnych zadumań.

Nie kastrujmy tego wszystkiego moralizatorstwem — natura lubi się ukrywać i ma własną etykę, piękno również. Dlatego święta muza jest pomiędzy światem czystych idei a rodzącym się światem ludzi śmiertelnych — jest pomiędzy swoim ojcem Apollinem a światem idei ludzi. To nie ludzie wymyślili bogów — nadali im jedynie imiona, tym siłom, które istniały a priori. Alegoryzowali je, mitologizowali, przybliżając je nieco do świata śmiertelnych.

Jakiś czas temu oglądałem „Na Srebrnym Globie" Żuławskiego. Pomogło mi to zrozumieć pierwotne motywy ludzkości — i to, jak niezależnie od tego, jak bardzo pierwotny człowiek był rządzony instynktem, jak bardzo dziś próbujemy to wszystko tłumaczyć poprzez mechanizmy biokognitywne.

Metafizyka krzyku noworodka, wielkiego pionierstwa, podboju, utraty i zniszczenia, miłości i wojny, śmierci i gromu, oddania i ofiary, etosu i upadku, bestialstwa i wulgarności, nienawiści i współczucia, tęsknoty i jedności — są stale obecne w sensie metafizycznym, zaklęte w śmiertelniku, w jego powierzchowności dziecięcej naiwności, wulgarności nieprzyzwoitych błahostek i w głębokich

przepaściach. Zachować mądrość dziecka w dojrzałości — to zachować głębię świata, który wokół nas tańczy. Tu są muzy, w wielkim flirtowaniu między śmiertelnikami, ich topoi, siłami, mocami, bogami. Głębia pogardza płytkimi wodami, jak syrena uwięziona w bagnie — nie rozkwitnie tam, tęskni do oceanów. Śmiertelnik, który kiedykolwiek dotarł do głębi doświadczenia, muzą natchniony geniusz, brzydzi się sobą za to, że jest więziony w ślepym społeczeństwie — i podobnie tęskni za pierwotnym światem muz.

„Naiwność! Idealizm!" — wołają. Ci, którzy doświadczyli czystych idei, zawsze za nimi podążają, gdy już raz je ujrzą. Ci, którzy widzieli urocze helleńskie dziewice tańczące w powietrzu nad słonecznym polem, nigdy się od nich nie odwracają — chyba że chcą powrócić do rozpaczy rozdzielenia ze światem śmiertelnych zniewoleń. Wszyscy chcą wiedzieć: „Czy to jest prawdziwe?" — boją się przeformułować to pytanie na: „Czy mogę uczestniczyć?" albo „Czy jestem godzien?". Ale jak mogą uczestniczyć, skoro ich fundamenty nie pozwalają im na heroiczne życie w szczerym rezonansie z tymi cudownymi, lecz prawdziwymi światami? To nie laboratorium naukowe, gdzie wszystko musi być falsyfikowalne; to nie religia ślepej wiary — to w końcu życie wyniesione do rangi lwa — życie, które nie ulega kwantyfikacji, ani dogmatycznym bajkom.

Czy to dążenie do stworzenia czegoś wiecznie nowego, czy może czegoś bardziej konserwatywnego, wyważonego? To samo pytanie należy zadać Prawdzie — Alethei — czy przedstawia ona prawdę w sposób brzydki czy piękny, czy jest awatarem pokrzywionej formy, która ukrywa diamenty pod żebraczym płaszczem, czy raczej urzeczywistnioną architekturą Świątyni Westy? Łatwiej jest zeszpecić piękno i przemienić je w kicz, niż zniszczyć prawdę zawartą w brzydocie. Łatwiej jest zniewolić fałszywym pięknem pozbawionym prawdy i głębi, niż dostrzec perły wśród popiołów płonących indyjskich pism.

W czasach sztucznie wykreowanej estetyki widzimy dziś posągi kulawych pseudo-Afrodyt z tuszami do rzęs w naszych sztukach, widzimy zastępy fałszywych muz dostarczających ludziom substytuty, którzy już nie rozumieją prawdy, którzy już nie rezonują z głębią — więc muszą brać tanią rozrywkę za piękno, wierząc, że to tu znaleźli prawdziwe czary. Tu stają się akolitami plastikowych posągów pozbawionych boskości, podczas gdy niektórzy z nas wolą spoglądać na posągi starożytnych regaliów rozbite o posadzkę świątyni.
Ludzie odwiedzają starożytne ruiny — przyciągani naturalnie przez blask... czego? Turyści napływają i odpływają. To, co inspirowało Renesans, Romantyzm, Oświecenie — w literaturze, sztuce, nauce — to był wektor poszukiwania dawno zagubionych, a jednak wiecznych rzeczy.

Podejścia dydaktyczne do wrażliwości i głębi są dziś niszczone przez społeczeństwa i ich żądania. Rywalizacja w doskonałości została zastąpiona rywalizacją w zysku — a to utorowało drogę invidii i krótkowzrocznym świniom, które depczą rzeczy wartościowe, aż przestają one dla nich cokolwiek znaczyć — czy to burger w McDonaldzie, czy hobbystyczna wizyta w Filharmonii — zniszczenie hierarchii prawdziwych wartości sprawia, że stają się nierozróżnialne. Jeśli snobem jest ten, kto rozpoznaje wartość i nie chce taplać się w fekaliach relatywizmu — niech będzie. W mojej kameleonicznej polityce wolę trzymać złote runo w ukryciu, z dala od profanów, by nie uczynili z niego kolejnej rzeczy do obgryzienia.

O ucieleśnianiu jakości

Nigdy nie posiadałem prawdziwych dóbr. Nieszczęścia życia uniemożliwiły mi zdobycie ich na dłuższą metę. A jednak, takim życiem jakie miałem, mogłem dzielić się jego niezwykłymi przygodami i doświadczeniami wśród setek ludzi. W młodości podróżowałem daleko i szeroko, oszczędnie, bywałem z pięknymi dziewczynami, które były niebaczne na moją majętność, miałem wiele dachów nad głową, zmieniałem pracę często, trochę przyzwoitego jedzenia, miejsce do spania i dość pomocną rodzinę.

Przeszedłem przez rozmaite traumy, przez bóle i zachwyty, szczęście i smutek, surowość i zdyscyplinowany umysł, opętane i gniewne szały. Zawsze miałem biblioteki jako sanktuaria, książki do pisania, rytuały do wykonywania, studia i twórczość, którym miałem się oddawać. Byłem zamknięty w oddziałach psychiatrycznych, faszerowany psychotropami, a jednak zawsze „druga strona" towarzyszyła mi z rozlicznymi cudami i efektami. Jako prosty człowiek byłem niszczony przez bardziej uprzywilejowanych i tych, którzy mieli zwyczajne kariery, nudne życia, jakiś majątek, jakąś życiową pomyślność przynajmniej w sensie materialnym; zostałem też niszczony przez brutalne zera kompensujące swoją nieudolność w sztuce życia, a także krytykowany przez wyższe sfery, creme-dala-creme, które szydziły z mojego gniewu i prostactwa, nie rozumiejąc, że jako dzieciak ulicy i filharmonii, jadłem z niejednego pieca chleb, zamknięte w swoich wymuskanych szklanych zamkach elitaryzmu. Wierzę, że natura jest wrodzona, lecz etos jest kształtowany — wykuwany przez trudności, konfrontacje, osąd i podejmo-

wanie decyzji w mądrości i głupocie, w odwadze i tchórzostwie. Wykułem taki ethos, jaki wywalczyłem.

Pewnego razu, w 2007 roku, przeczytałem „Rozmyślania" Marka Aureliusza, przykleiłem sobie żółty papier do czoła z napisem „Stoicyzm zastosowany" i paradowałem jak idiota przez małe miasteczko Aberystwyth w Walii, miaucząc do kotów, które napotykałem po drodze. Po tonach przeżytych doświadczeń, bitew, wojen, kampanii toczonych w samotności, które reszta społeczeństwa określiłaby co najwyżej jako „szalone", a co najczęściej „urojone", nigdy nie porzuciłem złotej nici Ariadny prowadzącej do Bogów, otoczony duchami z myriad światów, o rozmaitych naturach i intencjach. Byłem trochę jak osobliwy duch sam w sobie, uwięziony w ciele śmiertelnego człowieka.

W 2016 roku odwiedzając moją damę w Częstochowie, gdy uczęszczała do szkoły artystycznej, malując swoje dzieła, stałem w kuchni po ciemku i patrzyłem nocą w gwiazdy. Nagle ujrzałem herkulesowy, Merkurialny kaduceusz błyszczący srebrem i wypełniający noc srebrzysto-białym, promiennym światłem; sekundy później cała kuchnia jaśniała nim, a Cesarz wcielił się we mnie, gdy moja dziewczyna twardo spała. Ujrzałem „Rozmyślania" w moim umyśle raz jeszcze, wydanie Penguin, i poczułem dobroć, wielkość, boskie jakości oraz wspaniałe, pokorne, naturalne panowanie przepływające przez mój krwiobieg i umysł. Byłem szczęśliwy i wdzięczny, kiwając głową w podzięce. Spotkanie nie trwało długo, lecz pozostawiło we mnie zachwyt milczącej, pełnej zrozumienia radości — nie dlatego, że spotkałem Cesarza, wysokie miano, lecz dlatego, że zostałem uznany godnym spotkania z duszą prawdziwie boskiego gentlemana. Ktoś mógłby powiedzieć: „Cóż po tym, skąd wiesz, może Ci się wydawało?" Ale są święte doświadczenia, o których się nie dyskutuje, nie szuka wiary u innych od dawna, ani posłuchu, staram się jedynie ilustrować to, co chcę przekazać.

Od tamtej pory tropię jakości, przebóstwione jakości wśród ludzi, i rzadko znajduję coś wspaniałego — to zaś przyczynia się do mojego smutku i próżnego, głupiego gniewu. Nie żebym nie był człowiekiem występku — wykształciłem przez lata wiele niszczących namiętności, mściwych, obłędnie okrutnych i bezlitosnych, zawistnych, pokonanych, jak chwasty, które zamieniły się w ciernie oplatające mój mózg i kłujące swoją trującą chorobą — lecz moja natura powraca do zdrowego rozsądku wraz z etosem, ilekroć przypominam sobie tyle błogosławieństw otrzymanych od Bogów, od duchów — a nawet od życzliwych i uprzejmych ludzi. Wśród biednych i bezdomnych czasem znajdowałem szlachetność; wśród bogatych i potężnych — rzeczy straszne, niegodne człowieka, nic ponad przeciętność, poza bogactwem i władzą, nie zawsze — ale często byli nieodróżnialni od motłochu i wulgarnych idiotów, gdyby nie maski ogłady i obycia, wymuszonego przez obcowanie z innymi, sztucznie, nie autentycznie pochodzących z rozumnie wywiedzionych spraw doświadczenia.

Rozwinąć umysł heroiczny, cesarski, w człowieku prostym, to cecha większa, boska i nieśmiertelna, umiarkowana i piękna, niż obserwować upadki najgorszych spośród ludzi w ich przywódcach i możnych. Niekiedy jest to przekleństwo wielkiej natury, przyciągające nienawiść małych, do których poniekąd się należy jako prekariusz. Dotknięty przez muzy, jestem wdzięczny i spełniony. Czuję się tylko zwiedziony i obcy wobec tego świata, ponieważ nie widzę wielkości tam, gdzie powinna być — wśród bogatych i potężnych. Nie ma nic złego w bogactwie i władzy, o ile wspierane są cnotą, która obejmuje tych wszystkich, i która dniem i nocą zmaga się w swoim etosie z tym, jak być sprawiedliwym i wielkodusznym wobec reszty społeczeństwa, tak aby mogli oni znajdować swoje naturalne talenty, zdolności i skłonności, czując, że nie dążą do niczego innego niż to, czym naprawdę są, i odnajdują swoje miejsce zgodnie z własną naturą, ge-

niuszem i etosem — obciążeni i spełnieni w swoich rolach, statusie i pozycji, tak jak Cesarz obciążony jest obowiązkiem wobec wszystkich, zgodnie ze swoją naturą, etosem i mądrością.

Scientia Occulta — wyuczona magia na styku ludzi nauki i sztuki. O biegłości i etosie

Najlepsi okultyści i magowie, jakich kiedykolwiek spotkałem, nie byli ludźmi, którzy próbowali kompensować swoją osobowościową czy życiową niezaradność poprzez okultyzm i magię. Byli to ludzie mający solidne ramy i porządek we własnym życiu. Międzynarodowi prawnicy, wybitni profesorowie i lekarze, matematycy, statystycy. Nie oznacza to, że wszyscy eksperci w swoich dziedzinach zajmują się okultystyczną metafizyką. Wręcz przeciwnie. Ale im bardziej stabilna jest twoja kariera życiowa, im mocniej osadzasz się w swojej dziedzinie i kompetencjach, tym bardziej prawdopodobne, że odniesiesz większe sukcesy w działalności okultystycznej. Nie zawsze, ale często.

Co więc pcha profesora medycyny w stronę okultystycznej metafizyki? Być może chęć dopełnienia swojego istnienia jako istoty ludzkiej. Chęć oddzielenia nauk ścisłych od nauki magii. I jak zauważyłeś — nie mówię o rzeczach, o których nie mam pojęcia. Kiedy jestem chory, idę do lekarza i polegam na jego kompetencjach. Gdy chcę dowiedzieć się czegoś o prawie rzymskim starożytności, którego nie studiowałem całe życie, idę do profesora na uniwersytecie i pytam, czy moja myśl jest słuszna, czy też to tylko nieuzasadniona opinia. Jak widzisz, świat okultyzmu, magii i metafizyki przecina się z wieloma dyscyplinami nauki i sztuki.

Nie chcę dyskredytować ludzi, którzy chcą zajmować się magią, ale mają bałagan w życiu. Jednak pamiętaj, że jeśli masz bałagan w życiu i nie jesteś, powiedzmy, zintegrowany jako osoba, zaprosisz kłopoty, ponieważ magia to nie zabawka. Okultyzm to nie zabawka. I prędzej czy później popadniesz w obłęd lub iluzje, myśląc, że jesteś na właściwej ścieżce, zamiast rozważnie, analitycznie i systematycznie oceniać, co może być prawdziwe, a co fałszywe, co słuszne, a co błędne. To także kwestia etosu, wychowania etycznego. Nie chcesz szkodzić ani sobie, ani tkance społecznej poprzez działania magiczne czy okultystyczne, chyba że jesteś samobójczym idiotą lub kimś równie autodestrukcyjnym. Bo jeśli skrzywdzisz społeczeństwo czy jednostki, to ty sam prędzej czy później poniesiesz konsekwencje — jeśli nie po tej stronie, to po drugiej.

Dlatego chciałbym postawić tezę, że każda forma prawdziwej, wyuczonej magii, prawdziwej scientia occulta, nie ma być elitarystycznym strażnikiem bram, lecz należeć do ludzi wykształconych, zintegrowanych, uczciwych. Ktoś może powiedzieć, że uprzywilejowane szkolenie jest więcej warte niż tradycyjne uczenie się od mistrza do ucznia, z pokolenia na pokolenie.

Ja sam zostałem wrzucony na głęboką wodę nauki, ponieważ musiałem wiele doświadczyć. Co mnie uratowało? Cóż — mój sceptycyzm i racjonalność, to co z nich we mnie pozostało. I musiałem odbudować siebie poprzez niemal artystyczny sceptycyzm, aby lepiej zrozumieć świat. Stykając się z nadprzyrodzonymi anomaliami, musiałem je uporządkować. Umysły zdolne do porządkowania chaosu są lepiej przygotowane, by czerpać z niego i rozwijać bardzo zwięzłe, precyzyjne narzędzia magiczne, którymi można się w nim poruszać.

Uważam, że Austin Osman Spare miał rację mówiąc, że tak zwana magia ludowa w całej Europie, zmieszana z chrześcijaństwem, była zdegenerowaną formą dawnych kapłaństw — męskich i żeńskich. Było w tym mnóstwo przesądów, mnóstwo chaosu. Oświecenie próbowało

zwalczyć właśnie te przesądy. Nie chodziło o całkowite odcięcie społeczeństw od bogów czy jakichkolwiek boskich rzeczywistości.

Chodziło o zaproszenie rozumu. Cóż, projekt się nie powiódł. I tak — bez przesądów, bez mętnych podejść — możemy dojść do postaw racjonalnych i proporcjonalnych. Pomyśl o nich jako o heurystykach, optymalnych stanowiskach, nie całkowicie poprawnych, nie obiektywnie prawdziwych, ale funkcjonalnych. Z nich wyprowadzamy sposób działania. Z rozumu, etosu, integralności wyprowadzamy, co wolno nam czynić.

Czasem możemy eksperymentować z bardzo dziwnymi wymiarami, czasem z bardzo niebezpiecznymi formami bytów. Mimo to wszystko to musi być zakotwiczone w ramach rozumu. Współczesny mag, czy renesansowy uczony-magus, jest cywilizowanym szamanem. Cywilizowanym — czyli posiadającym gramatykę i narzędzia pewnych struktur, bardziej rozwiniętych, oraz posługującym się innym symbolicznym językiem niż dziki człowiek podróżujący duchem przez axis mundi, do podziemi, do gwiazd i tak dalej.

Ramy są więc na miejscu. Staliśmy się bardziej cywilizowani. Mamy inne struktury, z którymi pracujemy, inne hermetyki, które się wykształciły. Yggdrasil jest ten sam, ale nasz umysł pojmuje go lepiej — bardziej filozoficznie, analitycznie, być może matematycznie — i dzięki temu czynimy go bardziej precyzyjnym. Czy to czyni szamana dawnych czasów mniej skutecznym? Nie. Miał inny sposób myślenia. Był awangardą innych prądów. My zaś jesteśmy być może bardziej ograniczeni w możliwościach, ale znacznie bardziej precyzyjni.

O sile i „słabości"

Czego najsilniejsi nienawidzą najbardziej? Słabych? Nie. Niewinnych? Nie. Tych, którzy łączą słabość z podłością.

Możesz być wysoko w społeczeństwie, a jednocześnie być słabym, nędznym szkodnikiem pozbawionym prawdy, siły, mocy, charakteru czy etosu. Jest takie powiedzenie Seneki, że [__] jest ważny tylko na swoim własnym gnojowisku. Jeśli zabierzesz [__] z jego sterty gnoju, traci znaczenie. Jeśli weźmiesz bardzo ważną osobę i umieścisz ją jako jeńca, na przykład u somalijskich piratów, może mówić o pieniądzach, może mówić o seksie, może wspominać o sławie, ale w tym kontekście jest kompletnym zerem. Warto o tym pamiętać, mając do czynienia z ludźmi różnych klas i różnych relacji. Wierzę, że na różnych etapach życia czasem jesteśmy silni, czasem jesteśmy słabi, czasem odważni i dzielni, a czasem zachowujemy się jak tchórze, ale to etos, który w sobie wcielamy lub próbujemy wcielać, jest silny. To jest ta miękka strona. Uprzejmości wobec ludzi. Grzeczności.

Zewnętrzna łagodność może mówić o słabości, ale wewnątrz kryje się siła. I w tym przejawia się prawdziwa konfrontacja człowieka. Niektórzy żyją całe życie myśląc, że są silnymi, niepokonanymi draniami. Inni przez większość życia myślą, że są łagodni i słabi. Ale kiedy przychodzą konfrontacje, nie jedna lecz wiele, w których naprawdę mogą walczyć o swoją kręgosłup i etos, wtedy wychodzi na jaw, kim jest kobieta czy mężczyzna.

Kiedy napotykamy nowość, coś nieznanego, sytuację, niszczy ona cały automatyzm i socjalizację. Myślimy, że jesteśmy wolni. Myślimy,

że jesteśmy silni. Myślimy, że jesteśmy odważni. Myślimy, że jesteśmy dobrzy. Myślimy, że jesteśmy dzielni, prawi.

Możemy tak myśleć. Ale gdy coś się wydarzy, od strony obiektywnej oceny to ujawnia, kim naprawdę jesteśmy. Maski opadają. Patrzymy w lustro bez złudzeń. Niektórzy są na tyle samozakłamani, że racjonalizują fakt, iż są kompletnymi draniami, tylko po to, by poprawić sobie obraz w lustrze i zasnąć. A to samozakłamanie rośnie, niczym zło — rośnie w środku i pewnego dnia zdejmuje się maskę i widzi, jakim jest się całkowitym świniakiem. Albo zdejmujesz maskę i widzisz, że jesteś lwem albo wężem, albo widzisz to, czym po prostu jesteś — i pojmujesz uczciwie, co cię stanowi, czym naprawdę jesteś.

Więc co odróżnia głupiego, podłego brutala, który myśli, że jest silny, od silnej osoby? To, że brutal nie ma żadnej autorefleksji. Nie ma czasu na słabość czy budowanie się. Jest po prostu silnym brutalem, jak topór. Jedyną rzeczą, jaką możesz zrobić, to go powalić — a on umiera jako brutal. Natomiast silna osoba, która buduje swoją siłę wewnętrzną — też możesz ją powalić — ale ona ma wielkie drzwi autorefleksji, coś do wniesienia, i próbuje pokonać brutala, który niszczy słabszych, niewinnych, uczciwych. I to ona, ta silna osoba, widzi ludzi u władzy, którzy są słabi, nędzni i podli jak świnie, mimo bombastycznych min, pozorów siły i retorycznego popisu.

To więc, co podziwiam najbardziej w determinacji, którą budowałem przez lata, ostatni raz doświadczyłem w rozmowie z bardzo pokornym bezdomnym, którego zaprosiłem na kawę, bo przechodził obok i sprzedawał swoje ilustracje przy parku.

Mówił i mówił, coraz szybciej, ale nie wyczułem w nim wielkiej podłości. Z drugiej strony podeszła do nas pewna staruszka. Można powiedzieć: babcia. Zaczęliśmy rozmawiać. Była taką miłą kobietą. Miłą kobietą. Dopóki nie zaczęła mówić coraz szybciej i przechwalać się, jak bardzo [__] wszystkiego nienawidzi. Potem powiedziała,

że nienawidzi Ukraińców. Potem, że nienawidzi wszystkich, rządu, tego i owego. Ale kocha Jezusa. I było mi wstyd przed przyjacielem, z którym rozmawiałem, za tę podłą, słabą, starą [__] idiotkę. Szanuj ludzi starszych i ucz się od nich, jeśli są mądrzy. Jeśli są kompletnymi głupcami — po co ich słuchać? Po co?

I bardzo ważną rzeczą, zwłaszcza dla młodych, jest rozeznanie (Prudentia) — rozróżnienie, co jest mądre. Jest pełno guru, szarlatanów, ludzi, którzy chcą cię mentorować i sprzedawać swoje [__] i projekcje, a ty im wierzysz, bo mają charyzmę. Mają dar gadania i tak dalej. Nie to, że nie mogą być kompletnymi głupcami, bo większość z nich nimi jest. Ale prawdziwa ekspertyza idzie w parze z intelektualną pokorą. Zwykle nie błyszczy na lewo i prawo.

A najbardziej zachwycający profesorowie, którzy mają największą mądrość i wiedzę do przekazania, nie stoją na scenach i nie przemawiają do mas. Spotkałem kilku.

Mam nadzieję, że to jest dobrze rozróżniająca mowa, bo to właśnie rozeznanie jest naprawdę ważne. By rozeznawać, trzeba wiedzieć, a wiedzę zdobywa się krytyczną oceną i rozumieniem pewnych rzeczy: ten człowiek ma rację. Idziemy za nim. Może być kompletnym idiotą. Inny może mieć rację, może nie mieć. Nie jest brutalem ani wulgarnym idiotą przekonanym o własnej racji. To są rzeczy niejednoznaczne, złożone — złożone, zaawansowane systemy myśli, filozofii, aretologii.

A my idziemy za charyzmatycznym gościem, bo on nam powie, co robić.

Gdy trafia to w najniższy wspólny mianownik emocji, wyciąga na wierzch szumowiny, a szumowiny stają na czele społeczeństwa.

A potem ludzie myślą, że te szumowiny — elity, które są szumowinami — to crème de la crème ich społeczeństwa. Ci, którzy wiedzą i rozpoznają szumowiny, mają gotującą się w nich krew. Chcą mieć z tym nic wspólnego.

Tak więc życzę ci wszelkiej miękkiej siły, mocy i integralności — przynajmniej jako aspiracji na drodze.

Lepiej być szlachetnym nędznikiem. Czasem stajemy się nędznikami po tylu latach walki i walki, nieuchronnie, niż świnią, która jest u władzy i jest popularna. Lepiej być szlachetnym nędznikiem niż nikczemną świnią. Cokolwiek posiadasz w życiu — status, zasoby, sieci i tak dalej. Proste, a jednak tak trudne.

Lamentacje — ostatni, by upaść, przeciwstawiając się, strzegąc Płomienia Hekate. O złu we współczesności

Wszyscy jesteśmy dziś demonami. A właściwie... nie do końca. Jak to tak zwane zło się rozprzestrzenia? W przyciąganiu pustki, w działaniu w imieniu człowieka pierwotnego i kanibala czającego się z bestialstwem za cywilizacją, by przebić ją mutacjami, wariacjami i zmiennymi wszelkich form peryferii, okrucieństwa, obojętności, destrukcji, złudzenia, przywiązania, gniewu, furii, ignorancji. Jak to możliwe, że u progu tej epoki, kiedy wydaje się, że ultrarelatywistyczny chaos niemal zabił logos? Logos jako społeczne motto przewodnie. W starożytnej Grecji istniał taniec zwany „hormos", w którym chłopcy i dziewczęta tańczyli, odtwarzając zasady i umacniając tradycję jak w grze szklanych paciorków. A gdy rozerwiesz ten taniec społeczeństwa, zostają tylko pojedyncze paciorki porozrzucane wszędzie.

Tradycja to coś, co budujesz organicznie przez całe wieki.

Kiedy zniszczysz ją w noosferze, w sferze umysłów i emocji ludzi, nie jest łatwo odbudować ją na kadawerach poprzedniej. Musimy zbudować nową. Dlaczego więc to tak zwane zło się rozprzestrzenia? Dlaczego? Z dokładnie tego powodu. Z powodu tego, że ludzie nie mają systemów koordynat, systemów wartościowania, krytyczne-

go myślenia, autorefleksji, dojrzałości, odpowiedzialności, zbiorowego etosu.

Cóż, społeczeństwo ukształtowało ich w taki sposób, nie dając żadnych przykładów ani inspiracji, prawda? No cóż, tkwimy po szyję w głębokim bałaganie. Po szyję w [__]

Cytując egipskiego mędrca Chakhheperre Sonbe: potrzeba krzepkiego serca, by przetrwać, prawdziwej inteligencji, by nawigować, i wystarczającej przebiegłości, by nie zostać zniszczonym.

Cierpliwość, wytrwałość, dalekowzroczność i hart ducha, a także odpowiedzialność — to tu słowa kluczowe. Nie naprawiasz społeczeństw
w czasach chaosu. Przyswajasz sobie jakości, mądrość, współrzędne, odniesienie, wartość — sam, z wysiłkiem, kiedy tylko możesz, i nieraz ponosisz porażkę. Ale masz te koordynaty natury, etosu, daimoniona, ducha hegemonicznego.

Dlaczego?

Dlaczego wyciągam rękę? Wyciągam ją do ludzi, którzy są jak samotne wyspy w tym chaotycznym bałaganie relatywizmu i absurdalnych współczesnych złych czynów. Jeśli potrafisz to w sobie ucieleśnić, jesteś już niczym latarnia wysłana przez bogów i boginie.

A może nawet przyjaciel dla piekieł, z których wygnano sprawiedliwość z ziemi.

Nikt cię nie wysłucha, bo tego nie rozumieją, większość czasu będziesz walić głową w mur. Jak rozmawiać z ludźmi, których granica doświadczenia kończy się na ich własnym nosie? A granica ich świata odsyła ich z powrotem do tego, co znają — do tego chaosu, braku kręgosłupa, braku koordynatów, braku jakiejkolwiek wartości, czy to ziemskiej, etycznej, czy metafizycznej — wszystko to się rozpuszcza na naszych oczach. Jaki więc sens to podtrzymywać? Bo jak powiedział egipski mędrzec Sonbe, dziękuję bogom za krzepkie serce, bym nie rozdzierał szat i ciała z bólu i udręki nad tym,

co dzieje się „w Egipcie" (w świecie) — wówczas w Górnym i Dolnym Egipcie. A to napisano 1900 lat p.n.e.

A to są czasy przejściowe — bardzo trudne — w których możemy się zniszczyć, albo może narodzić się nowy porządek z porodowych bólów węża.

To nie jest ponowne porzucanie ciała raz za razem. To nowa era i wymaga nowego narodzenia. Więc stój na swoim, przetrwaj, przekazuj, uwalniaj swoje myśli i idee poprzez etery — nie pomoże im to zbytnio. Jednak zbuduje pomnik dla przyszłych czasów.

Nie wiem, jak bardzo to przyspieszy. Jak daleko posuną się ci kretyni? Biegnąc jak dzikie świnie, niszcząc się nawzajem. Ci jednak, którzy przetrwają, zacisną zęby i wykonają swoją pracę między sobą a Bogami, dokonują uczciwego dzieła. Między sobą a piekłami mogą być nawet bohaterami.

Więc nawet jeśli wszyscy jesteśmy dziś demonami, przynajmniej zachowaj tę szlachetność, przynajmniej zachowaj tę integralność i hart ducha, by nie być gorszym niż nędznik o naturze karalucha. Lubię myśleć o ludzkich naturach jako o zwierzętach, obserwując, jak się zachowują, jak to się przenosi na ludzkie bestialskie zwierzę.

Więc czy chciałbyś być tym smokiem, wężem, lwem, słoniem? Ucz się od zwierząt, jeśli nie masz odniesień w innych ludziach. Ucz się od bogów, duchów i bogiń. Ucz się z historii, nauki, sztuki i starożytnych źródeł. Jeśli nie masz odniesienia ani koordynatów w nowoczesnym świecie, czy wolisz być szczurem, karaluchem, świnią wleczoną na rzeź do piekieł uczynionych własnoręcznie dla siebie i innych?

Pax Deorum: Chronologiczna historia wierzeń, techniczna magia na rozdrożach

W tym krótkim omówieniu chciałbym wyjaśnić moje osobiste podejście do badania geograficznego rozmieszczenia wierzeń, historii wierzeń, intelektualnej historii wierzeń, a także metafizyki. Na przykład, jeśli mamy animistyczny rozkład wierzeń w Afryce sprzed 200 000 lat, czyli tzw. participation mystique, i ewolucję w kierunku pewnych form kultów totemicznych, kultów zwierząt, fetyszyzmu i tak dalej, poprzez kulty lunarne i astralne, aż po wszelkie formy zorganizowanych religii i systemów filozoficznych, często pojawia się pytanie, jak bogowie i boginie mogą istnieć, skoro istnieje tak wiele zróżnicowanych systemów wierzeń. Uważam jednak, że aspekt metafizyczny jest odsłaniany i interpretowany na wiele różnych sposobów.

Nawet gdy weźmiemy pod uwagę antropologię fizyczną czy antropologię symboliczną — np. Duranda, który zajmuje się tą kwestią — nadal warto to badać, ponieważ możemy dojść do pewnych metafizycznych idei. Przedstawię więc pewien diagram i spróbuję go wyjaśnić na tyle, na ile to możliwe. Jest to diagram aparatu naukowego stosowanego w religioznawstwie porównawczym, przecinającego się z metafizycznymi zmiennościami albo odsłoniętą boskością, „Isis odsłoniętą", czy hieros.

Zakłada on, że ludzka „technologia magiczna" operuje symbolami oraz ceremoniami dotyczącymi wyłącznie ludzi, i jest jednocześnie

zrozumiała oraz ukryta dla operatorów magicznych poprzez narracje, symbole, akty oraz reakcje ze strony wymiaru metafizycznego, które okazują się skuteczne. Innymi słowy, istnieje związek między obiektywną rzeczywistością fizyczną i metafizyczną a działaniami samego operatora poprzez symbole, ceremonie, akty, performanse i tym podobne.

Antropologia symbolu Duranda jest badaniem archetypów symboliki, które pojawiają się w powtarzalnych wzorcach wśród ludzkości. Władimir Propp był jednym z pierwszych, którzy stworzyli morfologię bajki ludowej; jego badania są nadal użyteczne w kontekście rozwoju mitemów, na przykład inspirując Josepha Campbella do napisania Bohatera o tysiącu twarzy czy do studiów nad „Maską boga" oraz jego analiz nad religią. Innym przykładem jest Mircea Eliade i jego Historia idei religijnych.

Analizując geograficzne i historyczne rozprzestrzenianie technik magicznych, genealogii i ewolucji systemów wierzeń, religii, kultów, a także badając historię religijnych i metafizycznych idei w połączeniu z historią intelektualną ludzkości, możemy prześledzić drogę od wspomnianej participation mystique, przez nous, poprzez paradygmaty magiczne, aż po religie. Jest to niekończąca się historia — w obie strony. Innymi słowy, możemy dojść do bardzo złożonych symbolicznych i metafizycznych technik magicznych, jak na przykład dharmiczne metody w buddyzmie, ale nie oznacza to, że wykluczają one animizm czy tradycje Bon.

Wierzenia i techniki magiczne są badane poprzez metafizykę i kosmologię — badamy, gdzie przecinają się boskości, istoty niebiańskie i ludzie, i staramy się dotrzeć do właściwych technologii magicznych oraz uczciwej czci i współpracy. Badamy dane kultowe, archeologiczne i zachowujemy episté — wiedzę o kodyfikacjach kultowych doświadczeń, ponieważ prawo jest jedynie kodifikacją doświadczenia, podobnie jak religia jest kodyfikacją doświadczeń metafizycznych.

Tak samo każdy kult czy każdy ruch religijny — o ile nie jest to fałszywy „kult cargo" czy religia bliższa złudzeniu i ignorancji niż realizacji i iluminacji, lub współczesne biotechnoinformacyjne zsypy simulakr i pseudo-mitów, para-inicjacji, wszelkiego rodzaju relatywizmu o niskiej wartości, jako postmodernistyczne skorupy fantazmatów i miszmaszu popkultury — powinien być analizowany w kontekście skuteczności i prawdziwości działań magicznych.

Mamy więc metafizyczną „chmurę" rodzin niebios i różnych tradycji — Enki, Ea, Odyna i tak dalej — i staramy się przez badania oraz inicjację w te misteria poruszać w nich w sposób skuteczny i efektywny.

Istnieją obiektywne relacje między operatorem magicznym a realnościami świata metafizycznego. Są to relacje kontr-relatywne poprzez symbol i znak, symbol i typ. Wspomniane wcześniej „kulty cargo" unikają działań oderwanych od rzeczywistości jako całości — inaczej mówiąc, jeśli podejmujesz akt magiczny lub ceremonię, która nie ma odzwierciedlenia w obiektywnej fizycznej lub metafizycznej dynamice, aktywne lub trwałe, stajesz się nieskuteczny i gonisz jedynie za fantasmagorią.

Mam nadzieję, że wyjaśniłem to w sposób strukturalny, który pozwoli niektórym spojrzeć na tę kwestię bardziej całościowo i jasno. Dziękuję.

Diva Angerona

Bogini, interpretowana jako bogini „cisz" albo manium tacitorum, czyli „milczących" lub infernalnych cieni. Warto również wspomnieć, że istniało powiązanie między Angeroną, na której cześć obchodzono Divalia 21 grudnia, a Larentą, której co roku składano szczególne honory 23 grudnia. Wissowa (op. cit. s. 235) porównuje ją z Dea Tacita, którą nazywa „eine Indigitation der Larenta". Co więcej, nie można pominąć faktu, że sama Larenta wydaje się być boginią świata podziemnego, przy której „grobie" — jak wiemy — flamen Quirinalis składał ofiarę za zmarłych w dniu jej święta. Grób ten Wissowa nazywa mundus, „czyli grobem zazwyczaj zamkniętym, otwieranym jedynie w dzień święta jako odpowiednie miejsce ofiary, według rzymskiego poglądu, dla bogów świata podziemnego, gdyż stanowił on w pewnym sensie przejście między światem górnym a światem dolnym."

Wagenvoort. 1980. Pietas: Selected Studies in Roman Religion. Leiden: BRILL. s. 23.

Nędzny, brutalny i często wulgarny, ciasno myślący i arogancki człowiek, którym jestem, większość moich największych osiągnięć zawdzięczam ciszy. Cisza nie jest brakiem dźwięku; jest brakiem strumienia zmysłowego, boską pozytywną pustką, która zawiera wszelką treść. Dlaczego pozytywną? Bo nie jest nihilistyczna ani negatywna. W niej rezydują Boskość i śmierć jako bliźniacze aspekty Bios i Thanatos. Nie istnieje śmierć absolutna, tak jak nie istnieje cisza absolut-

na; we wszystkich światach istnieją jedynie stopnie i nasycenia śmierci, ciszy, boskości i życia.

Cisza grobów jest mową materii, z której zostały zbudowane. Cisza pewnych skiai lub eidola — czarnych dusz wyczerpanych aż do petryfikacji — jest rozkładem ich mowy, tchnienia życia; lecz nigdy nie jest to cisza całkowita, nigdy nicość. Jeśli tchnienie alegoryzuje się jako duszę, a mowę jako twórczy logos pośród żywych, to tytaniczne wiatry między gargantuicznymi czarnymi formami są ich potencjałem, a ogień intelektu ich początkiem, nadającym im istotę. Co się dzieje, gdy wyłączamy każdy z naszych zmysłów, jeden po drugim?

Wzrok — ciemność; słuch — cisza; dotyk — nieczucie; węch — bezwonność; smak — bezsmak

A umysł — co, jeśli umysł umiera? Dusza zachowałaby swoje właściwości. Załóżmy, że hipotetyzujemy o człowieku nienarodzonym: nigdy nie był i nigdy nie będzie. Jego potencjalna istota nie uzyskała interfejsów właściwych istocie śmiertelnej; nigdy nie wyszła w akt. A jednak jakże trywialne jest myślenie, że oprócz tego człowieka-którego-nie-było nic innego nie istnieje. Głębokie światy istnieją na tylu poziomach, że nawet nienarodzony człowiek jest czymś w relacji do tego, co jest; jego nieistnienie mierzy się tym, co eleackie — „jeśli ma moc, właściwość samobytną, istnieje".

Trywialna cisza i mowa milcząca to mowa umysłu: pojęcie, intelekt. Co, jeśli ktoś urodziłby się bez mózgu? Teleologia organizmu przechyla się ku samopodtrzymaniu, jak u ludzi w śpiączce. A co, jeśli ktoś urodziłby się głuchy i niemy, a jednak byłby sawantem rozumiejącym absolutnie wszystko we wszechświecie, bez żadnych środków komunikacji — ani pisma, ani gestu? Jeśli taka osoba nagle zaczęłaby tańczyć, próbując przekazać to, co wie, zawarte w doskonałej ciszy, zapisywałaby boskie pojęcia i infernalne strefy w swojej interpretacji. Dlatego starożytna hermeneutyka nie była błędna; pierwotni szamani

nie byli bestialskimi idiotami. Jeśli doświadczyli ciszy doskonałej, pełnej treści, działali w obrębie jej pierwotnego wezwania.

„Kim jesteś — ojcowska otchłani, macierzysta idea?"
„Jestem ciszą; dlatego śpiewaj!"

Jak powiązać Divę Angeronę z ciszą cieni? Poprzez liminalny, tragiczny heroizm napięcia między ciszą życia a ciszą śmierci: sokratejską ironię śmierci — „To, czego nie można wypowiedzieć ani zakomunikować, musi jednak być". Ktokolwiek uzyskał istnienie, nie może zginąć w naturze; ktokolwiek nie był nigdy nienarodzony, nabywa właściwości, które stały się częścią jego ciszy.

Tytaniczna większość tego, czym jest śmiertelnik, pozostaje niewypowiedziana, okultystyczna, ukryta. Nieskończoność tego, czym śmiertelnik nie jest, jest wszechświatem wszystkiego poza nim; poprzez tę apofatyczną rozległość musi jednak poznać samego siebie. Wszystko, czym jest, stanowi błahą drobinę pyłu na cząstce gargantuicznej rzeczy. A jednak dano mu szansę bycia tytanem we własnej percepcji. Ktokolwiek został wystawiony na nieskończoną przestrzeń jako zawieszone w nicości, wyobcowane stworzenie, ten wie; ktokolwiek z nią się stopił jako ze swoim boskim domem, unosi się ponad światami w majestatycznym, powolnym ruchu smoka, mającego gwiazdy w skrzydłach.

Największą tajemnicą Divy Angerony jest właśnie to: jeśli logos zostaje wypowiedziany, wszystko, czego nie zawiera, jest pełnią, nad którą ona czuwa. Jeśli niemy człowiek, milczący przez całe życie, nagle krzyczy, wszechświat będący poza tym krzykiem należy do Divy Angerony. Szukaj jej wśród łąk świętych Asfodeli, pośród świętych cieni.

Modele Miłości w Astrologicznym Aspektowaniu Natur Planet

Onegdaj pracowałem jako stajenny, podlegający Obermeisterowi stajni oraz właścicielom, którzy byli przyjaciółmi rodziny. Traktowałem ich jak swoich żywicieli — z dystansem i szacunkiem, a zarazem z serdeczną przyjaźnią. Mieszkając w środku lasu Jury Krakowsko-Częstochowskiej, w Bolęcinie pod Krakowem, obserwowałem wiele cudów dzięki drugiemu widzeniu i nigdy nie zapuszczałem się nocą w gęste lasy. Czarownice cienia uprzedziły mnie, bym tego unikał.

Była to jedna z tych pięknych nocy, gdzieś w lipcu 2016 roku. Mars i Saturn były w koniunkcji, oddzielone jednym stopniem. Wynajmując małe mieszkanko tuż pod dachem domu, który rzadko był odwiedzany, zapaliłem małą lampkę i obserwowałem koniunkcję. Po chwili na zewnątrz zamanifestowały się dwie postacie cienia — półprzezroczyste sylwetki złożone z gęstej ciemności. Jedna była Saturnicznym wampirem, mierzącym trzy metry wysokości; druga — jego Saturniczną żoną, nieco niższą. Obserwując ich szlachetność, uśmiechnąłem się do siebie i do nich. Po chwili żona skłoniła się mężowi i ucałowała pierścienie na jego dłoniach. To sprawiło, że po raz pierwszy od dawna zatrzymałem się i zacząłem rozmyślać o różnych modelach miłości związanych z planetarnymi hipostazami Archontów. A zatem zacznijmy od Saturna.

Saturn

Miłość Saturniczna: Surowa, zdyscyplinowana, rygorystyczna, zimna i sucha; lojalna, wysoko intelektualna, lecz nieokrutna. Cechuje ją szacunek dla autorytetu, monogamia, monoamorii oraz związek heteroseksualny oparty na zobowiązaniu i długotrwałej przyjaźni. Pomyśl o Romeo i Julii Szekspira. Może stać się surowa i okrutna, jeśli poprowadzi się ją błędnie.

Saturn + Eros

Eros saturniczny jest powściągliwy, monumentalny i długotrwały. Pociąg objawia się jako dążenie do struktury, wzajemnego ugruntowania i pieczęci losu. Namiętność wyrażona jest w formie aktu Przysięgi — bardziej zobowiązania niż ognia.

Saturn + Philia

Philia saturniczna to przyjaźń nierozerwalna, złączona obowiązkiem, lojalnością i wzajemną odpowiedzialnością. Kochankowie stają się strażnikami siebie nawzajem. Jest to najbardziej ascetyczna forma miłości przyjacielskiej.

Saturn + Agape

Agape saturniczne jest współczuciem w formie prawa. To miłość wyrażana przez obowiązek moralny, opiekę i oddanie bez oczekiwań. Surowa dobroć, pozbawiona sentymentalizmu.

Aspekt Chtoniczny — Dewiacje

W upadku Saturn rodzi perwersję tyranii emocjonalnej, ochłodzenie uczuć aż do bezduszności, miłość zamienioną w posiadanie. Pojawia się „czarny ślub", więź karmiczna jako kajdany, miłość jako struktura kontroli.

Jowisz

Miłość Jowiszowa: Szlachetna, wzniosła, erudycyjna i jowialna — królewska lub królewska — łagodna między kochankami, a rozkazująca wobec innych. To miłość błaznów-artystów — męż-

czyzny i kobiety — którzy w jakiś sposób stali się królem lub królową; we współczesności może to być wędrowna trupa. Może stać się nielojalna i obojętnie zdradziecka, jeśli zostanie błędnie ukierunkowana.

Jowisz + Eros

Eros jowiszowy jest hojny, barokowy, pełen splendoru. To namiętność dwojga istot przekonanych o swojej wspólnej wielkości. Upojenie i entuzjazm.

Jowisz + Philia

Philia jowiszowa jest przyjaźnią mentorsko-królewską. Jeden kochanek czyni drugiego godnym wzniosłości. To przyjaźń w duchu rycerskim.

Jowisz + Agape

Agape jowiszowe promieniuje dobrocią monarchy, który kocha całe swoje królestwo. To najłagodniejsza forma miłości społecznej.

Aspekt Chtoniczny — Dewiacje

W degradacji Jowisz rodzi wyniosłość, zdradę z poczucia własnej nietykalności, megalomanię uczuciową, emocjonalną rozrzutność i manipulację hojnością.

Mars

Miłość Marsowa: Suchy, rozgrzany i kłótliwy związek, trwający w gniewie i furii. Mądrze prowadzona, przeobraża się w obopólne podboje i wzrost w ekspansji. Zwieńczona jest chwalebną stabilnością oraz dojrzałą, niezrównaną siłą. W stanie zapalnym staje się gwałtowna i łatwo się rozpada.

Mars + Eros

Eros marsowy jest gwałtowny, impulsywny, zdobywczy. To miłość w formie bitwy: „ogień przeciw ogniowi".

Mars + Philia

Philia marsowa to braterstwo wojowników — oddanie oparte na wspólnej walce i próbach. Przyjaźń z hartowanej stali.

Mars + Agape

Agape marsowe wyraża się jako ochrona i gotowość do poświęcenia życia za bliźniego. To miłość żołnierska, aktywna, walcząca o dobro.

Aspekt Chtoniczny — Dewiacje

W upadku Mars zstępuje w destrukcyjne namiętności: obsesję rywalizacji, prowokowanie konfliktów, emocjonalne szarpanie, a w sferze psychicznej — uzależnienie od dramatu.

Księżyc

Miłość Lunarna: Zimna, wilgotna i świetlista miłość upiększonych, selenicznych dusz — amorów, bardzo emocjonalnych, powoli namiętnych — które mogą szybko skierować uczucia ku coraz to nowym projekcjom „ideału". W swojej hipostazie jest bramą wyzwolenia, sublimacją ludzkiej miłości, odbijającą partnera (Słońce — kogokolwiek, kto gra tę rolę). W aspekcie Lilith, w koniunkcji z Ciemną Wenus i generatywnym impulsem pożądania, komponent emocjonalny staje się kakodaimoniczny i wpada w wenusjańsko-Lunarno-Czarnoksiężycowe prądy — na lepsze lub gorsze.

Luna + Eros

Eros lunarny jest marzycielski, natchniony, silnie projekcyjny. Partner staje się zwierciadłem fantazmatów i poetyckich ideałów.

Luna + Philia

Philia lunarna to troska, pielęgnacja, bliskość intymna i empatyczna, często o charakterze matrycowym.

Luna + Agape

Agape lunarne jest współczuciem w stanie czystym — psychiczną miękkością i gotowością niesienia emocjonalnego ukojenia każdej istocie.

Aspekt Chtoniczny — Dewiacje

W zdegradowaniu Luna przeradza się w zmienność, iluzje uczuciowe, kompulsywne szukanie nowych „odbiorców światła", romantyczne uzależnienia, a w najniższej formie — emocjonalną manipulację przez wzbudzanie winy i zależności.

Ziemia

Miłość Ziemska: Zgodna z naturą i impulsem generatywnym albo zwykłą potrzebą seksualną, reaguje na zmiany w ludzkich nawykach seksualnych, historiach zachowań, rewolucjach, regresjach, przemianach i adaptacjach. Ziemia jest mieszaniną wszystkich rodzajów prądów miłosnych i właściwie modeluje je dla Archontów, gdy nasiona zostają rozwinięte na ziemskim planie.

Ziemia + Eros

Eros ziemski jest sensualny, stabilny i instynktowny. Miłość jest rytmem natury i rozkwitem ciała.

Ziemia + Philia

Philia ziemska to codzienna czułość, wspólnota życia, towarzyszenie w zwykłych rytuałach dnia.

Ziemia + Agape

Agape ziemskie jest troską o życie jako takie — doglądaniem, karmieniem, wspieraniem wzrostu.

Aspekt Chtoniczny — Dewiacje

W upadku Ziemia popada w materializację uczuć: miłość staje się handlem, zależnością ekonomiczną, instynkt stłumiony lub nadmiernie pobudzony, a relacje — zredukowane do czystej biologii bez ducha.

Wenus

Miłość Wenusjańska: Akceptuje wszystkie formy seksualności. W aspekcie wyrafinowanym jest upiększona i wzniosła; w upadku staje się miłością własną lub — we współdziałaniu z Marsem — gwałtownymi ekscesami seksualnymi. „Łoże Lilith" jest upadkiem, który zapomniał o swoich wyższych oktawach hipostazy.

Wenus + Eros

Eros wenusjański jest najczystszy: estetyczny, zmysłowy, harmonijny, pełen magii piękna.

Wenus + Philia

Philia wenusjańska to serdeczność, słodycz, sztuka obcowania — przyjaźń przez upodobanie i piękno duszy.

Wenus + Agape

Agape wenusjańskie jest miłością do samej Miłości — oddaniem dla harmonii świata i jedności serc.

Aspekt Chtoniczny — Dewiacje

Po przejściu do sfery czarnoksiężycowej Wenus rodzi narcystyczne rozdwojenie, idealizację i dewaluację partnera, emocjonalny hedonizm, uzależnienie od bycia adorowanym, a w najniższych formach — estetyzację destrukcji.

Merkury

Miłość Merkurialna: Niestateczna jak żywe srebro — poliamoryczna, skłaniająca się ku związkowi unitarności albo ku homoseksualności — w magnetycznym wpływie Słońca, które jest androgyniczne jako Triada emanowana przez Monadę. Może rozwinąć histerię i narcyzm (zwrócenie ku sobie), niestabilne stany psychiczne lub — w połączeniu z innymi planetami — różne formy.

Merkury + Eros

Eros merkurialny jest płynny, lekki, ciekawski. Przejawia się jako fascynacja umysłem i zmiennością raczej niż głęboką namiętnością.

Merkury + Philia

Philia merkurialna to przyjaźń intelektualna — dialog, gra słów, wymiana idei, wspólna abstrakcja.

Merkury + Agape

Agape merkurialnie przybiera formę przewodnictwa i łączenia — miłość jako komunikacja i jednoczenie podzielonych światów.

Aspekt Chtoniczny — Dewiacje

W upadku Merkury rodzi manipulację, kłamstwo jako więź, emocjonalną chwiejność, eklektyczne „kolekcjonowanie" relacji oraz kompulsywne dążenie do nowości.

Słońce

Słoneczna seksualność: Pomyśl o Ludwiku XIV lub Marku Aureliuszu (który miał trzynaścioro dzieci i zajmował rangę Saturniczną w misteriach mitraickich).

Słońce + Eros

Eros solarny jest królewski, twórczy, afirmacyjny. To namiętność, która chce być widziana — nurtem ekspresji i wielkiego gestu.

Słońce + Philia

Philia słoneczna to przyjaźń paternalna, prowadząca, wzmacniająca. Partnerzy stają się wzajemnymi „słońcami".

Słońce + Agape

Agape solarne jest miłością oświecającą — bezwarunkową obecnością światła, które daje życie.

Aspekt Chtoniczny — Dewiacje

W upadku Solarność staje się kultem jednostki, narcystycznym centrum świata, dominacją, uzależnianiem partnera od własnej jaźni oraz zazdrości o podmiotowość drugiego

Dodatek — Archetypy Dewiacji

Saturn: Nekrofilia, tyrania erotyczna, chłód posiadania

Jowisz: Megalomania seksualna, gwałt rytualny, manipulacja duchowa

Mars: Sadomasochizm destrukcyjny, furia tanatyczna, przemoc erotyczna

Luna: Nimfomania/Don Juanizm, zależność emocjonalno-seksualna, histeria

Ziemia: Bestializm, seksualizacja ekonomii, fetyszyzm materialny

Wenus: Narcyzm erotyczny, ekshibicjonizm, psychopatyczne uwodzenie

Merkury: Parafilie zmienne, manipulacja, doktryny seksualne

Słońce: Kult jednostki, dominacja totalna, erotyczna tyrania

Mowy w wieży — Poznaj siebie, sokratyczny Daimon-Geniusz i o Naturach

To będzie o naturach. De Natura. Czym jest natura? Jest zbiorem, układem inklinacji. Teleologicznym, czyli ukierunkowanym impulsem. Jest wszystkim, co konstytuuje dany podmiot. Natura zwierzęcia przynależy do niego. Wszystko ma naturę. To krzesło ma naturę swojej „krzesłowatości", „istności", swojej materialnej substancji. Natura jest czymś, co stanowi najgłębsze jądro twojego istnienia jako żyjącego śmiertelnika oraz czymś, co przynależy do twojego serca, twojej duszy, twojego ducha, twojego daimon-hegemon, twojego umysłu. Jest całością ciebie.

Czy mamy więc takie same natury? Istnieją różne natury wśród ludzi, zwierząt, światów niewidzialnych, duchów. Istnieją rozmaite natury we wszystkim. Niektóre grupują się w typy, w rodzaje. Możemy znów sporządzić katalog natur: natury złowrogie, dobre, spokojne, spokojnie złowieszcze, surowe, rygorystyczne i zdyscyplinowane. Natury mogą przynależeć do sfer planetarnych — do Jowisza czy Saturna — i do ich niezliczonych inteligencji duchowych.

A jednak największą tragedią złamanego zwierzęcia, jakim jest człowiek śmiertelny, jest niezdolność odkrycia własnej natury. A kiedy mówimy gnothi sauton, oznacza to „poznaj samego siebie". Znaczy to: poznaj najgłębsze pokłady swojej natury, swojego umysłu, serca,

duszy i natury swojego zindywidualizowanego ducha, daimona — socraticznego geniuszu, jeśli można tak rzec.

Proces odkrywania tej natury polega na komponentach samoświadomości, autorefleksji oraz zdolności krytycznego rozróżnienia tego, co do nas należy, co jest nam obce, co jest wobec nas antagonistyczne, a co zgodne lub komplementarne. W tej żywej pracy doświadczamy krytycznej introspekcji, retrospekcji i rekapitulacji tego, czym naprawdę jesteśmy. I tu odnajdujemy siebie — nasze natury. Możemy mieć natury obszerne, o wielu aspektach. Możemy mieć natury wysokie i solidne albo natury drobne i proste.

Jak więc doszedłem do poznania własnej natury? Nie opisałbym tego w kilku słowach. Jako medium napotkałem wiele, powiedzmy, bytów i duchów próbujących zapanować nad moim umysłem, duszą, sercem na wiele sposobów, by upodobnić je do siebie. I tu spotykamy coś, co ma być protestem, blokadą, zaporą. A poprzez blokowanie i wpuszczanie odkrywamy, co jest z nami zgodne. Skąd wiemy, że nie oszukujemy samych siebie? Ponieważ jest to proces trwający latami. I w nim się zmieniamy. Nie tylko odkrywamy nasze natury, ale przetwarzamy je, rozwijamy, dostosowujemy.

Cokolwiek mną zawładnęło, eksperymentowałem z tym i obserwowałem to nieco z zewnątrz, z góry — z tej daimonicznej, sokratejskiej perspektywy. I w ten sposób nauczyłem się współ-rozwijać z różnymi naturami — zarówno wspaniałymi i wysoko natchnionymi inteligencjami, jak i tymi piekielnymi i chtonicznymi, duszami zwierzęcymi, rozmaitymi światami niewidzialnymi oraz innymi ludźmi-śmiertelnikami, z którymi rozmawiałem, wymieniałem się, i przypadkiem wzajemnie wpływaliśmy na siebie do pewnego stopnia, ucząc się siebie nawzajem. Jest to ciągła nauka, w której stajesz się poniekąd uczniem tych światów, uczniem wszechświata, że tak powiem.

Z czasem, gdy postępujesz w życiu, a twoje doświadczenie się poszerza i przeżywasz tak wiele, twoja natura musi wzrastać i zaczynasz

zawierać w sobie pewne rzeczy, które współ-ewoluują i współ-kształtują cię. Możesz nosić w sobie legion — nawet piekielnych stworzeń, które odcisnęły na tobie ślad. Możesz nosić jasne duchy aethyrów wielu światów, które wcieliły się i ucieleśniły w twoim wehikule — w tym śmiertelnym ciele, umyśle, sercu i duszy. I one również odcisnęły ślad na tej naturze.

Kiedy coś było niezgodne lub coś chciałeś odrzucić, wiedziałeś poprzez samo doświadczenie odrzucenia, że to nie jest zgodne z twoją naturą. Kiedy coś było piękne i wspaniałe i rozpoznałeś to jako takie, przyjmowałeś to do swojego świata. I to jest kształtowanie osobowości, natury, umysłu, w którym jesteś zarówno rzemieślnikiem, alchemikiem kształtującym samego siebie, pracującym nad sobą, jak i kimś, kto pozwala innym działać na siebie o tyle, o ile twoja natura na to pozwala.

Gdy coś zewnętrznego próbuje zmienić twoją naturę na gorsze, coś, co rozpoznajesz jako fałsz, wadę lub błąd, chwytasz to w swoim umyśle, duszy, sercu i wyrzucasz. Oczywiście, nawet istoty surowe, zdyscyplinowane i bardzo złowrogie mogą zostawić na tobie ślad, ale starasz się przetopić to ku lepszemu — innymi słowy, przetworzyć na coś bardziej naprawionego i skrystalizowanego.

W przeciwnym razie popadniesz w te natury. Niektóre natury chcą uczynić cię do siebie podobnym — w tej wojnie, w tej bitwie. Niektóre mogą traktować cię jak wypchaną lalkę, kontrolowaną niczym marionetka. Problem polega na tym, że to ty musisz być własnym lalkarzem, kontrolowanym przez własnego ducha, przez własnego hegemon-daimon. Czasami wchodzisz w swoje ciało, umysł, duszę i serce. Czasami musisz wyjść na zewnątrz, mentalnie się „rozciałowić", aby obserwować siebie ze wszystkich stron i zobaczyć, co jeszcze ukształtować. Czasami współ-żyjesz z wieloma bytami zamieszkującymi twoje ciało i umysł i wypowiadasz słowa wraz z nimi w natchnieniu. Czasami jesteś aktorem, czasami

jesteś odgrywany, czasami jesteś jednocześnie aktorem i odgrywanym.

Ale wniosek z tych wspaniałych odkryć jest taki, że jeśli wiesz, jak rządzić sobą, nie zejdziesz z właściwej drogi w swojej wizji. Łatwiej powiedzieć niż zrobić. Ale odkrywasz to na ścieżce autorefleksji i introspekcji oraz tego krytycznego rozeznania, które jest tak ważne, aby wiedzieć, kiedy jakaś natura próbuje cię zdominować. Co chciałbyś z niej wchłonąć?

Po latach twój umysł się zmienia. Twoje ciało starzeje się znacznie wolniej i znacznie wolniej się zmienia niż twój umysł, który jest kształtowany i działa w takiej intensywności.

Jako dziecko byłem zupełnie inny. 30, 25, 20, 15, nawet 5 lat temu — byłem inny. Ale na tej ścieżce, poprzez tę intensywną naukę i nauczanie, nauczyłem się pojmować siebie. I to jest fundament tego, co w starożytnym Rzymie nazywano gravitas. Posiadanie wagi, obecności, tego, co Polinezyjczycy nazywali mana.

To jest powaga twojego istnienia. Niezależnie od tego, czy jesteś lekki czy ciężki, gravitas oznaczało poczucie celu, obecności, przeznaczenia, obowiązku i odpowiedzialności.
Ale to już zupełnie inna sprawa. Temat na inny wykład i mowę.

Mówi się, że ludzie nie zmieniają się tak często. Nie można cię później rozpoznać przez wielu ludzi, jeśli zmieniasz się zbyt mocno i zbyt często, zwłaszcza kiedy jesteś medium. I na początku jesteś niezrównoważony w tej enantiodromii — twoja natura przemieszcza się na lewo i prawo przez różne szaleństwa — ale, jeśli można tak rzec, to od ciebie zależy, by ją uporządkować, umocnić, sprawić, by ten pneumatyczny daimon skrystalizował się.

Aby pozwolić wykluć się zalążkowi wyższego ducha.

Wtedy jesteś prowadzony przez swoje niecielesne, niebiańskie ja, w ciągłej rozmowie. Ty je zrodziłeś. To kondensacja małej Anima Mundi, duszy świata, w śmiertelnym człowieku — a niewidzialne dło-

nie, które cię prowadzą, to ty sam w stanie udoskonalonym, współpracujący z innymi, z agathos daimones, z bogami, boginiami, duchami. I oczywiście nie jest to proces nieprzerwany — upadamy, nasze perspektywy się kurczą — ale kiedy odzyskujemy tego sokratejskiego geniusza w tym burzliwym życiu, jesteśmy w pokoju i idziemy dalej. Wiemy, jak nawigować, ponieważ mamy mapę.

Pogańska soteriologia jako wyzwolenie, nie zbawienie: Hekate Soteria, Pater Liber, Mater Victoria!

Dlaczego każda wyzwoleńcza soteriologia nie jest w stanie uciec od rzeczywistości? Dlaczego każda wyzwoleńcza soteriologia jest indywidualistyczna w sensie dojrzałej indywidualizacji? Ponieważ nie możesz zrzucić odpowiedzialności za swoją duchową, wyzwoleńczą soteriologię na żadną instytucję, żadną grupę religijną ani jakąkolwiek wspólnotę. Dlaczego? Ponieważ zgodnie z tradycją i łańcuchem inicjacji wymaga to ciężkiej pracy, zaangażowania, misteriów, pracy okultystycznej, magicznej, ukrytych sakramentów działających na umysł, duszę, ducha i serce, aby w ogóle miało jakąkolwiek wartość na drodze do tej soteriologii. Każdy, kto mówi: „Ja jestem prawdą", kłamie — nikt nie ma prawa rościć sobie pretensji do prawdy obiektywnej. Realizacje w sensie buddyjskim czy hinduskim przybliżają jedynie do pewnych proporcji, teorii, doks, opinii o boskościach, bogach czy boginiach, a także o ludziach. Działa to, co działa — na przykład w neoplatonizmie czy podziemnej teurgii średniego okresu, jeśli teurgia przynosi efekty homoiosis theio, pracy nad gnosis arretos, oraz rozpoczęcie współpracy z bogami na poziomie Theion ergon, kiedy to oni odciskają się w naszych intelektach, to oznacza sukces. Ale jest to sukces jednostkowy, nie grupowy. W grupach mogą

pojawić się mistrzowie, lecz powstają oni zawsze jako jednostki. Jak powiedział pewien mnich zen — chyba Dōgen — bez tysiąca mnichów nie ma mistrzów, a mistrzowie, którzy nie wychowują uczniów przewyższających ich, są mistrzami nieudanymi, bo nie przekazali rytuału i transmisji właściwie.

Współcześnie istnieje mnóstwo grup religijnych, parareligijnych, sekt i ruchów nowej ery, które chcą, abyś wierzył w to czy tamto. Albo działają według norm wspólnoty, nie osiągając nic poza byciem wyznawcami określonej ideologii, religii czy polityki, albo są skrajnie relatywistycznymi indywidualistami, którzy wcale się nie indywidualizują — funkcjonują jak w supermarkecie kulejących idei, niezdolni ocenić własnego postępu w sposób hieratyczny czy właściwy. Skąd więc masz wiedzieć? Poznasz to po własnym rozwoju. Po tym, że dojrzewasz. Po tym, że Boskość odpowiada i podnosi cię w górę. Jest to apel do dojrzałych jednostek podążających ścieżkami okultystycznymi, magicznymi, hermetycznymi — tych, którzy prawdopodobnie już o tym wiedzą. Przekazywanie tej wiedzy innym czy rzucanie pereł między wieprze — mówiąc biblijnie — jest bez sensu, ale w ironii sokratycznej — niezbędne, jeśli nie znajdziesz umysłów zdolnych ją przyjąć. Ludzie mają różne umysły: niskie, które niczego nie uczą się naprawdę; średnie, które uczą się odtwarzać pewne inicjacje i misteria; oraz wysokie, mające bezpośredni kontakt z bóstwami i zdolne inicjować się samodzielnie, chwytając złotą nić i podążając za bogami, którzy nieustannie na nich działają.

W religijnym i metafizycznym świecie na ziemi, poza fanatykami oraz grupami religijnymi, istnieją także ateiści, materialiści i redukcjoniści, którzy wszystko to podważają, ponieważ większość religii — zwłaszcza judeochrześcijaństwo — kompromituje się nielogicznością i irracjonalnością. Tymczasem wszelka soteriologia wyzwoleńcza musi być rozumna, sceptyczna i uporządkowana. Dlatego jest nauką hermetyczną i sztuką hermetyczną, która z założenia jest ścieżką trudną.

Po co więc pozostawiać po sobie takie informacje? Aby zainspirować niektórych do samodzielnych poszukiwań, do sceptycyzmu, do wątpienia — lecz również do zobaczenia, że pewne możliwości istnieją i że ktoś przeszedł tę drogę. Dlatego odrzucam grupowość, sektarianizm, paramasońskie organizacje i wszelkie formy fałszu — także narracje religijne, które mnie nie interesują. Moje powodzenie jest metafizyczne, być może subiektywne, ale potwierdzone licznymi technologicznymi, magicznymi doświadczeniami i autofaneicznymi teogoniami. Moje doświadczenia są na tyle intensywne — subiektywne, a czasem intersubiektywne — bym wiedział, że jestem na właściwej drodze.

Czy moja droga jest właściwa dla wszystkich? Oczywiście, że nie. Indywidualizacja jest czymś, co każdy musi podjąć sam, włączając w siebie pewne hermetyczne realizacje i wartości, mierzone poprzez własną ścieżkę.

Dlatego w Grecji i Rzymie starożytnym ludzie podróżowali do wielu ośrodków kultowych, by inicjować się w misteria Izydy, Magna Mater, w misteria Kybele, w misteria eleuzyńskie, w misteria drakońskie czy inne — aby maksymalizować swój potencjał w rozumieniu siebie, afirmacji życia w pięknie, prawdzie, uczciwości, wielkości i szlachetności. Nie po to, by poniżać swoje życie lub ciało, co byłoby szaleństwem, ale po to, by je afirmować, pokonywać przeszkody i ból oraz kroczyć ścieżką, aby po śmierci kontynuować istnienie — może nie w stanie błogości, lecz z pewnością nie w stanie piekielnym, lecz w stanie doniosłych obowiązków i wielkich odpowiedzialności nadanych przez planetarne inteligencje, bogów i boginie.

Nie wyobrażam sobie większego tchórzostwa niż przekonanie, że po trudach życia ktoś przejdzie w nicość lub pustą błogość — to wydałoby mi się bezsensowne. Bohaterskie jest zobowiązanie się do wielkich dzieł i wielkich prac w tym ogromnym systemie gwiezdnym, pośród tronów bogów — prac większych niż życie

śmiertelne. A życie śmiertelne bywa przygotowaniem, jeśli ktoś inicjuje się właściwie i indywidualizuje właściwie. Wyzwolenie nie oznacza ucieczki — od czego miałoby się uciec? Od ciała, które cierpi, walczy, raduje się? W życiu to afirmujesz, nie uciekasz. A gdy umierasz, jesteś wyzwolony z wielu przeszkód między tobą a bogami. I to właśnie jest definicja wyzwolenia: Pater liber Mater victoria — ojciec wolność, matka zwycięstwa.

Przeznaczenie, Tkaczki Losu, Czas, Fortuny: O predestynacji, determiniźmie, przypadku, szansie i a-determiniźmie

Determinizm. Adeterminizm. Czym jest to, co deterministyczne?

Anankeia, Ananke — najwyższe przeznaczenie, absolutny, niezmienny los; Heimarmene — wielki los wbudowany w wyższe światy i gwiazdy. A jednak jesteśmy od tego losu oddzieleni mimo tego, że jest on w nas wbudowany. Co nami rządzi? Cóż, możemy to modelować jako Mojry, trzy Mojry przędące swoje opowieści o przeszłości, teraźniejszości i przyszłości z odrobiną fortuny. Fortuna jest czymś odrębnym — Tyche, czyli przypadek w obrębie fortuny. Jedni są królami, inni żebrakami. Wola fortuny obraca się nieustannie.

Jednak nie możemy zakładać, że fortuny nagradzają tak jak Mojry — losy są różne. Jak jest to rządzone w czasie? Istnieją cztery rodzaje czasu. Jeden jest ereboryczny, linearny, cykliczny. Sekwencyjny w sensie sekwencji następujących po sobie, czas przerwany, coś co się kończy, oraz czas sezonowy — jak pory roku, które powtarzają się do pewnego stopnia w wielkich skalach czasowych.

Teraz!

Czym jest zła fortuna? Zła fortuna wynika ze złego środowiska i złych decyzji. Charakter, czyli ethos, zasiewa losy. To, jak je konfrontujesz, zależy od ciebie. A dobra fortuna to dobre decyzje w do-

brym środowisku, mądre oceny i decyzje. Nigdy nie ma czystej dobrej fortuny ani czystej złej fortuny. Innymi słowy: nie istnieje szczęście ani pech. To wymysł, przesąd. Zawsze istnieją ukryte aspekty, zakryte aspekty poza widoczną powierzchnią rzeczy, które współgrają ze sobą w tworzeniu losu i fortun śmiertelnego rodu.
To oznacza, że nawet gdy podejmujemy dobre decyzje w złym środowisku i złych ustawieniach, okolicznościach, możemy ostatecznie naprawić pewne rzeczy. Ale to jak chodzenie po polu minowym. Jesteśmy zmuszeni nadepnąć na niektóre miny, wybuchnąć i iść dalej, jeśli się uda. Zła fortuna i złe decyzje są natomiast jak nieustanne wpadanie na miny na polu minowym.

Dobre decyzje w dobrym środowisku są jak przechadzka po błogosławionej ziemi. Szczęśliwość eudajmonii. Ale również wtedy cierpimy z powodu wojny, jeśli nie szanujemy tych dobrych fortun — i to samo w sobie jest złą fortuną.

Teraz złe decyzje w dobrym środowisku — to przecież całkiem fortunne, prawda? Podejmujemy złe decyzje, ale mamy otoczenie i środowisko, które nas wspiera. Mamy bogactwo. Mamy wsparcie społeczne i tak dalej, ale jesteśmy na przykład kompletnymi idiotami. Jakoś wyniesiono nas na górę. Dlatego ilekroć słyszę, wynikające z tych uprzednich aksjomatów, że ktoś, kto jest plugawą świnią, lecz znajduje się w najwyższych kręgach społeczeństwa, został wybrany przez jakąś boskość czy Boga — cóż, jest dokładnie odwrotnie. To ziemskie losy, okoliczności i fortuny go wyniosły. Nigdy nie jest to opatrznościowe. Przeznaczenie nie ma z tym nic wspólnego. Teraz, jak połączyć się ze sprawami opatrznościowymi? Poprzez osobisty trud i włączanie w siebie pewnych boskich jakości i atrybutów — virtutes. Pomimo na przykład złego środowiska, złych okoliczności — podejmujesz dobre decyzje. Jest to dobra decyzja, by wcielać wartości. Pomimo złych środowisk, które mogą cię w życiu zrujnować. Warto być szlachetnym. Warto dążyć, nawet jeśli twoja ranga spo-

łeczna jest najniższa z niskich. Spotkałem więcej szlachetnych żebraków wśród żebraków niż wśród zwykłych ludzi.

Oczywiście są też szlachetni ludzie w wyższych kręgach społeczeństwa. Na przykład były wiceminister kultury w Polsce, lata temu, był człowiekiem bardzo szlachetnym, doskonałym dyplomatą. Ale kiedy do władzy doszła partia populistyczna, został zdegradowany do roli bibliotekarza. Nie chciał mieć już nic wspólnego z polityką. Tak więc ktoś, kto był znakomitym dyplomatą i człowiekiem kultury, kto zajmował stanowisko odpowiednie do swoich kompetencji, zdolności, cnót i umiejętności — zostaje zredukowany przez świnie, które fortuna wyniosła; bezwartościowe świnie, które redukują osobę wartościową do pozycji nikogo, prekariusza.

Podsumowując — pozycja, jaką zajmujesz w życiu, zależy od fortuny i decyzji. Nigdy nie zależy od układu opatrznościowego ani od sił, które cię wspierają. Dlatego zawsze szydzę z prosiąt, zwłaszcza świń, które w wysokich pozycjach wielkiego bogactwa myślą, że jakaś boskość je wspiera. Cóż — fortuna dei, nic więcej. Albo że ktoś, kto został zepchnięty i jest niemal żebrakiem, jest znienawidzony przez boskość. Nie — to są fortuny życia. Ale to, jak kształtujesz siebie — bycie szlachetną osobą, aryą — jest zawsze rozpoznawane przez przez aspekty metafizyczne. A świat może stać na głowie, ze świniami na górze i szlachetnymi ludźmi na dole — lecz to należy do zmiany sekwencji w ramach czasu, o której wspomniałem.

Manifest Kontrolowanego Decydenta

Prowadzenie wojen? Nie rozbawiaj mnie! Samotna wojna na wszystkich frontach, już dawno przegranych — by ostrzyć ostrza i je łamać, gryźć z rozpaczy, siły, dzikich okrzyków na ulicy, które nikogo nie porywają!

Ach, ostrożne opowieści, koszmary demaskatorów z przeszłości są rzeczywistością teraźniejszości; w końcu wzbudziły pewne zainteresowanie, stoczyły swoje bitwy i przegrały je z większymi wrogami. Koszmary przeszłości są rzeczywistością teraz, a z ruin tych bitew wyrasta scena dla zabłąkanych odmieńców! Interes jak zwykle.

O co w tym wszystkim chodziło?
Ach, o utowarowienie wartości, cnoty — kupowanej i sprzedawanej!

O marksistowskie redukcjonizmy psychiatrii: „a co byś zrobił z tymi wariatami dziś, w końcu?"

O prostytucję metafizyki pod sztandarami niewolnika i jego omamionych panów!

O handel wolnością, sprawiedliwością, heroizmem — za tani festiwal namiastkowych iluzji virtualności. O wielką wyprzedaż dusz i humanitas pod butami świń, które wszystko sfetyszyzowały i skolonizowały w narzędzie inżynierii społecznej dla politycznego kapitału. O niszczenie dysydentów — bo dopóki nie są kontrolowani, mogą kogoś zainspirować, po co? Niech mówią, gdy już będą skończeni.

Prawda, uczciwość? Panikujące gówna tylko krzyczą: „To niebezpieczne, ta wiedza jest niebezpieczna, może narobić problemów, może obrócić burzę gówna ludzi przeciwko nam!"

Niebezpieczni są ci, którzy mają śmiałość zniszczyć zahamowania niewolnika; nie są obłąkani kryminalnie — są silni, pełni etosu, integralni, zdyscyplinowani, gotowi zbuldożerować status quo, gotowi zastąpić je wielką wizją, wielką historią z bogami i sztandarami w sercach!

Rozlew krwi? Historia ludzkości tonie we krwi, a teraz spuszczają krew z naszych dusz w ciszy; wielkość naszych umysłów zakuta w kajdany, służąca komuś innemu. Niebezpieczni są ci, których trzeba uczynić szalonymi, pogrzebać w kłamstwach, oszczerstwach, zniszczyć ich umysły, skompromitować legendy, zakopać ich imiona w grobach zapomnienia, oznaczyć jako zdrajców, tchórzy, wariatów; odwrócić wszystko, zabić ich życie i sprawić, by nawet przyjaciele zapomnieli, o co im chodziło.

A niebezpieczni ludzie powstają zgodnie z prawem kontrastu: widzą wielkie kłamstwo, zasłony oszustw, a jednocześnie kosztują wspaniałych sił idei, które unoszą wielkość człowieczeństwa. Gdy raz skosztuje się wód tych źródeł, jak w Eleusis, wszystko inne zostaje odrzucone — jak niestrawny pokarm, jak coś brzydkiego; żadna ilość fałszywych namiastkowych substytutów nie ugasi płomienia, który rozpalił ich ducha.

Moje wojny zapisane są na mojej czarnej duszy, sercu i daimōnie; nie szukaj ich w mojej fizjonomii, mojej niedożywionej cielesności — moje wojny zapisane zostały w księgach imion bogów, w ogniach piekielnych i światach cieni. A ja łagodnie opadnę do grobu po tej wojnie, niczym w Świątyni Diany: „tu powrócę po ogniu mojej wojny i polowania, by odnaleźć spoczynek wśród tych ołtarzy, na których hekatomba mojego życia została złożona w ofierze za te ostatnie wielkie rzeczy, które kochałem kochać".

To wszystko było tego warte, to wszystko było konieczne — nawet jeśli zmiażdżone do pyłu. Gwiaździste niebo potrzebuje bohaterów, nawet jeśli walczą niczym Don Kichot. Tragizm tych cichych, niewidzialnych wojen polega na tym, że przynoszą owoce w ideach, które są — mimo wszystko — niezbędne dla ludzkiej dobroci, szlachetności, wielkości.

Testamenty: Cóż pozostaje? Kto gra kogo w tej tragifarsie Hamartii

Od urodzenia, wyznaczony do pewnej władczej roli. Czy mógłby to być ktokolwiek inny? Cóż, jeśli duch hiperioniczny wadżry-smoka miałby się narodzić w kimś innym, to by się narodził.

A jednak to była moja wojna, moje bitwy, moja sztuka kształtowania siebie zgodnie z potrzebą, koniecznością i możliwościami.

Aby konsekwentnie wznieść się ku temu, co powierzyli mi Bogowie.

A jednak to było moje zniszczenie, uciszenie, obłęd i usunięcie.

Co było stawką? Władza w imieniu Bogów, być może radykalne reformy. Nie bawię się w „co by było, gdyby". Wszystko w oparciu o prawa ludzkie, dyplomację społeczną, pojednanie, wzrost potęgi, realizację polityki zgodnie z tym, jaka powinna być.

Sensei! Bhagavan! Nosiłem na głowie egipskie szkenty, korony Babilonu, złote wieńce cesarskiego Rzymu, insygnia królów Argiwów i Hellady, pobłogosławione przez Tengriego ze Wschodu.

Widząc węże o tarczach słonecznych na nocnym niebie, pracujące z nimi, wcielone, duchy wszystkich światów stojące przede mną, demony wkładające koronę na moją głowę, być może dla bezpiecznego przejścia.

Zstępując do Tartaru, Annwyn w Walii, by odzyskać Złotą Gałąź Argonauty, kamień filozoficzny.

A jednak było „nie" ze świata zdrajców, nędzników, kłamców, morderców, prostytutek, złodziei życia i celu,

A jednak zaraza wdarła się, zaraza wymknęła się po latach walki, mogę rozkazywać tylko sobie z tym skrzywionym, nieznośnym umysłem.
Gdyby męka była policzalna, sprowadziłbym tytana do roli zabawki, martwej i pustej jak ja.

A jednak ci głupcy, którzy mają zostać straceni z Boskiego rozkazu, domagają się jakiejś dziwacznej koncepcji zbawienia od grzechów hebrajczyków, od tego galilejskiego brudu na krzyżu, szerzącego zarazę po całym świecie.

Czekają na wyroki? Zostaną osądzeni przez wielkich sędziów Egiptu za zabójstwo cesarza, za zdradę stanu pod pozorem demokratycznego świata, z ich idiotami u władzy.

Cesarz-filozof, którego pomylili z powrotem tego nic nieznaczącego ukrzyżowanego Galilejczyka, był wyczekiwanym smokiem, a mesjasz Judaizmu, na którego czekali, płonie od ponad dwóch tysięcy lat w ogniach jako przeklęty władca lgnących do niego much, a plugawe kłamstwa, które stworzyli, by zniszczyć nowy Saturniczny Eon po świętokradczym zniszczeniu czasu Solarnego, niosą na swych perwersyjnie pięknych urojeniach, ślepej wierze ciemności i ignorancji.

Cezaryzowany, badając ogrom mego upadku z rąk tych fanatyków i idiotów, tłum wtargnął, podeptał wszystkie moje święte pogańskie rzeczy, tłum się rozproszył, jak świnie, gdy pojawia się lew. Wtedy się przyzwyczajają, a ze strachu i drżenia, z przerażenia, które im narzucasz, przyzwyczajają się do tego, gardzą tym.

Och, zostaną oddani lwom, ryczącym lwom piekieł, każdy każdemu, winny jak zarzucono, płacący za wszystkie stulecia wstecz, wszyscy ich zmarli, którzy uniknęli sądu zostaną osądzeni przez Smoka, lojalnego Horusowi Starszemu, przez Sędziów Egiptu, a nie przez brud Idumei.

Z ureiczną drakońską koroną zdobiącą moje skronie, gdy zapisywałem te słowa, plułem na kłamstwa wrogów, przeklinałem je, eks-

terminowałem, powolną destrukcją i upadkiem do wojny. Wystarczyło użyć mózgu, wierzący idioci! Boski intelekt nie jest dziś zbyt cenny, podobnie jak mądrość. Wszystko przepadło, nie z rąk jakiegoś pierwotnego zła, ale przez czystą głupotę, ignorancję, zazdrość, oszczerstwa, nie przez intrygi piekieł, ale przez tchórzy, podludzi, przez motłoch. Cóż, nie podobało mi się porównywanie się z nikczemnym plebsem, który mnie zrujnował, poruszając się w tłumie, ignorantów i znawców, nie podobało mi się porównywanie się ze świniami, które latami zaciekle nękały mnie słowami i innymi okropnymi środkami.

Te nieliczne rzeczy, które cieszyły mnie z pobytu na Ziemi, to natura, duchy i bogowie, porcja wina, moja utracona miłość, kilku przyjaciół, których trzymałem w niewiedzy, grając w moją kameleonową, niewiarygodną grę.

Pozdrowienia zatem dla resztek szlachty tego ludzkiego rodu, dla tych, którzy widzieli konsekwencje czynów idiotów i w swej powadze milczeli z przewidywaniem, bo cóż mogli zrobić? Z własną szlachetnością dźwigali na barkach swój los. Cóż innego im pozostało?

Arete jako Pileus Muz

Prostytutka jest bardziej szczera niż modelka — uczestniczy bowiem w gospodarce rynkowej, która skolonizowała większość cnót i wartości łatwymi do przehandlowania kłamstwami. Rynek dokonuje pasożytniczego wycinania ich substytutów, opakowanych niczym matrioszka w zwodnicze iluzje, ignorancję i fałsz, byle tylko się sprzedawały w inżynieryjnie podsycanej grze podaży i popytu, w spekulacyjnej ekonomii wartości i jej nieustannej, oszukańczej dewaluacji wobec Boskich ontologii, które obchodzą tylko pojedynczych deistów-hermetyków, ludzi Bogów, ludzi Bogiń. Reklamy, ten aspekt broni masowego rozkojarzenia, żywią się kolonizowaniem idei, które kiedyś prowadziły ludzi ku heroizacji istnienia, a dziś służą markowym produktom, wypaczając pojęcie estetyki, by zaprząc je do obsługi mas spragnionych ręcznie wytwarzanych marzeń i kaprysów, którymi kontroluje się ich pragnienia oraz tworzy nienasycone głody konsumowania, pożerania i wydalania wszystkiego — wraz z ich duszami.

Czym jest wartość, nieskapitalizowana?

Pierwotnie jest abstrakcją zasobu mierzoną jego rzadkością. Gdybyśmy wydali dekret unieważniający cały majątek, który nie ma prawdziwego związku z gospodarką wartości surowców opartą na rzadkości, 90% globalnego syntetycznego bogactwa zniknęłoby natychmiast, ku ogromnej panice jego wyznawców i akolitów.

Czym jest wartość wewnętrzna? Aretologicznie rzecz ujmując — jest cnotą, również podlegającą rzadkości intelektualnej, pojęciowej, filozoficznej i pneumatycznej. Arete jest atrybutem cywilizacyjnym, pośredniczącym między ideą człowieka — śmiertelnego zwierzęcia — a boskością; jest antropomorficznym ujęciem prawdziwych platońskich mocy, przejawiających się w narodzinach osobistych daimones, interpretowanych przez śmiertelnych i przez nich filozoficznie opracowywanych.

Nie osiągniesz nic u Bogów ani w dziedzinie metafizyki, jeśli patrzysz na świat z perspektywy karnalno-kapitalistycznej ateizując własne muzy i esencje, gdyż wymieniłeś bogactwo Bogów na kłamstwa chwilowej cielesności, gromadząc prestiż i status oparty wyłącznie na zdolności fiskalnej — cenionej jedynie przez śmiertelnych skłonnych czcić takie rzeczy na Ziemi.

Podobnie stało się z astrologią wedyjską: zmutowała w kapitalizmie w rozmaite formy degeneracji, odłączone od pierwotnego celu. Bhavy (jakości pneumatyczne, filozoficzne, esencjonalne, duchowe) nie mają dziś żadnej kasty, a kasty z rozregulowanymi bhavami są jedynie grą pozorów w Kali Judze.

System kastowy, który nie potrafi przypisać rangi odpowiadającej jakości i arete, staje się piramidą wymuszeń, schematem nadużywania statusu. Nie jest to krytyka bogactwa; chodzi o to, że oderwane od cnoty, wartości i arete, przywództwa, inkluzywnej służby, republikańskiego zacięcia — bogactwo staje się jedynie gromadzeniem physis w rozmaitej jej przekształceniach i formach oraz niszczeniem wszystkiego wokół bez odpowiedzialności i rozliczenia, jakie przynależą zarządcom wobec Bogów, ziemi, życia i ludzi.

Gnosis arretos — wiedza o tych cnotach, intelektywnych wartościach — jest językiem Bogów i jedyną walutą, którą akceptują, bo prawo samo-tożsamości zakłada, że nie możemy wspinać się do wyższych światów, o ile choć trochę nie zbliżmy się do nich po-

przez ciężką magiczną, filozoficzną, rytualną, alchemiczną, psychologiczną pracą nad sobą.

Najważniejsza proteiczna cnota jest prosta, silna i zawiera w sobie Tetraktydę; zstępuje do świata generatywnego, mając liczne potomstwo, niczym niezliczone muzy Apollina, z naturami i funkcjami im właściwymi. Ma ona status ontologiczny: deifikowaną jakość, rozumnie odmierzony i prawdziwy związek z metafizycznym obiektywnym światem. Wciąż zajmujemy się ukrytymi skutecznymi relacjami w „magicznej ekonomii" — czyli prawami dynamicznymi i trwałymi. W ten sam sposób poszukujemy, badamy, konfrontujemy, kształtujemy, rzeźbimy, rozwijamy, wcielamy i doskonalimy monument humanitas; człowieczeństwa — niczym bioniczną statuę, khrestikos pragmateia — właściwy zestaw filozofii, rytuałów, ceremonii i teurgii, który powraca jak archetyp, odżywający atawizm echa prawdziwości, poznawalny wyłącznie dzięki inteligibilnej relacji z Boskościami.

Każde takie przedsięwzięcie jest dojrzałym procesem indywidualnym i wymaga alchemicznego rozwoju, by z jajka wykluł się uskrzydlony Herkuleański wąż, wyłaniając co rusz nową — jednakże zindywidualizowaną, wiecznie inną, aczkolwiek oscylującą wobec archetypu godnego esencji, zawieszonej między człowiekiem a Bóstwami.

Nie da się tego ująć mechaniczne, cybernetycznie — estetyka niewyrażalnego to miejsce, w którym prawda, piękno, szczerość oraz siły ukryte w uczuciach i intelektualnych pojęciach spotykają się i jednoczą w szczerym naturalistycznym witalistycznym impulsie. Co należy do analitycznego intelektu apollińskiego — pozostawmy na ołtarzach Apollina, co należy do bachanaliów Dionizosa — na jego ołtarzach, jednak o ile intelekt może być wytrenowany do precyzji, może też zabić naturalistyczny impuls, rozluźnienie które pozwala mocom lepiej przez nas płynąć, tu głos zabierają ostatecznie

szaleńcy, poturbowani jak maskotki sił, jak lalki pod wpływem wielości. Szaleniec którego napoi się nektarem apollińskim staje się wieszczem, bo — ordo ab chao — dyscyplinuje własny obłęd, który może, choć nie musi być boski.

O solidarności cywilizacyjnej — Optimates Bogów

„Pozwól, by szpieg wroga siał niezgodę" (Fan Jian Ji) — kolejny strategem z tego samego zbioru. Jego zamierzony cel brzmi:

„Osłab zdolność wroga do walki, potajemnie wywołując niezgodę między nim a jego przyjaciółmi, sojusznikami, doradcami, rodziną, dowódcami, żołnierzami i ludnością."

Jaka jest siła i bogactwo każdego społeczeństwa, poza umiejętnościami, wiedzą, cnotami, czcią dla Bóstw, przywiązaniem do właściwych rytów i zasobów? Jest nim sama noosfera, zawierająca takie nici jak zgoda, przyjaźń, solidarność między mężczyzną i kobietą, szlachetne wychowanie dzieci, nieustanne doskonalenie dojrzałego człowieka w kultywowaniu wzniosłości, kultury, sztuki i nauki, kształtującej inspiracji.

Jak podbić społeczeństwo nie tylko wojną czy brutalną siłą? Siać w nim niezgodę, gdzie tylko się da, aż zacznie normalizować własny upadek i degenerację, i zacznie szczycić się własną głupotą. A potem pojawić się jako wybawca ludności w potrzebie, nawet nie bezpośrednio, lecz przy użyciu miękkiej polityki z pozycji siły, poprzez kontrolowanych pośredników i marionetki, aby społeczeństwo rozbite i zdysocjowane uległo każdemu żądaniu pod pozorem dyplomacji i negocjacji, zachowując pozór kulturowej ogłady i osiągając każdy zamierzony cel — aż ostatecznie podporządkuje się słabnąca wspól-

nota. Jest to bezkrwawy podbój, który mimo wszystko narzuca władzę.

Jakie społeczeństwo jest najgłupsze? To, które oddaje się nieodpowiedzialnym swobodom rozluźnienia, tracąc wszelkie poczucie sensu i porzucając straż nad etosem, duchem i naturą, które uczyniły je niegdyś wielkim — podczas gdy obce społeczeństwa rosną silne i zdyscyplinowane. A które jest najmądrzejsze? To, które izoluje się od takich skażeń i czeka, aż będzie na tyle silne, by uwolnić całą presję i akcent ciężaru polityki siły.

Zachód pozwolił sobie rozregulować nie tyle prawa, ile niepisane kodeksy społeczne, które stanowią jedyną siłę wspólnot: silne jednostki, grupy i społeczności. W swojej swobodzie dopuścił do tego, by wrogowie skorumpowali systemy polityczne i czerpali zyski z erozji etosu, prowadząc do rywalizacji w coraz bardziej pogłębiającej się samo-zadowolonej miałkości — a przez to osłabiając zdolność obrony najważniejszych czynników konstytuujących silne społeczeństwo. Upadek Zachodu opisał Spengler; był to koniec historii — dalej istniało już tylko kapitalistyczne, gnijące zwłoki, czekające, aż pojawi się wróg wystarczająco silny, by obalić jego złudzoną hegemonii, z politycznymi głowami jednorazowych, autodestrukcyjnych hydr, które chronicznie pożerały własne społeczeństwa.

Nie widzisz tego poza swoimi codziennymi fetyszami i wygodami? Spójrz głębiej, człowieku! Spójrz na nadbudowę, meta-retorykę sił; nie jestem normatywną stałą, jedynie kasandrycznie powtarzam to, przed czym ostrzegałem, i to, co nadejdzie i nadejść musi. Co jest stawką? Prześledź rozwój współczesnych form chińskiego kolektywnego autorytaryzmu hydraulicznego, śledź jego etapy, aż zrozumiesz, jak powstaną powiewające sztandary smoków. Przed czym przestrzegałem? Przed utratą największego etosu Europy, który z pewnością zostanie podeptany, gdyż jest niezgodny z ethosami Wschodu. Co doradzałem lata temu? Skupić się na tym etosie, fede-

ralizować się pod sztandarami europejskiej idei, zastosować całą siłę i determinację, by odnaleźć perły Europy, udoskonalić je, oczyścić i wzmocnić przeciw naporowi nieuchronnych przemian rozciągających się w czasie.

Postrzegać aretologicznie to postrzegać paideię, areté, hormos — i przebyć na nowo drogę ku źródłu muz między Bogami a ludźmi, technologią, nauką i sztuką.

Chiny nie pragną zachodnich symboli religijnych ani ich ikonografii, gardzą tymi Judeo-Chrześcijańskimi tak jak i ja; budują natomiast gigantyczne pomniki własnych bogów wojny i własnej tradycji. Europa opłakuje swoje dziedzictwo, a Ameryka wynosi do rangi symbolu swoją specyficzną odmianę przywództwa religijno-politycznego, która jest apoteozą ich własnego populistycznego prawicowego religijnego nacjonalistycznego bagna. Czy jest już za późno? Tak — lecz zaciskamy zęby i działamy, i trwamy w zobowiązaniu, jeśli nie wobec ludzi czy ziemi, to wobec natury, duchów i bogów.

O uproszczeniach i jednowymiarowości

Był sobie pewien człowiek, który miał opinię definiującą całą jego obserwację świata. Opinia ta była niezbywalna podczas politycznych, społecznych, religijnych, a wręcz metafizycznych dyskusji. Była paradygmatyczna, niezmienna — można by pomylić ją z pewną dozą dogmatyczności. Nihilizowała, tj. unieważniała wszystkie sprzeczne informacje, twarde fakty, eksperckie głosy, a także niewygodne opinie innych. Była jak hydra: dostosowywała się do każdej sytuacji, aby głosić ją z namaszczeniem, a gdy tylko odcinano jej jeden łeb, wyrastało kilka innych — równie absurdalnych i zaciekle broniących cielska tej pierwotnej.

Tak bywa nie tylko z fiksacjami czy niepatologicznym kompulsywno-obsesyjnym myśleniem o pewnych sprawach. Każdy w jakiś sposób nosi w sobie mieszankę niezweryfikowanych wierzeń, opinii, interpretacji, doświadczeń, faktów, wiedzy o świecie i złożoności jego meandrów. Przepustowość poznawcza człowieka jest ograniczona, podobnie jak adaptycyjność myślenia. Fenotypy poznawcze niejako narzucają pewien kognitywno-emotywny wektor myślenia o informacjach i danych, wykształcając swoistą teleologię ukierunkowaną na światopogląd, który domyka się w normatywnych wizjach tego, jak świat powinien wyglądać.

Nie ma to nic wspólnego z realpolitik czy filozofią procesu, lecz raczej z epizodycznym przywoływaniem bloków danych, opinii, informacji i wiedzy — w zależności od kontekstu, sytuacji, środowiska,

wykształconych relacji, masek, które nosimy, frontów, które ukazujemy innym, oraz fasad, które inni postrzegają.

Czym więc jest obiektywne realpolitik? Czym jest noosfera? Nie są to sumy rzeczywistych procesów zachodzących w świecie, lecz wielości spójnych systemów, które wchodzą ze sobą w relacje. Gdy wyodrębni się jeden proces jako wątek, natychmiast zostaje on — niczym Schrödingerowsko — dyslokowany przez dynamikę innego. Zatem złożone systemy adaptacyjne (CAS) oraz teoria chaosu fizycznego w ujęciu społecznym, politycznym, ekonomicznym, ideacyjnym, ideologicznym i religijnym nie tylko uczestniczą w dynamice systemów kwantowych samych w sobie, lecz również podlegają dyslokacji percepcyjnej przez obserwatora.

Nie mam tu na myśli żadnego magicznego solipsyzmu, lecz fakt, że ten, kto postrzega, narzuca pewien sposób widzenia owych „Schrödingerowskich" procesów. Podobnie dzieje się w grupach, gdzie klastry poznawczo-emotywne są bardziej jednolite, lecz odróżniają je różnice w innych blokach postrzegania procesów świata, a także w qualiach — jakościach subtelnie różnych, choć pozornie takich samych, co opisano w fenomenologii percepcji.

Większa wiedza, informacje efektywne, sprawcze, prawdziwe i rzadkie dotyczą dyskursów elitarnych — niezależnie od tego, czy posługują się nimi elity, wtajemniczeni, wykształceni decydenci czy bardziej świadomi obywatele. Informacje publiczne, ogólne wrażenie, że „coś się wie" o świecie, to dyskursy pospolite, podlegające inżynierii społecznej. Im mniej ktoś rzeczywiście wie, tym łatwiej manipulować jego ignorancją, bez potrzeby wtajemniczania go w bardziej złożone meandry świata. Jest po prostu mniej odporny na wrażeniowość indukowaną zewnętrznie przez techniki emotywno-poznawcze.

Najbardziej odporne są jednostki autonomiczne, krytycznie myślące, dojrzałe, rozróżniające, zindywidualizowane, meta-retoryczne — osoby wyedukowane, mające własną wizję, własną filozofię, ide-

ologię czy religię. Takie jednostki posiadają wiele modeli i „tuneli rzeczywistości", ale mają również samoświadomy, spójny trzon narracyjny. Innymi słowy, potrafią świadomie manipulować własnymi systemami światopoglądowymi oraz angażować się w ich autorefleksyjne meta-programowanie niejako „z zewnątrz".

Ludzie ci są wielowymiarowi i wielopłaszczyznowi — złożeni jak sam świat — a wraz z pogłębianiem ich refleksyjności i świadomości szerokości własnego poznania zyskują zdolność narzucania tonu własnej retoryce, wyprowadzając ją z dużego doświadczenia meta-poznawczego.

Czasem zadaję sobie pytanie: po co piszę jakiś tekst? Czy po to, aby się „wypisać", czy by wpłynąć na kogoś, punktując perswazyjne elementy tak, by osiągnąć zamierzony cel retoryczny? Kalibracja języka, persony, stylu jest potrzebna, aby nie stracić sedna ethosu własnego kręgosłupa, a jednocześnie zagwarantować ethos (charakter) narracji, która nie musi reprezentować nas, lecz ma reprezentować samą siebie — jako narzędzie, maszynę narracyjną.

Programista, pisząc program, nie reprezentuje siebie — liczy się funkcjonalność. Jego celem jest stworzenie urządzenia, które działa zgodnie z zamierzeniem. Maszyna z oprogramowaniem oraz interfejsem człowiek–maszyna ma ułatwiać komunikację. Podobnie pisarz posługuje się tekstem, wykładem czy performansem w celach eksperymentalnych, użytkowych, perswazyjnych, retorycznych lub artystycznych. Najlepiej, gdy jego narracje są z nim tożsame — wówczas pojawia się szczerość ułatwiająca komunikację. Reszta jest kwestią formy, środków literackich, retorycznych, meta-retorycznych, a także inżynierii poznawczo-emotywnej mającej pomóc osiągnąć zamierzony cel.

Każda grupa ma „kieszenie poznawczo-emotywne", w których akty pisarskie, aktorskie czy retoryczne rozkładają się ze swoim ładunkiem w umysłach i emocjach jej członków. Skuteczna perswazja i re-

toryka polega nie tyle na przekonaniu do własnych wartości, wierzeń czy narracji, lecz na inspirowaniu innych do autorefleksji, do ich zrozumienia — a w najlepszym razie do akceptacji jako rozumnych, pożytecznych lub przynoszących dobre efekty, jeśli zostaną zaimplementowane.

Stąd wynikają uproszczenia — często jednowymiarowe — będące reifikacją złożonych spraw i elitarnych dyskursów w język zrozumiały dla prostego człowieka. Elitarna komunikacja posługuje się elitarnym językiem między złożonymi jednostkami, lecz powinna komunikować w sposób uproszczony tym, którzy nie są złożeni. Einstein miał rzekomo stwierdzić, że ekspert potrafi wytłumaczyć skomplikowane sprawy ośmiolatkowi; z kolei wśród ekspertów używa się języka eksperckiego.

Najgorsza natomiast jest sytuacja, w której „ośmiolatek" strofuje innych niczym osoba z „opinią", nie będąc ekspertem i mówiąc to, co podsunie mu język w automatyzmach, a jednocześnie uważając się za eksperta — nie weryfikując siebie, nie reformując swoich systemów poglądowych, nie rewidując zasobów noosferycznych. Na tym polega infantyliada polityczna: ludzie reprezentują własne przekonania, bo nie są w stanie się tak pogłębić, aby reprezentować narzędzia komunikacyjne oparte na wykrojonej, wyselekcjonowanej wiedzy, podporządkowane strategicznym, dalekosiężnym celom perswazji.

XIII Perseid pod gwiazdami — wiadomość głosowa pozostawiona dla Niej

Perseidy, Penelopo!

Była geniuszem, zawsze czując się niewystarczająca; moim życzeniem było, by przerosła wszystko w wielkim zrozumieniu i mądrości — i tak uczyniła, wśród gwiazd.

Byłem jedynie jej nauczycielem, z wybuchami szaleństwa i wielkiego, szczerego gniewu, rozdzierany bólem, że była torturowana żądłami naszych wrogów.

Och dziewczyno, pamiętasz ten czas, kiedy przewyższyłaś Brigitte Bardot tym zmysłowym uśmiechem, mając na sobie luźną białą koszulę w muzeum etnograficznym?

Była poetką, malarką, tancerką, magiem, uzdrowicielką; jej cudowne rzemieślnicze czary były dopracowane do perfekcji, a ja uwielbiałem każde jej dzieło.

Gdy spała, pisałem dla niej książki, jako znak naszej lojalności i oddania.

Czy pamiętasz — może ci tego nie powiedziałem — jak mój upiór-widmo, skryty we wstydzie w kącie tamtego mieszkania, po którym wspinałem się jak twój rycerz w zardzewiałej zbroi ze stali damasceńskiej ukrywającej moją obsydianową martwą duszę, został pocieszony przez twoją srebrno-błękitną duszę, jakby mówiąc mi, żebym cię nie opuszczał, kiedy chciałem cię chronić

przed złymi losami moimi i ich akuszerek, które ostatecznie i tak nas zniszczyły?

Leczyła mnie łzami, potem i włosami, gdy walczyłem z szaleństwem; zapłaciłem krwią i korozją, by wykupić ją z rąk czarnych bractw, piramido-głowych, aby uwolnić jej cień od męki w chtonicznych światach — była moją Eurydyką, lecz tym razem historia potoczyła się odwrotnie: niech będzie pełna i wolna.

Ach, pamiętasz dziewczyno, jak zła byłaś, gdy modliłem się do bogów żmudzkich, a chciałaś uczestniczyć, lecz będąc jeszcze młodą, delikatnie chciałem ci ukazać przyszłość — odwiedziła nas dusza starego Giedymina, ukoronowana.

Chciała odkryć istotę rzeczy, matematykę wszechświata, sens swojej obecności na Ziemi, jak zagubione dziecko w bagnie istnienia.

Byłem oniemiały jej mądrością, gdy boginie i wielkie instruktorki przemawiały do jej najświetniejszego umysłu i serca, jakby była na to przygotowana — i dlatego stałem się jej uczniem.

Czy pamiętasz, jak w gniewie i pogardzie krzyczałem na całą zdradzoną krew, gdy odwiedził nas Aureliusz, a ty uprawiałaś swoją nekromancję i otwierałaś przesłanki wielu światów, które miały nadejść?

Była lwicą o ryczącym duchu, łagodną i delikatną, silną i dumną, jakby przeznaczoną przez piekła i nieba, byśmy przebili się przez świat, a jednak nie ocaliłem jej kryształowej duszy — przetworzyłem ją w szmaragdowy szkarłatny szafir, który nawiedza mnie poprzez twarze innych kobiet i ich ciche gesty, gdy Twoja dusza została wyrzucona z Twojego rozkosznego ciała.

Czy pamiętasz tę łąkę i nasze nieme epitalamium? Wszystkie duchy i bogowie byli zaproszeni, a wiosenna aura przyjęła cię z radością.

Była samotną cytadelą szlachetności, podczas gdy wrogowie degenerowali ją w ciekawostkę rozpadającą się na moich oczach, gdy mnie poddawano próbom za najgorsze zbrodnie, niepopełnione, a ona wy-

mykała się przez umysł i serce, a wrogowie szydzili ze mnie, gdy traciła wolę i siły.

Czy pamiętasz te niezliczone obrzędy i ceremonie, w które się angażowaliśmy w imieniu bogów, świata i ludzi? Widziałaś, jak działały, a jednak wszystko zapomniałaś, prawda?

Była, była — teraz jest udoskonalona w Boskim ogniu, pozostawiając mi zasłony, woale za którymi podążam patrząc na jej złotosrebrne oblicze na nocnym niebie, które nawołuje mnie dalej.

A przecież wciąż jest ta dumna dziewczyna, która może już niczego nie pamięta — jej umysł i serce zdradzone, wypełnione kłamstwami i niedolą, przemienioną w pancerz, przed którym pragnę oddać salut.

Pragnę jedynie, by wszystko, czym była w swojej najlepszej postaci, ponownie połączyło się z Koziorożcem wypowiadającym słowa, gdy spogląda w księgi i rozsiewa błogosławieństwa swymi mądrymi, starymi oczami i białymi włosami, które kiedyś mnie pocieszały. Bo takie też było moje życzenie: że jeśli się rozstaniemy, ona będzie kroczyć dalej jako kapłanka, w swojej cichej mocy i wglądzie.

Cóż, ja pamiętam — i zostawiam to jako cichą notę, by śmiertelna część ciebie mogła nieść to dalej, aż zbierzesz wszystkie nici i pozostaniesz taka, jaka jesteś — pełna w wielu udoskonalonych światach.

Pogańskie życie pośmiertne — model aksjomatyczny. Wszyscy poddajemy projekcji to, kim jesteśmy

Pogański model niebios. Otóż judeochrześcijanie wyobrażają sobie, że po śmierci trafiają do błogosławionego ponownego zjednoczenia ze swoimi rodzinami, grają na harfach, jednoczą się z Bogiem i przebywają w niebie. Och, oni nawet nie wiedzą, o czym, do diabła, mówią. Niech więc oddają się perwersji czczenia trupa, który w przeszłości był nikim, zerem. Tymczasem pogański, szlachetny, nie-abrahamiczny model niebios oraz pogańskie rody niebios polegają na tym, że w życiu afirmuje się samo życie — we wszystkich jego przyjemnych aspektach, ale także w smutku i wojnie. Heroicznie przezwycięża się cierpienie i ból jak wojownik, a po śmierci nie gra się na harfie (no chyba, że jest się Orfeuszem, lub błogosławioną muzą inspirującą nieustannie śmiertelnych) ani nie dołącza do pięknych pałaców nieba, które jako złudzenia istnieją dla tych, którzy ich pragną. Nie. Kontynuuje się heroiczną walkę, znacznie większą niż ta, która jest udziałem istoty śmiertelnej. A wszystkie cierpienia i bóle, które zostały przezwyciężone, cała twardość, odporność i mądrość zgromadzona w ciągu życia — wszystko to wnosi się w wielką kosmiczną ekspansję. Trud bogów i bogiń jest więc o wiele większy, szlachetniejszy i bardziej świetlany — a zarazem boski.

Innymi słowy, pogański model życia pośmiertnego zakłada, że jeśli wszystkie działania, inicjacje magiczne i sakramenty zostaną przeprowadzone prawidłowo oraz jeśli posiada się zdolność dołączenia do procesji bogów i bogiń, herosów, półbogów, agatosdajmonów, demonów, a nawet piekieł — co się wtedy robi? Kontynuuje się wielką ekspansję życia wradzając się w światy niecielesne, bo kto powiedział, że trzeba się odradzać jako człowiek lub zwierzę? Bezcielesne życie duchowe, heroiczne i wzniosłe. W tej metafizyce współdziała się i koordynuje pewne sprawy w świecie żywych, organicznych, śmiertelnych istot — takich jak ludzie, inne zwierzęta i byty. Innymi słowy, jest mnóstwo pracy do wykonania, wiele zobowiązań do podjęcia i wiele rzeczy do heroicznego zwalczania. Ponieważ wszechświat, choć niepodzielny, jest wojną żywiołów — nieustanną walką sił ontologicznych, różnorodnych.

I przyjemnie jest płynąć na tej fali. Przyjemnie jest walczyć. Przyjemnie jest stawać do boju w słusznej sprawie — aby zachować, podnieść, uszlachetnić, wydobyć tych nielicznych, którzy zwrócili swoje oblicza, duchy, dusze i serca ku bogom i boginiom, ku pięknej walce, heroicznemu sprawdzianowi, ku przedsięwzięciu godnemu człowieka szlachetnego. Tak więc nikt nie jest nieistotny — parafrazując Ralpha Waldo Emersona, amerykańskiego transcendentalistę.

Rodzimy się i żyjemy, miotani falami złudzeń i ignorancji, popychani przez roje mas ciągnących nas tu i tam, wszędzie, we mgle oszustwa, niewiedzy, złudzenia, głupoty i sidłach, które nas oplatają. Lecz gdy ta mgła się podnosi — mgła wojny, bagno — stajemy sami wobec bogów i bogiń, a oni przyjmują nas z powrotem na swoje trony. Bo każde dziecko może być intronizowane, a nie zniewolone. Każde dziecko może zostać przygotowane, by raz jeszcze dołączyć do bogów w ich najpiękniejszym, heroicznym splendorze i walczyć o wielkie sprawy — jako wyraz boskich cnót i ideałów dnia.

Angel's Egg Mamoru Oschii: O poświęceniu, zaufaniu, zdradzie i o tym, co warto zachować?

Dziś byłem na seansie Angel's Egg — jak on się nazywał? Mamoru Oshii. Bardzo kontemplacyjne dzieło animacji, niezwykle powolne w swoim rytmie, a jednocześnie odsłaniające istotne tropy dotyczące kwestii nietrwałości, ofiary, uczciwości i zdrady. W postapokaliptycznym świecie pojawia się dziewczynka, która chroni jajko będące dla niej najważniejszym fetyszem. W toku przeklętych wydarzeń spotyka pewną postać — również wędrowca — na tych spustoszonych ziemiach.

W kluczowym momencie chłopiec rozbija jajko, którego dziewczynka strzeże, zdradzając jej zaufanie. Lecz ta ofiara, która ostatecznie prowadzi do samobójstwa dziewczynki i jej zesztywnienia w katedrze poświęcena, zostaje dokonana po co? Po to, by zachować świat, by pozwolić mu trwać dalej. W tle obecny jest pewien gnostycki wątek demiurga, który w jakiś sposób karze świat, a jednocześnie dąży do jego podtrzymania. Zasadnicze pytanie, jakie stawia ta animacja, brzmi: czym jest ofiara? Jeśli nie znasz początków ani końców, ani znaczenia samego siebie w świecie, ofiarowujesz krew — krew ofiary — jako akt zobowiązania wobec dalszego istnienia świata. Innymi słowy, ofiara jest tym, co czyni świat możliwym, istotnym, poważnym, zobowiązującym.

Ofiara polega na tym, że bierzesz coś o ogromnej wartości — prawdziwej, uczciwej wartości — i zabijasz to, aby użyźnić ogrody

świata. I w tym zawieszone zostaje pytanie: czy ten świat jest wart zachowania? Czy ludzkość jest warta zachowania? Czy życie jest warte zachowania?

A jeśli odnajdziesz jakąś esencję, jakąś cechę, która jest naprawdę istotna, i uznasz, że warto ją chronić, wówczas decydujesz się na ofiarę z samego siebie, z rzeczy, które kochasz, z tego, co uważasz za niezwykle poważne i ważne — aby złożyć je na ołtarzach bogów.

Wyszedłem z kina, rozmyślając o tym. O tym, co poświęciłem w swoim życiu: moją krew, ciało, umysł, duszę, serce — wszystko, co złożyłem w dziełach na ołtarzach bogów. Czy to miało sens? Czy była to pusta, daremna ofiara? Czy też było to coś, co uznałem za uczciwe i zrozumiałe w odniesieniu do boskich rzeczywistości? Poświęcanie samego siebie,
aby zachować choćby niewielki ruch uczciwości.

Czy zatem świat, ludzkość, życie są warte zachowania? Jeśli tak — i jeśli odnajdziesz tę jedną, istotną jakość choćby raz — wówczas poświęcasz się, aby wpuścić więcej krwi do krwiobiegu ciągłości, aż do chwili, gdy ostatnie dziecko nie zostanie intronizowane na tronach bogów. Obowiązkiem jest je pocieszać, rozwijać, chronić, osłaniać — jak to jajko, którego strzegła dziewczynka.

Bogowie na Wygnaniu: Wątki Paradygmatów Magicznych: Bio vs. Cyber

„Natura lubi się ukrywać, albowiem tylko nieliczni stąpali po zaułkach jej najzazdrośniej strzeżonych sekretów." — Saturnin

„Bogowie nie przeczą Naturze" — Porfiriusz Malchus.

Pewnego razu zapytałem studenta biologii: „Co jest najważniejsze w nauce?". Odpowiedział: „Ciekawość". Potem zapytałem ponownie: „Poza ciekawością, co jeszcze?". Powiedział: „Pasja". „A co się stanie, jeśli połączysz ciekawość i pasję i możesz robić, co tylko chcesz?". Nie wiedział. Kontynuowałem: „Uważam, że najważniejsza w nauce jest etyka i ethos, ethos człowieka nauki, etyka przewidywania — dokąd mogą prowadzić twoje odkrycia, technologie itd. — czy prowadzą do cierpienia ludzi, czy wywołują degenerację człowieczeństwa, czy niszczą życie, czy wręcz przeciwnie?".

Podobnie jest z magią. Etyczny badacz magii może odkrywać anomalie, dziwne sfery, niebezpieczne światy, które mogą zrujnować całe społeczeństwa. Tym większa jest jego odpowiedzialność w dzieleniu się tym, co może być niebezpieczne, gdy zostanie uwierzone lub ujawnione — musi prowadzić siebie, swoją wizję, swoją narrację, musi wszystko przemyśleć i wykonać z wspaniałą przezornością i wglądem w „co by było, gdyby?". Oczywiście czasem zawodzi i może stać się okropnym draniem, ale przez większość czasu światło filozofii

wyznacza odpowiednie prerogatywy. Nie chodzi nigdy o udowadnianie racji; czasem trzeba zniszczyć i zdemontować, by coś zbudować — to giganci burzą stare struktury, a jeśli są mądrzy, przedstawiają nowe struktury, które świat może wypełnić wspaniale, choć zawsze w nieuchronnych porodowych bólach nowych światów.

Zawsze zadaję sobie pytanie: „A co, jeśli niedoświadczona osoba, naiwna, głupia, uwierzyłaby mi?". Mogłaby wyrządzić sobie krzywdę albo robić głupoty, naśladując coś, do czego nie jest przygotowana. Moja rada dla każdego, niezależnie czy jest magiem, czy człowiekiem etycznym, jest prosta i powtarza starożytną mądrość Wyroczni Apollina w Delfach, Pytii: „Wszystko z umiarem, nic w nadmiarze, gnothi seauton, E — epsilon (Boskość w nas)", choć nawet to wymaga opanowania — jak rozpoznać, co jest nadmiarem, a co umiarem?

To tak samo, jak z „dobrem i złem", „prawem i niesprawiedliwością". Jak mówił cesarz Julian: „Jak rozpoznać, jak wyprowadzić dobro, prawdę, wiedząc jednocześnie, czym jest zło?". Nie chodzi o dążenie do zła, lecz o jego rozpoznanie, przeciwdziałanie mu i wyprowadzenie wspaniałych rzeczy. To etyczne kształcenie naukowe i magiczne pozwala nam rozróżniać czyny, motywy, wolę, cele i środki, które prowadzą do takiego czy innego skutku. Nie zawsze możemy to kontrolować — czasem rzeczy wymykają się spod ręki, jak nieudane eksperymenty — ale prawość to zdolność, by w wytrwałości powracać do właściwych rzeczy. I to właśnie kształtuje szlachetny charakter.

Dzisiaj porozmawiamy o paradygmatycznych podejściach do Magii, Boskiego Ognia oraz otchłannych przestrzeni kosmicznych pustek w chaosie. Istnieją bowiem dwa paradygmaty, dwa ogólne paradygmaty w astro-magii. Pierwszym jest podejście biomantyczne, drugim — podejście cybermantyczne.

W podejściu biomantycznym zakłada się, że życie jest wbudowanym we wszechświecie — stanowi nierozdzielną całość, niepodzielną

całość. Innymi słowy, życie przechodzi serię duchowych rektyfikacji, a życie jako wbudowane we wszechświecie jest konieczne, aby kosmiczne rasy, ludzie i zwierzęta mogli dokonywać własnej rektyfikacji daimonicznej, formy przebóstwienia.

Jak natomiast wygląda podejście cybernetyczne lub cybermantyczne? Opiera się ono na anomalii: tworzysz maszynę i możesz przenieść do niej swój umysł, swoje emocje — jeśli chcesz — lecz nigdy świadomość duchową. Świadomość daimoniczna bowiem jest nierozerwalnie związana z zasadą życia. Owszem, można powiedzieć, że życie cierpi, że ewoluuje, ma wady konstrukcyjne i adaptacyjne, przechodzi transformacje i tak dalej w świecie Zoe/Bion, ale maszyna nie cierpi, prawda? W tym sensie jest ona doskonałym narzędziem, na przykład w projektach typu SETI, badających podróże przez pustki kosmosu jako satelita, ekspedycja — nic więcej.

Co jednak dzieje się, gdy umysł żywego organizmu zostaje przeniesiony do cyborga? Umiera on, a jego funkcjonalne dusze się oddzielają. Futurystyczny Cyborg/AI nie jest istotą świadomą, choćby osiągnął osobliwość (singularity); zostaje wyłączony z uniwersalnej całości, nie osiąga żadnej formy osobliwości. Jest martwą maszyną, która nie może rozwinąć świadomości, ponieważ brakuje jej esencji — bezszwowej integracji z wszechświatem, jaką posiada życie. Jest nagrobkiem życia, pomimo witalistycznych simulakr, nieważne jak doskonałych.

Istnieje jeszcze inny paradygmat: wycofać się w świat Cieni, wycofać się w tę całość mroku, ponieważ pewnego dnia wszechświat się skończy, gwiazdy zgasną i tak dalej. Jest to forma fałszywego unieśmiertelnienia umysłu — indywidualnego wampiryzmu. Problem polega na tym, że paradygmat ten nie uwzględnia jednego kluczowego aksjomatu w całej swojej pełni — Słońce jako gwiazda nie jest wrogiem, jak postulują niektóre nauki okultystyczne ścieżki lewej ręki w zachodniej tradycji ezoterycznej, tylko kathartycznym Intelektem

w naukach chaldejskich, jest korytarzem ognia. A skoro jest korytarzem, to ponad nim istnieją nadniebiańskie, transcendentne światy Boskiego Ognia, ognia duchowego, który wypala nieczystości i pozwala do niego dołączyć. William Blake ujął solarne siły jako miliony „aniołów" w trisagionie, wiecznej kosmicznej pieśni.

Mit Ikara jest świadectwem nieprzygotowania; porwanie się ze stadium ludzkiego zwierzęcia od razu na gwiezdne światy, mit prometejski symbolizuje „ukradnięcie" ognia kosmicznej hekatycznej duszy i upadku w świat zwierzęcy — jest to raczej zsynchronizowany sposób „zatopienia" się kosmicznej duszy w lokalnym sektorze świata, Układzie Słonecznym, w fale życia na przestrzeni milionów lat. Tkwi tu też sekret rektyfikacji życia poprzez ten najważniejszy, wspólny pierwiastek — Pneumę/Daimona, które oczyszczone, zrodzone, wznoszą się ponownie do rang kosmicznych, tak jak Dionizus-Zagreus — V.I.T.R.I.O.L — L.O.I.R.T.I.V. Jednak wehikuł życia jest niezbędny do rektyfikacji nowych form.

Co więc się dzieje, gdy gwiazda eksploduje w supernowej z perspektywy fizycznej astronomii, nauki o cieniach numenów? Jej całość, jej natura, jej duch wycofują się ku Boskiemu Ogniowi — wzwyż, jej korzenie w Czarnym Słońcu wycofują się w chaos, rozwiązane z formy.

Zgodnie z egipskimi, eschatologicznymi naukami, za miliony i miliony lat Boski Ogień Atuma zniszczy otchłanie, pokonując je, zniszczy kosmiczne pustki i pochłonie wszechświat. Kto wie — być może pojawi się nowy wszechświat, ponownie zaludniony przez zrektyfikowane duchy. Jednak to pozostaje do zobaczenia dopiero za miliony i miliony lat, jakby w wiecznym alchemicznym alembiku. Nie jest to novum w niektórych podaniach hinduskich — niszczyciel starego wszechświata, Rudra, stał się Bóstwem typu Wisznu obecnego. Czas trwania Mahamanvatary to ~306,72 mln lat ludzkich, choć ta kalkulacja jest XIX-wieczna, a termin po raz pierwszy był naj-

prawdopodobniej użyty w 50 n.e. (III w. n.e.) w Markandeya Purana w jednym z najstarszych tekstów w kanonie Purāṇ hinduizmu. Celem było określenie wielkich cyklów, w których trwa wszechświat, czy w moim rozumieniu: „Oddech Brahmana przechodzi pełen cykl".

W obrębie naszych genów, organizmu oraz organizmów rozmaitych zwierząt i „materii" ożywionej posiadamy wszystkie klucze do zrozumienia zawiłości technologii okultystycznych, światów ukrytych; innymi słowy, dzięki sile indukcji, dedukcji oraz krytycznego sprzężenia zwrotnego możemy skalować te naukowo-magiczne objawienia poprzez inżynierię wsteczną ku najwyższym możliwym pojęciom człowieczeństwa oraz hiperstazy naszego bytu, włączając w to odkrycie dusz, anima mundi oraz niesamowitości wszechświata w całej jego grozie i zachwycie. Oczywiście, punktem wyjściowym do rozumowego pojęcia są nauki ścisłe, operator magii skupia się na tym co działa w tak zaawansowanych dziedzinach — często na ślepo, jeżeli nie ma mediatorów, którzy „znają biologię organizmów żywych", zarówno ze światów Boskich, asteriai — Bogów gwiazd, jak i neriartai i hypochtonioi — bóstw podziemi i kosmicznych otchłani Orkusa, Nyx i Chaosu.

Jako ludzie z perspektywy okultystycznej, magijnej, jesteśmy wysoce wyrafinowanymi biologicznymi kokonami, okultystyczną rafinerią energii i mocy duchowych, pneumatycznych, pasyjno-emotywnych, seksualnych, intelektywnych, psychicznych, magicznych, biologicznych i wegetatywnych — w większości pozostającą w stanie uśpienia, nie mając pojęcia o tym jak operować własnym „darem ciała", bez technik, etyki i przeszkolenia w tym względzie. Jesteśmy rozwijani przez złożone ewolucyjne bauplany natury i kosmosu, które przy zastosowaniu właściwych technik magicznych, alchemizujących umysł w złożonym, wysoce zaawansowanym laboratorium biokognitywno-emocjonalnych, pneumato-seksualnych, daimonicznych obwodów deifikacji. Nasze esencjonalne pneuma-

tyczne rdzenie i dusze mogą zostać unieśmiertelnione w bezcielesnych, pośmiertnych stanach, pod warunkiem spełnienia przesłanek pomiędzy śmiertelnymi zwierzętami a Bogami. W Theion Ergon nasze biologiczne kokony mogą zostać zmodyfikowane wolą Bogów w celu skorygowania większych seksualno-intelektualnych oraz pneumatycznych wydajności ku półbogom pośmiertnym. Jesteśmy śpiącymi tytanami, ledwie świadomymi możliwości tytanizacji jako pomniejszych Bogów pośród Starszych Ras oraz Wielkich, Hiperkosmicznych Bogów.

Aby zrozumieć te ukryte ruchy, konieczne jest posiadanie wytrychu teorii: dawnych form ewolucyjnych, które nie są już pośród nas, różnorodnych form zwierzęcych i ich żyć; każda bowiem nowa forma organiczna jest strukturą, która kondensuje i reifikuje okult, sięga do rejestrów niemożliwego, otwiera portale i wiry do nieznanych, nie-ludzkich światów, zjawisk metafizycznych ujętych w wysoce złożone formuły. W tym ontologiczne siły kosmosu urzeczywistniają się w życiu, a w tym generacjonistycznym paradygmacie mutują i ewoluują, otwierając coraz to nowe perspektywy duchowej rektyfikacji, magicznych generatorów, komputerów, przełączników — zegarowego, zaawansowanego bio-magicznego, hiperjonicznego mechanizmu.

Ta ksenomorfizacja doświadczenia, to prze-perspektywizowanie oddalające się od bezpiecznie wydeptanych, antropocentrycznych hermetyk, jest zarazem poważnym zagrożeniem, jak i perspektywą rozwoju, jeśli zostanie podjęte w sposób rozumny, etyczny i rozumiejący. Czy kiedykolwiek zadaliście sobie pytanie: „Jak to jest być lwem, ośmiornicą, krocionogiem, wielorybem olbrzymim? Jak to jest być gryfem, feniksem, bóstwem, sylfidem?

Jak to jest być siłą ontologiczną, dziwnym wirem czarnego chaosu, boskim strumieniem złotego, hipersolarnego ognia?" We wszystkim tym pamiętajmy, że ostatecznie te eksploracje wskazują na sam stan człowieczeństwa: co definiuje człowieka, czym jest człowieczeń-

stwo, co je konstytuuje, jaka jest jego natura, co powinno nim kierować, jakie są jego współrzędne i punkty odniesienia na dekady i stulecia, które nadejdą. Powinniśmy podchodzić do tego z miłością — czym jest miłość? Jest ona afiliacją afektu w światach inteligibilnych, tak jak „kocham Bogów i Boginie" oznacza: „dzielę wzajemny afekt i afiliację pośród inteligibilnej auto-phaneii, samo-manifestacji". Jest to zatem miłość intelektualna o charakterze duchowym, która wznosi nas ku saturnicznemu typowi rozumienia.

O Boskich Androgynach

Marzeniem każdej egipskiej pary było stać się jak mała Izyda i mały Ozyrys. Co to oznaczało? Zespolenie diotymicznych komponentów w boskość, gwiazdę Pól Jaaru. W świecie pełnym materialistycznych, erotycznych romansów, skutej tym, co reprezentuje karta Tarota Diabeł — całkowicie nieświadomym znaczenia miłości — co to dziś znaczy? Powszechna rozwiązłość i separacja jest uosobieniem upadłego epitalamium.

Odłóżmy moralizowanie i przejdźmy do praxis: zjednoczenie cząstek męskich i żeńskich jest celem alchemii — oczyszczeniem i sublimacją pierwiastka męskiego i żeńskiego w mistrza i mistrzynię. Jest to warunek wstępny androgynizacji, najsubtelniejszego osiągnięcia człowieczeństwa pomiędzy mężczyzną a kobietą. Naturalnie, w czasach powszechnej nieufności, wzajemnej nienawiści, niskich popędów i motywów, to ziarno nie zostaje nawet zasiane.

Albowiem podobnie jak wolność i sprawiedliwość, swoboda i eudajmonia wymagają pięknego, wyrafinowanego, nieustannie i mądrze reformowanego ładu — zgodnie z czasem i koniecznością — tak też miłość, zwłaszcza wzniosły Eros, szlachetna Philia i bosko usankcjonowana Agape, musi rozwijać się w warunkach zaufania, człowieczeństwa, ofiary, prawdy, wielkoduszności i uczciwości.

„Kochaj mnie, kochaj mnie" — wołają zbutwiałe gardła. „Kochaj siebie, kochaj siebie" — krzyczą ci, którzy na zawsze oddzieleni są przepaścią. Kochać drugiego, wymieniać się sobą, rzeźbić monolity wielkości, człowieczeństwa i doskonałości — oto największa próba. Oznacza ona uczynienie miejsca dla Innego, aby mógł przeniknąć

nasze dusze, umysły i serca w sposób zrozumiały i wzajemny, w harmonijnej zgodzie, bez przemocy, zdrady, zawiści, przywiązania, posiadania, podejrzeń, błędu, ignorancji, ułudy, gniewu i nieufności. To miłować z umiarem i wzrastać niczym góra wyrafinowanej pasji — ujarzmiony szał inspiracji, który pędzi jak dwa wspaniałe konie przez stepy.

Prawdziwa miłość rozpoznawalna jest jedynie w głębiach rozpaczy i wielkości. Świat złudzeń oferuje jedynie surogaty: niepamięć, oszustwo, samooszukiwanie się i kłamstwo. Gdy zostaje przecięta więź oddzielająca mężczyzn i kobiety oraz ich solidarność — siłę każdego społeczeństwa — pozostaje jedynie zimne trwanie. Gdy miłość umiera, surowość szybko dostarcza pocieszeń w postaci każdej winorośli fałszu, którą hodujemy w naszych martwych, jałowych parkach, pielęgnowanych niczym piękne wiszące ogrody Semiramidy. A przecież mogłyby one równie dobrze składać się z trupów: zielonych, mglistych, ponurych i melancholijnych, równie niebezpiecznych jak lasy umarłych — przedmurze piekieł.

Aby uleczyć naszą mękę, przywołujemy każdą wymówkę, każdą racjonalizację, każde kłamstwo, by trwać dalej z zawiązanymi oczami — w istocie ślepi — opisując cuda, których nie widzimy. Szlachetne jest niesienie tego zaklinowanego, nieuleczalnego bólu i dochowanie wierności obowiązkom. To właśnie odkryłem: obowiązki, mentoring, pomoc innym oraz zobowiązania wobec bogów są jak opatrunki na rany miłości, wypełniające je wonnymi ziołami i pajęczymi siećmi by szybciej się goiły i zabliźniały.

Ci jednak, którzy utracili wielką miłość — wskutek knowań spraw gwałtownych, zazdrosnych, głupich, złośliwych, zdradliwych lub jedynie ciekawskich, jeśli nie z własnej winy — noszą teraz piętno straty o wymiarze monumentalnym. Każda miłość jest metafizyczna: jest hieros gamos, świętym zaślubinami. Ciała, umysły, serca i dusze podążają za potężnymi daimonami zakochanymi w sobie nawzajem.

Plutarch wspominał, że Izyda i Ozyrys byli niegdyś wielkimi daimonami, zanim stali się bogami.

Tytaniczne jest dzieło mężczyzny — maga, który trudzi się pracami miłości; tytaniczne jest dzieło kobiety — maestry, która podtrzymuje jej święte słowo. We współczesnym świecie wszystko jest symulakrum — matrioszką wrzuconą w ocean smoły — a pośród tych pułapek stoją mężczyzna i kobieta. Aby poznać jakość przebóstwioną, ontologiczną siłę prawdziwych idei, trzeba odrzeć się z fałszu, wypłynąć ku powierzchni jeziora lotosu i ujrzeć istoty rzeczy poza platońską jaskinią.

Ci, którzy wołają z istotowych, numinotycznych światów do więźniów katakumb, trudzą się na próżno. Więzień musi najpierw sam pojąć iluzję — zrozumieć, że jego percepcja jest błędna. Dopiero wtedy rozpoczyna się Odyseja wznoszenia z podziemi ku powierzchni: podróż niezwykła i niebezpieczna, pełna zagrożeń i dzikich, demonicznych bestii. Nawet gdy umysł, serce, dusza i daimon wydostaną się z labiryntowych jaskiń życia, istnieją siły, które wabią nas z powrotem do łona bezpiecznej ignorancji, kusząc zdradą własnych prerogatyw.

Pozostajemy żywi niczym Wisielec z Tarota — odwróceni głową w dół, z nogami-korzeniami w gwiazdach i z aureolami głów oświetlających ziemię. Oto prawdziwe znaczenie impasu, w którym ironia sokratejska nakazuje oświecać, lecz ciało odmawia wycofania się ku numinotycznemu — niczym Ossian grający na lirze dla piękna, które przeminęło, wpatrzony w Ziemię płodną w smutek.

Jedynie poeci skłonni ku wojnie wiedzą, że ich poezja jest żeńska: jest nieśmiertelną, bezcielesną muzą, której sztukę pragną ujrzeć ucieleśnioną w kobiecie. Najprawdziwszą i najszczerszą sztuką każdego mężczyzny jest jego anima, jego hekatyczna dusza świata, podobnie jak jego dążenia filozoficzne są apollińskie i przynależą do jego płci. Analogicznie, animus kobiety w przedsięwzięciach intelektual-

nych i analitycznych jest najczęściej męski. Stąd kobieta bywa nazywana muzą, gdyż inspiruje znużoną wojną męską duszę, stając się jej wielkim wytchnieniem i potężnym tyrsem.

Gdy anima i animus spotykają się w wielkim, kosmicznym weselu, stają się jednym. Gdy się od siebie oddzielają, spadają na oślep w śmierć i jałowość.

Twórczość — poezja, filozofia, sztuka — jawi się zatem jako ostatnia przestrzeń, w której niespełnione hieros gamos nie ulega całkowitemu unicestwieniu. Jest echem jedności, która nie mogła się wcielić, ale nie przestała istnieć w porządku duchowym. Tam, gdzie ciała i losy zawiodły, duch podejmuje pracę podtrzymania sensu: transmutuje stratę w formę, ból w znaczenie, rozdarcie w znak. Akt twórczy staje się cichą liturgią nieobecnej jedności, próbą ocalenia tego, co boskie, przed rozpadem w niepamięć. Nie zastępuje on zaślubin, lecz przechowuje ich możliwość — jak żar ukryty pod popiołem — oczekując czasu, w którym to, co rozdzielone, będzie mogło ponownie zostać zespolone.

Kartograf Mauve, czyli Anomalistyczne Promienie Anty-Wszechświata (inkursje a-fenomenalnego chaosu)

Z dziełami Trylogii Tyfonicznej Kennetha Granta zapoznałem się w 2007 roku. Bogowie porządku jedynie wiedzą, jak bardzo było to użyteczne w budowaniu mojej saturnicznej zbroi, wydłużonego khaibitoplazmatycznego hełmu, domu dla umysłu mojego daimona, zabezpieczonego w sferze Saturna, abym mógł w niej zamieszkiwać i przetrwać w zdradliwych domenach Jotunheimu oraz innych rejonach tej sfery. Kilka lat później przeczytałem książkę o voodoo, uzupełnioną o Voudon Gnosis Handbook Beartiaux (nabytą w 2013 roku), którą następnie podarowałem małej nordyckiej czarownicy — mojej ówczesnej dziewczynie — którą pomyliłem z księżycowym dzieckiem.

Tradycje voodoo posiadają technikę zwaną „obmywaniem cienia", działającą na własną duszę-cień oraz na dusze-cienie innych; są to operacje nigromantyczne i thanatarchiczne. Z uwagi na moją skłonność do wykorzystywania nowo nabytych technologii postanowiłem ją zmodyfikować. Eksperymenty z przemysłową latarką podczerwieni o długości fali 920–980 nm w 2014 roku, polegające na przypalaniu cieniowej wampirzycy, która mnie zaatakowała, dowiodły, że khaibit (dusze-cienie), Ka (dusze) i inne dusze reagują

na promieniowanie. Wystarczy powiedzieć, że bomby atomowe zrzucone na Hiroszimę i Nagasaki były rzezią dusz, nie tylko śmiertelnych ludzkich ciał. Dekady później japońskie dziecko powiedziało swojej matce, że widzi spalone ludzkie dusze w rzece; była oczywiście przerażona.

Pierwszą anomalią, jakiej doświadczyłem w 2007 roku, było zamknięcie mnie w „kieszeni czasu": wszystko wokół zwolniło — samochody, ludzie — a ja poruszałem się z normalną prędkością. Z perspektywy osób w samochodach i pieszych byłem jakby „zdematerializowanym, szybko poruszającym się światłem". Anomalie po „tej stronie" zwykle nie trwają długo; być może rzeczywistość ma tendencję do „samoregulacji" — podobnie jak wtedy, gdy w spazmach odwetowego gniewu rozerwałem ochronne zasłony nad miastem Warszawą, wpuszczając obce wymiary w latach 2014–2016, pozwalając niektórym niegrzecznym bytom wykonać moje plany zemsty.

Czy słusznie? Nie mi to oceniać, w każdym razie inkursje zostały posprzątane, a zasłony zszyte, pamięć osobników, które za dużo doświadczyły wymazana.

Czym są zasłony? Po pierwsze, istnieją zasłony, które uniemożliwiają ludziom widzenie światów duchowych; następnie zasłony, które chronią byty przed widzeniem wyższych porządków; oraz zasłony ochronne, które zapewniają, że wszyscy nie popadną w obłęd. Są one szybkim rozwiązaniem, mającym utrzymać śmiertelników w zdrowych zmysłach i przy ich codziennych sprawach życia.

W 2018 roku wyposażyłem się w przemysłową latarkę ultrafioletową i eksperymentowałem z konwergencją IR/UV, zainspirowany pewnymi pracami fizycznymi. Nowością było to, że w warunkach pozalaboratoryjnych skierowałem zbieżne promieniowanie na własny cień, zgodnie z wcześniej wspomnianą techniką „mycia cienia", prymitywnie wykonywaną przy użyciu świecy. Zwykły cień rzucony

na ścianę bywa czasem transkrypcją duszy-cienia; istnieje mechanizm sprzężenia zwrotnego. Wielokrotnie, gdy chciałem naprawić moją duszę-cień lub oddziaływać na mój układ nerwowy, aby oczyścić go z intruzji i zanieczyszczeń substancji cieniowej, przeprogramowywałem operacje wykonywane na zwykłym cieniu na ścianie tak, by oddziaływały na prawdziwą duszę-cień we mnie.

Raczej pozbawiony duszy-cienia w 2008 roku, operuję na progach, czasem czując się jak liminalna otchłań zamknięta tymczasowo w śmiertelnym ludzkim ciele; najbardziej duchowym elementem jest daimon/hegemon, czyli mój duch umiejscowiony między brwiami, w punkcie Pottu oznaczającym Ajnę. „Druga strona" często nazywała mnie „mrocznym bogiem" po tym, jak moje czerwone dusze i cień zostały rozbite. Wszyscy mamy w końcu swoje stacje i odpowiedzialności.

Wracając do sedna: mój cień został przemieszczeny, otworzył się portal, dając początek nieeuklidesowym czarnym kryształom khaibitu. Co się dzieje, gdy anty-wszechświat zostaje wpuszczony do tego świata? Jeśli czarna energia jest czysta, to gdy potencjał chaosu uderza w zjawiska uporządkowane, manifestuje się w pół-uporządkowanych aktualnościach. Stąd moja teoria kosmogenetyczna: chaos jest czysty jak monada, a monada proteiczna — czyli porządek totalny — jest całkowitym potencjałem, podobnie jak chaos. Gdy się spotykają, generacyjnie doskonały, unitarny „porządek" zstępuje w entropie, w zamanifestowany wszechświat.

Podczas tego procesu odczuwałem wysoce magnetyczną, „gęstą" otoczkę wokół ciała i wszedłem w „strefę martwych kosmicznych świętych". Wyprojektowałem holo-kopię postaci podobnej do Horusa i zamieszkałem w niej, tworząc zapasowy „portal" w martwych strefach śnienia, do którego będę mógł wejść pośmiertnie w przyszłości. Kolejna anomalia podczas tej operacji była najbardziej zdumiewająca: połowa mojej twarzy, wraz z czaszką, została przesunięta o 15–20 cm.

Czułem fizyczne uszkodzenie, lecz bez bólu, więc poszedłem do łazienki; patrząc w lustro, moja potwornie przemieszczona skóra i kości wróciły na swoje miejsce z dziwnym „trzaskiem".

Po tej anomalii postawiłem trzy teorie. Albo była to iluzja układu nerwowego, albo rzeczywistość jest konstruktem, a anomalia zdestabilizowała lokalność tego konstruktu, otwierając teorie totalnej egzystencjalnej grozy — że ten świat od dawna jest martwy, a my jesteśmy społeczeństwem duchów współ-symulujących swoje resztki. Otwiera to przestrzeń dla opowieści grozy à la Ligotti. Trzecie twierdzenie było niesolipsystyczne, a zarazem pocieszające: lokalna anomalia spotkała się ze zmianą percepcji w skądinąd nienaruszonej rzeczywistości fizycznej. Pocieszające czy prawdziwe? Nie wiem — i dla zachowania własnej stabilności wolę odnaleźć punkt spoczynku poznawczej przyjemności.

Wszystko spisane i powiedziane

Stańcie w ciszy, wy, którzy jeszcze nosicie imiona, nie dla zmarłych bowiem tu mówimy, lecz dla pustki, która po nich pozostała, nie dla ciał, lecz dla form, które udawały ciała, nie dla dusz, bo te przeszły już przez ogień; oto Królewskie Sarkofagi w saturnicznym Sześcianie Jotunheim, geometrycznym grobie czasu, gdzie ciężar bytu przygniata samą możliwość pamięci, gdzie kamień nie jest materią, lecz aksjomatem, metal nie rdzewieje, bo nigdy nie żył, a imiona wyryto z pietyzmem dla czegoś, co nie ma już dokąd wracać, albowiem są puste, nie jak groby splądrowane przez ludzi, lecz jak simulakra świata odcięte od boskich ontologii, skorupy po bogach, którzy wycofali swoje światło, zostawiając samą formę, jak ślad po pieczęci w wosku, którego nigdy nie dotknął sygnet; tu spoczywała miłość i została zniszczona nie przez zdradę, nie przez namiętność, nie przez wojnę, lecz przez zawiść, próżność, obłęd, głupotę, chciwość i kaprys Innych, wrogów spraw dla nich niepojmowalnych, pozbawionych tak rzadkiego przywileju.

Transpozycja! Bo miłość, która nie umiera, musi odejść, i tak odeszła w światy boskiego ognia, gdzie Eros nie dotyka ciała, Philia nie potrzebuje wspólnoty, a Agape nie zna już ofiary, bo wszystko, co mogło zostać oddane, zostało oddane do końca, i wtedy Orfeusz upadł, nie dlatego, że się obejrzał, lecz dlatego, że nie było już kogo wyprowadzać, Eurydyka została wyzwolona, a wyzwolenie nie zostawia śladów w Hadesie, jej cień nie był cieniem, jej cisza nie była brakiem głosu, odeszła w pełni, a Orfeusz pozostał z pieśnią bez ucha, miłością bez ciała, pamięcią bez podmiotu, bo tak rodzą się puste na-

czynia, ciała i umysły, które niegdyś były pełne dusz ognia, stały się królewskimi skorupami, doskonałymi i nienaruszonymi, a jednak niezamieszkanymi, nie zwłokami, bo śmierć zakłada obecność, nie relikwiami, bo nie pozostała w nich żadna świętość, lecz tronami bez królów, imionami śmiertelnych bez genezy, sarkofagami, które nie mogą już niczego chronić, a Saturn patrzy na nie bez gniewu, bo czas nie jest okrutny, jest obojętny i zdeterminowany, i to, co zostało wyniesione do ognia, nie podlega już jego jurysdykcji, dlatego ten pogrzeb nie jest lamentem, lecz uznaniem, epitalamium, bo była tu jedność duszy i przeznaczenia, ognia i formy, miłości i konieczności, oraz epitafium, bo forma została, a treść odeszła jak alfabet po zniknięciu języka; niech więc Sarkofagi stoją i uczą tych, którzy jeszcze pragną zatrzymać miłość w materii, że nie wszystko, co święte, może być zachowane, niech będą ostrzeżeniem dla mylących posiadanie z uczestnictwem, a pamięć z życiem, bo miłość nie kończy się w grobie, kończy się tam, gdzie forma próbuje ją zatrzymać, a ci, którzy przeszli przez ogień, nie wracają, by zamieszkać w kamieniu, więc zostawiamy Sarkofagi w ciszy Saturna, w Jotunheim, w Sześcianie, gdzie czas składa się sam w sobie, a pustka nie jest brakiem, lecz świadectwem przejścia, niech to będzie ostatnia pieśń Orfeusza, nie wołanie, lecz uznanie, i niech nikt nie waży się ich otworzyć, bo nie znajdzie tam śmierci, lecz dowód, że miłość była tu zbyt wielka, by zostać.

Theologia — Słowo na Temat Bogów i Bogiń

A zatem teologia — theo-logos — jest słowem o bogach i boginiach. Gdybym miał prawdziwie i rzetelnie zdefiniować pogląd, jaki mam na życie i na boskość — moją symulację, moją projekcję boskości, którą wszyscy posiadamy, jeśli wierzymy w siły „tam na zewnątrz" — opisałbym go jako realizm ontologiczny, panenteizm oraz henoteizm.

Oznacza to, że sposób, w jaki rozumiem boskość, bogów i boginie, polega na tym, iż są oni maskami Pleromy. Są to zindywidualizowane maski stojące na pierwszym planie wielości sił i mocy wszechświata. Czasami ucieleśniają się one we współ-wyłanianiu się kosmosu, samego porządku. Boskość pokrywa się z tym procesem i zarazem grzebie się oraz sklepia we wszystkich możliwych formach.

Jak w pewnych arabskich traktatach o roślinach, minerałach i zwierzętach, boskość jest w nich pogrzebana i zamknięta niczym w sklepieniu. W miarę współ-ewolucji porządkuje ona wielość form — nowe formy biologiczne, nowe formy etyczne, nowe formy dionizyjskie, Afrodyty Genetrix — w coś większego. Oczywiście nie zakładam wiecznego postępu. Raczej postuluję kieszenie entropii: porządek i nieporządek, harmonię i zniszczenie, dysharmonię i kakofonię, rozproszone w różnych sektorach wszechświata.

Nie jest to, że tak powiem, doskonała izometria. Nie jest to hipersymetria. Różni się ona pomiędzy światami, a jednak jednoczy się z einsteinowską, fizyczną, obiektywną rzeczywistością. Prawa są

wszędzie takie same, we wszystkich sektorach wszechświata — przynajmniej te prawa, które obecnie znamy. Istnieją jednak liczne prawa, które są zakryte, niewidzialne i być może nigdy nie zostaną odkryte przez rasę śmiertelników.

Na przykład, jeśli weźmiemy boskość Słońca — teologię heliakalną — jest ono obiektem o hipergranulacji, fuzji termojądrowej, ogromnym cieple w swoim jądrze oraz dwunastoletnim okresie repolaryzacji: cyklu słonecznym. Lecz jeśli postrzegamy je poprzez percepcję hieroglificzną jako coś boskiego, widzimy korytarz ognia, zastępy feniksów lub aniołów śpiewających Trisagion, oraz bóstwa związane ze Słońcem — czy to Sola, Heliosa, czy Amaterasu. Są to, że tak powiem, fronty natury Słońca, podobnie jak w przypadku mocy planetarnych.

Pierwotne znaczenie archonta — na przykład archonta Jowisza — to sama natura Jowisza. Każdy obiekt ma swoją naturę; w hiperstazie posiada on naturę boską, a w hipostazie, zreifikowanej, posiada fizyczne właściwości formy — dokładnie to, co nauki fizyczne próbują zrozumieć.

Wracając do nauk fizycznych: są one niezwykle ważne i rygorystyczne. Badają jednak cienie numinosum, cienie istot filozoficznych. To, co astronomowie i fizycy badają w Słońcu, jest jedynie cieniem tego, czym ono jest w swojej całości — jako eon, jako emanacja Hyperiona, Zurwana i tak dalej. Widzialna gwiazda to Helios.

W dyskursie plutarchiańskim filozof przechodzi przez kilka etapów: tych, którzy uznają boskość; tych, którzy są z nią obeznani; tych, którzy ją badają; tych, którzy działają poprzez boskość; oraz tych, którzy współdziałają z nią w theion ergon. Kroczysz jako śmiertelnik, rzeźbiąc pewne rzeczy w sobie, a następnie współpracujesz — aż w końcu bogowie przejmują inicjatywę i rzeźbią ciebie, abyś mógł dołączyć do boskiego pochodu.

Istnieją także siły, które uważam za niezindywidualizowane, czyste siły — takie jak śakti. Vāsanā jest tym, co zabarwia je naturą, pewnymi skłonnościami ku teleologii lub ukierunkowaniu na cel. Gdy coś posiada skłonność, działa ku pewnemu stanowi — nie ku celowi intencjonalnemu, lecz ku tendencji do określonego warunku. Tym właśnie jest teleologia.

Jednak gdy istnieje moc połączona z intencją — na przykład idea: idea aktywna, czysta idea łącząca się z podmiotem swojego działania — wówczas mamy inteligentnego sprawcę. Może to być bóstwo, daimōn, duch, muza, a nawet cienie zmarłych. Posiadają one teleologie pamięci. Poruszają się od stanu do stanu rzeczy utraconych, nostalgii.

Nie jestem tu po to, by wygłaszać wykłady z teologii czy teorii hiperstruktury — struktury i podstruktury tego, co dla mnie działa. Chcę jedynie podsumować, że korzystne jest, jeśli jesteś filozofem lub czynnym magiem, posiadanie ugruntowanej struktury. Budujesz strukturę, kondensujesz ją, zapominasz o niej, dekonstrukujesz ją i budujesz nową. Tak należy to rozumieć.

Solve et coagula. Rozpuszczasz — samego siebie. Jest tu rozwiązanie. Po zbudowaniu wielkiej struktury i zrozumienia rozpuszczasz ją; zostaje ona wchłonięta przez ciebie. Tak dokonuje się postęp w pracy alchemicznej. Na Wielkiej Drodze włączasz w siebie to, co już wiesz, idziesz dalej, odkrywasz nowe rzeczy, włączasz je i rozszerzasz — aż w końcu kurczysz coś w ostateczną krystalizację.

Najpierw musisz się rozszerzyć: poprzez doświadczenie, poprzez wiedzę (epistēmē), poprzez praktykę — czy to ceremonie magiczne, rytuały, medytacje, modlitwy, czy cokolwiek innego. Wkrótce z absolutnego amatora — początkującego, który przez lata dostrzega jedynie proste anomalie i włącza je do ogólnego schematu — stajesz się zdolny dedukować, dlaczego coś działa w metafizyce, a dlaczego nie. Stawiasz hipotezę i testujesz ją w indukcyjno-dedukcyjnej pętli sprzężenia zwrotnego.

Jednak musi nastąpić ekspansja, abyś posiadał substancję, materię i treść wystarczającą do zrozumienia czegokolwiek. Jeśli cokolwiek z tego cię interesuje — nie nazwałbym tego osobistą gnozą, lecz raczej filozofią, która dla mnie działa — pozostawiłem po sobie wiele wykładów oraz dwanaście książek. Jeśli uznasz je za użyteczne, daj mi znać. Jeśli zechcesz je omówić, również daj mi znać.

Lubię korespondencję; cenię epistolografię z tymi, którzy są współwędrowcami na tej ścieżce. Nie przybieram wyniosłych póz, choć można by powiedzieć, że nosiłem wiele koron i wielokrotnie spoczywałem, niejako cezaryzowany, z wieńcem laurowym. Mimo to pozostaję — przynajmniej we własnym mniemaniu i z własnym trudem — aspirującym do człowieczeństwa.

Apollonios z Tiany — odwiedzony: piśmienni śmiertelni półbogowie w świetle sufickiej przypowieści

49. Macarius of Magnesia, The Only-Begotten, or Reply to the Pagans ("Apocriticus"), III 1 (33 Harnack = 72 Goulet = Porphyry, Against the Christians fr. 63). τίνος ἕνεκεν ὁ Χριστὸς οὔτε τῷ ἀρχιερεῖ προσαχθεὶς οὔτε τῷ ἡγεμόνι ἄξιόν τι σοφοῦ καὶ θείου ἀνδρὸς ἐφθέγξατο, δυνάμενος καὶ τοὺς παρεστῶτας παιδεῦσαι καὶ βελτίους ἐργάσασθαι, ἀλλ᾽ ἠνέσχετο καλάμῳ τύπτεσθαι καὶ περιπτύεσθαι καὶ στεφανοῦσθαι ἀκάνθαις, καὶ μὴ καθάπερ Ἀπολλώνιος μετὰ παρρησίας τῷ αὐτοκράτορι λαλήσας Δομετιανῷ τῆς βασιλικῆς αὐλῆς ἀφανὴς ἐγένετο, καὶ μεθ᾽ ὥρας οὐ πολλὰς ἐν πόλει Δικαιαρχίᾳ, νῦν δὲ Ποτιόλοις καλουμένῃ, ὤφθη ἐπιφανέστατος; ὁ δέ γε Χριστὸς εἰ καὶ παθεῖν εἶχε κατ᾽ ἐντολὰς τοῦ θεοῦ, ἐχρῆν μὲν ὑπομεῖναι τὴν τιμωρίαν, οὐ μὴν <δ᾽> ἄνευ παρρησίας ὑποστῆναι τὸ πάθος, ἀλλὰ σπουδαῖά τινα καὶ σοφὰ διαφθέγξασθαι πρὸςΠιλᾶτον τὸν δικαστὴν καὶ μὴ ὡς εἷς τῶν ἐκ τριόδου χυδαίων ὑβρισθῆναι.

49 (Makary). Jak to się stało, że Chrystus nie wypowiedział niczego godnego człowieka mądrego i boskiego ani wtedy, gdy został postawiony przed arcykapłanem, ani przed namiestnikiem, choć

mógł przecież pouczyć stojących obok i uczynić ich lepszymi ludźmi? Dlaczego zamiast tego znosił uderzenia trzciną, opluwanie, ukoronowanie cierniem i nie postąpił jak Apoloniusz, który swobodnie przemawiał do cesarza Domicjana, a potem zniknął z pałacu cesarskiego i kilka godzin później pojawił się zupełnie wyraźnie w mieście Dikaiarchia, zwanym dziś Puteoli? Co do Chrystusa, nawet jeśli musiał cierpieć zgodnie z Bożymi nakazami, to przecież nie musiał znosić swego cierpienia w całkowitym milczeniu. Mógł wypowiedzieć do Piłata, swego sędziego, jakieś słowa dobra i mądrości, zamiast być znieważanym jak jakiś pospolity człowiek z ulicznego zaułka.

Apollonius of Tyana, Testimonia, LCL 458: 140—141, DOI: 10.4159/DLCL.2006

Ostatnio czytam Apolloniosa z Tiany — jego listy, listy zachowane do naszych czasów. Był on thaumaturgos, cudotwórcą, magiem, pogańskim magiem, a zarazem słynął jako filozof. Co ciekawe, posiadał on dajmoniczny pierwiastek typu półboskiego — dajmona lub ducha półboga. I nieczęsto zdarza się, aby sami półbogowie, żyjąc w śmiertelnym ciele jak inni ludzie, pozostawiali po sobie świadectwa dla potomnych.

Jak wiemy, opowieści o Apolloniosie z Tiany były zaciekle zwalczane przez chrześcijańskich oszczerców, próbujących dowieść wyższości Jezusa — tego „zera" — nad wszystkimi innymi. Tymczasem Apollonios był magiem, był półbogiem uwięzionym w ciele, narodzonym jako śmiertelny człowiek, a zarazem wystarczająco ludzki i humanitarny, by pisać, rozmawiać i pozostawić po sobie swoje świadectwa.

W jednym z cytatów z listów Apolloniosa z Tiany czytamy, że dobre losy przynoszą krótkie życie. To znaczy: jeśli masz dobrą fortunę i długie życie, wydaje się ono bardzo krótkie i szybkie. Led-

wie wstąpisz na ścieżkę szczęścia, a ono już przemija i umierasz. To wszystko. Natomiast złe losy żyją długo. Losy naznaczone cierpieniem trwają długo. Życia nędzne albo heroiczne — być może.

Liczy się intensywność. Rozpiętość doświadczenia żalu, zachwytu, niedoli i bólu. Przypomina mi to przypowieść suficką, którą kiedyś czytałem — bodajże w książce Idriesa Shaha.

Pewnego razu święty mąż zostaje nawiedzony przez demona. Demon pyta: „Czego pragniesz? Dam ci wszystko, co zechcesz otrzymać". Mistrz odpowiada: „Nie gonię już za marzeniami, pragnieniami, żądzami ani zachciankami. Co możesz mi dać? Jestem już człowiekiem spełnionym. Jestem udoskonalony i zrozumiałem wszystko, co było mi potrzebne". Wówczas demon odpowiada: „A zatem moją klątwą jest to, że musisz być — ze swoimi żalami, smutkami i niedolami maga — przez resztę swojego życia".

Dlatego, niezależnie od tego, jak wielkie wyprawy podejmiesz, jakich rozpaczy, cierpień i udręk doświadczysz, jakich szczęść, eudajmonii, zachwytów i cudów heroicznego, odważnego życia zaznasz — przychodzi moment, w którym, nawet będąc spełnionym, musisz trwać: w milczeniu albo dzieląc się tym, być może mentorując innym.

Tak czy inaczej, musisz być ze wszystkimi ranami, wszystkimi traumami, wszystkimi dawnymi wydarzeniami, ze wszystkimi wielkimi miłościami, które utraciłeś, ze wszystkimi wielkimi aspiracjami i tęsknotami, które obróciły się w pył niczym deifikowane idee tego świata.

Za każdym razem, gdy wracam do swojej przeszłości — już w pewnym sensie uleczonej — do gniewu, który się rozproszył, do surowej, lodowatej, obiektywnej nienawiści, która gdzieś zniknęła, pozostawiając jednak ślad okrucieństwa i bezwzględności we mnie.

Przeżyłem wielkie życie i jestem człowiekiem spełnionym. Lecz klątwa trwa we mnie. Dlatego — muszę być, jak każdy inny.

I tym, co poświęciłem Pani Filozofii oraz oddałem moim bogom i boginiom, opatrznościowemu numen multiplex — muszę być.

Listy do Dalmacji

Dotarła do mnie wieść, że osiadłaś w Salonie, starożytnym rzymskim mieście, w którym urodził się Dioklecjan. Cesarz Domicjan natomiast, którego Jan z Patmos nazwał Bestią w swoich zealockich rojeniach, jakby Bestia Heliosa, Aurelion Therion, nie była już tytułem cesarskim. Nazwał on także żonę Domicjana, Domicję Longinę Wielką Nierządnicą, niemal zrównując ją z czcigodną Artemidą-Drakainą. Nienawidził bowiem jej wtajemniczonych, jej kapłanek, jej kapłanów oraz misteriów tego niegdyś wielkiego kultu, którego szlachetne korzenie tkwią w dawnej, nieujarzmionej Tesalii.

Odkąd Justynian zakazał nam, nobilitas — „pagani", jak pogardliwie nazywają nas Galilejczycy — nauczania filozofii lub prawa pod karą śmierci, i odkąd zamknięto świętą Szkołę Ateńską, a jej mężów, poświęconych Matce Filozofii, zesłano; odkąd zgasły pochodnie przed ołtarzem mądrości, a budynki akademii porzucono, by popadły w straszliwą ruinę — Ateny upadły. Coraz częściej słyszę o zejściu miasta w niebyt, miejsca niegdyś pełnego aretē, dziś zepchniętego na margines.

W tym samym roku jakiś głupi galilejski fanatyk imieniem Benedykt otrzymał pozwolenie na wzniesienie swego klasztoru na Monte Cassino. Jak dobrze wiesz, od czasów cesarza Juliana — zamordowanego przez galilejskiego fanatyka — nasza sprawa świętych misteriów i cnót ludzi szlachetnych jest od dawna przegrana. Tłum uderza na każdego, kto go przewyższa; biskupi bogacą się z ofiar swych wiernych. Dawno minęły czasy, gdy takich szarlatanów krzyżowano lub przepędzano na krańce ziemi.

To niewiele, co tliło się w umysłach mędrców, staraliśmy się zachować, tak jak Makrobiusz unikał wszelkich galilejskich skażeń w swoich Saturnaliach, aby wiedza mogła przetrwać, choćby w najmniejszej postaci. Czyn prawdziwie heroiczny — dopilnować, by nawet okruch prawdy przetrwał mimo naszej klęski na ziemskiej scenie.

Czuję, że Bogowie nie ingerują w ziemskie ekscesy. Nagradzają tych, którzy się do nich zbliżają, beznamiętnie przyglądając się wyczynom galilejskich teologów i duchownych. Niech świnie tarzają się w swoim plugastwie! Nasi bogowie są intelektualni; trzeba wznosić się lotem rozumu i dostrajać do autentycznej wielkości. To nie są niebiosa dla niewolników i żebraków. A jednak usiłowali uczynić z nas jakąś groteskową karykaturę!

Ty, Lavintio, ucieleśniłaś Via Romana, pozostając pogardliwie milcząca, gdy galilejska hołota znieważała cię i rzucała w ciebie kamieniami jak w jakąś judejską nierządnicę, tylko dlatego, że jeden niegodny uczeń zdradził cię jako pogankę tej tłuszczy. Powinienem zachować umiarkowanie w moich pismach, lecz lew działa zgodnie ze swą naturą. Dobrze znasz mój choleryczny i melancholijny temperament i nie ukrywam swej pasji w nienawiści do tych, którzy zamordowali mojego wuja, przywódcę misteriów Hekate w Syrii.

Król perski, Chosroes, przyjął naszych mędrców z honorami. Persja, odwieczny wróg Rzymu, stała się nowym domem dla wielkich mężów wygnanych przez Galilejczyków! Prześladowania, o których fantazjują galilejscy entuzjaści męczeństwa, dotyczyły sporadycznych środków dyscyplinarnych, podczas gdy prześladowanie nas, szlachetnych, trwa już ponad dwieście lat! Oby przetrwał jakiś przyszły Olimpiodoros, aby mądrość nie została doszczętnie wytępiona, a my nie byli wystawieni jako trofea pośród ich triumfujących trupów!

Isa (Jezus) Ben Stada, jak nazywali go Judejczycy — syn kobiety zgwałconej przez rzymskiego łucznika, któremu później przypisano królewskie pochodzenie — był rybakiem ze szkół sekt gnostyckich,

zdrajcą swego mistrza, ukamienowanym przez swoich. Czemu nie posłuchaliśmy Plotyna ani stoików, którzy ostrzegali nas przed tą zarazą? Zlekceważyliśmy Chajremona i Manetona, ostrzeżenia przed zawiścią i żądzą zemsty upokorzonego ludu, który niegdyś zdradził Egipt, Babilon i Chaldejczyków!

Nawet nasz święty mitrajski Krzyż Kronosa, pod którym maszerowały legiony, został zastąpiony krzyżem Galilejczyków. Aby uświęcić śmierć swego człowieka — którego nazywają bogiem — wymyślili fantazję o ukrzyżowaniu. Jak możemy odwrócić te kłamstwa, Lawincjo? Bo za wieki nikt nie będzie pamiętał o tych sprawach, a wszystkie misteria, które czyniły nas małymi bogami i boginiami, zostaną zmiecione przez galilejskich oszustów.

Świat bez logosu — perspektywa neo-platoniczna, pogańska

Od rzeczywistości numinalnych, przez ontologiczne moce i siły, ku ideom oczyszczonym; od sublimowanej wielkości ku pojęciom, ku intelektowi, ku umysłowi, ku urzeczowionym ideom — oto pionowy wymiar ideacji. Wymiar poziomy natomiast składa się z biotechnologiczno-informacyjnych stref śmieci: martwych zombie-botów replikujących idee, imitujących je i tak dalej — od jaskini Platona do katakumb Platona, do bagna, i z katakumb Platona ku rzeczywistości wirtualnej, aż po sztuczną inteligencję na samym dnie.

Dlaczego metafizyka jest konieczna i zawsze była konieczna? Ponieważ przywraca człowieczeństwo czasowi, który zapomniał — zapomniał własnej ludzkiej istoty.

Jeśli teraz usuniemy całą metafizykę — i nie mówię tu o metafizyce abrahamicznej, lecz o jakiejkolwiek metafizyce w ogóle: metafizyce rozumnej, intelektualnej, wielkiej metafizyce, platońskich obiektywnych ontologicznych rzeczywistościach mocy i sił kroczących w tle, współwyłaniających się jako boskości, jako boskość spleciona ze światem — jeśli to wszystko usuniemy z obrazu, co pozostanie?

Pozostanie to, co widzimy w poststrukturalnych i postmodernistycznych modach: naiwny redukcjonizm, naiwny materializm, nawet w jego rzekomo holistycznych wersjach, które jedynie udają dążenie do metafizyki, by ostatecznie ją zracionalizować i unieważnić.

Dlatego ludzie używają na przykład sztucznej inteligencji, aby tworzyć sztukę i teksty, których sami nigdy by nie przywołali.

Jest to twórczość pozbawiona duszy. A jednak usprawiedliwia ona ludzi bez inspiracji, bez pojęcia, co robią, we współtworzeniu tego horyzontalnego zombie. Tego fałszywego zombie sztuki, zombie pisma, zombie wszystkiego — botów współtworzących samych siebie.

Gdy dusza zostaje usunięta, wszystko staje się usprawiedliwione. Od eugeniki po eksperymenty na ludziach. Czy naprawdę sądzicie, że etyka temu zapobiegnie? Od masowych mordów, po przetwarzanie materii, jakby była jedynie materiałem — do wszelkich form ludobójstwa, do wszelkich form eksperymentów, do utylitarystycznych kalkulacji: „starsi ludzie umierają, trzeba wyżywić nowych, więc dlaczego nie użyć ich ciał, by je zmielić i nakarmić biednych?" Bez metafizyki ginie istota cnót.

Bez metafizyki upadają te jakości, które czyniły nas ludzkimi — cywilizacyjnie. W tym habitusie współczesności widzimy, co się dzieje, gdy logos się załamuje. Co się dzieje, gdy logos zostaje skompromitowany? Stało się tak, gdy grecki i rzymski logos został naruszony, a późna starożytność zniszczona. Dziś logos judeochrześcijański ulega rozpadowi pod naporem nauk społecznych i ścisłych, które kiedyś były w pełni kompatybilne z metafizyką starożytnych.

Ten śmietnik postjudeochrześcijańskiego materializmu i nacjonalizmu religijnego tworzy potwory. Jest to apoteoza monstrualności: religie zsekularyzowane, zracionalizowane, zreligijnione bez komponentu duszy i serca. Gdy to zostaje usunięte, rodzą się potworności. Tartaryzm w zagreicznym dionizyjskim sensie. Bestialstwo zostaje absolutnie usprawiedliwione w każdej sytuacji, ponieważ nie istnieją żadne współrzędne, żadne ramy odniesienia do czegoś wyższego, większego, lepszego — do niezależnych idei jako sił, do urzeczowionego etosu bez moralizowania.

Jeśli nie posiadamy nawet wyobrażeniowego, psychologicznego odniesienia do metafizyki, do jakiejkolwiek formy duchowości, wówczas usprawiedliwione jest wszystko, co aktualnie uznajemy

za słuszne lub niesłuszne. Jak flagi na wietrze — bez monolitycznego, organicznego rozumienia świata. Jesteśmy rozszarpani i usprawiedliwiamy etycznie, moralnie, materialistycznie absolutnie każde bestialstwo, każde zło — maskując je w imię materialistycznej idei, że nie istnieje dusza, że nie istnieje serce.

Można to nazwać idealizmem. Ale ten idealizm — ten metafizyczny idealizm — faktycznie ocalił cywilizacje, ocalił ludzki pierwiastek w człowieku. Nie mówiąc już o misterium i psychologii wyzwalania dusz, ich naprawiania, prowadzenia, doskonalenia umysłów.

Najgłębsza istota człowieczeństwa leży dziś wypatroszona jak trup na ulicy. Jak ciało już gnijące. Jedyną rzeczą, która to „ratuje", jest taksydermia i kosmetologia — malowanie trupa, by wyglądał ładnie. Ale to nadal trup. Bezduszny trup.

Ludzie jednak nie powinni stać się larwami. Tym, co nas odróżnia, jest akt symbolizacji — homo symbolicus: zdolność przywoływania światów doskonałych, wielkich i pięknych; zdolność wyobrażania sobie wartości cywilizacyjnych i wcielania ich w życie.

Człowiek może być gorszy niż bestia. Zmechanizowany, stechnologizowany, uzbrojony — przekracza wszelkie granice ustanowione przez naturę. Jeśli stracimy z pola widzenia zarówno naturę i jej granice, jak i rozumienie metafizyki — co pozostaje? Normalizacja przemocy. Normalizacja nieludzkości. Pożeranie własnych dzieci.

Ta infekcja rodzaju ludzkiego nie jest nieodwracalna, ale musi zostać odbudowana na ruinach. Musimy zapytać: co można ocalić z przeszłości? Jakie wartości zasadzić ponownie?

Bo inaczej czeka nas epoka cieni i martwych dusz.

Cyborgi są jedynie martwą materią — bezduszną. Przeniesienie umysłu do maszyny jest koszmarem zombizmu: martwą repliką, która wierzy, że nadal jest sobą.

Bądź tym, który próbuje zachować duszę, ducha, daimona. Nie tym, który biegnie za technokratyczną niesławą.

Świat będzie trwać. Ontologiczne siły będą istnieć. Być może ostatnie dziecko, które będzie miało duszę, jeszcze je usłyszy.

Ludzkość jednak — jeśli nie poniesie dalej płomienia idei — dobiegnie końca nie z hukiem, lecz z cichym jękiem ostatniego dziecka, które jeszcze je rozpozna. Bo idee wołają.

Traktat o Odbiciu, Wznoszeniu i Porządku Systemu Świata

I. O odbiciu i generatywnym źródle

Porządek rzeczywistości rozwija się poprzez odbicie. Proteus–Monada jako generator odbija się w Hyperionie czyli świecie subtelnej mocy obejmującej nadaioniczne światy; Hyperion w Aionie, światów nadgwiezdnego ognia; Aion w Heliosie, intelektywnym słońcu (gwiazdach); a Helios w Słońcu, czyli partykularnym typie gwiazdy w naszym systemie. Sekwencja ta nie jest procesją czasową, lecz strukturalną, w której każdy poziom odzwierciedla poprzedni, nie wyczerpując go. Poprzez ten uporządkowany proces odbicia świat objawia się jako generatywne źródło: samobieżne, samowystarczalne i podtrzymywane przez własną wewnętrzną inteligibilność w której boskość jest współ-pojawiająca się, ewolucyjna. To, co wypływa na zewnątrz, nie oddziela się od swego źródła, lecz pozostaje z nim związane poprzez podobieństwo i uczestnictwo.

Ten porządek odbiciowy ustanawia inteligibilną ciągłość bytu. Każda hipostaza zachowuje jedność Monady, pozwalając jednocześnie na pojawienie się zróżnicowania. Widzialne Słońce nie jest zatem jedynie ciałem fizycznym, lecz ostateczną fenomenalną pieczęcią nadfenomenalnego łańcucha w świecie materii i energii, w którym wyższe zasady zostają uaktywnione w świecie zmysłowym.

II. O śmiertelniku i zwierciadle wznoszenia

Śmiertelnik, zwracając się do własnego daimona oraz ku Hekatejskiej Duszy Świata, wytwarza dla siebie zwierciadło. Zwierciadło to nie jest biernym obrazem, lecz aktywną korespondencją, nadpisaną przez wyższe światy jako powracający atawizm duchowy, poprzez którą śmiertelnik zostaje odbity w wyższych porządkach rzeczywistości. Odbicie oznacza tu transformację: ujrzeć siebie w wyższym znaczy zostać przez to przekształconym.

Daimon pełni funkcję zasady pośredniczącej w Anima Mundi, wiążąc śmiertelnika z łańcuchem bytu. Poprzez świadome odbicie śmiertelnik dostraja swój porządek wewnętrzny do większego porządku świata. Czyniąc to, nie opuszcza świata, lecz uczy się odczytywać go jako symboliczną powierzchnię, na której wyższe rzeczywistości zostają zapisane.

III. O łańcuchu bytu i ciszy, aktach psychagogicznych

W obrębie łańcucha bytu wznoszenie dokonuje się poprzez podnoszenie daimona–pneumy–hegemonu ku światom wyższym. Wznoszenie to nie dokonuje się przez nagromadzenie dyskursu, lecz przez kontemplację oraz ciszę treściwą i urzeczywistnioną, przez rytuał, ceremonię, teurgię, filozofię, magią, naukę, sztukę i efektywną performatywność. Akty te są psychagogiczne, inicjacyjne, opierając się na sakramentach otrzymanych od świata, Bogów, istot wyższych, który pozostawiają pieczęcie na duszy, daimonie, ciele, sercu: staje się wtedy drogowzkazem, a także drogą.

Cisza, akt są skuteczne, ponieważ są pełne. Nie są pustką, lecz kondensacją inteligibilności, które unoszą ducha poza dyskursywność. Gdy zostają właściwie urzeczywistnione, stabilizuje wznoszenie, pozwalając zasadzie hegemonicznej duszy dostroić się do wyższych porządków bez rozproszenia. Poprzez tę dyscyplinę śmiertelnik

uczestniczy w ciągłości łańcucha, zamiast oscylować w jego niższych warstwach.

IV. O numinotycznym okryciu i systemie świata

Numinosum okrywa się zjawiskami, czego przykładem są planety lokalnego systemu. Dusza Świata również okrywa się pozorami, rozprowadzając inteligibilność po domenie zmysłowej, materialnej, biologicznej. Ponad tym intelekt moduluje się poza zjawiskami, orientując się ku bezpośredniej inteligibilności z Boskością.

Jeśli zostanie to właściwie zrozumiane, lokalny system świata — w szczególności Układ Słoneczny wraz z planetami — staje się kluczem. Umożliwia on odtworzenie natur działających w tym systemie aż do hiperstazy numinosum. Porządek widzialny staje się diagramem niewidzialnego. Poprzez takie odczytanie system świata nie jest już jedynie obserwowany, lecz kontemplowany jako ustrukturyzowane zejście wyższych zasad. Odpowiadającymi temu dziełu technikami są alchemia; zejście i wznoszenie Tantalosa; trudy homoiosis theōi oraz theion ergon, czyli dzieło bogów. Praktyki te kierują ku wyższym poziomom i zabezpieczają odwrót od zjawisk, zapobiegając nawrotowi podczas wznoszenia. Zigguratowa święta góra nie jest zdobywana jednorazowo, lecz nieustannie, poprzez stabilizację widzenia i orientacji.

V. O perturbacji, tokenach i prawidłowym zróżnicowaniu

Kosmos fenomenalny wykazuje perturbacje, ponieważ jego tokeny są zróżnicowane. Gwiazdy różnią się typem; systemy gwiezdne różnią się konfiguracją. Wszystkie jednak podlegają tym samym prawom. Perturbacja powstaje wskutek entropijnych kieszeni w obrębie zjawisk, które rozdzielają obiekty nie w doskonałej równomierności,

lecz zgodnie z prawami zróżnicowania uwarunkowanymi lokalnymi zasobami czasoprzestrzennymi, zdarzeniami kosmicznymi i okolicznościami.

Prawa naturalne obserwowane na Ziemi mogą zostać przeniesione na obiekty i zdarzenia kosmiczne. Są to prawa ewolucyjne, adaptacyjne, złożone i chaotyczne, lecz nigdy arbitralne. Każdy system świata stanowi token, w sensie filozofii matematyki, hipostazy wywodzącej się z typu — wiecznych Idei Platońskich — oraz archetypu, czyli afenomenalnego generatora.

VI. Zakończenie

Świat, rozumiany poprzez odbicie, wznoszenie i prawidłowe zróżnicowanie, objawia się jako porządek spójny i inteligibilny. Śmiertelnik, który uczy się ten porządek odczytywać — poprzez kontemplację, ciszę i zdyscyplinowane wznoszenie — nie opuszcza świata, lecz zwraca go ku jego źródłu. W tym powrocie generatywne źródło zostaje rozpoznane takim, jakim jest: wiecznym krążeniem jedności i wielości, odbitym na wszystkich poziomach bytu.

Epsilon

Nie wiem, czy była to wspólna czara bólu i rozpaczy,
czy święty ruch miłości w rytmie ostatecznego wyczerpania,
czy też ta ostatnia łza — przejrzysta jak wieczność —
która w czci dla jej ulotnego tchnienia
stała się ołtarzem, na którym wydałem rozkaz:
Idź, o Duchu, i bądź polecona Magna Mater, Matce Bogów
Wielkiemu Łonu, z którego wszystkie formy powstają
i do którego wszystkie formy powracają.
Skłoniłem się przed jej ciszą,
albowiem cisza stała się jej koroną.
I w tym skłonie jej duch został porwany:
zasłony śmiertelnej kobiecości opadły z niej
jak skóra węża porzucona w słońcu.
Z grzmiącymi otwarciami —
potężnymi, gargantuicznymi eksplozjami bytu —
odchodziła zasłona po zasłonie,
każda subtelniejsza od poprzedniej,
każda bliższa niewidzialnemu ogniowi.
Na końcu pozostawiła
zasłonę swego nieśmiertelnego oblicza —
najpiękniejsze oblicze świata,
nie poznane wzrokiem, lecz rozpoznane
miłością, która zna duszę od wewnątrz duszy.
Nie ujrzałem jej okiem,
lecz pojąłem w pokornym rozumieniu,

uciszonym przez zachwyt.
Tak wstępowała:
moja miłość, kobieta mocy,
zrzucając cykadzi kokon śmiertelności,
pozostawiając znaki i tokeny,
jak ta, która rozsiewa gwiazdy
dla zagubionych, by mogli podążać.
Szeptały do mnie:
Odnajdź mnie.
Będę pamiętać o tobie w każdej zasłonie.
Będę cię strzec i prowadzić jak wieża strażnicza w nocy.
Gdy złudzenie i niewiedza powstaną przeciw tobie,
gdy zaprzeczający i kłamcy, niszczyciele i szydercy,
błazny zła i architekci knowań napadną na ciebie,
pamiętaj o mnie.
Nie była to baśń.
Znałem swoje brzemię; liczyłem swoje rany.
Wiedziałem, że być może nigdy nie wspiąłem się ponownie
na potężny Ziggurat wiodący ku jej światłu.
Być może moim powołaniem był sam upadek —
albowiem także zejście jest formą służby.
Lecz moja Eurydyka była bezpieczna,
a Penelopa powstała nie w oczekiwaniu,
lecz jako potężna gwiazda utwierdzona na firmamencie.
Wiele razy porzucałem to widzenie,
jak Boskość strącona na bruk,
drgająca w spazmach i szepcząca: To było kłamstwo.
Szydercze demony wrzeszczały z rynsztoków:
Kłamstwo! Kłamstwo!
Lecz ona wzywała mnie z powrotem —
ukazując się jako promienne oblicze

wypisane na nocnym niebie,
pieczęć na wszystkim, co zostało pojęte.
Bo zrozumieć wszystko
znaczy naprawdę przebaczyć wszystko.
Gdy byłem dzieckiem, modliłem się o miłość,
o wiedzę, o mądrość i o zrozumienie.
Aby posiąść mądrość —
tę wyższą, meropiczną jasność —
Los pouczał mnie przez stratę:
zabierał mi dusze, które kochałem kochać.
Aby zdobyć zrozumienie, musiałem się oduczyć,
i jeszcze wiele będę musiał się oduczyć w nadchodzących dniach.
Albowiem wiedza jest zarówno bramą, jak i więzieniem:
Cóż więc mam powiedzieć
dziewczynie, która pozostała,
pozbawionej dawnego blasku?
Gdybym spotkał ją ponownie, rzekłbym:
Każdy punkt jest twoją istotą.
Nie jesteś złamana — jesteś rozproszona.
Przywołaj siebie do siebie.
Jesteś swoją własną zbawicielką.
Jesteś już boska.
Zbieraj swoje fragmenty łagodnymi dłońmi.
Rozkwitaj w mądrym umiarkowaniu i świętej powściągliwości,
godnej kobiety przebóstwionej przez poznanie samej siebie.
Albowiem Wieczni nie radują się poddaniem,
lecz przebudzeniem —
a boskość nie jest nadawana:
jest przypominana.

Armia Wiedźmich Babć

Moja babcia była wspaniałą kobietą, z wielkich rodów magnackich i z czarostwem we krwi i duszy. Czule nazywałem ją „Babą Jagą", miała na imię Jagoda. To ona trzymała moją rodzinę w całości, strzegąc mnie w szlachetny sposób. Krążyło o niej wiele historii — kryształy i lampy spontanicznie eksplodowały, jej moc była tłumiona poczuciem winy i gorliwym katolicyzmem. Nienawidziła siebie za swoją moc, a nienawidząc siebie, krzywdziła innych — ludzie chorowali, wypadały im włosy. Myślała, że to ona jest winna, choć nosiła w sobie surową energię, nieukierunkowaną, nieoszlifowaną przez sentymenty czasu. Czarostwo przekazywane jest przez kobiecą krew i kończy się na męskich potomkach; być może dlatego Kościół chciał wyeliminować wszystkie matrylinearne linie kapłańskie albo je nawrócić. Wiele zakonnic to czarownice przerażone swoim powołaniem, tłumiące je jak niewolnice judeochrześcijaństwa, podczas gdy westalki Rzymu — święte dziewice — były kobietami mocy i splendoru. Zakonnice były ich przeciwieństwem: pełne nienawiści do siebie, cierpiące kobiety, które zawierały w sobie moc, lecz niszczyły własne dusze przez cierpienia innych, jakby pod klątwą — westalki Rzymu, gdy łamały swoje śluby, były grzebane żywcem. Zakonnice były już pogrzebane, jakby złamały Ślub Westy, zastępując go cierpiącym kryminalistą-Żydem.

Gdy wróciłem z mojej podróży transsyberyjskiej, czekała na mnie na łożu śmierci. Wmaszerowałem do szpitala, powstrzymując łzy z twardą stanowczością — łzy, które dwa lata później rozerwały mnie na strzępy; byłem już wtedy udręczony sprawami znacznie bardziej otchłannymi. Uśmiechnęła się, zawołała mnie po imieniu i odeszła.

Położyłem dłoń na jej czole i poczułem przekazanie mocy całej linii rodowej na mnie, z pominięciem mojej matki. Moja matka wybrała karierę — ona zostałaby przez tę moc zniszczona. Babcia wiedziała, że ja przetrwam i uniosę ten ciężar, tak jak ona przez niezliczone lata, pożerana przez poczucie winy i raka. Czuwałem przy jej bezwładnym ciele przez kilka godzin, aż personel medyczny uprzejmie poprosił mnie, abym odszedł.

Potem miałem przerażający sen: poruszałem się przez ciemnozielony, spowity mgłą las umarłych, wyposażony jedynie w maczetę. Przebijałem się przez drzewa złożone z gałęzi, martwych ramion i palców, twarzy wołających o swój ból i niedolę. Dotarłem do drzewa i zobaczyłem moją babcię powoli pożeraną przez gałęzie, gotową na zawsze dołączyć do smutnych, skostniałych zmarłych. Wściekle ciąłem gałęzie i uwolniłem ją z tej udręki. Jakiś czas później rozmawiałem z moim dziadkiem i usłyszałem za nim piękny, anielski głos: „Nie rozmawiaj z nim, to dziadyga", po czym rozległ się boski śmiech. Po latach odwiedziła mnie ponownie jako anioło-czarownica wraz ze swoją matką, moją prababką Krystyną. Rozmawialiśmy, gdy siedziała w fotelu, a ja zapytałem: „Gdzie jest prababka Krystyna?". Nagle poczułem pazury wbijające się pod moje żebra. Był to tradycyjny, dobrze intencjonowany „żart" w tej rodzinie.

Tak czy inaczej, lubię powtarzać kpiąco: „Za mną stoi armia babć". Kroczę przez koszmary i horrory, błogosławiony przez władczynię obrzydliwości, Hekate Physis w jej chtonicznej, zielonej masce, oraz uprzejme spojrzenie węży, smoków i wirującą masę grozy za jej makijażem, które niegdyś ujrzałem w mojej mrocznej epifanii.

Enkrateia: O samokontroli, umiarkowaniu oraz wielkim społeczeństwie opartym na arete i paidei

O samokontroli i wstrzemięźliwości istnieje to prawo właściwej myśli, właściwej mowy i właściwego czynu. Wszystko zaczyna się od myśli. Jeśli myśl ulega degeneracji, degeneruje się również mowa. Jeśli degenerują się mowa i myśl, degeneruje się także działanie — i odwrotnie. Możemy warunkować nasze działania poprzez mowę i myśli. Poprzez wykonywanie czynów opartych na zasadach doskonalimy nasze myśli i naszą mowę. Poprzez doskonalenie mowy odwracamy skażenie naszych myśli. Poprzez doskonalenie myśli, mowy i zachowania, czyny kierują się ku lepszemu.

Jako osoba, która przeszła przez straszliwe skrajności, przez enantiodromię wahającą się w lewo i w prawo, wydobywając wielką naturę, wielkie życie, wielkie doświadczenia — istnieje wielkie niebezpieczeństwo w wielkich naturach: gdy zwrócą się ku złu, upadają jak katastrofa. Podobnie jak wielkie przedsięwzięcia społeczne — jeśli zboczą na złą drogę, kończą się katastrofami dla reszty.

„Metron" — umiar. W wyroczni delfickiej, apollińskiej, pytyjskiej, istniała zasada: nie tylko litera epsilon, oznaczająca boga lub boginię wewnątrz, nie tylko „gnōthi seauton" — poznaj samego siebie — lecz także „nic w nadmiarze", „wszystko z umiarem". Nie oznaczało to,

że trzeba być nudnym; oznaczało, że nadmiar i namiętności niszczą człowieka w długiej perspektywie.

A poprzez nadmiar i namiętność, jeśli odnajdziesz umiar, jest to prawdziwie złoty środek. Nie polega on na działaniu zawsze w ten sam sposób, lecz na mądrym dostosowywaniu się z samokontrolą i roztropnością do określonych celów i zamierzeń. A jeśli utkniesz w procesie i obwiniasz samego siebie — wszyscy się potykamy, wszyscy popełniamy błędy. Nigdy nie jesteśmy doskonali, na ile pozwala na to ludzka natura. Był Olympiodoros, chwalony przez Jamblicha jako człowiek wzniesiony ku najwyższym zasadom, etosowi i cnotom, który pozostał na tym najwyższym poziomie tego, czym jest człowieczeństwo. To godne pochwały.

Skacząca małpa ludzkiego umysłu i emocji. Ogromny wysiłek wymaga jej zdyscyplinowanie i powściągnięcie, aby działać mądrze — nie według kaprysu, instynktu czy automatyzmu, lecz według intelektu i mądrości. Gdy popadasz w skrajności, bardzo trudno jest odnaleźć drogę środka, lecz jest to możliwe, jeśli bestialsko-tartaryczny komponent zostanie rozpoznany — a jest on uśpiony w każdym człowieku, w każdym ludzkim zwierzęciu. Cywilizacja, etos, zasady, cnoty, autorefleksja, introspekcja, poznanie samego siebie, myślenie o tym, filozofowanie, lektura — wielka mądrość, korygowanie siebie w biegu — nie oznacza to, że nie błądzimy. Oznacza to, że wiemy, iż błądzimy. Nie jesteśmy nieświadomi swoich wad i heroicznie próbujemy im zapobiegać, naprawiać je, wykorzeniać te chwasty, które wyrastają w naszych umysłach, sercach i duszach.

Każdemu według jego drogi — każdy ma inny sposób osiągania tego stanu: poprzez lekturę filozofii, psychoterapię, działania performatywne, sztukę, trening fizyczny, walkę — o ile uczy to samokontroli, której tak bardzo brakuje we współczesnym świecie, świecie, który wypluł wszelkiego rodzaju bagna znormalizowanej głupoty na głowy wszystkich innych, wciągając ich w to bagno.

Lubię myśleć, że nad tym bagnem Ziemi, z góry, przeszywające błyskawice Sowilo boskości uderzają w nią, lecz nie spadają na żyzną glebę duszy, lecz na jałowe bagno — a ziemia jest bagnem. Ludzie robią to, co robią. Piekła robią to, co robią. Duchy robią to, co robią. Cały socjopolityczny i historyczny aparat robi to, co robi. Nie wierzę jednak w wszechmoc; jeśli w kosmosie istnieje wszechmoc, jest ona bardzo oddalona od spraw śmiertelników — „Deus Absconditus". Te siły, które są zaangażowane w sprawy ludzkie, jeśli ludzie ku nim się zwracają, próbują ich wydobyć i uszlachetnić, pracować nad wolnymi potencjałami, które człowiek w sobie zawiera, aby wznieść go ku większej szlachetności, ku piękniejszemu zmaganiu, ku większej gigantomachii. Lecz jeśli ludzie rezygnują z siebie, rezygnują z tego bagna, wpadają w nie bez jakiejkolwiek samokontroli, rządzeni automatyzmami, imitacją, replikacją, hybrydyzacją, zombifikacją.

A jak odnaleźć samokontrolę? Poprzez rozeznanie.

Jeśli jesteś osobą etyczną, jeśli masz charakter, potrafisz rozeznawczo ocenić, co przynosi dobre skutki w długiej perspektywie. Skutki końcowe, nie motyw, nie sam czyn. Piekło jest wybrukowane dobrymi intencjami. A po zgromadzeniu takiego doświadczenia strategicznego, takich wglądów, wiesz — lecz wciąż jesteś podatny na ten tartaryczny element, na upadek natury w bestialstwo, głupotę, ignorancję, gniew, wściekłość, przywiązanie, złudzenie. Dlatego jest to nieustanna walka. Dlatego nazywa się ją gigantomachią.

Takie zmaganie, gdy zostaje rozpoznane, wynosi twoją duszę, ducha i serce, a także umysł. Dlatego moje spojrzenie na politykę i społeczeństwo nie opiera się na danych statystycznych, lecz na realpolitik zakorzenionej w etosie, w aretologii, w paidei.

I ilekroć widzę, co dzieje się w polityce i w warstwach społecznych, wracam wektorem ku starożytnym, aby odkryć, jaką mądrość mieli do przekazania. Klasyczne pisma greckie czy rzymskie — najlepsze z najlepszych — pisma hinduistyczne, buddyjskie, jurysprudencja

Egipcjan, Babilończyków, Asyryjczyków, Sumerów — cokolwiek zostało zachowane, staram się zgromadzić. I z tego punktu widzenia, opartego na najlepszej mądrości czasów starożytnych, obserwuję nowoczesność. To jest mój ostateczny test, ponieważ mam ramy odniesienia.

Ludzie bez ram odniesienia żyją wyłącznie teraźniejszością; są na zawsze więźniami historii chwili obecnej. Jeśli posiadasz to rozeznanie i wiesz, że te ideały są żywe — nie są martwymi księgami ani historią. Są żywymi ideami, żywymi duchami zamkniętymi w księgach i pismach, które po sobie pozostawiono. Najpierw sięgasz po książki, aby studiować, rozumieć, kontemplować, medytować, rytualizować w działaniu. Następnie sięgasz po duchy wielkich, po audiencję u Ateny Glaukopis — uosobionej mądrości — aby spojrzeć w górę i w dół: philosophia divina, philosophia naturalis, i zobaczyć, co można uczynić w nowoczesności z tymi ramami odniesienia.

Układami współrzędnych wartości, atrybutów, cnót, wiedzy, mądrości, gnozy. I nie narzekasz na nowoczesny świat. Budujesz mosty, gdzie tylko możesz — nawet przez to bagno. Budujesz je mimo oszczerstw, mimo drwin, mimo bycia pogrzebanym w kłamstwach, w odchodach i brudzie świń — ponieważ pozostawia to horacjański pomnik, świadectwo, które inspiruje.

I niesiesz dalej hekateańską pochodnię, płomień, ponieważ wciąż są ludzie, którzy chcą być inspirowani i budować siebie jako mistrzów i mistrzynie — nie po to, by zapełniać swoje braki jak świnie, lecz po to, by wznieść się i wnieść coś większego do świata, do społeczeństwa i do samych bogów.

Ku Panenteizmowi — Token Zmierza ku typowi idealnemu, czyli gdy ślads potyka siły platońskie

Każdy dotyk świata na mojej skórze jest echem jego ukrytej geometrii; każdy cień światła odsłania nieuchwytne kształty, ku którym zmierza moja dusza.

„Świat transcendentny pokrywa się ze światem fenomenalnym i pełni funkcję proteuszowego generatora, planu zawierającego wszystkie potencjalne prawa i reguły, które wyłaniają się z konieczności w rzeczywistości, o ile boskość nie wyłania się, lecz pokrywa się ze światem jako całością."

Relacja między światem widzialnym a jego niewidzialnymi determinantami od dawna zajmuje dociekania metafizyczne. Twierdzenie, że transcendentny świat pokrywa się ze światem fenomenalnym, zamiast istnieć poza nim, przekształca transcendencję z czegoś odległego w coś immanentnego — obecnego w każdej rzeczy szczegółowej. W tych ramach token — konkretny, empiryczny egzemplarz — nie jest jedynie kopią typu idealnego, lecz dynamicznym śladem sił, które go poprzedzają i konstytuują. Token zmierza ku swemu ideałowi nie dlatego, że go naśladuje z zewnątrz, lecz dlatego, że samo jego istnienie jest ukształtowane przez ten sam generatywny plan, który definiuje ideał. Gdy ślad spotyka siłę platońską, aktualność staje się stopniowym ujawnianiem potencjalności.

Cytowany fragment proponuje radykalną tożsamość: transcendencja nie jest własnością emergentną, lecz współtożsamą. Boskość nie wyłania się ze świata, lecz jest identyczna z jego całościową strukturą i zdolnością generatywną. Przekształca to platoński schemat. Tradycyjnie Formy istnieją w odrębnej domenie ontologicznej, podczas gdy rzeczy fizyczne niedoskonale w nich uczestniczą. Tutaj jednak transcendentny plan nie jest oddzielony przestrzennie ani czasowo. Jest wewnętrzną prawidłowością samej rzeczywistości — proteuszowym generatorem. Zawiera wszystkie możliwe prawa, reguły i struktury nie jako bierne abstrakcje, lecz jako aktywne potencjalności. Te potencjalności nie czekają pasywnie; wywierają siłę i zmierzają ku manifestacji.

Token nie jest więc statycznym obiektem, lecz trajektorią. Jest ruchem ku własnemu spełnieniu. Ślad — empiryczna pozostałość dostępna obserwatorowi — jest widzialnym podpisem niewidzialnych ograniczeń i atraktorów. Token zmierza ku swemu typowi tak, jak ciąg matematyczny zmierza ku granicy. Może nigdy w pełni się z nią nie pokryć, lecz jego zachowanie jest zrozumiałe tylko w odniesieniu do niej.

Przykład Saturna ilustruje tę zasadę szczególnie wyraźnie. Metafizyczny typ Saturna można opisać jako złożoną strukturę geometryczną: dwunastościan z sześciokątną ścianą i sfazowanym sześcianem wewnątrz. Nie jest to twierdzenie fizyczne w sensie dosłownym, lecz symboliczne przedstawienie istoty strukturalnej. Fizyczny Saturn jest natomiast sferoidą — wirującą masą gazu wykazującą burze, pierścienie i polarne sześciokąty. Co intrygujące, rzeczywiście istnieje trwała sześciokątna struktura burzowa na biegunie północnym, która sprawia wrażenie, jakby materia częściowo podporządkowywała się geometrycznej konieczności.

W sensie metafizycznym sugeruje to, że fizyczny Saturn zmierza ku swemu typowi idealnemu. Sferoida nie jest przypadkowa. Jej sy-

metria obrotowa, struktury biegunowe i równowagi dynamiczne odzwierciedlają ukryte ograniczenia, które można interpretować jako częściowe spełnienia metafizycznego planu. Forma fizyczna nie jest identyczna z geometrią idealną, lecz nosi jej ślady. Te ślady nie są narzucone z zewnątrz; wyłaniają się z wewnętrznej dynamiki samej rzeczy, podczas gdy czas i prawa rządzące materią i otchłanią eliminują token, pozostawiając formę w rozpadzie — wycofanie się typów idealnych po zrzuceniu formy.

Tę tendencję można opisać jako hipostazę — proces, w którym potencjalność staje się aktualnością, w którym istota zostaje urzeczywistniona. Hipostaza nie jest jednorazowym wydarzeniem, lecz ciągłym procesem. Istnienie jest nieustanną aktualizacją możliwości zawartych w planie.

Obserwator napotyka jednak zasadnicze ograniczenie. Postrzega jedynie token, nie typ. Widzi zjawisko, lecz nie jego idealną zasadę. Nie może bezpośrednio dostrzec królestwa potencjalności jako ontologicznie niezależnej mocy. O ile nie kontempluje, pozostaje ograniczony do powierzchni zjawisk.

Powstaje więc paradoks: obserwator sam uczestniczy w tym samym generatorze, który wytwarza rzeczywistość, a jednak doświadcza jedynie jej fragmentów. Jego umysł jest zdolny do uchwycenia idei, lecz jego zmysły ujawniają jedynie ich ślady.

Mimo to porządek świata wskazuje na obecność takich sił. Prawa fizyczne nie są jedynie opisem, lecz wyrazem konieczności strukturalnych. Każdy obiekt fizyczny jest śladem swego typu. Jest typem w procesie realizacji.

Token można więc rozumieć jako widzialną granicę niewidzialnego procesu. Jest miejscem, w którym potencjalność przechodzi w aktualność.

Gdy ślad spotyka siłę platońską, rzeczywistość ujawnia się jako ciągłe stawanie się formy. Transcendencja nie istnieje poza światem — ist-

nieje jako jego najgłębsza struktura. Zadaniem obserwatora jest nie tylko mierzyć, lecz rozpoznawać. Dostrzec w rzeczy nie tylko to, czym jest, lecz także to, ku czemu zmierza.

W tym rozpoznaniu świat przestaje być zbiorem przypadkowych faktów, a staje się procesem realizacji konieczności — widzialnym obliczem niewidzialnego porządku.

Hegemonikon

Duch pancernika — cała naprzód — żegluj poprzez koszmary i burze, poprzez chtoniczne piekła, poprzez Hekatejskie kosmiczne cieśniny, aż powietrze się przejaśni, oceany ucichną, a wtedy znów ujrzysz oblicze swojej Penelopy, popychające cię dalej — wciąż dalej!

Genetrix divina, genetrix diversa: O Naturo — ty, której prawa utkane są z bólu i smutku, z przemijania i rozkładu, z łowów i zabawy. Rodzisz zarówno kwiat, jak i zarazę, delikatny pęd i pożerający kieł; ustanawiasz rytm stawania się i ciszę rozpadu. W twojej ogromnej ekonomii nic nie uchyla się przed piętnem czasu ani nie jest pozbawione godności przemiany.

Pomiędzy ziemią a empyreum rozgrywa się taniec człowieka uporządkowanego, który wznosi spojrzenie ku gwiezdnym ogniom i, oddany Bogom, poszukuje zjednoczenia własnego daimona z tymi hiperionicznymi przestrzeniami blasku. Jak dawni wieszcze — jak Prometeusz wykradający ogień z niebios albo Hermes Trismegistos zapisujący mądrość tego, co na górze i tego, co na dole — usiłuje pośredniczyć pomiędzy śmiertelną powłoką a światłem intelektualnym.

Filozofowie, surowi rzemieślnicy niewidzialnego, wypełniają swój święty akt poprzez rozeznanie i logikę, sprowadzając świetliste pojęcia do retorycznych i zrozumiałych znaków. Wykuwają następstwo z równoczesności, istotę z przepływu, prawo z chaosu. Istnieje bowiem struktura i istnieje ruch; istnieje tożsamość, różnica oraz drżąca przestrzeń pomiędzy nimi. Czas, niczym cierpliwy rzeźbiarz, kształtuje wszystkie byty ku ich wyznaczonym kresom. A my, postrzegający

uwięzieni w ciele, ogromnym wysiłkiem staramy się zebrać te zasady i zasklepić je w sobie — w naszych chwiejnych umysłach, drżących mózgach, uczuciowych duszach i buntowniczych duchach. Lecz te wewnętrzne krainy powstają przeciw nam: odmawiają dopełnienia, sprzeciwiają się harmonii i rozpraszają symetrię, której tak gorliwie poszukujemy.

Dlaczego pośród niezmierzonej różnorodności Natury ci, którzy dostrzegają kosmos jako ozdobę i ład, wyrastają jak giganci? Schodzą oni, z drżącą latarnią w dłoni, do Tiamatycznej otchłani — do owego pierwotnego, smoczego chaosu — pragnąc pouczyć to, co odwiecznie nieokiełznane. Jak gdyby można było nauczyć samą pustkę gramatyki boskości, rytmu wspaniałości, miary piękna.

A przecież oni także podlegają tym samym nieubłaganym prawom: entropii i erupcji, próżni i wiru. W tytanicznym sprzeciwie próbują wprowadzić immanentne pojęcia w święty zapis, zapieczętować je niczym święte imiona w interpretacji, aby ożywić i ponownie ubóstwić świat, który przygasł. Ich trud jest zarazem buntem i czcią — echem pierwotnego Słowa, które pragnie zostać wypowiedziane na nowo.

W każdym heroizmie mieszka tragedia. Przepaść pozostaje: pomiędzy marzeniem o doskonałym spełnieniu a pękniętym stanem śmiertelnego stworzenia. Człowiek — złamane, jaśniejące, błądzące zwierzę — wyrwany z participation mystique, wędruje po niepewnych ścieżkach ku wyższej Boskości. Pragnie ponownie przywdziać bezszwową szatę Bytu, lecz potyka się o własną skończoność. Tak więc samo dążenie staje się sakramentem: rana przemieniona w wolę, wygnanie w pielgrzymkę, upadek w zasłonięte wstępowanie.

Powrót do Idei Platońskich

Powrót do idei platońskich. Do ubóstwionych jakości w starożytnym, republikańskim i imperialnym Rzymie. Ubóstwione idee — maski bogów i bogiń.

Była to postać anioła. Stała w moim pokoju, a ja obdarowałem ją zwizualizowanym darem: wieńcami z róż wokół jej głowy. Dla niej być może było to realne. Dla mnie było to tylko złudzenie. Buddyjskie motto czasem powraca: twórz iluzje, bądź twórcą iluzji i otrzymuj iluzje.

To wspaniała myśl — niereligijna, nienależąca do żadnej religii. Czy naprawdę sądzisz, że wyższe poziomy bytów, istoty boskie, duchy czczą religię stworzoną jako projekcja śmiertelnego umysłu, taką jak judaizm, chrześcijaństwo czy islam? Nie czynią tego. Jak więc działają? Działają mimo idei religijnych. Są ontologicznymi rzeczywistościami — obiektywnymi, równoległymi do naszego życia, obecnymi wszędzie jako duchy.

Czym więc się zajmują? Tym, co ludzkie w sposób pośredni: duchami ubóstwionych jakości i źródeł, wielkimi sprawami, czystymi ideami — ontologiami wolności, szlachetności, wielkości, miłości, współczucia, piękna, prawdy.

Myślą wyniesioną, wyniesionym intelektem, emocją, erotyzmem, erotyką. Nie możesz ofiarować niebu więcej seksualności, więcej wenusjańskich czy afrodyzyjskich uwikłań. Nie możesz ofiarować więcej mocy ani „perfum idei". Ty wnosisz coś innego. Co wnosisz? Coś szczególnego: ten podniesiony status wielkich idei, wielkich myśli — indywidualizację. Nie chcemy, aby wszyscy byli tacy sami. Indywi-

dualizujemy to, co w nas najlepsze, ku doskonałości. Doskonałość oznacza ciebie w twojej całości, takim, jakim jesteś — lecz wokół tego doskonalonym, uszlachetnionym, wyniesionym do granic twoich możliwości. Jeśli kiedykolwiek wejdziesz na tę ścieżkę, wybierzesz prawą odnogę pitagorejskiego rozwidlenia.

Taka była lekcja, którą otrzymywałem dziś raz po raz: to nie idee platońskie są złudne, lecz religie, które często są ignoranckie i cofające się wobec ontologii platońskich. Idee nazwane przez Platona nie należą do żadnego filozofa ani szkoły myślenia. Platon był kompilatorem — dlatego właśnie idee platońskie są wolne, jak siły wszechświata.

Religijne, anielskie muzy oddane tym ideom, temu wielkiemu dniu, ubóstwionym jakościom, które wciąż mogą odnaleźć w śmiertelnych istotach i nad którymi mogą pracować.

Chodzi o urzeczywistnianie pewnych rzeczy w sobie: budowanie ich, polerowanie, rzeźbienie w sobie samym. Wtedy bogowie odpowiadają, próbując cię unieść. Rzucasz im wyzwanie, wychodzisz od fundamentów, od ziemi, a potem oni przejmują twoje dzieło i niosą cię dalej. To nie jest stały postęp. Upadasz, ślizgasz się, wstajesz, wznosisz się, opadasz — i tak bez końca. To jest wojna. Wojna napięcia wewnętrznego w doskonałej harmonii, jak napięty łuk, z którego wypuszczasz artystyczną strzałę swojej duszy, swojego ducha, z powrotem ku bogom — przez sfery planetarne ku gwiazdom. Lecz to zależy od ciebie. Nikt nie wykona tych wielkich dzieł za ciebie. Dziękuję.

O Geniuszu

W epoce nowoczesnej ludzie często mylą degenerację z wolnością. Wolność jako cecha odpowiedzialnego działania w ramach dobrowolnie nadanych sobie granic — w samorządnym panowaniu nad zmysłami, nad umysłem oraz nad własnym miejscem pomiędzy bogami, ziemią i ludźmi. Dziś zarówno prawa, jak i lewa strona krzyczą o cnocie i zasłudze, lecz nie dostrzegam w tym istoty. Wołam o filozofię esencjalistyczną, w pewnym sensie platońską. Boskie idee potrzebują wyrazu poprzez indywiduację.

Innymi słowy, moc wolności nie jest tym samym, co ludzkie pojęcia, definicje czy odczucia wolności. Tak samo jest z innymi ideami, które próbujemy nazwać lub przybliżyć w rozumieniu — ideą miłości, ideą zniszczenia, ideą współczucia. Idee te są uprzednie — są siłami a priori, które w śmiertelnym człowieku jedynie zostają nazwane, odczute lub częściowo zrozumiane. Istnieją moce i siły ontologicznie niezależne od ludzkich koncepcji oraz cywilizacyjnych interpretacji, odsłaniane jedynie poprzez nasze biofizjologiczne kokony zwane śmiertelnym ciałem, umysłem i duszą. One preegzystują.

Idee są a priori — uchwyć ten paradoks, a wejdziesz na właściwą drogę rozeznania i zrozumienia. Dlatego, gdy czuję te wielkie moce działające przeze mnie, jestem jak hermeneuta — interpretuję je. Nie roszczę sobie prawa do ich posiadania ani do prawdy czy obiektywności jako czegoś mojego. Przybliżam je w proporcji, w relacji. Zbliżam się i wciąż nie dosięgam. Przybliżam się, „zoomuję", i wciąż pozostaję nieco poniżej. Pozwalam im przepływać przez mój krwiobieg, przez moją bojową krew, kiedy tylko jest to możliwe.

Jeśli jednak zredukujemy te idee do czysto ludzkich wynalazków, popadniemy w horyzontalną zombifikację — w bio-techno-informacyjne wysypiska, które rozmnażają się jak martwe boty w martwych sieciach AI, rozmawiając ze sobą w pustce. Czego brakuje, by osiągnąć pionowy wymiar rozumienia boskich i numinotycznych idei, preegzystujących sił wszechświata? Trzeba przywrócić im esencję, przeformułować je i — w sensie jungowskim — zindywidualizować, dojrzewać w nich, aby się do nich przybliżać.

Nie są to martwe manekiny ani lalki, do których można włożyć dowolną treść. W przeciwnym razie tworzymy jedynie kolejne warstwy substytutów — jak w rosyjskiej matrioszce — substytut na substytucie, kłamstwo na kłamstwie, złudzenie na złudzeniu. To nigdy nie doprowadzi do właściwego uchwycenia tych idei w sensie zindywidualizowanym — w sensie prowadzącym ku prawdziwym pojęciom odbitym w umyśle, sercu i duszy, ku a priori istniejącym siłom i maskom bogów, w panenteistycznym, politeistycznym czy henoteistycznym rozumieniu świata.

Możliwe są odwrócenia pluralistyczne, lecz współrzędne istnieją. Skoro współrzędne istnieją, nie żyjemy w świecie postrelatywistycznym ani postfaktycznym — jedynie to udajemy, czyniąc się bardziej ignorantami, ślepymi i zaciemnionymi wobec prawdziwych, esencjalnych sił, które mają odrębny status ontologiczny wobec śmiertelnej rasy.

Co ma wartość dla bogów, wyższych duchów, muz, mistrzów i mistrzyń? Jeśli przyjmiemy aksjomat, że te siły są intelektualne, przekazują pojęcia, są beznamiętne i obiektywne — co by rozpoznały? Punktem centralnym jest „geniusz" — geniusz u mężczyzn i kobiet. Geniusz w sztuce, w nauce, w życiu, w sztukach performatywnych. Geniusz w walce, w człowieczeństwie — coś wyraźnego, wybitnego.

Każdy geniusz jest inny. Dlaczego? Ponieważ w świecie różnicowania natura wszystko czyni odmiennym. Zdolność do indywiduacji

ku własnemu geniuszowi — na własnych warunkach — prowadzi ku boskiej, opatrznościowej, numinotycznej wyżynie.

Jak zostać rozpoznanym przez bogów i boginie? Poprzez wniesienie czegoś genialnego — czy to idei, życia, nauki, technologii — czegoś wielkiego, co może nie imponuje masom, lecz przybliża cię ku bogom. Jest w tym tajemnica inicjacji, elitarna i surowa wobec przeciętności, wobec zazdrosnych, wobec tych, którzy nie włożyli trudu, potu i krwi w wielkie dzieło.

Nie rodzimy się gotowi — poza nielicznymi przypadkami. Geniusz jest warsztatem, słabo rozwiniętym warsztatem, który trzeba budować. Przygotowujemy ten warsztat, szkolimy się, doskonalimy, konkurujemy w doskonałości — nie w płytkości mas. Chodzi o znaczenie dla siebie, dla własnej drogi, dla bogów i bogiń.

Jeśli czujesz pokrewieństwo z bogami, jeśli czasem niemal empirycznie odczuwasz metaliczne wieńce laurowe muz na skroniach, to może znaczyć, że wywołałeś efekt — że twój trud został rozpoznany, być może nie przez śmiertelników, lecz przez bogów, muzy, a nawet przez piekła w ich przewrotnej cnocie.

Każdy warsztat i każda walka są warte wysiłku. Nawet brutal może stać się wielkim retorem — jeśli odda się całkowicie temu, do czego ma naturalną skłonność. Czy to filozofia, nauka, sztuka, etos — poprzez ideę homoiosis theo (upodobnienia do boskości) i theion ergon (dzieła boskiego) człowiek rozwija szerokie doświadczenie życia, umiejętności, wiedzę i cnoty. Wtedy boska iskra zostaje w nim zasadzona i unosi go wyżej.

Geniusz rodzi się w tym warsztacie, w trudzie, w skrajnym wysiłku, który przeszedłeś i przezwyciężyłeś. To boska iskra — dzieło bogów i bogiń w tobie.

Jeśli nie ma doskonałości i zaangażowania, jeśli poddajemy się masie, stajemy się zwierzętami. A zwierzęta giną w cieniu. Aby zbliżyć się do bogów, trzeba składać ofiary — dyscypliny, rozwoju, udoskonalania.

Wojna. Wojna nigdy się nie zmienia.

Studiowałem politykę, wywiad, strategię, wojnę. Śledzę wiadomości, analizuję dane. Rzadko mówię o polityce. Zbudowałem cytadelę wokół mojego umysłu. Chronię wewnętrzny płomień.

Co jest najważniejsze do zachowania, by odnowić cywilizację? Najpierw natura i życie na Ziemi. Potem umiejętności. Potem wiedza. Następnie cnota i etos człowieczeństwa.

Podczas gdy świat rozprasza się bronią masowego rozkojarzenia i dezinformacją, dryfujemy w symulakrum wirtualności, błądząc jak w jaskini Platona. Trzeba zachować płomień w umyśle.

To apel do tych, którzy chcą nieść płomień Hekate i anima mundi w nowe, mroczne wieki. To, co budujesz wokół siebie, co chronisz i kochasz — tym jesteś.

Ludzkość nie jest wieczna. Gdyby zniknęła dziś — co by przetrwało? To, co udoskonalone w duchu.

Co reprezentujesz? Co byłoby na twoim nagrobku? Co zapisano by w księdze bogów o twoim życiu?

Jesteśmy biologicznymi kokonami marzącymi o nieskończoności. Lecz wobec ogromu wszechświata jesteśmy niczym. Niektórzy w obliczu śmierci czują, że spadają bez końca w pustkę.

Być może ratunkiem jest powrót do strumienia zjawiskowego i numinotycznego — poprzez alchemiczny trud przemiany siebie. Jeśli chcesz narodzić się z łona śmiertelnej małpy ku czemuś większemu, musisz zdyscyplinować umysł i oczyścić zwierzęcość.

Ziemia jest bezpieczną przystanią życia — lecz wszystko podksiężycowe przemija jak więdnąca jesienna róża. Dusze także nie są wieczne.

Półbogowie i duchy również mają swoje granice — przerażające, ogromne granice. Nic nie jest nieskończone.

Poddaj się strumieniowi boskości — surowemu, wielkiemu, zdyscyplinowanemu. To jedyna droga ucieczki przed ciężarem zagłady i przed obiektywną pustką rozkładu.

Saturnin to interdyscyplinarny autor, tłumacz i badacz łączący kompetencje językowe, informatyczne, akademickie i ezoteryczne. Absolwent International Politics and Intelligence Studies z wyróżnieniem (Aberystwyth University), działający jako tłumacz konsekutywny i piszący eseje, rozprawy i teksty filozoficzne. Od lat eksploruje metafizykę, historię idei oraz duchowość, a także podróżuje w poszukiwaniu głębszego sensu i realnych możliwości przekraczania granic wiedzy.

„Zapiski z Saturna. Corporae i Fragmenty z Pism (2013–2025)" to wielowątkowa praca z pogranicza filozofii, metafizyki i religioznawstwa. Autor kreśli spójny, choć fragmentaryczny system myślowy, w którym czas, inicjacja, logos i odpowiedzialność cywilizacyjna splatają się w refleksję nad kondycją człowieka i współczesnego świata.

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